



EXL 300 Cross Cultural Learning: Theory and Practice

Professor Ishita Sinha-Roy



Quick Flashback: A selection of thought provoking, funny, and insightful posts from Allegheny College students in the Spring 2012 Study Abroad/Study Away programs.

BLOG ASSIGNMENT QUESTIONS:

A HISTORICAL LESSON: For this entry, please talk with people in your host culture or at your study site and find a piece of local history that is less known but worth telling about the city or country you are in.

CULTURE TRADE: Assigned Reading: Zemach-Bersin, Talya, "American Students Abroad Can't be Global Citizens," *The Chronicle of Higher Education*. Mar. 7, 2008
What are your views on this article, using your experience as a starting point. You should interview other students at your host site for their views as well.

A PICTURE IS WORTH A THOUSAND WORDS: For this assignment, please post a photograph that you have taken, that needs no explanatory caption, and that provides some insight (humorous, serious, emotional, or otherwise) of the culture that you are now a part of in your new host site.

WHY SHOULD WE CARE: Assigned Reading: Andreotti, Vanessa. "Soft Versus Critical Global Citizenship Education," *Policy & Practice: A Development Education Review*. Issue 3: "Global Citizenship," Autumn 2006: 40-51.

Please read the Andreotti piece carefully. Think about courses that you have /are taking and organizations you have participated in to participate in social change. Think about recent news items that have addressed global problems. Do you agree with Dobson or not? Explain why/why not, using a particular example to illustrate reasons for your explanation.

PROFESSOR QUESTIONS CONT'D:

SUSTAINABLE COMMUNITIES: Assigned Reading: Ritzer, George. *The Globalization of Nothing*. New York, Pine Forge Press: 71- 96

Option 1: Taking up very specific examples explain how what Ritzer calls 'grobalization' and 'glocalization' can come together to produce a model of sustainability?

Option 2: Using specific examples of unique sustainable initiatives at your site, offer us your analysis of creative ways in which we can re-imagine addressing a particular problem.

CHANGING SCAPES: Assigned Reading: Appadurai, Arjun. "Disjuncture and Difference in the Global Cultural Economy," in *The Anthropology of Globalization*, Jonathan Xavier Inda and Renato Rosaldo (eds.), 2nd ed. Malden, MA: Blackwell Publishing, 2008: 47-65.

Looking at how consumption has been tied into a variety of activities and pursuits ranging from education to philanthropy, how would you respond to Appadurai's insight that globalization may be more about image politics than real activism and political agency? Please use examples from your host site to back your claims/opinions.

COMING HOME: Select one or two central experiences that you have had during this semester, and through these, illustrate what you have learnt about the journey, yourself, and what you have chosen to bring home in terms of lessons learned.



A HISTORICAL LESSON:

If one must write a blog entry about American history, Washington D.C. is definitely the place to look first. To find a piece of less known history in the capital city is a little more difficult. However, when my group of friends and I decided to skip out on the scavenger hunt the school had put on, and we were walking towards the White House, we stumbled upon a small, but very significant piece of history. Ironically, I was with many international students at the time, and I excitedly told them about the significance of the quote that lay engraved at our feet. The "Occupy Wall Street" and "99%" movement is the reawakening of the latent populist movements in US history. With William Jennings Bryan as one of its original proponents at the turn of the 20th century, and the sentiment that the rich should not be getting richer as the poor get

poorer has never really left the American public's minds. On our walk to the White House we found a public square in which the Occupy protestors had set up their tents. In the bitter DC cold, it was both impressive and depressing to see that so many people had stayed through the winter because they were still unemployed and because the country has yet to fully turn the economy around in order to help the middle class get back on their feet. As we read their signs, and noticed their laundry hanging out to dry (literally — their shirts, pants, and socks were laying on a nearby bench after being washed in a public fountain or something), I looked at the ground to find a quote by President



Herbert Hoover. The quote itself was not significant, but the location. The protestors must have realized the significance of setting up camp next to a quote from this man.

Annie Morino –
Washington DC

Though I am not staying in Delhi anymore, my small part of history comes from the capitol of India in combination with my home city, Jaipur. While I and my fellow students were in Delhi for a few days, we ventured out to visit some sights near to our hotel. One of the first places that we walked to was the Hanuman Temple. Hanuman is a flying, talking monkey

god who saved Rama's wife, Sita, after she was abducted.

When we got to the temple I was blown away by the rush of activity. Apart from drawing much attention, being a group of eleven white girls amidst a crowd of Indians, it was also very clear that we had little idea as to what we were doing. Trying to follow suit, and having some knowledge of customs between all of us, we removed our shoes and stood in line to see the idol of Hanuman. However, as much as we tried, I don't really think that any of us truly "got" what going to the temple was about. It was a very short visit – remove shoes, walk in, walk out, feed the monkeys, leave. Even when my roommate and I visited two other temples in Jaipur, I still didn't really understand what the point was. It wasn't until I was at the Jaipur Literature Festival that I began to grasp how temples functioned as an integral part of society. Though the festival his year was graced with names like Oprah

Winfrey and Richard Dawkins, the lecture that brought about my little piece of history was one with several lesser known authors. The topic of the lecture was "Power of Myths," where each author told one of their favorite myths and continued on with discussion. Many of the myths spoken about were familiar to me, including the myth about Hanuman and Sita. As the authors were discussing the "bag of lies that everyone believes," I came to understand that the tales

tales told and temples constructed around these gods gave each person the freedom to practice his religion the way he wanted to. Though India has been frequently invaded throughout history, temples gave individuals ways to express their inner selves, despite what was happening throughout the country.

Bekah Petroff - India



Upon arrival in Lancaster, I took a cab from the train station to the university. The driver immediately pointed out the stone spires through the trees. "There, you see, is Lancaster Castle. It was a prison you know, just until last year." I had not known and yet this new knowledge piqued my interest. A few days later, during the study abroad orientation, a local historian visited with the group. In the slideshow she put together for us, there it was again: the unmistakable wizened stonework rising from Lancashire's landscape. I soon realized that the castle is not only a landmark that has withstood the ages, but is a symbol of Lancaster's pride and darker history. It is amazing to imagine the stories that amassed within its walls—if only those walls could talk.

As the story goes, the castle rose up from an old Roman settlement that was constructed around 70 AD.

What is so interesting is the fact that the layout of the town itself was influenced by that Roman fort, creating a community that bridges the past and the present. The castle was home to several important figures, including Richard the Lionheart and his brother Prince John. The castle survived as a garrison through several wars, including the English Civil War and the Scottish invasion. Even more interesting is the fact that during the civil war, Lancaster Castle, representing the whole of Lancaster, was controlled by Parliament. Centuries later, the castle served as both a prison and a court. It was in Lancaster Castle's courtroom where more individuals were sentenced to death than any other court throughout England. In the 1600's, the castle was the site of England's largest



witch trial and execution. For years, up until last March, the castle remained a stronghold. Today, it sits in quiet meditation, a chilling beauty. Tours are available daily for a minimal fee.

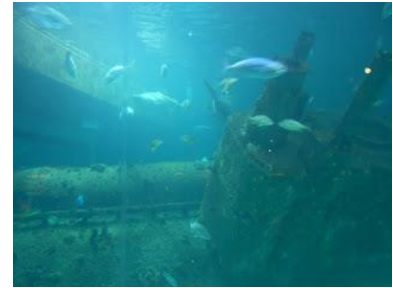
Learning this information truly opens my eyes to the land and history of Lancaster. Though the town is quaint, charming, and small, dark secrets lurk in every nook and cranny. I appreciate this place and its depth, depth that extends to the Roman Empire. It reminds me how small I am in comparison to the people who walked the castle grounds before me, who called this mysterious place home. I anticipate exploring the castle's every winding turn and digging up even more buried legends and lore.

dakase- Enlgand

Go on a deep sea dive not 45 miles off any coast in North Carolina and you will undoubtedly find a sunken ship resting abandoned at the bottom of the Atlantic Ocean. It is so common to find ships that North Carolina's coast has been named the Graveyard of the Atlantic. Most ships did not result there by peaceful means, but are rather sunk in turmoil with every last effort to save the ship. Some wrecks are dated as early as 1718. A wreck discovered in 2010 has markings that are characteristic of ship designs from before 1650. Wrecks are a result of many different factors that together they are the most common explanation for the increased number of shipwrecks in this area. Such factors include war, pirates, sand bars, and hurricanes. Wars and pirating would sink ships using cannons and torpedoes. While sand bars and hurricanes would elusively pulling ships to the ocean floor

without a warning. Modern day ships can still be conquered by mother nature if improperly equipped for the wrathful winds and powerful waves. The sandbars are the most common sight for shipwrecks because North Carolina has some pretty intricate coastal sandbars. Even ships today are just as susceptible to sinking if they do not have up to date sonar to accurately view the waters they are sailing. In one inlet alone, almost 50 shipwrecks have been found. And there are several inlets all the same along the coast.

While it might seem like these wrecks would litter the ocean floor, instead they actually act as a surface to promote coral growth. Some refer to the sunken ships as artificial coral reefs and can sustain an entire ecosystem with a wide variety of living organisms. Shipwreck diving has also become a popular activity for historians and general sight-seeing. It is quite amazing how a tragedy can be turned into something so beautiful.



Katrina Gazsi - North Carolina

I realized very quickly after moving to England this past October that pub culture is deeply engrained in British custom, not only in terms of its present spirit of familiarity and sociality, but also because of its historical tradition. Pubs have long been the heart of social interaction, and the idea of gathering for conversation over a pint has universally appealed to everyone from writers, to politicians, to academics, to local farmers. Living in and studying at Oxford has afforded me the opportunity to learn historical lessons virtually on a daily basis, so I find it difficult to narrow

everything down and select one that I find the most unique or interesting. It occurred to me then that discussing pub culture captures not only the essence of Britain, but of Oxford in a very special way. I have eaten “fish and chips” at the pub where *Lord of the Rings* author J.R.R Tolkien frequently met with his colleague and close friend, C.S. Lewis, while both were professors at the University (see photo). I stepped outside of the city center and walked through the English countryside to a small sixteenth-century pub with a cozy, crackling fire and a specialty of serving “High Tea” in the afternoons, where Lewis Carroll gave his first reading of *Alice in Wonderland*. A very normal walk to the library can instantly be converted into a history lesson by stopping into the White Horse, which was Bill Clinton’s establishment of choice during his time at Oxford as a Rhodes Scholar, or hopping right across the street to the



King’s Arms, a reference to King James I. While Oxford is in no shortage of impressive museums and libraries (especially not libraries...), I have found that sitting by the same fireplace or on the same barstool as beloved literary authors, Prime Ministers, and people who I thought I would only ever read about in textbooks, has given me a historical lesson that not only has deeper personal meaning, but also captures the spirit of English culture.

Natalie Cappellazzo -
Oxford

CULTURE TRADE:

I believe that global citizenship is a title nearly impossible to achieve by any person. Like the article, I and fellow participants in my program believe that to be a true global citizen is nearly impossible, as a global citizen has have experienced immersion in the majority of the cultures around the world. However, I do believe that a student can become part of a culture through study abroad. The families that my program assigned to its participants vary but are always conscientious of treating us like part their children or siblings. In one household, my friend has been given the title Erin – didi (sister Erin) after just two weeks of living with them. We all watch television with our families and joke around or play with younger siblings. I believe that my host mother Auntie Ji babied us at first, but now, she instead scolds us for not getting our own chai in the

morning, or leaving doors unlocked for monkeys to get in. In truth, I think it can go either way, depending on the program. My program does an excellent job training and screening families so we become part of the family and experience a significant part of the culture. However, as seen in the article, things don't always go that way. Unfortunately, there will always be a student who did not experience culture immersion. Yet I firmly believe that study abroad will be a beneficial experience to any student in today's world.

Bekah Petroff- India



Can Americans be global citizens? I believe that they can and must be. Even though I'm studying in England, which is very similar to America, I see evidence of global citizenship all around me. As I walk around my campus, I hear accents from all over the world and have the chance to interact with these people in my classes, at the grocery store, on the bus. It is difficult to find traditional "English" food because instead Indian and Thai and Spanish restaurants are more popular.

I suppose that being American does give me a slight advantage because our culture is everywhere. I am constantly asked my opinion of American TV shows and celebrity gossip. Today I saw a poster someone had tacked up of Ron Paul. Popular American fast food chains are just as popular here.

To me, this is evidence of what a small world we live in. Each different culture here takes a little and gives a little. For Chinese New Year's I learned how to make wontons, a group of Mandarin-speaking students and English-speaking ones have conversation nights to better learn each other's languages, and I have so far celebrated both Australia day and Waitangi Day. In the simple act of learning these little things and "trading cultures," I am becoming a global citizen. While I may be lucky to have the ability to go to a different country and experience these new opportunities, it does not mean that those without the opportunity are unable to be global citizens. I am experiencing these things in person, while others may read about them or chat with people across the world via email or Skype. Americans can be global citizens; it just takes a little open-mindedness and effort.

aaronz- England

Coincidentally, power and privilege are central to my current seminar discussions. As my classmates and I attempt to transform the most gang ridden, despaired, and neglected communities in DC, my professor challenged us to first assess our racial, economic, and American privilege, or the lack thereof. Through these conversations, some more difficult than others, I recognize that privilege, particularly white privilege, is largely invisible in the United States. This invisible privilege often travels with most of us as we venture out of the country, or even in other parts of America, making Americans the primary beneficiary of global citizenship. Through several intimate conversations, many of the foreign students in my program deem American students to be extremely privileged, especially when they travel abroad. Most foreigners believe that American students only travel abroad to merely take advantage of their international resources and



gains. Interestingly enough many of the foreign students have internalized the notion that Americans are superior through their own experience as host family children or stories from other host families. At some point, messages were communicated to them about the perceived US power and dominance, which makes many foreign students and host parents feel as though they have to provide American students with a stellar experience, often at the expense of themselves. However, they did note that there was a contrary belief. Those students taking part in programs such as the Peace Corps--a program that often forces students to recognize and confront their privilege-, or other community service programs, are more highly valued as they spend a lot of time actually getting to know the citizens and the

problems in the area, and dedicating themselves to solving these issues through longtime service.

This is not to say that foreign students do not value the cultural exchange that takes place between students, because they truly appreciate learning about the richness of American culture. However, they do believe that it is problematic for American students to enter their country and think they can quickly immerse themselves into their culture through a study abroad trip (especially within a 6month time period), especially without recognizing and assessing their own privilege and power, first. Home institutions must reinforce to students that urgent immersion into one's culture is not the primary goal of study abroad experiences.

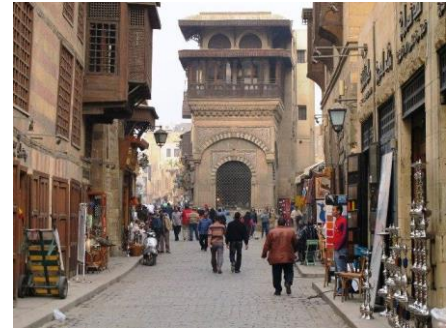
Denise Jones – DC

The best thing that happened to me this year in England was a flood. I arrived in England at the University of Oxford this past October, warmly welcomed and then immediately informed that a flood had made its way into the visiting student accommodation, and that my original room would be unavailable for a few months. I carried my big suitcase down the street to my new home, which is a building typically reserved for British students in their third, final year at Oxford. While my separation from anything familiar was overwhelming at first, this proved truly invaluable to my experience abroad.

I have learned more about the world in this short period of time than I have over the course of my life prior to it. My best friends come not only from England, but also from France, India, Scotland, Sudan, Ireland, Sweden, Wales... and the list goes on. Through them, I have learned

about different cultures and societies in a very direct way. I can certainly see why many study abroad programs do not always yield this kind of experience, and I recognize the limitations that American students can incur in terms of expecting to become "global citizens" as a result of this kind of promised immersion. However, although immersion is not always guaranteed, there are other ways that one can become a global citizen. I do not consider myself a member of, or an expert on *any* societies, but the irreplaceable relationships and close bonds I have formed with my friends here from around the globe have given me an entirely new perspective on the world that I am living in- and that, to me, is the value in study abroad.

Natalie Cappellazzo -
Oxford



The idea that one would be able to fully assimilate with the culture of Cairo is humorous. From the way Americans dress, to the sort of foods we enjoy, we differ from the majority of the population of Egypt. This is increased tenfold by the fact that the partner program of Allegheny in Egypt is AUC. The tuition of AUC costs more than Allegheny tuition. In other words, it is outrageously expensive. The majority of the population simply cannot afford to attend this institution. American students, who make friends with Egyptians, make friends with the 1% of Egyptians who can afford to attend a private institution. The nightclubs they frequent, the restaurants they eat at, and the stores in which they shop are all lovely, but they

are completely insulated from the majority of Egyptians. Recently, I went to a market in the heart of downtown Cairo. It was nerve wracking but, on the whole, well worth the constant hassling of the vendors. It was also the first time they I actually got to practice the Arabic I've been learning. The island of Zamalek, which is where the dorm is located, is the home of much of the international community in Cairo. Shopkeepers refuse to speak in Arabic on the island and look offended if you try. They assume that you are speaking Arabic because you think they do not speak English.

Although we are in Cairo we are insulated from the bulk of the population. From a safety standpoint I understand the necessity of this. It is frustrating none the less. The downtown area, on the whole, is fairly unstable right now and because of the instability it is difficult to eat true Egyptian food or to interact with working class Egyptians. A fellow international student made the statement, "it is not

globalization we are experiencing but rather westernization." I agree with this point but with a caveat, the Egyptians we interact with have become fairly westernized, but the true culture of Egypt is not seen in the upper class. It is easy to assimilate with those Egyptians we attend classes with but assimilation with the actual culture of Cairo has been made impossible.

Alivia Haibach- Egypt

One day I was walking with a friend in Georgetown, and we saw a man urinating on a garbage can. It was a disgraceful moment to be an American citizen because we had let that man down. Somewhere someone could have stepped in, not with money, but with their time or encouragement in his life. Instead of reflecting upon what they saw, two girls walking past the man loudly squealed, "Oh my

god, I don't want to get splashed!" Americans yell past each other every day in this country because they do not take the time to listen or to care. As an intern taking calls, it is a ferocious struggle not to hang up the phone. Some of the callers are the most bigoted, ignorant, mean, and self-righteous people you will ever talk to—and they're just a small sample. So who am I worried about? The student who goes abroad to learn and honestly tries to immerse herself in a culture despite the flaws of the circumstances? No. The "citizen" I worry about is the one who believes that they can do no wrong and who refuses to apologize or take responsibility for their actions. These people will never be global citizens—but they may ruin global citizenship for the rest of us with their selfishness.

Annie Morino – DC

A PICTURE IS WORTH A THOUSAND WORDS



WHY SHOULD WE CARE:

Yes, there is inequality and injustice; many of us who have traveled to other countries see the inequality in a larger scale. Most of us are even moved to do something, start something. But after this feeling of empathy goes away we go back to our lives like if nothing has changed. People who live in these places see the struggle day in and day out. Even in the United States you may pass by a rough neighborhood and just think "wow, it would suck to live there." The truth is, people do live in these rough places and it is through no fault of their own.

I agree with Dobson in that cultures and individuals need to change. There are too many people in the world who act on behalf of themselves and don't think about the consequences. Or just like the beginning of Andreotti's review, they may be doing good to be recognized, win a prize or award.

Elizabeth Moreno –
Philadelphia

3 o'clock. The power goes off. No more researching for another two hours here. In India, planned power outages are the norm. It's simply a fact of life. Unlike the scenario at Allegheny College, where the internet shutting down means hundreds of overly distraught students. Globalization is very much an asymmetrical phenomenon; the simple issue of electricity is just one example of how different globalization can affect cultures around the world. Millions of people have access to just a few hours of power a day. Though, in cultures where heating is not necessary and cookstoves are gas powered, it may not seem like a big deal, this inequality of power distribution immediately puts those without reliable power at a disadvantage in the global society.

As the world continues to develop into a stronger and more connected society, having regular access to the internet could mean the difference of having a career or not. In Thomas Friedman's *Hot, Flat, and Crowded*, he discusses how solar power is beginning to open up the world to remote villages or towns without reliable electricity. He tells of a girl in Africa who, after a solar panel was installed at her school, found her passion in mathematics through online classes. However, the likelihood of that girl ever being able to leave her village and family for a life as a scholar is very low. Globalization has yet to prove to be a process that leads to equality and probably never will. Every person experiences the effects of globalization differently; therefore, it will always yield an asymmetrical outcome, with some people benefiting more and others struggling to compete with the "lucky ones" experiencing the best of globalization.

Bekah Petroff – India



Succinctly, Dobson's basic question about why we should help or should we help is particularly prevalent to my current life. For the last three weeks and a half weeks I've been an intern with a company called Wildlife Works. Based in San Francisco, the basic goal of the company is to provide jobs for Kenyans that will benefit wildlife conservation as the company is located in the wildlife corridor between two national parks. Criticism for wildlife conservation exists and rightly so. Westerners are oftentimes the founders, executives, board members, etc. for a lot of the conservation groups here in Kenya.

A common refrain here is that when an elephant is shot/killed that rangers, a helicopter, and medical team rush full speed to the elephant while a person who is shot/killed would never be granted such luxury treatment.

It indeed raises the question about who is benefiting from wildlife conservation: Guilty westerners who have pillaged and degraded their land into large squirrels? The foreign tourist who has always wanted to go on an African safari, who brings along a Canon DSLR with lenses that could pay for the school fees of all the kids at the nearby primary school? The young, American student who wants to get practical experience in development and help both people and the natural world (me)?

Another aspect of Wildlife Works is that it sells carbon credit to different companies and individuals who want to offset their ecological footprint in terms of greenhouse gas

emissions. Before Wildlife Works the area was cattle ranches used for grazing or charcoal production. As the project is preventing deforestation now they sell carbon credits to Global North consumers. Is this helping out of responsibility? – the effects of climate change that I am the main source of will most negatively impact those irresponsible (Global South) therefore I should pay for this. Or is it helping out of moral authority- climate change is bad and I can both save the planet and save Africa by helping provide an income that prevents the poverty motivation for deforestation. I hope it's the former.

Brian Anderson- Kenya



Andreotti's table comparing soft and critical global citizenship education brings to light the issue with how improvement are being made for the world, and how the Western world views the other nations with a superiority complex. This article brought to mind a presentation give a few weeks ago on in my Medical Anthropology class, discussing the Millennium Development Goals (MDG). Surprisingly when asked almost no one in the class had heard of these eight goals even though all 193 countries in the UN agreed to achieve them all by the year 2015. Through the presentation points were made that theoretically all eight goals should



have been achievable and yet many are not on tract to be met, as insufficient monetary funds were provided by those countries that were able. This exemplified Andreotti's idea that how we are approach global citizenship education is perhaps incorrect, as the programs we have in place are not effective and can actually be harmful rather than helpful because they lead to a still unbalanced world.

Particularly in Australia the issue of social change has been prevalent for centuries where Aboriginals have been forced and pushed towards becoming more like Westerners. Most often Aboriginals were moved so that the Europeans could improve their own lives without regards to how it would effect the Aboriginals. Even today issues of health care are debated as to whether or not their practices of health care are sufficient. Issues with globalization have been a problem for quite sometime and Andreotti's brings forth an interesting new perspective on how

global citizen education should be altered to benefit all.

Claire Crowther -
Australia

SUSTAINABLE COMMUNITIES:

The persistence of global poverty has been a major world issue for centuries, yet certain advances in tackling this problem in recent years have begun to prove more successful. This is largely due to an increased awareness of sustainability.

Development strategies are shifting away from aid and one-shot, lump sum donations, and towards new initiatives that give agency to the people in developing countries by offering them access to the tools that are necessary in terms of pulling themselves out of poverty. One such practice based on this principle is microfinance, which offers loans to those in the Third World who would not

otherwise have access to credit. These entrepreneurs then use the loans to fund their businesses, which results in financial sustainability. Additionally, the loans are often attached to education and HIV/AIDS awareness, and are in many cases geared towards women, which are all strong contributing forces to social sustainability as well. Many also encourage green practices, adding a dimension of environmental sustainability as well. During my time at Oxford, I applied to become part of a group called the Oxford Microfinance Initiative ("OMI"), which matched teams of students with microcredit organizations. We then were responsible for conducting research, and offering these institutions fiscal recommendations, marketing strategies, and feasibility advice. Our group in particular was matched with an organization based in West Africa called CFA Cameroon.

Having the opportunity to work on this project gave me the chance to put my entire academic study of Third World politics and development into practice. Not only could I see more closely how microfinance, a subject I have been interested in for a while, works firsthand, but I also felt connected to something on a larger, global scale that actually has the potential to affect lives. I have now brought this research and experience home, and am hoping to receive funding from the law firm where I work to make an "ethical investment" in CFA. This, I believe, is not only evidence that globalization is truly taking place, but also that experiences like these reflect the positive side of living in a smaller, "globalized" world.

Natalie Cappellazzo –
Oxford

Though people in the United States who are involved with the ayurvedic medicine movement are generally

deemed as dirty hippies, in India, over 80% of the population uses natural medicinal treatment each year.

At the non-governmental organization I have been working with, called Jagran Jan Vikas Samiti (JJVS), ayurvedic and herbal medicine remedies are essential. In the mid-80's, fourteen children in a nearby village died from a misdiagnosis, so JJVS decided to make a move to improve the ayurvedic system in the villages it worked with. They started by collecting all of the information from local herbal doctors, or gunis, and held conferences to continue educating and sharing knowledge between gunis located in different villages. Since then, JJVS has held conferences across eight different states of India, helping thousands of people by better educating local doctors.



In addition to this, JJVS has helped the gunis gain the respect of academia and the Indian government via campaigns at government conferences. Although it may not seem like much, JJVS has developed a sustainable program that reaches of thousands every day. The gunis have a network of people to fall back on and support them when it is necessary. For those who cannot reach a doctor easily or who cannot afford the fairly inexpensive treatments, over 3,500 home herbal gardens have been installed across Rajasthan. With these gardens comes training sessions on how to use the plants properly. These gardens and guni programs need little assistance now. Home gardening and local herbs is an ideal solution to give medical support to rural communities around the world. Instead of projects that require the upkeep from outside help, more

local and sustainable projects like ayurvedic medicine in Rajasthan need to happen, because it is through programs like these, that people are able to use the resources around them to improve lives.

Bekah Petroff - India

Back home in the United States one of the current major stories is fuel prices. As fuel prices increase Democratic strategists worry what negative effects \$4/gallon of gasoline mean for President Obama's reelection bid while some call for greater exploitation of America's natural resources. Energy policy continues to be a concern to develop sustainability both in the United States



and abroad. Here in Obama's home country of Kenya (I had to mention that at some point) I am working on an eco-charcoal project. Will people in the United States might chafe at \$4/gallon gasoline for large portion of Kenyan's gasoline, kerosene, or other types of liquid fuel are an unaffordable luxury. Instead many Kenyans rely on fuel wood or charcoal, both of which are inexpensive and easily accessible (especially charcoal). However, current charcoal production is done in an unsustainable way. Trees are being cut down rapidly to meet an increasing demand creating a wood fuel deficit of over 57% nationally (consumption is 57% over regeneration rate).



Initially I was skeptical about eco-charcoal. If you look at emissions charcoal is one of the worst things that you can burn. Why would you help people continue to use this environmentally toxic fuel by providing a slightly less environmentally toxic fuel? However, while I may cry for big leaps to renewable energy that doesn't mean more positive steps in a sustainable way aren't also worth pursuing.

Brian Anderson - Kenya

After living in Egypt for the past three months I've become hyper aware of my own water consumption. Spending a few days in the West Bank only heightened this awareness. Water shortages are a fact of life for Palestinians. This water shortage is partially caused by the Israeli authorities who control the water for the region, but, it is a shortage none the less and makes agriculture all the more difficult. During our climb

of Mount Sinai, in Egypt, the question that plagued me was how the Bedouin tribes who control the area manage to get water. I asked our guide on the descent from the mountain and he explained the simple and sustainable system that has been employed for centuries. The donkeys, we saw tied up outside of numerous tents, are used to fetch water from the neighboring villages that have dug deep water wells. Hasan, our guide, explained that his job was to show tourists up the mountain. One of the most important jobs, aside from guiding tourists as this is a source of great revenue, is that of the donkey herders who walk with the donkeys on their trek each day. This system spits in the face of globalization, glocalization, and grobolization. The government of Egypt leaves the Bedouin tribes to their own devices and which includes the absence of an infrastructure for running water. It seems that all of our complicated western ideas of sustainability efforts pale in comparison to a system that has been

employed for centuries. Rather than rely on a water truck that would transport water from the cities to the desert, or a desalination system that would make the water of the Red Sea drinkable, the Bedouin's have proven that their way of life is wholly sustainable without the rest of the world. However, the glocalization has affected the tribe in other ways. Some very entrepreneurial Bedouin tribesmen realized they could charge more for tea if they associated their tea with the, "Starbucks," brand. I believe that the most remote Starbucks in the world is located at the top of Mount Sinai and is run out of an open air tent. The only thing on the menu is Bedouin tea, but they still manage to do a booming business.

Alivia Haibach - Egypt



CHANGING SCAPES:

Globalization began in an effort to expand companies and increase profits. As Levi Strauss put it, "humanity is installing itself in monoculture: it is preparing to mass-produce culture as if it were beetroot." To him, cultures would be reduced to products and subsequently packaged, advertised, and sold around the world. Arjun Appadurai echoes these sentiments when he suggested that "the consumer is consistently helped to believe he or she is an actor, where he or she is at best a chooser."

The process of globalization may not actually be this simple. The consumer is not left to simply choose between which culture to buy into; instead, they are able to actively meld what is being "imported" to their country. For example, when McDonalds and other big business expand, they often must change their product to meet local needs, desires, and demands.

In Finland and Norway, Lakse fish wraps are what people want to eat, so McDonalds puts it on the menu. In Australia and New Zealand, people like beets on their burgers, so of course McDonalds created the McOZ and Kiwi burgers to please Aussie and New Zealander tastes. Another example is that even Australians I have spoken to believed Kellogs was a Australian brand. Kellogs sells a unique array of cereals here to satisfy their customers. Similarly, Billabong shorts come to mid-thigh on the Australian man, while if they are bought in the US, they would cover a man's knees. Ford car models are even outfitted as Utes (complete with a truck bed). These companies are changing to meet the needs of the consumer.

Jules Koenig – Australia

I am somewhat skeptical to believe Appadurai's claims that globalization is overwhelmingly driven by

image politics. I think it is important not to forget the power and capitalism and the influence of consumerism that usually follows. Appadurai touched on these topics, but I think consumption can still be said to be mostly based on supply and demand, at a national scale.

Australia is more of a melting pot than I ever truly realized. You have the traditional European descendents who colonized the land, the traditional Aboriginal inhabitants, and immigrants from all over southeast Asia (Koreans, Japanese, Vietnamese being the biggest ones). I have noticed their presence more so here than anywhere else in the world. In Australia I believe that the people still play important roles as actors at the global interface, and don't just solely play the role as a consumer choosing the best available option. This diverse grouping of people means that an equally diverse grouping of products must follow.

These can include anything from food, calling cards to reach loved ones back home, music, movies & entertainment, and traditional clothing styles. For example, a Korean man can wake up and have a traditional Korean breakfast, get into his Japanese car, listen to American pop music on his way to the mall, and then purchase an Australian rugby jersey there. Of course all these decision are generalized, but I think it is an example of how supply and demand greatly contribute to globalization. Sometimes a country's own economic needs, or perhaps just simply greed, can overcome the desires to appear a certain way (in a positive light) on the global stage. I think it's important not to underestimate the importance of our universal love for money the first-world desire for consumer goods that have spread across the world and currently help define the global consumer.

Alex Glasgow – Australia

COMING HOME:

The closer it gets to the end of term, the more I don't want to leave here. Lancaster has become my home and my flat mates, as well as fellow study abroad students, have become my family. This experience has awakened in me a feeling that I could thrive anywhere in the world if I put my mind to it. At the beginning, back in January, I was anxious and doubtful that I had made the right choice in coming here. Then, after two weeks of homesickness and culture shock, something changed. I bonded with my English flat mates. These days, I forget that we don't come from the same place. Despite the fact that they still tease me about my obsession with peanut butter, I've come to realize that they hardly fit the English stereotypes. They've taught me how to play cricket (in the corridor), but even more

importantly, they've taught me so much about myself. I've also had the amazing opportunity to befriend abroad students from all over the world; New Zealand, Australia, Belgium, Germany, China, Norway, Canada, and Italy. I've learned so much about different cultures through the friends I have made, such as attending Australia Day and Waitangi Day (New Zealand holiday celebrating the signing of the country's founding document) celebrations. It's been an enlightening experience that has taught me more about the human population and ironically has taught me much more about where I come from. This term has given me confidence that I've never had before. I've never been this far away from home for this long, and I must say, I love it. Christopher Columbus once quoted: "You can never cross the ocean unless you have the courage to lose sight of the shore." Now that I've crossed the ocean, lost sight of every familiar shore, I feel ready to take on more of the world, to live in

places I've only dreamt of. Obtain my masters degree in New Zealand? Work in Germany? Who knows! The world isn't a huge and terrifying place anymore; it's open for all who want to experience it. This may be the greatest lesson I've learned throughout my time here. When I do come back to Allegheny, I want to encourage anyone and everyone I know to get away from home and see what is out there. That is the only way one can find himself, is away from the familiar. After all, home can be anywhere.

dakase – England



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EXL 300
Professor Ishita Sinha-Roy

