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Welcome to the spring semester at the Center for International Education.

As you will learn from this edition of *Global Currents*, we have planned many stimulating events and activities for the spring term, including our annual conference, which will take place this year on April 15-16 at the UWM Hefter Center. This year’s conference is devoted to exploring *Eating, Cooking, Culture: The Politics and History of Food* and has been organized by Professors Gabrielle Verdier and Larry Kuiper (both from the Department of French, Italian, and Comparative Literature). Scholars from UWM and across the world have been invited to share their research with the UWM campus and community and thus to continue our ongoing cross-disciplinary dialogue about the nature of internationalism and globalization today.

The Global Studies Fellows, appointed for the 2010-11 academic year and introduced in our previous issue of *Global Currents*, will be active participants in this conference. In this issue, Professor A. Aneesh describes his study of the intellectual property claims placed upon the plants Hoodia and Neem. Sharing research from her forthcoming book, Professor Ellen Amster discusses the Muslim woman’s body in the context of colonizing birth practices in Morocco. Professor Kennan Ferguson explores the art of cooking and examines the influence of Julia Child upon Franco-American relations. Finally, Professor Manu Sobti encourages us to think about the roots of one of the most common foods we eat – the apple – and what the extinction of native species means on a global scale.

The Global Studies Fellows program will continue next year, with a focus on “Global Networks,” including both established and emergent networks for production, engagement, delivery, and display. In unprecedented ways, scholars with training in a broad range of disciplines have begun crossing disciplinary borders to engage in meaningful and sustained dialogue about global networks as at once industrial, cultural, and technological, intimately connected to questions of language, political economy, social justice, media ownership, and notions of taste and aesthetics. If you are a faculty member interested in becoming a Global Studies Fellow, please visit our website [www.international.uwm.edu](http://www.international.uwm.edu) where you will find the Request for Proposals for the 2011-12 academic year.

This issue of *Global Currents* also includes a special focus on research and teaching in Brazil. Since 2008, the Center for International Education has provided grant funding to encourage undergraduate students to conduct research overseas, with support from UWM’s Office of Undergraduate Research. Simone Ferro, Associate Professor of Dance, has consistently encouraged her students to conduct in-depth research into the music and dance traditions of Brazil. Excerpts from their research papers are included in the *Research* section of this publication.

As UWM continues to strengthen its world language programs, we profile in this issue new Assistant Professor of Spanish and Portuguese Ricardo Vasconcelos, who is working to develop UWM’s Portuguese program and expand opportunities for UWM students to study in Brazil. Sandra Braman, also featured in this issue’s *Profiles* section, has been a visiting professor in Brazil, Norway, South Africa, and Sweden. As someone who never seems to stop moving, she is an inspiration to all of us who wish to expand our international research and teaching horizons.

In *CIE World*, we highlight Center activities supported by the Undergraduate International Studies and Foreign Language (UISFL) grant from the U.S. Department of Education, which was awarded in August 2009. Please be sure to attend the Middle East and North Africa Film Series, which runs throughout February and March. It is free and open to the public, and the schedule of films for this engaging series is included here.

Finally, I would like to extend my congratulations to this year’s international photo contest winners and honorees. We include their work as a special feature in this issue of *Global Currents*, and hope that their photos inspire and delight you, as they have all of us in the Center for International Education.

Cover image by Rebecca Starrett - “Ahu Akiri” - taken in Rapa Nui, Easter Island
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Telling the Truth About Colonialism in the Body: Muslim Midwifery, Obstetrical Science, and Birthing Modernity in Morocco, 1936-1956

By Ellen Amster

ELLEN AMSTER is Assistant Professor of History and the co-coordinator of the Middle East and North African Studies Program at the University of Wisconsin-Milwaukee. Her research interests and teaching areas include Morocco and North African history, Islamic medicine, Sufism, French colonialism, midwifery, and Modern Middle East intellectual history. During her 2010-11 Global Studies Fellowship, she is continuing work on her forthcoming book: Medicine and the Saints: Science, Islam and the Colonial Encounter in Morocco, 1877-1956 (University of Texas Press).

In 1952, two Frenchmen, a physician and a sociologist, interviewed traditional Muslim midwives in the French Protectorate of Morocco to determine whether they were competent to deliver babies. They not only rejected the midwife as dangerous, this “abortionist, sorceress, weaver of spells” was also their justification for denying Moroccans political independence. The authors argued that Moroccans could govern themselves “[only when they differentiate] between the domain of religion and the domain of positive knowledge. In a word, when they will have acquired the secular mind” (Mathieu and Maneville).

To achieve the secular mind, the French taught Muslim women to knit, nurse babies and keep house. These French colonial “medico-social” programs were in part an application of metropolitan science to empire; in France, the state responded to working-class tuberculosis by training French women to be mothers, and the Third Republican welfare state used the theories of Pierre Guillaume Frédéric Le Play to build solidarity between social classes with family health policies (Wilders). But colonial policymakers in Morocco wanted social welfare to destroy Islam, to change what they called the Muslim mentalité, a Durkheimian thought-world of magic and spirits antithetical to reason and the modern world. The maternal and infant health programs created after 1948 were designed to replace the Muslim way of thinking with reason and refashion Moroccans as industrial workers. The contradictions of this colonial welfare state gave rise to a battle between Moroccan nationalists and the French government to be patriarch to the modern Muslim family.

Of interest to us here is the field of battle—the Muslim woman’s reproductive body. Why did independence depend on birth practice? When and why did the Muslim woman’s veiled body become the symbol of an anti-rational “Islamic mentality” to France and its physical uncovering the triumph of the secular republic? Colonial authorities and Muslim nationalists fought over Muslim women’s bodies because the body mediates between the individual and public life, the state and its institutions—schools, law, work. But can the body talk back? Can the biological body tell its own truth despite colonial ideology? Obstetrics and midwifery in Morocco illustrate that medicine is not a discursive monolith but a disjointed set of epistemologies, medical practitioners, and clinical practice that can give Muslim women a space to articulate alternate truths.

The Context: Tuberculosis, Malnutrition, and Urban Crisis in Morocco

Morocco industrialized quickly during the Second World War, and the first accurate census data revealed exploding native population growth and urbanization; rural migrants crowded the cities and created new shantytowns from surplus industrial materials, areas deprived of water, sewers, or electricity. In 1946, a pediatrician compared malnutrition among this Moroccan urban poor to German WWII concentration camps and identified a deadly protein deficiency in Muslim infants, “Moroccan Kwashiorkor.” The French did not introduce tuberculosis to Morocco but colonial rule transformed the disease into an epidemic. Tuberculosis followed two vectors: labor migrants to the northern cities and Moroccan workers in the mines, factories, armies and farms of metropolitan France during the World Wars. A World Health Organization vaccine campaign (1949-1951) revealed that the entire country of Morocco had been exposed to tuberculosis, from the rural desert oasis of Warzazat (54%) to the industrial city of Casablanca (97%).

The architect of the French Protectorate response to social crisis in Morocco was Robert Montagne, the father of a new modernist school of Islamic sociology. Montagne drew upon Durkheimian sociology to argue that by guiding Muslims in their social response to economic modernization, France could remove the threats of pan-Islam, pan-Arabism, and nationalism to her North African Empire. In Morocco, Montagne saw the tribe and patriarchal family disintegrating; the key to leading the new native proletariat and defeating the nationalist movement was for French teachers, physicians and social workers to become father to the evolving Moroccan family (Montagne).
The Resident Generals of Morocco thus introduced a paternalist welfare state for Muslims. Le Courbusier student Michel Ecochard designed new, low-quality mass proletarian housing for Muslims in industrial cities and the Director of Public Health laid out maternal and infant health programs to prevent prenatal mortality, stillbirth, and gastrointestinal disorders in babies. The first PMI centers were opened in 1948, offering Muslim women prenatal and infant care, home visits, and lessons in nursing, weaning, food preparation, housework, and hygiene. The educated Muslim mother would be an “extension of the doctor in the home” and give birth in the French clinic. Sociologists argued that birth was the moment a child entered the anti-rational “Muslim mentalité,” thus birth was the logical point for French intervention. At stake in colonial maternity was the education and constitution of the human being himself.

**Midwives, Muwallidat and the Medicalization of Moroccan Birth**

Colonizing birth was not only a transfer of authority from women to doctors, it was a positivist unveiling of the Muslim female body, a rendering visible, readable and quantifiable. On the delivery table, the French saw the triumph of science over “the Islamic mind” and its protector, the Muslim woman. If Orientalism seeks Islam’s truth beneath the woman’s veil as Meyda Yegenoglu has argued, then SHP obstetrics claimed to interrogate, dissect and conquer Muslim woman in her very flesh, reducing her to the visible, universal, biological meat of “woman’s parts.” French doctors recommended replacing the native midwife with a French-trained native birth attendant, the “muwallida.” By replacing the qabla (she who receives) with the muwallida (she who births), the French redefined birth as the doctor’s medical procedure.

However, the medicalization of birth, or the reduction of social bodies to purely biological ones (Scheprer-Hughes and Lock), also dispelled French racial mythologies about the Moroccan female body and revealed the devastating effects of malnutrition on childbearing Muslim women. Multiparous mothers paradoxically manifested a “flattened, corrupted pelvis” after several normal births, and X-rays revealed a general decalcification of the mother’s skeleton. Each successive pregnancy and the customary year of nursing so depleted mothers’ bodies that many lost the ability to walk, but a treatment regimen of food, Calcium and Vitamin D, provided “spectacular” recovery. PMI programs also had unexpected outcomes; French female social workers cultivated a female network of trust and the first Moroccan Minister of Health invited these Frenchwomen to create new PMI centers after Moroccan independence and a national school of social work. This project illuminates how Muslim women have used the new maternities, who came to give birth and why, how midwives relate to public health, and how colonialism has transitioned to a national medicine. Today the WHO, Red Cross, USAID, and UNICEF and U.S. Peace Corps (1992) cooperate with the Moroccan Ministry of Health to implement Maternal and Child Health programs.

**Works Cited**


Patenting Life: A Tale of Two Plants in the Global Age

By A. Aneesh

In 1980, a single U.S Supreme Court decision folded nature into history: it allowed life to be owned as private property. In Diamond v. Chakrabarty, 447 U.S. 303 (1980), the Supreme Court declared that “a live, human-made micro-organism is patentable subject matter,” overturning the Patent Office’s decision that living things could not be owned as intellectual property. The landmark Supreme Court decision to allow the patenting of a new species of oil-eating, genetically engineered bacterium set off a corporate gold rush to own genes, pertaining to farm seeds, plants, animals, and even humans (Topol, Murray, and Frazer; Howard; Gura). While an American court’s decision, this heralded a global transformation through the world intellectual property regime, leading to an unprecedented consolidation of power over life in private hands. From Monsanto Corporation’s control over genetically modified seeds and the resulting food supply to global pharmaceutical companies’ patents over engineered and non-engineered life forms, dynamics of the market and of life are increasingly coupled (Sunder Rajan; Verdery and Humphrey; Hayden; Coombe). Yet, this transformation also heralds an equally unprecedented movement against one particular aspect of this land grab: the privatization of public resources.

This study seeks to compare two different modes of resistance against the privatization of two plants -- Hoodia and Neem. While Hoodia has long acted as an appetite suppressant in South Africa, reducing the experience of hunger and the frequency of meals in desert conditions of the Kalahari, Neem has been used in India’s farming system as a natural pesticide. By examining two relatively successful struggles, I hope to shed light on how these similar struggles carry two different sets of social order and ownership norms.

The first case is that of Hoodia, a plant indigenous to South Africa that has been used for centuries to fend off hunger. Knowing its properties, the Council for Scientific and Industrial Research of South Africa (CSIR) developed and patented the active ingredient (P57), and licensed it to Pfizer and Phytopharm to develop an anti-obesity drug. In Hoodia one discovers a drug that simultaneously applies to both undernourished and overnourished bodies. More significantly, the patent raised the question: who owns the knowledge about Hoodia’s properties - the people who have used it for centuries or the Council that patented it? Hoodia’s knowledge was long based in what we may call the commons and thus available for everyone’s use.

After a long battle, the CSIR struck a deal with local communities (i.e., the South African San Council) and agreed to compensate for acts that many would term biopiracy (CSIR). The case highlights how the question of compensation can only be raised where there is a property-owning party that needs compensation for its loss. To demand for compensation in South Africa, a party, the “San” was nearly invented for the purpose. The San did exist as an ethnic group before this case but they were not known and understood by everyone to be the discoverers of Hoodia’s properties. This case illuminates how the world intellectual property regime is productive of new identity formations that must be clearly defined in order for the legal system to operate. The intellectual property regime is based on the idea of the individual owner (e.g., corporations as fictive individuals). The Hoodia plant, on the other hand, was part of the commons before its qualities were turned into property. In order to resist encroachment of the CSIR and pharmaceutical companies into the commons, there was a need to constitute and recognize the “San” as the “owners” of knowledge about Hoodia. Yet, in their victory, the community inherently accepted the emerging market order by allowing Hoodia to be patented and agreeing to the new ethic of ownership. In short, the agreement shows the flexibility of the property-based regime to assimilate the commons into its fold, appropriating in this case the public knowledge of Hoodia’s relationship with food and hunger.

The second case is that of Neem, a plant indigenous to the Indian subcontinent. In 1990, W.R. Grace, a multinational agribusiness based in New York, and the United States Department of Agriculture filed a European Patent application covering a method of controlling fungi on plants with the aid of an extract of seeds from the Neem tree. The
fungicidal effect of hydrophobic extracts of Neem was known and used for centuries in India, both in Ayurvedic medicine to cure dermatological diseases, in traditional agriculture to protect crops from fungal infections, and in personal use for dental health. Quite like Hoodia, this knowledge was in public use. But the struggle against it took a different turn. Instead of demanding recurring compensation from W.R. Grace, the struggle was waged by an Indian NGO (Vandana Shiva’s India-based Research Foundation for Science) in collaboration with European partners (EU Parliament’s Green Party and the International Federation of Organic Agriculture Movements) for the revocation of the said patent on the basis that it lacked two basic statutory requirements: novelty and inventive step (or non-obviousness in U.S. Patent Law). They also argued that the fungicidal method claimed in the patent was based on one single plant variety (*Azadirachta indica*) and hence resulted in partially monopolizing this single plant variety. While there are tens of patents worldwide on Neem’s various uses, this particular patent was revoked by the European Patent Office, thereby allowing for its use to remain in the agricultural commons of food production.

The significance of this study extends beyond the two cases under consideration. These cases are emblematic of many such struggles going on in the broader arena of food science. While the struggles around Hoodia and Neem are both similar (about owning nature) and different (one resulting in a collective identity, the other rejecting such strategy against ownership), the two strategies may shed light on larger struggles in other areas of food science such as genetically modified food (GMOs). The rise of GM foods has given rise to an organic food movement that is against private control over plants and seeds through genetic modification and associated patents. The struggles over these plant varieties are also struggles over knowledge about food. In the United States, knowledge about food items containing genetically modified ingredients has been kept private while the European Union requires such food to be labeled as such and made public. Thus, the ethics of food must increasingly grapple with two notions of knowledge: knowledge as intellectual property, which extends private control over the entire food supply chain, and knowledge as awareness about what is in the food. This study, when completed, hopes to bring out actual and possible consequences of the emerging property regime that covers crops, seeds, medicinal plants, and animal genes, a regime that works through the harmonization of legal standards across nations, putting pressure on poorer nations to adopt and enforce trade-related intellectual property rights (TRIPS).

**Works Cited**


How Julia Child Created a New France
By Kennan Ferguson


Since the American Revolution, when France assisted the North American rebellion, France has long held a privileged place in the American imaginary. French food has been synonymous with fine cuisine for most of American history; the Executive Chef of the White House has more often than not been French trained.

Many 19th century cookbooks on French food focus not on cooking instructions but about ordering and presentation. They were designed to assist women in their daily orders for personal cooks. Rather than providing directions, such cookbooks addressed pronunciation and familiarity, insisting that a list of ingredients and a brief description will suffice for one’s cook. By the beginning of the twentieth century, however, French cookbooks became a noticeable presence in the United States, with at least twelve published within twenty years. Many were designed to simplify and clarify French cooking, frequently avoiding the French names of dishes to avoid confusion. By the turn of the century, the desire to cook French food truly broke forth in the American middle class; by the late 1960s ten (or more) entirely French cookbooks were being published each year.

This was the era in which Julia Child emerged, serving as both the exemplary figure of, and the multimedia leader in, American French cooking. Child overtly rejected the “fussy” and ostentatious aspects of 1950s American cooking, with various molded aspics containing suspended fruits, followed with lobster salad, and topped off by spectacularly high coconut cakes made from cake mixes. The drama of Child’s cooking emerged instead from its “authentic” French-ness: the difficulty of a well browned sauce, for example, or the proper way to sauté a filet in the Parisian style. Child’s cookbook not only suggested suitable wines for many dishes, but explained why they would complement the meal. Child wanted bona fide French cooking.

This was a tricky balance. To cook French food authentically, the traditional French cookbooks would not suffice: they were filled with instructions that confused the average American cook, and were occasionally contested among chefs. Moreover, the ingredients available in a Parisian market were simply not available to the American cook, even in most large cities. Thus the recipes needed to be domesticated for an American audience, and Child spent most of her time with her coauthors distilling cooking processes into describable moments.

Conversely, Child simultaneously attempted to represent pure French cooking, uncontaminated by her (or even her coauthors’) personal tastes and approaches. Determined to avoid specificity or individuality, she would settle only for the universal, “authentic” version of each dish. She chastised her coauthors for stating or implying that one’s own personal stamp could appear on food. That her readers would not have access to French ingredients was less important than that they be taught the true French techniques. Through the eyes of Child, France was simultaneously demystified and exoticized. These seemingly contradictory imaginaries have long existed in the American French relationship, but Child brought them to an American audience whose relationship to France emerged from more recent and more devastating images: the bombed out rubble of the Second World War, the memories of the Vichy regime, the intransigence and independence of De Gaulle. What Child popularized was both more benign and more exalted: a land where produce was always fresh, where the corner markets ruled, where gastronomy was timeless, and where all women knew how to effortlessly prepare a coq a vin or a flan. These images pre existed Child, but she managed to tap into them and make them part of the American idea of France.

The ability to combine these imaginaries resulted from and underpinned her fame. Child’s remarkable personality combined with the emergence of publically funded television to make her one of the most famous and well regarded
celebrities of the 1960s. Julia Child (as personality and icon) helped build the very concept of public television. Her show “The French Chef,” originally broadcast in 1963 on WBGH in Boston, not only proved an instant hit for that station but also was used to build up other, newer stations in the nation. Within two years the show appeared on every network public television station in the United States. To women who aspired to master the arts of cooking, Julia Child often seemed a newfound friend who would lead them through the work (and fun) of cooking for the next forty years. Within three years, *Mastering the Art of French Cooking* had sold 100,000 copies, making it the most successful cookbook in the U.S.

In her success, Child combated a two-century distrust, even hatred, of France in American culture, one that has been called our “system of Francophobia.” From the American suspicion of the radicalism of the French revolution to the anti-elitism of the nineteenth century to the distrust of continental philosophy at the end of the twentieth, Americans have long dismissed, criticized, and found themselves superior to the French. The most intense of these recent periods had been during the time of Julia Child, when Charles De Gaulle was seen by many in the United States (including its political leadership) as emblematic of French anti-Americanism.

For all his status in France, as both a military hero of the resistance and as a political leader able to reenergize France after the successful Algerian revolution of 1958, his reputation amongst Americans was vexed. Indeed, the two reputations were likely linked: it was precisely De Gaulle’s course of deliberate independence from American pressures which cemented his popularity while also provoking and annoying the U.S. Having been excluded from the Yalta Conference in February 1945, he immediately snubbed Roosevelt by refusing to meet with him. By 1965, De Gaulle was openly courting the Soviet Union, and France’s split with NATO the following year (along with the expulsion of American military bases from French soil) heightened the sense that the two cultures were in conflict. Perhaps of even greater long-term import, De Gaulle overtly attacked the American dollar as the world monetary standard, pushing for a return to gold by divesting the French government of dollarized assets. By the mid 1960s, Americans disliked De Gaulle more than any other world leader save Brezhnev.

Julia Child had a personal stake in this conflict. She had grown up in a traditionally Republican family, constantly hearing her father denounce socialism and the Democratic Party. Shortly before *Mastering the Art of French Cooking* was written, her father had embraced Joseph McCarthy, the famous anticommunist, and, like McCarthy, denounced “Europe” and its decadent ways for corrupting the purity of the United States.

Thus Child’s cookbook and television show served as a front against this system of Francophobia. Child was a Francophile through and through, albeit with a strong pragmatic and accommodationist streak. As an unofficial emissary of France and an evangelical of French cooking, Child reinscribed the ideal of France as one of gastronomic bounty, rural simplicity, high class chefs, and earnest cooks. She thus encouraged Americans to imagine France anew, creating tropes that today are commonplace, even banal: the land of peasants eating their daily fresh baguettes with chèvre, the neighborhood poissonnerie where fish are always fresh and the proprietor ready with a new recipe.

In other words, Child soundly and decisively defeated McCarthy and other Francophobes of her time. Though the distrust of France as a nation independent of American interests has continued in the United States, sometimes subterraneously and sometimes overtly, the idealizations of France that Child helped build have proven perdurable. Contemporary studies show France’s continuing domination in the American imagination, at least where culture – food, wine, art – are concerned. In Julia Child’s case, it is the specific form that France takes in her cookbook that makes her an authoritative figure in international relations. Julia Child’s conception of France did not determine France’s future, but of course even a De Gaulle cannot determine the future. Her vision of France endures, in part because it is so readily at hand, and on the tongue.
Discerning where a crop or food-stuff originated and where the greatest portion of its genetic diversity remains extant may seem esoteric to the uninitiated, but knowing where exactly our food comes from - geographically, culturally, and genetically - is of paramount importance to the rather small portion of our own species that regularly concern itself with the issue of food security. Within this purview, three important questions are addressed. At a first level, how must genetic specificity (and consequently genetic diversity) be preserved in this climate of unprecedented global change? Secondly, how shall the loss of genetic specificity expedite the loss of culture and place? And thirdly, how do bio-diversity hot-spots map on to cultural diversity hot spots on a global scale?

**Shall the Garden of Eden Survive?**

In Biblical legend, the apple grew in the Garden of Eden. In reality, it grew wild in Kazakhstan, so much so that the name of Kazakhstan’s former capital city is Almaty, which literally means the “Father of Apples”. Over the past 50 years an estimated 90% of the wild apple forests that once surrounded this city have been ruthlessly destroyed to make way for urban development. What might on superficial examination appear merely to be a local disaster, is the first step towards a global catastrophe. Now the world’s ‘original’ apple tree – the Malus sieversii - the genetic progenitor of all our modern apple varieties in cultivation today, is threatened with extinction. It is one of nearly fifty trees, including the original apricot and the original walnut, which have become endangered in a belt of forests in Central Asia – a region home to more than 300 wild fruit and nut species, including the plum, cherry, and many other important food trees from which domesticated varieties are thought to have descended.

Historically, apples were more than just items of gastronomic consumption; they were items of trade and cultural assimilation which traveled with migrating populations. It is thought that as wild apples were domesticated and bred (to produce desirable fruit), they gradually spread westwards along the Silk Road, the great trading highway which linked Asia to the Middle East and ultimately Constantinople. According to the British conservation charity Fauna & Flora International (FFI), “These … [apple] forests [of Central Asia] have been described as a biological Eden, and have long held an important role in human culture. If we lose the genetic diversity these forests contain, the future security of these foods could be jeopardized, especially in the face of unknown changes in global climate.”

But if apples are commonplace, the place of their abundance – Kazakhstan - is seemingly obscure. Contrary to misperceptions spread by the movie Borat (2006), and unknown to many, Kazakhstan is an ancient country long forgotten in the West, except for its newly-discovered, and attractive, oil and mineral wealth. Like the other ex-Soviet ‘Stans,’ it is a decidedly delicious mix of things ancient, medieval and modern. This ranges from the wild steppe forests of the central country, the old capital at Almaty, to the nightclubs of the brash new modern capital at Astana, and the interesting historical side stories on the Kazakhstani exiles of Trotsky, Dostoyevsky and Solzhenitsyn. Most important is the historical fact that apples were and still remain from Kazakhstan. In fact, the wild ancestors of our common apple tree (Malus domestica) are the Malus sieversii, which until recently grew wild in the mountains of Central Asia in southern Kazakhstan, Kyrgyzstan, Tajikistan, and Xinjiang, China.

According to biologist Barry Juniper, ‘the Garden of Eden’ was actually located in the wild orchards of Tien Shan in Kazakhstan, confirming the assessment of British writer Christopher Robbins who, in his book, *In Search of Kazakhstan*, first cited this central Asian country as “… the
birthplace of apples and tulips.” This discovery comes as a surprise, since until now, it was assumed that apples were but hybrids of various fruits. After the fruits were locally cultivated, they migrated to the west. At first, fruit orchards were scattered around the Persian Gulf and later, soldiers of the Roman legions brought apples to Europe, including Great Britain.

During the Soviet era, the Aport apple, known throughout the world, was cultivated in these areas. By the end of the last century, however, only 10% of the apple orchards remained on the slopes of Zailiysky Alatau. In the next decade, Kazakhstan scholars predict that another 300 hectares of orchards in Zailiysk and almost 100 hectares in Jungar Alatau may be lost. Today, two Kazakh conservationists, Aimak Dzangaliev and Tatiana Salova, both associated with the Botanical Garden in Almaty, work to continue Vavilov’s legacy by examining the diversity of wild fruits in their homeland. Together they have catalogued more than fifty-six wild forms of Malus sieversii, twenty-six of which are called the basic wild ecotypes, while the other thirty are natural or ancient semi-domesticated hybrids.

But while Kazakhstan’s wild apple forests are alarmingly shrinking, so are her people’s tastes for the local apples. The crops of wild apples – often uneven and imperfect – are now slowly but surely replaced by the glut of cheaper, and relatively-flawless, Chinese-grown ‘beauties’. While fewer local apples are now available, even fewer ‘wild’ trees are allowed to grow into maturity. Kazakhstan’s pre-occupation with its wild apples, or its current indifference, highlights how the variety of foods that we keep in our fields, orchards, and, secondarily, in our seed banks, is critically important to protecting our food supply from plagues, crop diseases, catastrophic weather, and political upheavals.

Within Kazakhstan itself, much has changed in the last century. More than a million wild apple trees systematically disappeared during the Second World War. On the Chinese border near Jungar, the Soviet government used the apples to produce vodka and jam, but then destroyed all the trees, burning them as firewood. Stalin ordered the Kazakhs, who were still largely nomadic, to settle and form grand collective farms. This caused famine and led desperate people to strip the woodlands for food and firewood. Stalin ordered the Kazakhs, who were still largely nomadic, to settle and form grand collective farms. This caused famine and led desperate people to strip the woodlands for food and firewood. To continue this plunder, in the 1950s Nikita Khrushchev cleared large tracts of land in Kazakhstan for intensive farming as part of his campaign to open up “virgin lands.” The fruit basket of antiquity was now the bread basket of the Soviet Union. The human population of Almaty, the largest city in Kazakhstan, was about 456,000 in 1960. By the year 2000 it had more than doubled to 1,140,000. The land area in high-density residential use within the Almaty metropolitan region has increased 125 percent since 1964, with condominiums and large hotels having edged in upon the street-side walkways formerly lined with cultivated apple trees. Newfound oil wealth among the Kazakhs is proliferating second homes called dachas in many of the upland sites that formerly offered ideal conditions for wild apple trees. In many other ways, the Kazakh ballads on the magical forests are a thing of the past, since there are but a few trees to sing these under. Similarly, while wild apples, apple trees, fruits and cider once abounded in popular folk recipes, cash-laden Kazakh youngsters now prefer pre-frozen apple pie at McDonald’s as more convenient fare.

How then shall the triple forces of modernity, globalization and politics destroy the very tree shown on the national emblem of Kazakhstan? How shall a global and cultural hot-spot as diverse as Kazakhstan within Central Asia succumb to the disappearance of a genus species as the world impassively watches apple productivity dip to dismal levels? Even more importantly, how shall the Kazakhs, above all, eventually reconcile to this deep cultural loss of the apple from their paradise?
2011 CIE Conference
Eating, Cooking, Culture: The Politics and History of Food

April 15-16, 2011
Hefter Conference Center

“Cooking is even more uniquely characteristic of our species than language. Animals do at least bark, roar, chirp, do at least signal by sound; only we bake, boil, roast, and fry” (52, Hungry Planet). Food, along with its ancillary activities of eating and cooking, lies at the heart of understanding culture. This year’s interdisciplinary conference seeks to examine the complex ties between food and culture, in historical and contemporary contexts. The scholars invited to participate represent a variety of academic and professional fields, and they each bring a unique intellectual approach to the study of food. Their contributions will shed light on how studying food and food ways can lead to understanding global, regional and local politics, economies, health, ethics and media. Contributions may examine, for example, the changing relationships between consumers and food as the globalizing economy removes old borders and creates new ones; representations of food in media; how food practices and philosophies are reactions to historical or contemporary ethical dilemmas; food in relation to artistic endeavors.

This year’s conference follows upon ten successive international conferences at the Center devoted to exploring new approaches to international studies and globalization. These conferences have had an afterlife through their publication in our Center’s book series (“New Directions in International Studies,” under the general editorship of Professor Patrice Petro and sponsored by Rutgers University Press). “Eating, Cooking, Culture” will continue the success of CIE’s annual conferences by developing connections between the academic community at UWM and expert scholars and practitioners from around the world. The conference will include presentations by each of the Global Studies Fellows as well as other UWM faculty.

Please visit www.eatingcooking.culture.com to view the full conference schedule.

Participants

Ellen Amster
Assistant Professor of History and Co-Coordinator of the Middle East and North African Studies Program, University of Wisconsin–Milwaukee
“Articulate Bodies: Colonial Obstetrics and Birthing Modern Famine in Morocco”

A. Aneesh
Associate Professor of Sociology and Global Studies, University of Wisconsin–Milwaukee
“Plants and Patents: The legal order of life”

Paul Apostolidis
Judge & Mrs. Timothy A. Paul Professor of Political Science, Whitman College
“Immigrant Workers and Biopolitics of Meat Production”

Anne Bramley
Food Scholar, Cookbook Writer, and Host of the podcast “Eat Feed”
“Caxton, Cusinavision, and Podcasting: Experiencing Food Through New Media”

Martha Carlin
Associate Professor of History, University of Wisconsin–Milwaukee
“Garden and Cuisine in Medieval Europe”

Cara De Silva
Journalist and Food Historian
“In Memory’s Kitchen/In Memory’s Kitchens: War and the Food of Dreams”

Hasia Diner
Paul and Sylvia Steinberg Professor of American Jewish History, New York University
“International Law during Global Crises: Why Rules are More Important than Ever”

Kennan Ferguson
Associate Professor of Political Science, University of Wisconsin–Milwaukee
“The Fastest Food: The Ideology and Flavor of Futurism”

Randel Hanson
Assistant Professor of Geography, University of Minnesota–Duluth
“Regeneration: Leveraging Eds and Meds in Rebuilding Local Food Infrastructures”

Jessica B. Harris
Culinary Historian, Author, and Professor of English, Queens College/ CUNY
“I’m Talkin’ bout the Food I Sells! : Street Vending in the African Atlantic World”

Ihab Hassan
Emeritus Vilas Research Professor of English and Comparative Literature, University of Wisconsin–Milwaukee
“Manna in Academe”

Sally Hassan
Independent Journalist
“Dinner on Canvas”
Larry Kuiper
Associate Professor of French, University of Wisconsin-Milwaukee
“Framing the Table: A Cross-linguistic Perspective on the Language of Eating”

Erik Lindberg
Owner of Community Building and Restoration, and Urban Gardening Activist
“Peak Oil, Peak Food”

Tasha Oren
Associate Professor of English, University of Wisconsin–Milwaukee
“Judge’s Table: on Cooking Shows, Food Culture, and (not) Eating”

Jeffrey Pilcher
Professor of History, University of Minnesota
“How to Sell a Tamale for a Thousand Dollars: The Transnational Origins of the Nueva Cocina Mexicana”

Kristin Pitt
Assistant Professor of Comparative Literature, University of Wisconsin—Milwaukee
“Representing the Harvest: Food and Farm Workers in the Contemporary United States”

Manu Sobti
Associate Professor of Architecture, University of Wisconsin—Milwaukee
“The Last Apples of Kazakhstan: Modernity, Geo-Politics and Globalization in Central Asia”

Susan M. Squier
Brill Professor of Women’s Studies, English, and STS, Pennsylvania State University
“The Art and Politics of Poultry”

Pamela Robertson Wojcik
Associate Professor of Film, Television and Theater, and Director of Gender Studies, University of Notre Dame
“What to Do With a Tough Piece of Meat, or What Makes Corned Beef Hash Gay”

Conference Organizers

Larry Kuiper
Associate Professor of French, University of Wisconsin—Milwaukee

Gabrielle Verdier
Associate Director, Center for International Education, Coordinator, Master of Arts in Language, Literature, and Translation, Professor of French, University of Wisconsin–Milwaukee

Patrice Petro
Vice Provost for International Education, Professor of English and Film Studies, University of Wisconsin–Milwaukee
Undergraduate Research: Music and Dance in Northeast Brazil

Since 2008, CIE and the Office of Undergraduate Research (OUR) have provided grants to UWM faculty, academic staff and students to foster undergraduate student participation in overseas field research. In some cases, students have developed their own independent research projects working alongside faculty advisors, and in others, they have assisted faculty with their research activities. During the summer of 2010, four students of Associate Professor of Dance Simone Ferro accompanied her to Brazil for an in-depth look at the music and dance of Northeastern Brazil. We are pleased to feature excerpts from these students’ research papers.

The Function of Saints and Orixás in Brazilian Syncretism

By Sydney Ruf-Wong

Religion has always been relevant in the lives of human beings. In Brazil, religion is not merely relevant, it dictates the lives of its citizens and uniquely, is split into two major influences that affect everyone: African Spirituality and Catholicism. They have almost opposite backgrounds but come together to form a strikingly alive and highly praised religious form: syncretism.

In syncretism, we can examine the effect of these influences on the portrayal and worship of Catholic saints and spiritual orixás. These divinities are present throughout the scope of religious participation. They are depicted on festival costumes and everyday clothing. They are sung to. They are pleaded to, both vigorously and silently. They are celebrated in schools, in churches, in homes, and on every street. The question is, “Why? What do these divinities symbolize in the eyes of the Brazilians who praise them?” Such a question is too personal for an enthusiastic inquirer to pose before a Brazilian of faith. Instead, this question may be answered through careful observation of Brazil’s places, people, and, most importantly, their engagement in spirituality. One of the rituals supporting this particular discussion is the Candomblé ceremony by the Terreiro Oxumare in Salvador, a Minas ceremony by the House of Iemanjá in São Luís.

The Candomblé ceremony held by the Terreiro Oxumare in Salvador, Bahia, holds many clues to the relationship between the worshiper and the worshiped. As the audience files in before the ceremony, men on one side and women on the other, an air of solemn expectancy fills the room. A line of women of all ages enters from the main entrance, wearing pristine white blouses, shawls tied around their waists, hundreds of colored beads around their necks, and headscarves. These parts of the costume, except the beads, are dedicated to Oxalá, the orixá of wisdom, creation, and good judgment. He represents purity of thought, considered to occur at birth and death, so his is the least corrupt color: white (Peek 392). Each shade of bead represents a different orixá. The women wear solid-colored skirts, no two colors the same. The different colors of skirts represent the orixás; for example, a red skirt is for Xango, god of lightning and thunder; blue for Iemanjá, goddess of the sea and the mother of all orixás; and yellow for Oxum, goddess of love, beauty, and the sweet waters.

The women start by circling the center altar with a choreographed dance that is centuries old. The dance is in honor of Oxalá; he is praised at the beginning, end, and at various intervals during the ceremony. For the followers of Candomblé, Oxalá is the most important orixá. He is the father of the orixás, similar to the way Jesus Christ is named the father of all saints. This is why Oxalá is syncretized with Jesus and why he is praised above the others (Field Notes June ’10). Because Oxum is the patron orixá of this terreiro, she is specifically sung to and danced for as well.

This particular ceremony is held to honor the orixás Xango and Yansã. Xango is the orixá of lightning and thunder, and he is the partner of many female orixás including Yansã and Oxum (Peek 392). His dance reflects his tempestuous spirit. The ceremonial dancers take up a quicker step that is countered by a new, livelier drumming pattern. Even though Yansã’s spirit is just as forceful, her dance is not as energetic when danced by these dancers. Because she is the orixá of the winds and tempests and is believed to revengefully control the coming and going of storms, Yansã’s dance reflects an awareness of the realm of her power: the sky and its air. It incorporates a large circular motion of the arms and hands that give the impression of pushing and controlling the air around oneself. In between the changes of music, the women go through patterns of kneeling onto the floor and placing their foreheads to the ground in front of them. The initiates are called filhas and filhos de santo, the daughters and sons of saint. They periodically clap each other’s hands, kiss them, and hold them to their foreheads, as if there is a constant current of energy being taken and given again. These dances are done in reverence and trust: in reverent acknowledgement of the power of the orixás, and trust that this worship will
appease them and bring the worshipers good fortune (Field Notes, June ’10).

Members of the congregation worship the divinities in a more physical praise as well. They welcome the orixás to enter the ceremony and present themselves. They enter through the bodies of the congregation’s members, who become mediums. Different members are destined to receive a certain, preordained orixá. When the orixá decides it is time to arrive, it “mounts” its designated body and the person goes into a trance. Sometimes, the will of an orixá is so strong it enters the body of a member that isn’t participating in the presentational ceremony, but in the sitting congregation, as what happened in this ceremony at the Terreiro Oxumare.

At first this trance is violent and shakes the body so that it thrashes around. Then another member of the congregation calms the body housing the spirit. The body makes fists and crosses them behind its back; it is at the mercy of the spirit. The calmer unties the white shawl and reties it around the whole torso of the possessed body. She unties the headscarf and reties it in the fashion of a kind of turban. These actions metaphorically bind the spirit to the body until it decides to leave. The possessed body rejoins the circle with its eyes closed, guided only by the internal instructions of the spirit. Somehow it never bumps into anything and finds entrances and exits without seeing them. Whenever an entranced person spins down the aisle like this, the onlookers she passes hold out their hands with their palms facing her, and they say something under their breath. It’s as if they are blessing the spirit passing them or trying to absorb its energy. One medium was possessed with so much control that she spun up and down the main aisle with her eyes closed, holding a basin of fire on her head in honor of Xango and Yansá. She was accompanied by a trumpet fanfare.

Because the mediums go one at a time in a certain order, the ceremony, around five hours long, lasts well into the night (Ferro, interview June ’10). According to Joseph A. Page, in his book The Brazilians, “the focal event [of the ceremony] is the appearance of orixás who take possession of participants. At the essence of candomblé is the very personal relationship between the initiate and his or her orixá” (362). People dedicate their lives to the worship of their orixá because of this intimate relationship.

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Religion in Brazil
By Natassja Bates

The members of our group who focused their research upon religion and spiritual practices were able to observe two baptisms that took place in São Luís, Maranhão. The first baptismal was for one of the Baixada groups seen the previous day called Boi de Apolonio. It was almost as though this group was performing during their ceremony. Songs were sung, instruments played, words called and responded to such as “Hail Mary,” as well as an orixá. The same melody of “Happy Birthday” was sung as well and the boi was eventually baptized. The boi was embroidered with “Paz do Brazil” and religious figures. There were a few candles that were held by others. The group sang songs in unison that seemed to be well known by them all. In between some of the songs, a woman would chant what seemed to be a well-known passage or prayer. The motions of the ceremony were much like that of a baptismal in a Catholic setting.

The second baptismal was much different than the first. It took place at the Terreiro de Iemanja (orixá mentioned previously). There was not a boi present at all and seemed very much like a Candomble ceremony. This baptismal was extremely long and many of the believers/practitioners went into trance and stayed there until the end of the ceremony. Like the Candomble ceremony, food and drinks were offered to everyone. There was an altar here as well with saints as well as figures on shelves around the entire room. After a while, people took turns dancing in the middle of the circle they had created. Both women and the men had several strings of beads around their necks. This particular group of people was very dark in their skin color but it was very interesting to see those that had more of an African background, those who had more of an indigenous background and those that had both.

One woman went into trance right in front of my eyes. It was as though whatever entered inside of her, threw her body completely back. They didn’t seem to stay in trance as long as the other ceremony in Bahia. It was not until much later that the boi became present and was then baptized like the first baptismal previously observed. Everything after the boi became present was familiar from the previous baptismal that was observed. They too sang their version of “Happy Birthday” and went through their baptismal process of the boi. This boi compared to the other baptized boi from Boi do Apolonio was extremely small. It had no writing or embroidery on it except for gold sequins on it, and was an intense red color. We were later told that this particular baptismal was that of Minas, a version of Candomble.

When speaking about all of the forms of religion present in Brazil, it is impossible to leave out the syncretism of Catholicism and African spiritual practices. Although now, there is freedom of religion in Brazil, Catholicism played and still plays a big part in many of the religions as well as African spiritual practices. Even though Africans were taken unwillingly from their homeland and brought over to live a life of hardship, they still found a way for their spiritual beliefs and traditions to live on. Despite their repression and restrictions, Brazil’s slaves succeeded in saving and keeping much of their African cultural traditions alive today. There is no doubt that this African influence is a huge part of the uniqueness and richness that spills out onto every corner on the streets of Brazil.

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Women’s Role in the Evolution of the Bumba-Meu-Boi
By Annette Grefig

The Bumba-Meu-Boi is a traditional festival that has been performed in Brazil since the early half of the 19th century. Bumba comes for the word “Bumbar” which means to beat and Boi means ox in Portuguese. The festival started as a simple street procession and now has evolved into a large festival that incorporates rituals, music, and dancing. This festival celebrates and tells the story of the death and resurrection of an ox. It is a story of a slave couple, Chico and Catarina. Catarina is pregnant and has a craving for ox tongue. To satisfy his wife, Chico kills an ox that belonged to the wealthy plantation owner for whom Chico works. After the crime is discovered, natives are sent to capture Chico. When the now dead ox is brought back to its rightful owner, Chico is threatened with death for the crime he committed. In fear of death, Chico desperately tries to resurrect the ox. With the help of spiritual shamans the couple is able to resurrect the ox and stay safe.

This tale has been passed down for many generations. Initially, the festival mainly included the lower class. The dance was often organized by devotees that believed the promises of Saint John. The performance includes human characters, such as Chico, Catarina, and “Amo” (which is the plantation owner, and customarily portrayed by the singer of the group); and animals, such as emus, mules, snakes, woodpeckers, tigers, and of course, the ox. Baixada groups include fantastic characters called Cazumbas. Throughout the years, the festival of the Bumba-Meu-Boi has changed, becoming less traditional. Although there are still some groups who perform the Bumba-Meu-Boi in a very traditional manner, many have veered into more showy and glitzy performances. Women have played a vital role in the evolution of the Bumba-Meu-Boi.

In the past, only men were able to perform in the Bumba-Meu-Boi. This is because in the early 19th century, the festival was more violent. Brawls would break out, and the groups were made of neighborhood gangs (Watts/Ferro 6). Now women perform in almost every group. Women often perform as characters such as Caboclo Real (traditional groups), Vaqueiros (in most of the groups), and Catarina. Women are performers, Cazumbas, or musicians. The only roles that women usually do not play are roles that are designated for men, such as Chico and Amo, the lead singer (Watts/Ferro, PP Lecture). Women even play roles that are geared towards men. For example, men usually wear the costumes with the large hats called Caboclo Real. Now some women are wearing these parts. To some traditionalists, this is not as beautiful as when the men do it. Wearing such a large hat when moving takes a lot of strength and some traditional Bumba-Meu-Boi observers think men execute this more gracefully than women (Nunes, June ’10). It is possible that this desire to keep the Caboclo Real strictly males may not be just simple sexism; it may also be because of some people’s fear of change.

Because of the elaborate nature of the festival, groups need sponsors and governmental support to make the Bumba-Meu-Boi possible. This opens the doors to people in the middle class. The entrance of the middle class in the Bumba-Meu-Boi has allowed women to emerge in the festival (Watts/Ferro 3 & 13). Women now manage some of the performance groups.

The Bumba-Meu-Boi keeps on evolving, moving further and further away from the traditional story. One reason this is happening is because the festival is getting very large and well known, now more visible through the media. Certain festivities are being shown on television, which causes groups to feel pressured to do more to impress their audience. With the festival getting larger, it is attracting tourists more than ever before. This is why groups are getting more elaborate and showy, especially the Orquestra groups. Many of the performances are changed to satisfy the media and touristic demands. These groups have taken on elaborate production values from mass entertainment culture (Watts/Ferro 6). One way they do this is through the portrayal of women. For example, the Boi de Taiaçuaba is an Orquestra group. All of the female performers had very skimpy, glitzy costumes. Even the young girls in the group wore short skirts and bikini tops. This was definitely a show geared towards the tourists. At one point, a younger girl, probably in her teens, bent down on her knees as the ox shook his head in her chest (Field Notes, June ’10). It seems that the more sexual exploitation in the performance, the more it veers from the traditional performance.

Throughout the years, the skirts have gotten shorter and the tops have gotten lower. According to Izaurina Nunes, a group called Boi Pintado (which means painted boi), had the women dancing topless. The only thing that covered them was paint. Not only were the women topless, but some were also minors. Obviously, this caused a lot of controversy. If there were a huge festival with topless dancing minors in America, law enforcement would step in immediately. Only after the leader of the group admitted that the reasoning behind this costuming idea was purely for the tourists, did law enforcement step in (Field Notes June ’10). Regrettfully, the more sexual exploitation there is, the more tourists are interested in the Bumba-Meu-Boi. This also promotes prostitution and sexual tourism. Women are showcased, usually in Orquestra groups, in thongs and revealing outfits to make the performance more “beautiful” and please the tourists while completely veering from its roots.

It is somewhat inevitable for the Bumba-Meu-Boi to not veer away from tradition, but it is important not to forget how it started and the real story behind it. With the festival getting bigger and gaining recognition, there are now more expectations for the groups. Because groups are trying to meet touristic
Featured Undergraduate Research: Music and Dance in the Northeast of Brazil

(Continued from previous page)

Women’s Role in the Evolution of the Bumba-Meu-Boi

By Annette Grefig - (Continued from previous page)

demands, women now play a substantial role in the evolution of the Bumba-Meu-Boi.

Works Cited


The Role of Ethnicity in Traditional and Modernized Movement Within the Bumba-meus-boi

By Monique Lizette Silva

The subject of race and ethnicity has always been a sensitive topic among Brazilians. On the surface things appear to be somewhat neutral, but in reality the racial representation of Brazilian people has always been in favor of Brazilians who have European characteristics. This mindset dates back to the Colonial period when special privileges were given to the Mulattoes that had pale skin. The representation of race and ethnicity has even become a huge controversy within the modeling industry in Brazil. According to an article written by Alexei Barrionuevo published on June 8th, 2010 in The New York Times, the modeling industry received negative feedback on how they choose models from Brazil. Barrionuevo states that, “Model scouts say that more than 70 percent of the country’s models come from three southern states that hardly reflect the multiethnic melting pot that is Brazil, where more than half of the population is nonwhite” (Brarrionuevo 1). This misrepresentation of Brazilian race and ethnicity is evident throughout Brazil. Magazine ads, billboard ads, and even common household items depict models with European characteristics similar to those of Gisele Bundchen. Since Brazilian ethnicity is described as eclectic in nature, my research in Brazil was concentrated on
but not limited to race and ethnicity in traditional and modernized movement, and how it is represented in the popular festival of Bumba-meu-boi in São Luis, Maranhão. Within Bumba-meu-boi, race and ethnicity was equally represented and any observer would see all skin tones, body sizes, and shapes.

The festival São João do Maranhão is the celebration of a popular dance called Bumba-meu-boi. This festival is a mixture of modern and traditional entertainment, heavily rooted in a folkloric past representing Brazil's racial and social history. The Bumba-meu-boi festival is nationally recognized throughout Brazil, however, its origins stem from the northeast states of Pernambuco and Bahia, where the first sugar plantations existed. The state of Maranhão became a place of refuge and settlement for many emancipated and escaped slaves. As a result the state of Maranhao became the home of the Bumba-meu-boi festival.

Race and ethnicity is portrayed within the Bumba-meu-boi in many different ways, from the costumes to the make-up, to the accessories in the dancer’s hand. For instance, one could identify the indigenous people by their big-feathered headdresses and feathered clothing that they wore. Black ski masks and black clothing were worn to resemble the ethnicity, and the portrayal of the African slaves Chico and Catarina. The style of choreography also resembled the ethnicity of the people. Typically the movement of the dancers in the Baixada groups is very bouncy and small.

As I had the opportunity to visit different stages of the festival and had the opportunity to view various Orquestra and Baixada groups, I came to the conclusion that the depiction of race within the group varies from one to the next. I found that the Baixada groups tend to be more traditional in their movement and their representation on Chico and Catarina almost always using some type of disguise to signify the African ethnicity of both characters. The Orquestra group tends to be a little more liberal on how they portray the story of Chico and Catarina and sometimes completely removes both of these characters from the dance. I also noticed that the portrayal of race and ethnicity within the story context almost seems like an option as opposed to a necessity. I believe this is due to the overwhelming influence in modernism that has seeped into the Bumba-meu-boi festival. This influence on modernism can be seen more in the Orquestra groups verses the Baixada groups. Overall, the Orquestra groups tend to have elaborate and colorful costumes compared to most of the Baixada groups. I believe this is a result of the Orquestra groups having better funding, which leads to greater exposure by the media, and the ability to have glamorous costumes. In my opinion both the Baixada and Orquestra groups are equally entertaining and important in their representation of the Bumba-meu-boi festival. The importance is not which group is better than the other or traditionalism versus modernism; the importance is that the Bumba-meu-boi festival is a festival for all races and ethnicities. It is a time to celebrate the rich culture that makes Brazil such an interesting and fabulous place, and to remember what has happened in the past and move towards the future in unity.

Works Cited


New to UWM: Ricardo Vasconcelos, Assistant Professor of Spanish and Portuguese

RICARDO VASCONCELOS
received his PhD in Hispanic Languages and Literatures from the University of California, Santa Barbara (2010). His specialization is in Luso-Brazilian Literature with an emphasis in Applied Linguistics. He was a doctoral fellow of the Portuguese National Foundation for Science and Technology. His main area of interest is 19th and 20th century Portuguese and Brazilian literatures (poetry and fiction). His secondary areas of interest include African literatures in Portuguese, Cuban literature, Spanish literature, applied linguistics and multimedia learning. He has published the book Campo de Relâmpagos – Leituras do Excesso na Poesia de Luís Miguel Nava (Lisboa: Assírio e Alvim, 2009), which examines the works of Luís Miguel Nava published between 1979 and 1994. Currently, he is preparing a book manuscript title Who’s Afraid of Anthologies? In this interview, we asked Professor Vasconcelos to answer a few questions about studying Portuguese at UWM.

Q: For college students in the U.S., what distinguishes the study of Portuguese from other language study programs?

I am a true believer that monolingualism needs to be cured. Learning a second language can be a first step to understanding other cultures and making this a better world. There are a number of reasons for students to choose Portuguese as their first or even second foreign language. We can start with the numbers. More than 230 million people speak Portuguese as their first language. Portuguese is the fifth most-spoken language in the world, the most widely spoken in the southern hemisphere, and the third most-spoken in the so-called Western World. It is the language of Brazil, the fifth most-populous country in the world, which represents half the population of South America, and is as large as the continental United States. It is of course the language of Portugal, a member of the European Union that is almost nine hundred years old, and has a vast and interesting history. Both nations have extremely rich cultures worth knowing, and represent enormous potential for economic development particularly Brazil. Portuguese is also the official language in Angola, Cape Verde, East Timor, Guinea Bissau, Mozambique and São Tomé e Príncipe, and some of these countries are developing at an incredible pace, Angola being the clearest example of that. Knowing Portuguese is an excellent tool to be in touch with any of these countries. In fact, the Federal Government considers Portuguese a language of critical need in the United States and supports its learning with fellowships, even here at UWM.

Q: What are specific challenges and advantages involved in learning Portuguese?

The sheer affinities between English and Portuguese allow you to develop advanced proficiency in 4 to 5 semesters of studying Portuguese as your first foreign language. If you already speak another romance language, in particular Spanish, that learning will even be faster, of course. Here at UWM we consider the advantages of studying Portuguese as a second foreign language, and so we offer an accelerated track which is open to anyone but ideal for speakers of romance languages. A student who graduates from college speaking English, Spanish and Portuguese, the three most-spoken languages in the Western World, has developed a profile that is highly appealing for employers. All of that said, let’s remember that not everything is about the job market: there are a number of reasons why people learn languages: from having a boyfriend or girlfriend who speaks it, to falling in love with a writer or a singer you want to understand in his/her original language; from admiring the capacity of a certain people and its language to survive oppression by a colonizing power and language, to wanting to visit a country and immersing yourself more in its culture. Those were all reasons why I learned languages myself! Certainly they are among the most important reasons for a number of people who already learn Portuguese, owing to the richness of the Lusophone countries.

Q: What is the place of Portuguese in globalization, i.e. the global economy, global media, and migration?

There is a book called The First Global Village, which in fact is a fascinating history of Portugal written in the perspective and the style of a journalist, Martin Page. Leaving untouched the discussion of whether it was the first global village or not, it seems undeniable that the Portuguese-speaking world and all those areas connected by the Portuguese consisted of a network that allows for strong comparisons to the phenomenon now called globalization. Nowadays what we see is that the dissemination of the Portuguese language all over the world – even in small regions of India and China – created a great opportunity for those speakers to “ride” globalization. But more importantly, the Portuguese-speaking countries are agents in the global economy. Brazil is one of the famous BRIC countries and in fact the second largest economy in the Western World, an economy that is open and is already a leader in many fields, the production of ethanol being the most well-known example here in the US. Frank Sinatra sang in the forties a refrain that to our contemporary ears sounds a bit silly, which stated that “they’ve got an awful lot of coffee in Brazil...” They did and still do, but today Brazil exports not only that coffee, but also airplanes, trains, iron, agricultural products in general, footwear, cars and machinery of all sorts, to countries such as China, the US and members of Mercosul and the European Union. In terms of Brazilian imports, just to give an example, did you know that a
A significant percentage of airplanes produced in the US are imported by Brazilian companies? Brazil has long been in the news for its sports, music, cinema, and culture generally-speaking. It is in the news for a number of reasons, also economic, and we will certainly continue to hear more about this country, especially with the 2016 Olympics and the 2014 soccer World Cup being held in Rio de Janeiro.

Q: What about economies other than Brazil?

A smaller economy, largely invested in tourism, textiles and agricultural products such as wine and cork, Portugal possesses leading companies in information technologies, for example, and is a leader in the development of renewable energies, in which the US is investing increasingly. Quickly recovering from the civil war which ended in 2002, Angola is one of the fastest-growing economies in the world, because of its extensive resources in oil, gas, and of course diamonds, and is already a strong power in its African context. Regarding migration, if anything characterizes the Portuguese-speaking populations it is precisely their mobility. In the United States, for example, there are widespread, large communities of Brazilians, Cape Verdeans and Portuguese immigrants— even here in Milwaukee.

Q: What is your vision for the Portuguese program at UWM?

I envision that the Portuguese program at UWM will grow significantly, reaching a size that is commensurate with the importance of a language spoken by hundreds of millions of people. It seems to me that the growth of UWM’s Portuguese program is in fact inevitable, because it matches a real need. My priority is that students have the opportunity to learn Portuguese at a variety of levels, and to learn about the cultures and literatures of the eight Portuguese-speaking countries, particularly Brazil and Portugal. Our department already allows for students to reach a superior level in their skills in Portuguese. It has been offering courses in all of those topics, including a study abroad program, and new ones will be created. Regarding the steps in the development of the program, the first is obviously to give more visibility to all classes and to the Minor in Portuguese, and make both grow. I believe in a few years we will be creating a Major, and in the long run a graduate program makes sense, particularly since UWM is one of only two universities in Wisconsin that teach Portuguese. Essentially my desire—and that of my department—is that this program performs a clear service to UWM students in helping them expand their horizons, and a service to the community of Milwaukee and Wisconsin, in general: there’s a world of opportunities in Lusophone arts and cultures, as well as a very clear need for learning Portuguese for trade, industry, business, health and other fields. UWM wants to cater to those audiences.

For more information about the Portuguese program at UWM please visit the website: http://www4.uwm.edu/letsci/spanish/undergrad/portuguese.cfm

Giving to the Center for International Education

The mission of the Center for International Education is to foster international education at UWM. The Center offers a wealth of international, global, and area studies programs, activities, and resources for educators, students, and the public. CIE is committed to promoting and sustaining exciting international education initiatives across the UWM campus, Wisconsin, and the nation.

If you are interested in sponsoring a particular program, activity, or event, or you wish to provide funding for a current or new scholarship or research project in international education at UWM, please feel free to contact Sara Tully, CIE’s Administrative Director, at 414-229-3767 or swtully@uwm.edu. All donations are tax deductible.

Your generosity in supporting such programs will help to strengthen international education at UWM in the years to come, to underscore the quality of International Studies and Global Studies at UWM, and to recognize the best of our best in a manner that will assist them significantly in their intellectual and professional development.
Globalizing Academic Practice: Visiting Professorships

By Sandra Braman

SANDRA BRAMAN has been doing research on information policy since the early 1980s. Her most recent book is Change of State: Information, Policy, and Power (MIT Press, 2007/2009). She is currently Chair of the Law Section of the International Association for Media and Communication Research, and formerly served as Chair of the Communication Law and Policy Division of the International Communication Association.

In the second half of the 20th century:

- Nelson Mandela, while still in prison in the early 1990s, convinced the South African government to hold off on privatizing the country’s telecommunications system until he became president.
- Norway sustained the highest per capita magazine readership in the world.
- In the 1970s, Brazil put in place an import substitution policy that included an effort to produce its own information technologies.
- Many governments owed tremendous amounts of money to the United States for debts incurred during World War II.

These developments in countries around the world may seem unconnected, but they are all part of the single story that is the life of one intellectual.

Mandela became the first black president of post-apartheid South Africa, privatized the telecommunications system, announced South Africa would train its own telecommunications policy-makers – and in 1997-1998 I found myself designing and launching the first postgraduate (in the US we would say “graduate”) program in telecommunications and information policy on the African continent. The owner of a large Norwegian magazine publishing company has become an active philanthropist in the area of free speech – and I wound up as the Freedom of Expression Professor at the University of Bergen for six months in 2008. To stimulate the innovation and understanding of information and information technologies necessary for import substitution to work, the Brazilian government established a research institute in partnership with the academic sector – and I served as a visiting professor at the institute based at the Federal University of Rio de Janeiro for a couple of months during the first half of 2009. Rather than asking governments to pay back what they owed to the US after World War II, agreements were put in place to support scholarly exchanges (“soft,” or “cultural” diplomacy) – and as a Fulbright Senior Scholar during fall semester 2010 I was able to help Södertörn University, in Stockholm, incorporate media law and policy into its curriculum and courses.

In South Africa, the heart of the task was political, requiring negotiations over every word in the textbook produced to support the new program at the University of South Africa, a university many critiqued for its role sustaining the apartheid system via its training of teachers for the Bantustan segregated communities. There were additional opportunities to contribute to the creation of a new South Africa, including serving on government committees working on such problems as achieving universal access to the Internet at the community level for a population that had achieved only 10% penetration of the telephone previously.

In Norway, the professorship was intended to support my own work. I was to deliver three public lectures over the six months, and there were funds to organize an international colloquium on a topic of my own choosing, but beyond that my time was my own. (If you’re ever offered such an opportunity, take it!) This was a scholar’s dream – all the richness of being a part of an intellectual community with very strong researchers whose work expanded my intellectual horizons while but without department politics or regular teaching and administrative duties. I was able to complete several writing projects and visit a number of other universities across Scandinavia and Europe as a guest lecturer. The experience concluded with an international event on anti-terrorism laws and freedom of expression that in turn led to a request to become involved with the Council of Europe’s efforts to provide normative input to the European Commission as it crafted new data retention laws.

The Brazilian invitation was to teach an intensive seminar for about 100 doctoral and master’s students and to keynote an international conference the researchers in Rio had been inspired to organize, they said, because of my work. It was intensely rewarding to learn that a book that had taken me 25 years to write (Change of State: Information, Policy, and Power, from MIT Press) is being used as a guide for analyzing Brazilian information policy. I confess that coming to know every street in Ipanema had not been on the list of things I thought would happen in my life, but what I learned about information policy, and about Brazil, during this two month visit was so fascinating and useful that I left feeling that the conversation was not yet finished.

The visit to Stockholm was a reflexive opportunity to review and share all that I’ve learned about teaching information policy, an area in which I have been offering courses since the mid-1980s.
Responsibilities included providing seminars to the faculty on the subject, offering pedagogical and curricular workshops, working with individual faculty members on specific syllabi, and consulting with doctoral students and faculty on their research projects. The professionalism with which the faculty in Media and Communication studies at Södertörn University goes about curriculum planning, deals with pedagogical issues, and provides constant mutual support for research was so impressive as to be exhilarating.

Whatever it is that I was able to give during these visiting professorships, more was given back in return. Each visit significantly deepened my understanding of critical dimensions in my research specialization of information policy. One example out of the many from each visit: In South Africa it became clear that the establishment of a regulatory organization can be a rhetorical, rather than administrative, device. Learning that the successful contemporary cultural policy of government funding for the production of Norwegian films had its origins in funds and administrative support for film production (for propaganda purposes) that remained in place after the Nazis left expanded my understanding of the path dependencies of policy-making. For Brazilians, the concepts of “policy” and “politics” are one and the same, putting a significant spin on the notion and practice of policy analysis. Sweden, it turns out, devotes a much larger proportion of its constitution to protections of free speech and related civil liberties than does the United States.

I could go on, but the point is this: Serving as a visiting professor has so enriched my knowledge of the always and inescapably global subject of information policy that it has transformed my understanding of U.S. policy as well. My vocabulary of academic practices and possible approaches to problem-solving in an academic setting now draws on experience in multiple institutions across cultures. My invisible college is global. And the fact that we do not live in an “ivory tower,” isolated from the rest of society, has been vividly driven home: What I do as a scholar and researcher unfolds in interaction with elections, wars, commerce, and development around the world.

Fulbright Scholar Program

While there are many opportunities for visiting professorships abroad, perhaps the most widely recognized and respected is the Fulbright Scholar Program. UWM does not currently track faculty who have received Fulbright awards in a centralized database; however, there is a Fulbright Scholar directory on the website of CIES, one organization that administers Fulbright programs, at www.cies.org. To identify a UWM faculty member who has submitted a successful application and obtain firsthand advice on the process, you may contact UWM’s Fulbright Coordinator for Faculty: Dave Engberg, Director of UWM’s Overseas Programs and Partnerships (engberg@uwm.edu; 229-3040).

If you are a student seeking information about the Fulbright U.S. Student Program, which awards fellowships for U.S. graduating college seniors, graduate students, young professionals and artists to study or conduct research abroad, please contact Sharon Gosz, Study Abroad Coordinator (schetney@uwm.edu; 229-5346). The website for information on student programs is fulbright.state.gov/grants/student-program.
Numerous students, faculty members and alumni participated in the Center for International Education’s 5th International Travel Photo Contest last fall, sharing captivating photos from around the world. All photo contest entries are posted on the Center for International Education Facebook Page.  http://www.facebook.com/uwmcie

**FIRST PLACE**  
Jack Duncan  
“Transfixed Summer”  
taken in Cassamance, Senegal

**TIED FOR SECOND PLACE**  
Vic Buell  
“Paleozoic Innocence”  
taken in Moeraki Beach, New Zealand

**TIED FOR SECOND PLACE**  
Rebecca Starrett  
“Ahu Akivi”  
taken in Rapa Nui, Easter Island  
(also seen on cover page)
TIED FOR THIRD PLACE
Kelsey Kaufmann
“Make Noise”
taken in Siwa, Egypt

TIED FOR THIRD PLACE
Brynne Storsved
“Vignir’s Cigarette Break”
taken in Kirkjubæjarklaustur, Iceland

HONORABLE MENTION
Kevin Kelly
“Oktoberfest”
taken in Munich, Germany

HONORABLE MENTION
Brandy Lawrence
“Rooftops and Ravens pt. 2”
taken in Havana, Cuba

HONORABLE MENTION
Brynne Storsved
“Jökulsárlón”
taken in Breiðamerkurjökull, Iceland
In August 2009 the Center for International Education was awarded a two-year Undergraduate International Studies and Foreign Language (UISFL) grant through the U.S. Department of Education. The grant reflects a comprehensive approach to strengthening UWM’s undergraduate Arabic language and Middle East/North African Studies programs, through curriculum development, study abroad, co-curricular programs and K-12 outreach.

A team of faculty from the Middle East and North African (MENA) Studies Program and language departments worked together with CIE staff to develop the grant proposal and implement its activities. Led by principal investigator and Associate Professor of Comparative Literature Caroline Seymour-Jorn, the core faculty group includes Associate Professor of French Anita Alkhas, Assistant Professor of History Ellen Amster, and Associate Professor of Arabic Hamid Ouali. Each team member has played a key role in undertaking specific curriculum development and co-curricular programming activities, while sharing the benefit of their expertise and contacts beyond UWM through regular planning meetings. This multi-disciplinary, collaborative approach to strengthening area and language studies appears to be paying off with higher student enrollments in courses as well as in the MENA Studies Certificate Program.

UWM’s curricular offerings focused on the Middle East and North Africa and/or the Arabic language have seen significant growth through the UISFL grant. To date, nine courses have been developed or enhanced and the approval of a minor in the Arabic language is well underway. New courses include: Arabic 299: Arabic for French and Spanish Speakers; CompLit 135: Youth Culture in the Middle East; CompLit 350: Thinking Across the Divide: Palestinian and Israeli Literature and Film; AD LDSP: International Experiences in Human Resource Development; and ARCH: An Historical Survey of Middle Eastern and North African Cities.

Core faculty members conducted site visits to various cities in the Middle East and North Africa to broaden UWM’s study abroad offerings and strengthen current partnerships. Visits were made to Morocco, Jordan and Egypt; CIE’s study abroad office is reviewing recommendations and site visit reports.

The UISFL grant has also provided much needed funding in the form of undergraduate student scholarships for study abroad in the Middle East and North Africa. The following students were awarded scholarships in support of their spring 2011 study abroad costs: Wesley Davis (Egypt), Kelley Johnson (Jordan), Kelsey Kaufmann (Egypt), and Brittini Raygo (Morocco).

Over the past three semesters, the UISFL grant has provided support for an array of co-curricular and K-12 outreach programs including guest speakers, teacher training workshops, an Arabic language table, and a Distinguished Lecture Series. Programming will continue this spring with a Middle East and North African Film Series, a distinguished lecture on “The Politics of Language in the Middle East” and a guest speaker who will discuss “Education Reform in the Arab World.” Please see the Events section of this issue for the program schedule.

The Consulate General of the Republic of Poland has awarded Professor Donald Pienkos, Political Science, the “Krzyż Oficerski Orderu Zasługi RP” medal issued by the President of Poland, Bronisław Komorowski. The medal is one of the most prestigious awarded to foreigners for their service to Poland. It was presented by Consul General Zygmunt Matynia at the Independence Day Award Luncheon on November 7, 2010 at the Polish Center of Wisconsin. At UWM, Professor Pienkos serves as Faculty Coordinator for the International Studies Program, and as a member of both the Russian and East European Studies and Global Studies Advisory Committees.
Above: Interim Provost Johannes Britz and Vice Provost for International Education Patrice Petro at the Center for International Education’s Fall Welcome Reception, September 8, 2010

Below: Students listen to a performance at the International Bazaar, one of the many events organized by CIE to recognize International Education Week, November 15-19, 2010

Above: Curator of UWM’s American Geographical Society Library, Christopher Baruth, displaying maps for officials from the Chinese Consulate in Chicago
ARGENTINA: Language and Culture in Argentina
Faculty Leader: CESAR FERREIRA
Department of Spanish and Portuguese
In Milwaukee: May 9 and 16, 2011
May 26 – June 25, 2011

The course will examine Argentina’s current social, political, and cultural reality. Historical facts will be explored and connected to the Argentina of today through direct contact with people and visits to museums and institutions of social and cultural significance. Students will participate in several activities organized by the instructor and will be able to relate class readings and discussions to their immediate experience while in Buenos Aires. Students will also be able to enroll in Intermediate or Advanced Spanish courses at the Universidad de Belgrano.

CHINA: China and the New World Economy
Faculty Leader: SALI LI
Lubar School of Business
June 3 – June 19, 2011

Explore Chinese culture and history, and experience China’s growing business environment this summer on this exciting study tour through Hong Kong, Shenzhen, Xian, Shanghai, Ningbo, and Beijing! Dynamic lectures and discussions, corporate visits, and tours of historical landmarks will give you unique insights into one of the world’s most rapidly growing economies. This study abroad opportunity includes corporate meetings with executives at the China operations of several multinational organizations and an “insider’s tour” of one of China’s high tech business parks. Cultural excursions include visits to the Great Wall, the Forbidden City, and the Terra Cotta Warriors. Pre-travel sessions will be held to orient students to the opportunities and challenges of doing business in China.

CHINA: The Beauty of China
Faculty Leader: XIAORONG WANG
Department of Foreign Languages and Literatures
May 29 – July 7, 2011

This dynamic program will introduce students to the complex facets of Chinese culture and society. Interdisciplinary issues in China’s history and culture will be examined through an introduction to its art and language, an introduction to the cultural and ethnic groups that make up Chinese society, and the geographic, economic and political issues that have shaped China as an emerging world power. Travel and study will take place in four distinct cities of China: Beijing, the ancient yet thriving capital located in the north; Guilin, a city rich in natural wonders and historical relics; Shanghai, China’s most international and global city, well known as the “Paris of the East;” and Ningbo, sister-city of Milwaukee, a typical Chinese southern city surrounded by rivers and hills.

ETHIOPIA: Cradle of Civilization
Faculty Leader: AHMED MBALIA
Department of Africology
May 31 – June 23, 2011

This course is designed for students with an interest in Africology, Anthropology, Archaeology, and the political and economic issues of Africa. This program allows for an unparalleled visit to and study of Ethiopia, considered to be the political capital of Africa. Providing an alternative learning opportunity to study the fascinating area of east Africa, students will visit the country where anthropologists believe that humanity first emerged on earth. Students will explore the rich, ancient and fascinating history of a country that dates back to the time of the Egyptian pharaohs; witness the diversity and contrast of the ancient to the modern; and interact with the Ethiopian people in order to gain a greater understanding of their economic, social-cultural and political viewpoints of the world.

IRELAND: Oideas Gael – Irish Language and Culture
Faculty Leader: JOHN GLEESON
Celtic Studies
July 9-30, 2011

This program provides a unique opportunity to experience life in a culturally rich community on one of Ireland’s most beautiful Atlantic peninsulas. Friendly people with vibrant folk traditions, intriguing stone-age dolmens and court cairns, and the highest sea cliffs in Europe are among the many attractions of Glencolmcille in County Donegal. The area is a “Gaeltacht” or Irish-speaking region, renowned for the richness of its music, song, and dance tradition. Apart from the Irish language courses, students can enjoy cultural activity courses such as hill walking, archeology, Celtic pottery, marine painting, tapestry weaving and bodhran, flute and whistle playing. The program includes daily classes, optional evening sessions in music, poetry, dance, and field trips to places of historical interest.
ITALY: Sign Language and Deaf Cultural Immersion Experience
Program Leader: HEATHER FORD
Exceptional Education
June 8 – July 4, 2011

This study abroad experience will be lead by a UWM staff person who knows American Sign Language (ASL). Participants will fly to Rome for a free day to meet up with all the program attendees. Then the group will take the train through the beautiful Italian countryside to the Tuscan town of Siena. The Siena School for Liberal Arts will provide dormitory housing and instruction in three courses relating to Italian Sign Language (LIS), Italian, and Italian Deaf Culture. Courses will take place during the weekdays, and your weekends are free for you to do as you choose. You will be in Siena during the Palio, a famous bareback horse race in the Piazza del Campo. Participation requirement: passing UWM’s ASL IV course with a grade of C or better, or having an ASLPI score of 2 or higher. This program can be taken by deaf and hearing students.

JAPAN: Historic Preservation in a High Tech Country
Faculty Leader: MATTHEW JAROSZ
School of Architecture and Urban Planning
In Milwaukee: April 9, 16 & 23, 2011
May 24 – June 20, 2011
In Milwaukee: June 27 – July 11, 2011

The Historic Preservation Institute at the School of Architecture and Urban Planning offers this 6-credit program in Japan. The program focuses on historic preservation as well as explores current urban, building and landscape design matters. The group will conduct an in-depth examination of a country struggling to maintain its historic cultural identity in the midst of overwhelming social and technological change. The program will focus on the two main urban centers in Japan – Tokyo and Osaka. Participants will visit Japan’s ancient castles and palaces, tatami-mat tea rooms and Zen gardens, Shinto shrines and Buddhist temples, as well as the latest shopping centers, sports facilities, residential complexes, office towers, and high-tech structures. The group will view presentation methods and fresh technologies not yet in use anywhere else and learn about new materials and solutions to problems like space, parking, safety, and historic preservation.

MEXICO: Art and Cultural Transformation
Faculty Leader: RAOUl DEAL
Department of Art and Design
In Milwaukee: July 14-16, 2011
July 17 - August 7, 2011

Both in Mexico and in Mexican immigrant communities in the United States, art is often used to restore and transform culture. In pre-departure lectures, students are introduced to the history of Mexican art as it intersects with Mexican popular cultures. Parallel to our introduction to Mexican visual art, students will learn about the Son Jarocho, a traditional musical genre, newly embraced by younger generations both in Mexico and the United States. The group will then travel to the Mexican Gulf State of Veracruz, epicenter of the Son Jarocho movement. In addition to visiting amazing historical and archeological sites, students will help create a painting with youth at a school in the village of Tres Zapotes, participate in a Fandango (celebration of the Son Jarocho), take a workshop in traditional Mexican ceramics, and spend a week making lithographs at the Taller la Ceiba, a printmaking studio in an old coffee plantation.

MEXICO: Air Pollution and Ancient Cultures (FOR TEACHERS)
Faculty Leader: JON KAHL
Atmospheric Sciences
In Milwaukee: June 25 – 26, 2011
July 27 - August 6, 2011

This summer course (based on the UWinteriM 2011 program) will run expressly for K-12 teachers and for interested School of Education (pre-service) teachers. The program will build in opportunities for participants to discuss and develop curriculum activities to incorporate the experience into their classroom teaching.

Numerous pre-Hispanic and colonial structures in Mesoamerica are made of limestone. This soft stone building material, often covered with paintings and stucco, steadily deteriorates in the presence of acidic pollutants. In the developing countries of Latin America, efforts to protect cultural artifacts from the damaging effects of air pollution are in their early stages. Program participants will examine firsthand the relationships between meteorology, air pollution, and cultural artifacts. The course will blend lecture and laboratory with visits to spectacular museums and cultural heritage sites at several locations in southeastern Mexico.
**PERU: Past and Present: Archaeological Perspectives**  
**Faculty Leader:** JEAN HUDSON  
Department of Anthropology  
In Milwaukee: May 31- June 8, 2011  
June 22 – July 14, 2011

This summer study abroad course provides an intensive, on-site introduction to the archaeology of Peru and to the skills of zooarchaeology. Our focus is the north coast of Peru, home to Moche culture, a pre-Inca civilization famous for its artistry in ceramics and gold, its monumental architecture, and its regional expansion. We will visit archaeological sites and museums, including the site of Moche, the Sipan museum, and the Chimu site of Chan Chan. We will participate in laboratory research by identifying and interpreting animal bone from local archaeological collections, helping to build a regional data set that traces the origins and development of the Moche, and the interactions between coastal fishing communities and the farmers of the interior valleys. You will learn first hand how to design research, collect relevant data, analyze it, and present it. In the process you will also gain new insights into the exciting and dynamic modern nation that is Peru today, and into daily life in another part of the world. The program includes 7 lab sessions at UWM prior to travel.

**United Kingdom: The Art of Travel Writing or Image Bank – Digital Photography as a Way of Seeing**  
**Faculty Leader:** MARNI BRAUNER  
Peck School of the Arts  
Faculty Leader: CHARLES SCHUSTER  
Honors College  
June 13 – July 14, 2011

**Image Bank: Digital Photography as a Way of Seeing**  
(taught by Professor Brauner): Image Bank is a 3-credit interdisciplinary course investigating how new personal, social and political meanings can be generated from the integration of various visual sources. Creating and collecting visual images, each student will create a personalized image bank of at least 250 examples, primarily their own digital photographs, but also including internet images, postcards, newspaper and magazine clippings and scanned found objects. The basics of Photoshop for photograph manipulation and collaging of images will be covered. Students will each create a methodology for their collecting, and learn to build and alter that system. Through collecting, categorizing, and combining images, students will develop their visual and conceptual skills, as well as create new personal visual languages for themselves. The application of their individual image bank to other visual media processes will also be discussed. Throughout the course, contemporary artists whose work has focused on ideas of collecting, as well as unique museum collections in London and southeast England, will be studied. Digital camera and a laptop are course necessities.

**The Art of Travel Writing (taught by Professor Schuster):** Transform your living/learning experience into your own personal travel memoir. In this interdisciplinary workshop, students will read, write, and reflect on the art and craft of writing, both in their own work and in the work of select published authors. Participants will create memoirs that capture their month-long travel experiences while staying at Herstmonceux Castle. By course end, each student will have created at least one substantial written (and illustrated) travel memoir of significant length and content, along with a reflective analysis; memoirs must be shareable with the class and with a wider public audience. Students who wish to include images in their finished work will need digital cameras. UWM Honors students can earn 3 Honors credits for this course. Non-Honors students are welcomed to take the course for non-Honors credits in English.

**Other Study Abroad Programs:**

**AUSTRIA** – Upper Austria Program of Social Welfare and Criminal Justice  
Faculty Leader: SUSAN ROSE and STAN STOJKOVIC, Helen Bader School of Social Welfare  
June 6 - 18, 2011

**CHINA** – China Studies Institute  
June 12 – August 7, 2011

**COSTA RICA** – Intensive Spanish for Social Work Practice  
Faculty Leader: SHARON KEIGHER, Helen Bader School of Social Welfare  
June 18 – July 9, 2011

**FRANCE** – Immersion in European Business  
Faculty Leader: JANICE BLANKENBURG and BRIAN HINSHAW  
In Milwaukee: April 15, 22 and 29, 2011  
May 21-June 4, 2011

**FRANCE/ITALY** – European Architecture and Urbanism  
Faculty Leader: GIL SNYDER, School of Architecture and Urban Planning
Study Abroad & Passport Fair
Union Concourse • Wednesday, February 16, 2011
9:00am-2:00pm

Attend the fair to:
• Meet and speak with staff from the CIE study abroad office
• Speak with faculty members directing UWM study abroad programs
• Learn about a wide-range of study abroad opportunities
• Chat with international exchange university students about their home universities
• Get financial advising from UWM financial aid officers
• Attend the Passport Fair and process passport paperwork with the U.S. Postal Service
• Learn more about program itineraries and syllabi

In Milwaukee: May 25-30, 2011
May 31-July 27, 2011

FRANCE – Summer Study in Paris
Faculty Leader: MARIE FOSSIER
July 1 – July 31, 2011

GERMANY – Hessen Wisconsin Exchange
Dates vary by campus – range of June 18 – August 13, 2011

GERMANY – Ernst & Young Graduate Accounting Study Abroad
Faculty Leader: GEORGIA SAEMANN, Lubar School of Business
In Milwaukee: April 30, 2011
May 21-June 2, 2011

HONG KONG/MALAYSIA – EMBA International Residency Program
Faculty Leader: MARGARET SHAFFER, Lubar School of Business
May 27-June 5, 2011

ITALY – Santa Reparata International School of Art
Faculty Leader: ALLISON COOKE, Peck School of the Arts
July 4 – August 3, 2011

ITALY – University of Georgia Study Abroad Program in Cortona
June 5 – August 10, 2011

JAPAN – Sophia University Summer School
July 26 – August 18, 2011

KOREA – Ajou University Exchange
July 4 – August 14, 2011

POLAND – Polish Language and Culture in Lublin
Faculty Leader: MICHAEL MIKOS, Foreign Language and Literature, Polish
July 3 – August 8, 2011

RUSSIA – Russian Language and Culture in Saratov
June 11 – July 25, 2011

SPAIN – A Survey of Spain: Past and Present
Faculty Leader: GABRIEL REI-DOVAL, Department of Spanish and Portuguese
May 26 – June 24, 2011

SPAIN – CIEE Study Abroad Program
Three Summer Sessions Available During the Following Time Frame
Late May – Late July 2011

TAIWAN – International Industrial Academic Leadership Experience at Chung Yuan Christian University
July 9 – August 1, 2011

TAIWAN – Mandarin Training Center Study Abroad
June 13 – August 5, 2011

TAIWAN – Understanding Mandarin and Technology Management at Feng Chia University
Faculty Leader: DAVID YU, School of Engineering
July 9 – August 1, 2011

UNITED KINGDOM – Bristol, Comparative Public Policy, Social Work and Criminal Justice
Faculty Leader: SUSAN ROSE and TOM LEBEL, Helen Bader School of Social Welfare
July 7 – 21, 2011
APARNA DATEY recently joined CIE as an Academic Programs Coordinator. Aparna has a Master’s degree in Architecture from MIT, Cambridge, MA and a Bachelor’s degree in Architecture from the School of Architecture, Ahmedabad, India. As an undergraduate student in India, she was part of a student exchange program with ETH, Zurich. Aparna has worked as an architect in Atlanta, GA and taught Beginning Design Studios at Georgia Institute of Technology, Atlanta, GA and UWM’s School of Architecture and Urban Planning.

ALEX FOUNDOS joined CIE as an International Admissions Coordinator in January 2010 and works with international applicants to undergraduate and graduate degree programs at UWM. Before beginning his new role at CIE, Alex served as a Peace Corps volunteer in Ukraine and, later, worked as an ESL instructor. Alex earned his Bachelor’s degree from Marquette University with majors in Spanish Literature and Language and Social Philosophy.

DINA WOLF is CIE’s new K-16 Outreach Coordinator, facilitating and coordinating curriculum, interactive simulations, workshops, and specialized educational opportunities for students on a wide range of global issues. Prior to joining CIE, Dina worked in multiple roles for the World Affairs Seminar including the Dean of Students and Director of Counseling Services. Dina holds a Bachelor of Arts in Global Studies with an emphasis in Spanish Languages and Culture and Southeast Asian Studies from Alverno College.

TRACY BUSS has been promoted to the position of CIE Research Coordinator, following a national search. In her new role she will manage CIE’s publications, including Global Currents, coordinate scholarly programs and CIE’s annual conference, support grant writing, and lead program evaluation. Tracy began her service at UWM when Global Studies was new. Now with about 300 majors, Global Studies benefited from Tracy’s efforts to strengthen and expand academic and career advising services, develop and teach an online course providing academic oversight for students’ required overseas internships, and strengthen student learning outcomes assessment. She will continue her involvement with Global Studies via its related research and research support activities.
New Issues of Online Global Studies Journal Released

New articles of Global-e (www.global-ejournal.org), an innovative online journal of Global Studies, are now released every few weeks. The journal is jointly sponsored by: the Center for International Education at the University of Wisconsin–Milwaukee; the Global Studies program at the University of Wisconsin–Madison; the Center for Global Studies at the University of Illinois at Urbana-Champaign; and the Center for Global Initiatives at the University of North Carolina, Chapel Hill.

This online journal features short-form articles (roughly 1000 words) on a variety of topics and welcomes reader comments. With this innovative “blog” style, unique among academic journals, Global-e offers current, cutting-edge perspectives on the emerging field of global studies. According to the Global-e précis, “commentaries focus on public issues, theoretical debates, methodological challenges, and curricular concerns.” The journal also aims to build connections among university programs in global studies.

UWM faculty members are invited to submit articles to this exciting new journal. If you are interested, please contact Tracy Buss, CIE’s research coordinator, at tbuss@uwm.edu.

Culture Café

Culture Café creates a time and a space for all globally-minded members of the UWM community to interact and get to know one another over coffee, snacks and a presentation on the featured country, culture or international topic. Culture Café is held from 2:30-3:00 pm, in Garland 104. All students are invited to attend and share their insights and expertise.

Spring 2011 dates are:

- February 15
- March 1
- March 15
- March 29
- April 12
- April 26
- May 3

Please visit the CIE website at www.international.uwm.edu for additional information. If you are interested in attending Culture Café, or presenting on your country or culture, contact Andrea Joseph at aherbert@uwm.edu.
The Changing Face of National Security
January 25 • Lorelei Kelly, Director, New Strategic Security Initiative
Today’s approach to security must involve more than the quest for military dominance. How should the US government respond to the changing nature of the threats we face?

Europe’s Economic Crisis
February 1 • Pasquale Tridico, Economist, University of Rome
European politicians, regulators, businesses and workers are struggling to deal with the current economic upheaval. How is the crisis reshaping the continent and impacting the US economy?

Security & Development in the Horn of Africa
February 8 • Hamse Warfa, Executive Director, Institute for Horn of Africa Studies and Affairs
The Horn of Africa represents a complex interplay between conflict, peace, human rights and development. What interests and role does the US have in stabilizing this precarious region?

Pakistan’s Politics and Prospects
February 15 • Moeed Yusuf, South Asia Adviser, United States Institute of Peace
Washington’s relations with Islamabad are among the most challenging and complex in the diplomatic arena. What’s at stake for both peoples, and what may lie ahead?

Rebuilding a Sustainable Haiti
February 22 • Emmanuel Jean Francois, College of Education & Human Services, UW-Oshkosh
Some observers say the current crisis in Haiti presents an opportunity to rebuild a more stable nation. Is this a turning point in Haitian history, and how should the US be involved?

Politics of Governing the Internet
March 1 • Milton L. Mueller, Author and Professor of Information Studies, Syracuse University
The tension between governments attempting to control the flow of information and the inherent openness of cyberspace has recently spilled into the headlines. Who can, and who should, govern the internet?

Strengthening Nonproliferation
March 8 • Susan Burk, President Obama’s Special Representative for Nuclear Nonproliferation
Despite reductions in Cold War nuclear arsenals, nuclear dangers are on the rise. Can existing nuclear material be secured and is a world without nuclear weapons a feasible policy goal?

Germany’s Evolving Role in the EU
March 15 • William Drozdiak, President, American Council on Germany
Do Germany’s warming relations with Moscow and reluctance to underwrite EU financial rescue plans mark a change in relations with America’s model ally of the Cold War era?
Middle Eastern and North African Film Series

All films will be shown in the Union Theatre (UWM Union) starting at 7pm. Admission is free and open to the public and films will be followed by a facilitated discussion.

20 Years Old in the Middle East

Thursday • February 17

Filmed after the fall of Saddam Hussein, 20 Years Old in the Middle East traverses the region from Jordan to Syria, Iran, and Lebanon - to take the pulse of Arab and Iranian youth.

Rachida

Wednesday • February 23

This French film chronicles the life of Rachida, a young divorcee who lives with her mother and works as a teacher at a local school. Her life is turned upside-down when she goes to work without wearing a veil over her face, leaving her prey to a band of terrorists.

My Home, Your War

Wednesday • March 2

This film takes us inside the home of an Iraqi family as they deal with the disruptions and terrors of war as it affects their daily lives, giving us a revealing insight into the contrasting ways war and regime change strain close relationships, nurture extremism and change a family’s destiny.

The Glass House

Tuesday • March 8

This film follows four girls striving to pull themselves out of the margins of Iranian society by attending a one-of-kind rehabilitation center in uptown Tehran. With a virtually invisible camera, the girls of The Glass House take us on a never-before-seen tour of the underclass of Iran with their brave and defiant stories.

My Israel

Thursday • March 17

My Israel is an account of remarkable courage and understanding set against the last turbulent decade of Israeli history. Embarking on a difficult and emotional journey, the Tel Aviv-born director, Yulie Cohen, attempts to free the surviving terrorist who attacked her, to question the myths of the state that she grew up in, and to reconcile with her ultra-orthodox brother after 25 years of estrangement.

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