

EMORY | in the world

Spring 2011



We often hear that the twenty-first century is the

Asian century. Rich in ancient histories and cultural diversity, Asia is also home to some of the world's most vibrant cities and exciting future trends. Between meetings in Hong Kong, Shanghai, and Seoul this week, Emory leaders will converge on Singapore, where Emory School of Law alumnus David Adelman 89L, U.S. ambassador to Singapore, welcomes alumni, parents, and friends with a reception at his residence.

As this special double issue of *Emory in the World* goes to press, Emory University President James Wagner is in Singapore and Indonesia to strengthen ties and build momentum in order to advance collaborations in Southeast Asia. Just a week ago, he met with India's ambassador to the United States, Meera Shankar, at Emory. Shankar delivered a powerful keynote address before a full house at Emory's annual India Summit last week. Ambassador Shankar's eloquent assessment of "Why India Matters" is a must read for novices and experts alike. View this year's summit online <<http://www.international.emory.edu/eis/>> to learn more from leaders in business, diplomacy, and health.

India is home to several of Emory's important partnerships—collaborations that are expected to grow in the future. Provost Earl Lewis and a delegation will brave the May heat in India to welcome new students and meet India's leaders in business, government, and higher education. Read more about "Incredible India" in Julia Kjeldaard's article of the same name (p. 24).

University Secretary and Vice President Rosemary Magee will lead a faculty delegation to South Korea and China in June. Inside, Carolyn Denard 86G tells us about her most memorable impressions from the first Halle Study Trip to China last summer (p. 30). Turn to the back cover for news about Emory's growing Korean Studies program and ways that you can support it.

Flavia Mercado 84C 88M—medical director of the Department of Multicultural Affairs and the International Medical Center at Grady Hospital in Atlanta—tells stories of hope from Haiti in the aftermath of the devastating earthquake near Port-au-Prince.

Two distinguished gentlemen were honored on International Awards Night this year. Lado Gurgendze 93MBA—former prime minister, investment banker, and entrepreneur—was honored with the Sheth Distinguished International Alumni Award for his remarkable accomplishments and contributions to his native Republic of Georgia (p. 44). Alfred Brann received the Marion V. Creekmore Award for Internationalization in recognition of his worldwide work on maternal and child health (p. 46).

Emory's international research is also profiled in this issue, from China and Cambodia to Ecuador. Whether you are at home or abroad, means for international engagement abound. Visit Emory's international website <www.international.emory.edu> for more information about opportunities abroad and the many centers, programs, and institutes on campus.

Holli A. Semetko

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(top) Ambassador Adelman 89L speaking to an Emory delegation at his residence in Singapore. (Photo by Evan Goldberg.)

(middle) Indian ambassador Meera Shankar discusses partnership opportunities with President James Wagner. (Photo by Wilford Harewood.)

(bottom) Student organizers for the second-annual Emerging India Summit, held February 24 and 25, 2011 at Goizueta Business School and the School of Law. (Photo by Wilford Harewood.)

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(above) A typical tent camp in Port-au-Prince for victims of the Haiti earthquake.

(right) Young woman with a skull fracture resting.

(far right) Local kindergarten reduced to rubble in the aftermath of the major earthquake.

(Photos courtesy of Flavia Mercado.)





A NEW VIEW OF humanity

FROM THE ROCK LEDGE

BY FLAVIA MERCADO

Unable to sleep, I spent my last night in the U.S. before leaving to volunteer in Haiti packing and repacking as I wondered if I would be able to help. The State Department warned U.S. citizens against nonessential travel because even medical volunteers traveling to Haiti would increase the burden on a system already struggling to support those in need. What would I see? Would I be overwhelmed? I thought about my travel companions: Peter, the lawyer who loves Haiti and is determined to make a difference; Michael the retired ob/gyn who doesn't want to stop practicing medicine; and me, a pediatrician who speaks Spanish. Were we doing the right thing? These thoughts kept playing over and over in my mind that long, cold night.

At 4:30 a.m. six days after the earthquake, I began my travels. Thirty-six hours, two airplanes, one helicopter, and two international borders later, I found myself standing in Haiti, the epicenter of human suffering. After ensuring that our clinic in St. Pierre in the Haitian mountainside was not structurally damaged from the earthquake and could handle the extra earthquake victims arriving to the clinic, we traveled down the mountain by truck. We joined a MASH unit set up by the Denver Children's Hospital trauma team. Twenty doctors and nurses would call Matthew 25 Hospice House, in the area of Delmas 33 in Port-au-Prince, "camp."

The most immediate need was the daily cleaning and redressing of wounds. Many of the Haitians had not seen a physician for any of their injuries. Others had only minimal medical treatment of their wounds, which were not always handled appropriately due to the chaos and difficulties of the initial days after the earthquake. Sepsis, gangrene, and amputation—or even death—could be avoided only with proper medical care.



Young Haitian child with head laceration during treatment at Matthew 25 MASH unit. (Photo courtesy of Flavia Mercado.)



The Haitians would line up early to wait, and I would take the next person in line. With the help of young Haitians as my untrained interpreters, I gathered my supplies, staked out an area near the medical supply table as an exam table—in my case, a rock ledge—and attended to the patients. No one received tetanus shots. Few people

I didn't have any credentials; I was a nongovernmental medical volunteer with the ServeHaiti organization. I didn't speak Creole or French. But medical care is a universal language.

received antibiotics. Those who did were told to see someone again in a few days, but no one told them where to go because there was no system for knowing where medical care could be provided for follow-up visits. In that first week, if you were able to walk and talk, you were not sick enough for the governmental trauma units that were set up right after the earthquake.

One young man taught me about dignity, hope, and self-reliance. During the earthquake, a wall of concrete fell on his foot. The wound was necrotic, greenish, and smelled. He

had not seen anyone until the day before I saw him—more than a week after the earthquake. Though he had been given the standard five pills of antibiotics and extra-strength Tylenol for pain, his first dressing change was a slow, painful process. The biggest issue was pain management; the liquid codeine we had was not enough. Through my interpreter, I explained what I was going to do, that I would go slowly and that if he felt any *doulè* (pain) to let me know.

He was a quiet young man of few words who probably never saw a doctor before the earthquake. I wanted to ask him so many questions about his family, his life, what he had seen during the earthquake, and what he thought about his injury and future. I needed to remember my professional role and respect my patient. It was not my place to ask. What I did know was that he had a terrible injury and that he could easily lose his foot, which would alter his life. Would he be able to support himself and his family if he could not walk? I was determined that he would not have that fate.

After three days of taking care of him, I could not stand looking at his eyes and seeing his pain. His face would grimace and his body would tense; rarely, he would let out a soft wail from his clenched teeth. I would stop, wait, hold his hand, and say *regret* (I'm sorry). When he was ready, he would look at me and nod; it was his signal for me to continue cleaning his wound. If this had happened to



(left) Haiti experienced a magnitude 7.0 earthquake on January 12, 2010, which caused widespread structural damage and claimed the lives of hundreds of thousands of people.

(top) Young boy being cared for by his older sister after he was admitted to the inpatient unit of Matthew 25 MASH unit for a leg injury.

(above) Patient with severe foot damage who was treated by Flavia Mercado and then taken to the French hospital for more advanced care. (Photos courtesy of Flavia Mercado.)

me, I would have been screaming, others would have been holding me down and, most likely, I would not have come back. He desperately needed more care than the Matthew 25 Clinic could provide. He needed skin and muscle grafts. He needed better pain management and possibly IV antibiotics. He eventually would need physical therapy.

I began to advocate that my patient and others like him be transferred to a better facility. Our nightly debriefings by the medical volunteers raised painful questions. Is there a place that can handle him medically? If it existed, where is it? And would they take him? In my thoughts, I kept



Flavia Mercado attending to a sick child at a temporary clinic site in a neighborhood of Port-au-Prince, Haiti. (Photo courtesy of Flavia Mercado.)

hearing “do no harm” over and over. So I loaded him with another young woman who had a similarly extensive injury of her shoulder onto the back of the truck and convinced the Haitian driver to take me, and these two patients, to the French hospital.

I didn’t know what would happen to the two patients, but I couldn’t continue treating them as I had. I didn’t know what I would say when I got to the hospital. I didn’t have any credentials; I was a nongovernmental medical volunteer with the ServeHaiti organization. I didn’t speak Creole or French. But medical care is a universal language. All I had to do was undress the wound. The young French soldier who first met us brought his medical superior, who immediately accepted my two patients. I was both relieved and sad. What would happen to them? Yet the moment I stepped in that French unit, I saw how well they were equipped for emergencies and realized that my patient would get better care.

Though I never found out the rest of my patient’s story, I will not forget him. In my medical training, Haiti never entered my mind as a place I would want to travel to, learn about, or provide medical care to its citizens. Now Haiti has a special place in my heart and has changed me profoundly. Now when I think of Haiti, my hope is that this young man is walking alongside his family. ❀

Flavia Mercado 84C 88M is an assistant professor of pediatrics at Grady Memorial Hospital.



Converting Emory energy into Help for Haiti

BY REBECCA BAGGETT

Energy is a scarce natural resource, but Emory students have it in abundance. In summer 2010, eight Emory students focused their own energy on trying to help communities in earthquake-ravaged Haiti. They were able to do so thanks to conservation efforts made by the entire Emory community during the Haiti Relief Conservation Challenge, a partnership between the Emory Global Health Institute and the Emory Office of Sustainability Initiatives. The Emory community reduced its energy consumption by 4 percent in March 2010; the resulting savings were used to sponsor Emory students working on global health and earthquake-relief efforts in Haiti.

“The March energy reduction exceeded our expectations, and it was largely due to individual members of the Emory community making

small changes to their daily behavior like turning off lights, unplugging chargers, and hibernating computers,” says Ciannat Howett, director of the Emory Office of Sustainability Initiatives. “The Emory community came together to save almost \$33,000 by reducing its energy consumption. In a sense, the Emory community was transferring human energy from its campus to the earthquake-ravaged country.”

The Haiti Relief Conservation Challenge funded students working in two multidisciplinary teams selected by the Emory Global Health Institute through its Global Health Institute Field Scholars Awards Program. The multidisciplinary aspect of these student teams is another reflection of how the Emory community has come together to assist the Haitian people in their recovery efforts.





(above, top) A young boy, held by his mother, watches as Emory students prick his finger to check his hemoglobin level. (Photo by Francois Rollin.)



(above, middle) Haitian boy drinking from a well-like tube. (Photo by Susan Aman.)

(left, top) Young children at a school in rural Haiti where Emory Medishare held a free clinic. (Photo by Francois Rollin.)

(left, bottom) The Emory medical team brought technical support in the form of doctors, medicine, and portable equipment to rural areas of Haiti, where geography hinders accessibility to healthcare. (Photo by Nayla Khoury.)

The student teams left for Haiti in June 2010 and returned the following August, with reports of having both challenging and meaningful experiences that they hope were—and will continue to be—beneficial to the rural Haitian communities with which they worked.

One multidisciplinary team—which included students from Candler School of Theology, Emory School of Law, Emory Physicians Assistant Program, and Rollins School of Public Health—worked to expand access to safe water through a household water chlorination program in rural Haiti. The Emory team worked in the town of Jolivet with the nongovernmental organization (NGO) Deep Springs International on a project that began in 2002. With 50 percent of Haiti's population lacking access to sanitation and safe drinking water, the threat of waterborne and diarrheal diseases is high. Household water chlorination and safe-storage interventions have been shown to reduce diarrheal disease by as much as 84 percent in some areas of Jolivet, says Anna Turbes, a team member who is a physician assistant and Rollins School of Public Health student.

This program has been working in northwestern Haiti for the past eight years. "Michael Ritter, an alumnus of the Rollins School of Public Health, first went to Haiti as part of an Emory Global Health Institute team in 2008 and

now works with Deep Springs International in Haiti full time, so in many respects, our work is a follow-up to his research and the work of other Emory students. I hope that our research can lead to future collaborations as well," says Eric Harshfield, a member of the 2010 team and a second-year Rollins student.

The second team—composed of students from Emory School of Medicine, Nell Hodgson Woodruff School of Nursing, James T. Laney School of Graduate Studies, and Rollins School of Public Health—worked with the NGO Medishare on a project assessing mental health in rural Haiti. The team worked in Haiti's central plateau region where basic health care resources are scarce, making the detection and treatment of mental health problems an even greater challenge.

"Our biggest challenge was determining how to even start talking about mental health in a place that does not have terms for what we think of as mental health concepts, says Bonnie Fullard, a doctoral candidate in anthropology at the Laney Graduate School. "There are an incredible number of unpredictable obstacles to working in Haiti: the road flooding and precluding travel for several days, supplies being stuck in customs for months, the one available vehicle being needed elsewhere at the last minute. We all learned to have patience and to appreciate the wonderful work and resilience of those around us," she adds.

For some, the experience also put life in the United States, and the energy used to live it, into perspective. "The Emory Sustainability Initiatives is an idea that really goes hand in hand with the way I learned to live in Haiti. The extremity of the situation we lived in has made us reflect on our energy use and consumption," says Turbes.

"Sustainability and global health share many common values and goals—with examples ranging from water use and quality to healthy nutrition to thoughtful and efficient energy saving. Thus, the coming together of the Emory community . . . is a wonderful example of the symbiotic partnership of the Emory Global Health Institute and the Office of Sustainability Initiatives," says Jeffrey P. Koplan, director of the institute and vice president for Global Health at Emory.

The Emory community recognizes that much work remains in Haiti for the foreseeable future. That is why the Emory Global Health Institute is teaming with the Centers for Disease Control and Prevention to address a variety of global health challenges in the country. Visit globalhealth.emory.edu for more information. ❀

Rebecca Baggett 99PH is the communications manager for the Emory Global Health Institute.

Quito
Ecuador

Emory in the Andes: ‘Off-Centering’ Political Risk

BY BRUCE M. KNAUFT



What is it like to

direct a project that brings together scholars, policymakers, practitioners, and students for workshops and conferences that take place in regions of political transition and risk across the world? The short answer is truly exhilarating.

Funded by the Carnegie Corporation of New York, the States at Regional Risk project (SARR) conceptualizes, organizes, and implements such workshops and conferences, bringing together diverse constituencies in some of the world's major trouble-spots. The project's northern Andes portion developed after completing successful major workshops and conferences among scholars, officials, and civil society leaders in West and East Africa. Then, this last spring,

in a first-of-its-kind engagement for Emory in South America, SARR brought together twenty-five regional and international scholars—including five from Emory—in Quito, Ecuador, on May 20 and 21, 2010, for the conference “Off-Centered States: Political Formation and Deformation in the Andes.”

I had known that a range of South American countries, including Ecuador, have strong cadres of social science faculty and that some of these scholars also advise—or critique—government plans, policies, and projects. But I was still surprised by the depth, breadth, and rigor of our South American faculty colleagues. We were fortunate to have outstanding presentations by international scholars from anthropology, history, and political science, representing a wide range of Andean and non-Andean universities. The conference was co-organized by the Quito branch of the prestigious Latin American Faculty of Social Sciences (FLACSO). Emory Professor David Nugent (anthropology) and SARR postdoctoral fellow Christopher Krupa (now an assistant professor in anthropology at the University of Toronto) co-organized the event.

With the lean to the left in some countries of the Andes—including Bolivia and Ecuador, not to mention Venezuela—scholars sometimes view political upheavals across the region as a struggle between state centralization and decentralization, between political centers and their margins. Broadening this understanding, the SARR conference facilitated a range of new dialogues among Latin American and Western scholars to consider alternative—or ‘off-



(top) Three indigenous Bolivians at the inauguration of the first indigenous president of Bolivia, Evo Morales. (Photo by Olmo Calvo Rodríguez.)

(bottom) Bruce Knauf, director, SARR Project. (Photo by Kay Hinton.)

centered’—locations of power and influence in Andean polities. Special attention was paid to how state-like practices are being adopted and shaped by those acting outside sanctioned state governments, including in ostensibly extrapolitical spaces such as the workplace and even the domestic household.

A larger issue is how Western notions of ‘the political’ seem narrow when applied to Andean social contexts and, in complementary fashion, how seemingly non-state Andean organizations and groups operate, as Krupa put it, as “state by proxy.” How are these attempts legitimated (if at all) and what challenges or competitions arise from them?

During two days of intensive discussion, participants examined political dynamics affecting Andean countries, past and present, including the everyday, extraofficial, and frequently invisible or cloaked permutations of state power in the lives of Andean people. We also examined the role of political culture and impact of transnational forces such as global capitalism.

The conference was especially important given the election in recent years of anti-neoliberal presidents such as Evo Morales in Bolivia and Rafael Correa in Ecuador, as well as Hugo Chavez in Venezuela. The rise of these leaders reflects major political shifts that are often considered only superficially in Western policy analysis and media coverage amid the complex forces and alternative perspectives within the region and countries themselves.

Our larger intention in orchestrating the conference was to provoke reflection among this international body of regional experts about the sources of current regional tensions and to assess possibilities for new and influential forms of governance to emerge within northern Andean countries. We achieved this goal with great success.

Conference participants agreed that many factors contributing to the current regional tensions can be traced back to the colonial period and the transition to independent republics in the 1800s. Andean countries often are thought of as overly centralized systems—attributed historically to long and violent centuries of Spanish crown rule in the region, to the administrative strength of the church-state nexus in governing local populations, and to the development of tight bureaucratic networks that continued into the republican period. Scholars have tended to view this overcentralization of the state as a root cause of current political conflicts in the region, which may give the weight of national political power to charismatic presidents and their allies with specific agendas.

Against this interpretation, we found instead that the colonial period seeded deep struggles between diverse power blocs—including clergy, landowners, government officials, and urban settlers—concerning the right to govern or extract surplus from indigenous societies and territories. Definitive features of the modern state—such as the establishment of a singular and universal legal code—were lacking well into the republican era in many Andean coun-



Co-organizer Christopher Krupa discusses the concept of ‘state by proxy’ in a South American context. (Photo by Bruce Knauff.)

tries, which allowed local power holders to act as state actors “by proxy” in the lives of local people.

The important implication of this history is that, in recent years, analogous patterns have developed—and are often unrecognized—in Andean countries. What seems like centralized state political influence and organization is, in many respects, much more dispersed, contended, and diversely claimed by persons and associations within Andean states, including in outlying areas.

Our understanding and response to dynamic political change—and potential—in the Andes needs to learn from, rather than repeat, the myopias of the past. The United States has developed political and economic interest and leverage in South America in the 187 years since the U.S. Monroe Doctrine in 1823, which first officially proclaimed the Western hemisphere to be a special zone of American influence. It is hence important for Western scholars, as well as those within Andean countries, to bring the realities and political potential of the region’s present out of the shadows of its deeper past.

I am particularly pleased that Chris Krupa and David Nugent are compiling the conference papers into an edited volume, *Off-Centered States*, that will be co-published in English with a North American university press and in Spanish with FLACSO. They plan to use the release of the Spanish edition as an impetus to discuss the findings of the SARR Quito conference with state and civil representatives in Ecuador and Peru and to consider a conference with them thereafter.

In a word, this project has been exhilarating and deserves the expression of deep thanks to many people at Emory, in Ecuador, and—indeed—around the world.

For more details, please see the SARR website at sarr.emory.edu. ❁

Bruce M. Knauff is the Samuel Candler Dobbs Professor of Anthropology and director of Emory’s States at Regional Risk project.



Out Islands

Breast Cancer Research in the Bahamas

BY ABBY JOHANNA WEIL

When someone mentions the Bahamas,

the first thoughts are of turquoise waters, swaying palm trees, white sand beaches, and lounging with a coconut rum drink in hand. Although all these images are certainly true of the beautiful island nation, life in the Bahamas is not always so simple and serene.



Eleuthera Island, formed on top of a coral reef, is one of the Out Islands of the Bahamas.

Although all these images are certainly true of the beautiful island nation, life in the Bahamas is not always so simple and serene.

In recent years residents began to notice that women, especially young women, were diagnosed with high rates of breast cancer. Research suggested that these cases of breast cancer possibly could be linked to mutations in particular genes. When mutated, these genes have been shown to increase risk for both breast and ovarian cancer. After genetic testing for these mutations, preliminary results for the Bahamas show almost double the highest known rate in the world of these particular genetic mutations.

Although the Bahamian Ministry of Health does well providing primary health care across the country, geography hinders the effort. The Commonwealth of the Bahamas is made up of 29 islands and more than 600 cays, small sandy islands formed on coral reefs. Many of these “out islands” are rural, isolated, and sparsely populated,

making screening, diagnosing, and treating breast cancer geographically and financially difficult.

This is where our global health research team was able to play a role in understanding the impact of breast cancer and genetic testing. Working collaboratively in community-based, participatory research with the settlements on the out island of Eleuthera, we helped develop a culturally appropriate educational-outreach program.

Our team consisted of me and other graduate students from the Nell Hodgson Woodruff School of Nursing, the Rollins School of Public Health, and Goizueta Business School. Though the School of Nursing has been sending students to work in the clinics and learn from the local nurses on the island for nine years, this was the first time the island hosted a multidisciplinary research team from Emory. We were funded by a generous grant from the Emory Global Health Institute, which supports collaborative research across disciplines to work toward solving global health challenges. Each member brought a unique skill set from their respective discipline to the team, and together we were able to spend our summer in a successful research endeavor. We partnered with the Cancer Society of the Bahamas, the Rotary Club (Eleuthera Branch), the South Eleuthera Emergency Partnership, and the Ministry of Health in order to conduct our research and form relationships in the settlements on the island of Eleuthera.

Our qualitative research was based in collecting stories and life experiences. This approach taught us a great les-

son: the importance of listening rather than coming into a situation with opinions already formed. We wanted to learn what the women already knew about breast cancer and genetic testing, and what they wanted to know. We also strove to understand what culturally specific beliefs they held about breast cancer and genetic testing and to hear from them how an educational-outreach program could be effectively structured to reach the most women.

We conducted focus groups up and down the island with more than 150 women—no small feat considering that the island is 110 miles long and only two miles wide at its widest point. I certainly became an expert in driving on the left side of the road as we traveled near and far to visit each remote settlement. We were welcomed with open arms in every community we visited by strong, compassionate, and dedicated women who wanted to share their opinions in order to empower other women through knowledge and education. Almost every woman had a story about how she had been impacted in some way by breast cancer, whether she was a survivor herself or whether she knew someone who had suffered from the disease.

There is still significant stigma associated with cancer in the Bahamas. For some women, it was the first time that they told others of their illness or survivorship. Breaking the silence to speak about a disease that affects so many was both liberating and empowering for the women. Many said they wanted to be trained as community educators and awareness builders to serve their settlement.

Our team is currently analyzing the data that we collected during our trip, and we hope to have preliminary results ready in the upcoming months. We are planning to make a return visit to Eleuthera to present our findings to the Bahamian Ministry of Health and the communities we worked with to ensure that they reflect the women's opinions and lived experiences. We also will be presenting potential designs for an educational-outreach program in order to integrate the women's opinions into the future breast cancer educational curriculum, which we hope to launch this coming summer.

Currently, our team also has grants under review for continued funding of the project, in the hopes of creating a sustainable program. In the true spirit of community-based, participatory research, we hope that this project continues to be a collaborative initiative between the various schools at Emory University, our Bahamian nonprofit partners, and the women in each community on Eleuthera. This structure ideally will produce an outreach program that is culturally specific and has a feeling of Bahamian ownership. Overall, the experience has been an incredible lesson in humility and cross-cultural collaboration, and I look forward to continuing these various partnerships in the future. ❀

Abby Johanna Weil 13N is a Fuld Fellow in the Nell Hodgson Woodruff School of Nursing. She will graduate as a family nurse practitioner and certified nurse midwife.



Abby Weil, center, a Fuld Fellow from the School of Nursing, stands with members of the Global Health Institute Research Team and the board of the Eleuthera branch of the Cancer Society of the Bahamas. (Photo by Leslie Marshburn.)



Abby Weil during a break from her research on the island of Eleuthera. (Photo courtesy of Abby Weil.)

Breaking the silence to speak about a disease that affects so many was both liberating and empowering for the women. Many said they wanted to be trained as community educators and awareness builders to serve their settlement.





Living Greener in Freiburg

BY ANDREW TATE

I wake up every

morning, walk outside, and am welcomed into a world with walls of evergreens, spinning windmills, fast-moving bicycles, and happy residents of this city—a scene that could easily have been stolen from a utopian novel. The opportunity came suddenly. I had not expected to study abroad my final year at Emory.

Although my degree will be in anthropology and religion, I long have been planning to study urban design in graduate school. My goal is to become a “green” urban designer, working on projects to transform Atlanta’s urban sprawl into a community of neighborhoods interconnected by smart public transportation and powered by more renewable energy resources. Although I have studied this field to a great degree on my own, I often had hoped for an opportunity to experience a greener city firsthand. That is when the Center for International Programs Abroad (CIPA) told me about its new program in Freiburg, Germany.

I had read about Freiburg in urban design journals and heard the name thrown around by experts in the field, so I knew it was hailed as a green example for cities around the globe. When CIPA staff told me that Emory was going to offer a new Institute for the International Education of Students (IES) program in Freiburg this



year, I could barely believe it. I immediately drowned the hard-working staff at CIPA in questions, and I even asked if I could study for a year. After a little work, I was awarded an IES scholarship in urban studies to do a report on transportation systems in Freiburg. Having just finished my fall semester in Freiburg’s green urban laboratory, I could not be more grateful for the five more months I will have here.

This city is so brilliant; I don’t know where to begin. Not only is it 1,100 years old, but it is considered to be the “Capital of the Schwarzwald”—the legendary Black Forest, one of the largest protected forests in Europe. A city that was rebuilt after intense carpet-bombing by the Allies in WWII, it betrays the paradoxical desires for transcendence from, and nostalgia for, the past. An otherworldly blend of modern and ancient elements, this city is an inspiration. A longtime center of academia, the Albert-Ludwigs University of Freiburg is more than 550 years old and boasts an enrollment of 30,000 students who live in the city.

Since the Green Party was voted into power in Freiburg, the city has transformed itself into a beacon of green innovation. The city is now the global powerhouse for solar energy research, attracting visiting



(top) Vauban, a former French Army barracks, was converted in the 1990s into an alternative “eco-topia.”

(below) Two wind turbines near Freiburg, Germany, which has a reputation as an international model for green planning and development.



(left) A shot of the Vauban apartment complex in Freiburg, Germany.

(below) Andrew Tate was part of a new study abroad program to Freiburg, Germany. (Photo courtesy of Andrew Tate.)

researchers from all over the world. It also houses the European Secretariat of the global nonprofit organization ICLEI—Local Governments for Sustainability.

During my stay, I have been lucky enough to live in Vauban, a former French Army barracks that was converted in the 1990s into an alternative “eco-topia.” Organic gardens overflow into the streets, where children play safely with their neighbors in this virtually car-free neighborhood. The compact structure of Vauban, and Freiburg in general, provides a level of community and accessibility that I have experienced in only a few neighborhoods in New York City, but never has it felt this safe. The buildings are remarkable as well. The dorm I live in is not only solar powered, but also it has a vegetative “living roof” that provides insulation, prevents rainwater runoff, captures carbon, extends habitat, and cools the city in the summer. Water is recycled through a “greywater” collection system, and every household has at least three different recycling bins as well as a compost bin. My building, along with all new buildings in Vauban, is a PassivHaus, which—by means of heavy insulation and an integrated duct system—warms the building

with little more than the occupants’ body heat. To read about these kinds of green innovations is one thing, but to live with them in my daily life brings them from the realm of lofty ideas into that of practical necessities.

As for getting around, a bicycle is the preferred mode of transportation for many people, myself included. I would not say the city is bike-friendly; I would say it was practically rebuilt for the bicycle, with wide bike lanes and bike traffic lights, and its compact urban design means nearly everything is a few pedals away. Every day I see commuters young and old fearlessly traversing the streets—wearing everything from business suits to jeans and a hoodie.

The bus and tram system is excellent as well, with trams running every seven minutes to all the main arteries of the city (powered by 100 percent renewable energy) and buses connecting all the surrounding neighborhoods. As a university town, even late night/early morning parties are served by a fleet of night buses on the weekends, reducing drunk driving to a nonissue. In the medieval-style city center, all cars and even bicycles are banned in the “pedestrian zone.” This policy has allowed street markets, cafes, and pubs all to be reachable in

a bustling urban center that puts people first. If you do end up desiring to leave Freiburg, the European Union’s interconnected high-speed rail system makes regional travel just as easy.

I feel privileged to have been allowed to study alongside so many budding leaders in the field of environmental sustainability. Our classes are a diverse mix of students from every continent—wielding knowledge, perspectives, and ideas that are just as diverse. Our proximity to the Schwarzwald has granted us a classroom among the trees, and we have taken many excursions, even to the Swiss Alps, to understand the ecology and management techniques for these ancient forests. Classes differ according to the topic and professor, but the most engaging have been those that allow our diverse group of minds to debate global environmental issues—an exercise that always yields a new synthesis of what we think we know and how problems can or should be solved. One of the most rewarding experiences was being allowed to attend ICLEI’s Local Renewables Conference focused on sustainable urban mobility, where I heard dozens of presentations by green urban designers and policymakers from cities as diverse as Stockholm, Beijing, Portland, and Tehran.

Both personally and for the benefits to my career and studies, this has been the most rewarding study abroad adventure that I could imagine. ☼

Andrew Tate is a senior majoring in anthropology and religion.

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The 'Spirit' of Art

BY ANNE MARIE GAN

It was ninety-five degrees, a typical Cambodian morning,

and I was squeezed into a twenty-person bus with more than thirty Cambodian colleagues—including two monks in long orange robes. This was my first field trip during a two-week conservation course for Cambodian museum workers in Siem Reap, where I was working at the Preah Norodom Sihanouk-Angkor Museum. We were examining collections in Siem Reap near the world-heritage site of Angkor to delve into the issues of context, conservation, and how to display art respectfully.

We drove to Angkor Conservation, a depot that had been used by the original French archaeologists to keep everything they had found at the ancient Angkor temples: statues, columns, mounds of lintels. Today, the warehouse still is used to store many of the artifacts being classified and studied around Angkor. A visit to the depot requires permission from the ministry, so not many backpacking tourists get such a behind-the-scenes view of the conservation work carried out there.

My colleagues and I had come there to think through tough conservation decisions that face museum workers: should ancient artifacts be removed from their original temples to be formally studied and publicly viewed in a museum? Do the American and French museums that legally exported Khmer art have a claim to educating a broader public about Khmer culture or are they participating in cultural theft? My group had been given a list of such questions to think about during our tour of the Angkor Conservation depot.

As we walked along the rows of tagged and classified artifacts, my colleague Samouen turned to me and asked, "In America, do statues have spirits?" My Cambodian colleagues stared at me in disbelief when I told them, no, I hadn't ever learned that statues have spirits.

I was working at the year-old Preah Norodom Sihanouk-Angkor Museum through the Luce Scholars Program, a national fellowship that promotes deeper understanding of Asian cultures by funding the work of young American professionals. Working and living in Cambodia was a drastic change from walking through Emory's quad to my

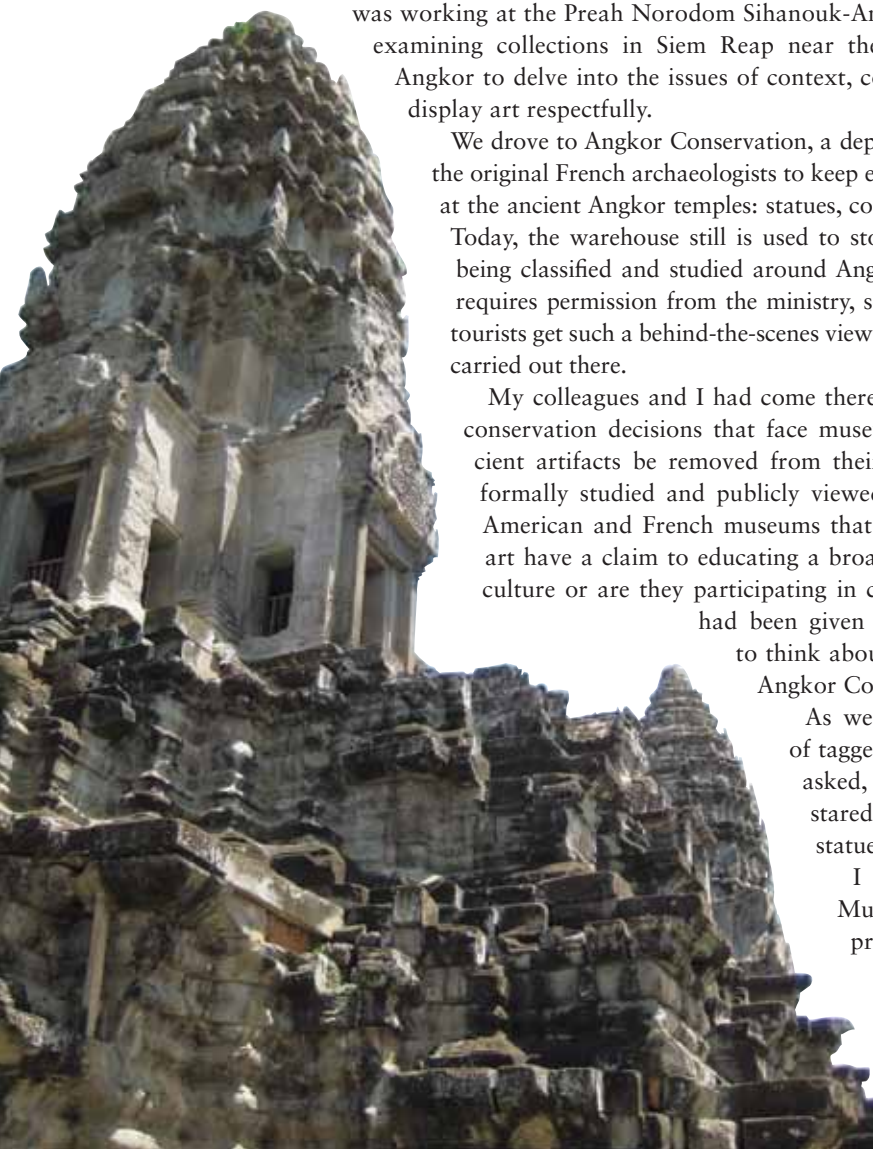
Siem Reap
Cambodia



(above) Artifacts awaiting processing at the Angkor Conservation.

(left) The Angkor Wat temple complex in Angkor, Cambodia, houses numerous artistic and archeological artifacts.

(Photos by Anne Marie Gan.)





(above) Anne Marie Gan leading a tour for sixth graders from a local Cambodian school at the Preah Norodom Sihanouk-Angkor Museum during her year as a Henry Luce Scholar. (Photo courtesy of Anne Marie Gan.)

art history classes; in Siem Reap, I thrilled at driving to work on my motor scooter past herds of goats, rice fields, and millennia-old temples of towering sandstone with still-extant carved details from Khmer mythology. I had anticipated many adjustments when moving from Atlanta to Cambodia, but in responding to Samouen's question, I hadn't expected to reevaluate my definitions of art, heritage, and life—do statues have spirits?

In my first day at the museum, I encountered the Buddha statues when a coworker gave me a tour. Most of the statues in the museum were of Buddhas seated on a mythical snake, the Naga. Buddha's hands were gently folded in his lap, his eyes closed serenely in meditation. The regal Naga protectively rose above the head of the Buddha as he sat in lotus position. Many of the Buddha statues had been broken at the neck or defaced during the reign of Jayavarman VIII (1243–1295), a Hindu tyrant who seized the throne during a period of unrest following the death of the Buddhist king Jayavarman VII (1181–1219). Though he likely had wanted to erase all traces of this unruly religion, faith proved more resilient. Today, Buddhism is practiced by almost all Khmers in Cambodia.

I first looked upon these graceful artworks with a stern eye toward conservation. After the tour, I grabbed my notebook and documented a dozen major conservation problems found in the open-air museum. Thinking about these statues and all the risks they were facing—wind erosion, false contextualization, termites in their plywood pedestals—I was irritated to see undesirable liquid stains on some of the statues. I was shocked when my coworker, Sopheap, told me that the stains were from a frog that lived

in a statue's hollow, relieving itself freely on the Buddha's lap. Nature had its own approach to art, it seemed. I summarized my concerns in an Excel table and sought advice from Renee Stein, the conservator of Emory's Michael C. Carlos Museum, who mentored me through my undergraduate career.

Nature had been acting on the statues for centuries: these relics of a rejected faith had remained in the ground for 800 years before being unearthed by Khmer archaeology students in 2001. They found them placed in the ground lovingly, likely buried by a rebellious servant to King Jayavarman VIII who respected these sacred images, thus rescuing them from total destruction.

After my thirty colleagues and I finished our tour of Angkor Conservation's warehouse, we walked to a large shrine on the grounds. Everyone stopped before the single Buddha contained in the shrine. To my eyes, this statue wasn't much different from those we had seen sitting in rows upon rows inside the warehouse. But clearly, my colleagues thought this statue was special. Back inside the warehouse, they had scorned the uneducated guards for their superstitious practice of placing jasmine flowers in the hands of Buddhas, an action that stained the statues. But here, they took their shoes off, lit incense sticks, and bowed with the wafting incense held between two prayerful hands as they reverently ascended the steps to the holy Buddha.

My widely traveled museum director, Ly Vanna, stood back at first to explain to us foreigners that this Buddha, found at the Bayon temple, is worshipped by Cambodia's king. Though among the first to scoff at superstition, even he took off his shoes to approach and worship the Buddha. I wasn't sure how to react, how to process this unselfconscious blending of academic skepticism and Buddhist faith, but my Cambodian colleagues found no such disconnect: for them, the dual natures of spirit and object, holy figure and artifact, coexisted peacefully.

My Khmer coworkers referred to the Buddha statues as *preah bot*, which literally translates to "Holy Buddha"—the same word used by Buddhist monks in their daily chants. There is no clear linguistic distinction between the Buddha as a religious spirit and as a statue. The language itself reinforces the peaceful coexistence between a physical object that needs to be preserved and a spiritual being that needs to be honored. Being in Cambodia and seeing my coworkers' profound experiences with the Buddhas reinforced the initial inspiration I had felt when studying Bernini and Rubens in my Emory art history classes. The quickening pulse, the otherworldly feeling, and the sense of timeless awe that come with viewing great works of art confirm that, yes, art has a spirit that inspires each person who encounters it. ❁

Anne Marie Gan o8C graduated with degrees in art history and Italian studies. She was a Henry Luce Scholar studying art curation in Cambodia.

Cape Town
South Africa

Debating in the Rainbow Nation

BY MICHELLE
MOON

As soon as I stepped out of the airport and into the South African night air, I already could smell the difference. The air was balmy, heavy, and musky.

I was herded onto a bus with other international students; immediately the bus revved up and started heading toward the University of Cape Town dorms. During the ride, I was very much the little kid, pressing my nose and hands up against the window in pure curiosity and excitement, my eyes trying to take in everything.

At first, all I could see were the highways and cars, which was nothing new except that the cars were driving on the left side of the road. I sharply drew my breath as I saw the miles of shacks lining the road. Even in the dark, I could make out the tin roofs held down by rocks and supported by thin board walls. It was one of the most eerie sights I ever have witnessed. These underdeveloped areas, also known as townships, reminded me of the realities of life in Cape Town, where many areas could be mistaken for opulent European spots. As a student studying sociology, I was seeing the extreme disparities that I had learned about in the classroom.

During the University of Cape Town's activities fair, I came across an organization called Ubunye Township Debating League that coached high school students in debating and public speaking. Inept at both, I must have been the most ill-suited person for this job, but I signed up anyway.

My volunteer team at the school consisted of a Canadian, a South African, and me. The first day of volunteering was nerve-wracking. It was a particularly cloudy and gloomy day as we made our way to Fezeka High School, located in the Gugulethu Township.

Through the van window, I saw children running on the dirt roads past detached train boxcars; inside one of



A view of the
Gugulethu Township
in Cape Town, South
Africa.

the boxcars, women operated a hair salon. We passed by a market that hung raw meats above people cooking large quantities of meat on the spit. Although, to me, this environment seemed unstable, the facets of this community somehow came together in smooth orchestration.

We arrived early and arranged the chairs in a circle. I didn't know what to expect, but when the school bell rang, suddenly every fear and self-doubt came flooding into my mind. Who was I to come into this school and pretend as if I knew anything?

The students came in silently, some with shy smiles and others with broad ones, and sat down in the chairs. When we asked the students to introduce themselves, the first stood up and, in a steady voice, announced, "Good afternoon, ladies and gentlemen. My name is Pumela."

Never had I met such determined students. When I would offer a quick game to fill the last five minutes of class, a student would say that he wanted to practice more. In general, the students saw school as a job, nothing to be trifled with.

The natural beauty of the land and the people continually awed me. Standing at Camps Bay, I witnessed the glo-

rious sight of majestic mountains meeting the clear, blue ocean. Looking up virtually anywhere on campus gave you an eyeful of Devil's Peak, the mountain with clouds rolling down its sides like thin, fluffy sheets.

When we would stop in traffic, it was not uncommon to see men jump up and break into songs in Xhosa, complete with foot stomping and hand clapping that shook the bus. This celebratory, passionate attitude permeated my experience—whether it was people dancing in the streets at the famous outdoor Mizoli's restaurant or students on campus fighting for a library in each school.

The atmosphere was a mix of relaxation and business. On the one hand, there was an attitude of leisure; most stores would close by 5:00 p.m. At the same time, people were constantly moving. Minibuses—white, unmarked taxi vans that blared music and were filled beyond capacity with passengers—zoomed up and down the main road near my house.

As much as I wanted to be in the midst of the hustle and to blend in, I frequently was reminded that I was different. My heritage as a Korean, for starters, set me apart, and my accent betrayed my nationality as an American. Many people assumed I knew karate and was somehow related to Jackie Chan. Over time I became self-conscious and keenly aware of my difference.

At the school, my students did not call attention to my outsider identity. We were all simply students learning from one another without the divide of nationality or race. In our sessions together, we debated current South African issues, which allowed me to hear their opinions on top-

ics ranging from the effect of the president's extramarital affairs on the country's health behaviors to the increasing presence of women in leadership.

Using the World Schools Style of debate, the students learned to present their arguments using relevant content, style, and strategy. Some days were spent simply splitting into groups and thinking of three strong arguments for positions on a topic. Other times we went over vocabulary from news articles since, for many of the students, English was their second language after Xhosa. In order to discuss vigilante justice, we used the case of the South African rapper Jub Jub, who killed four schoolboys and was released on bail to face violent mobs. At all times, we reminded the students to look us in the eyes and to speak with confidence.

The students were a teacher's dream, going straight to work after we would explain the assignments. A hush would fall on the room as the students leaned over their papers, writing their arguments and occasionally whispering ideas to one another. They were never too shy to ask questions, which made me feel as if I had something to contribute.

At the end of our last day with Ubunye, I was expecting a few of the students to say, "We'll miss you" or "Come visit us again." But in true debating style, two boys stood up and said the last words for the class in a formal manner. "Thank you. We understand the world you were trying to give us by helping us to become more confident and knowledgeable. Whatever you are doing back home, whether it's working against poverty or fighting for women's rights, remember us," a student named Llwando said.

It was the greatest parting gift they could have given me. Their words still resonate with me today as I remember the land of the diverse Rainbow Nation, the smell of ocean on a foggy day, and the Fezeka students' warm smiles as they invited me into their lives. ❁

Michelle Moon IIC is a graduating senior majoring in sociology.



Michelle Moon studied abroad at the University of Cape Town through the Center for International Programs Abroad. (Photo courtesy of Michelle Moon.)



Local children in a township near Cape Point. (Photo by Michelle Moon.)

(right, top) Surabhi Agrawal teaching a basic English introduction to her students. (Photo by Usha Sharma.)

(right, middle) A “dancing peacock” in front of a temple after the morning monsoon rains. (Photo by Surabhi Agrawal.)



● Setrawa
India

Walking in the land of peacocks

BY SURABHI AGRAWAL

During the summers, in the village of Setrawa, India, we sleep on the rooftops. In the dry heat of the Thar Desert, without any fans or coolers, it is too hot to sleep indoors. My bed is a comforter spread across the flat cement rooftop with a beige sheet, which I use to cover myself.

Due to the proximity of the homes on my street, it is not difficult to hear the neighbors' conversations as they prepare their beds. Sometimes the night air is stuffy. But tonight we are blessed with a gentle warm breeze providing us comfort. With the temperature at eighty-five, it is the coolest part of the day. At times, I can hear the echoing sound of a peacock in the distance. In the moonless night, the stars shine brighter than anywhere else I have been.

I could never have imagined spending nine weeks with the night sky as my blanket, in a village seventy miles from Jodhpur, India, the closest city. I was presented with this

opportunity as a Canright Scholar through Emory's Undergraduate Program in Global Research and Development. This program collaborates with the Foundation for Sustainable Development to provide students with hands-on, sustainable development training through international service projects.

I volunteer in Setrawa through Sambhali Trust, a non-profit organization devoted to women's empowerment and girls' education. My primary responsibility is teaching in the local school established by Sambhali Trust, where nearly fifty girls—ranging from six to sixteen—gather for two hours of evening English classes and homework help.

No amount of reading or prior cultural insight could have prepared me for my first visit to Setrawa. I remember that as I rode into the village toward the school, I could





(left) Neighborhood children excited to be caught on film. (Photo by Surabhi Agrawal.)

see children running, some barefoot, chasing our car. The school building was a faded hue of light blue both inside and out. As I was later told, this color is prominent in western Rajasthan because it keeps the homes and buildings cooler.

Through the gaps in the fence, I could see the girls peeking from inside the school grounds. As I settled cross-legged on the floor mats made from blades of grass and wood strung together, a group of the younger girls flocked to sit near me. I had been told that the girls were excited to meet me because none of the previous teachers spoke Hindi. I remember feeling overwhelmed and nervous about what was expected of me. The older girls had prepared a song about the importance of education in the local language, Marwari, and performed it to welcome me. That afternoon, as I conversed with the girls, I started learning about their beauty and innocence, and the eagerness for knowledge they had. My nerves calmed.

A month later, I know much more about each student in my class, about their family situations, and—more important—about the community in which they live.

During the day, the school also holds a two-hour sewing session for the women of the community, where they are provided with sewing machines and materials to create items such as purses, bags, and ornamental pieces. It provides a space for these women to leave their homes in the afternoons after they have completed their household tasks, gossip about neighbors and relatives, and learn sewing skills from each other.

Today, I continued talking with the women about working together and earning money through the creation of self-help groups (SHGs). This model of microfinance advocates the formation of groups of ten women in the village with similar interests, access to each other geographically, and the ability to save fifty rupees (about one dollar) per month. For the past two weeks, Usha, the permanent teacher of the school, and I had been asking each woman about her ability to save money and her vision of how to

use the collective savings. Most of the women wanted to sew and make products that were marketable to the local city. Six months later, I would discover that Sambhali Trust had accomplished this goal by establishing three SHGs and hiring an intermediary to transport the completed products from Setrawa to Jodhpur.

In the evening session today, some younger boys were outside the school building giggling and peering through the windows. This was often the case. The girls always laughed and teased them, since the boys are not allowed to enter the girls-only school. Although the space was intended for

English lessons, the classroom became a place for these girls to feel proud of being female.

After our evening lesson today, one of my students, Karishma, invited me to her home for a cup of chai. As I entered the home, I took off my shoes and greeted her mother, “*Namaste Kakiji*.” This traditional form of greeting addresses all neighbors as aunts and uncles. As I sipped my chai, I helped my eleven-year-old student prepare dinner. She rolled perfectly round *chapattis*, putting my country-shaped, flat dough to shame. I am constantly amazed with the talent these girls possess and the resilience with which they work.

As I lie in my sheets and recall my day, I can’t help but think of the beauty of thought typical of the people here and how they have inspired me to become better connected with myself and my environment. I muse about a particular instance in class today. The students had asked me where I was from, so I brought a globe and asked them to locate places they had heard about in India and elsewhere. Holding the world in her hands, Meena—a sweet-yet-mischievous nine-year-old with black bangs that brush her big brown eyes—asked me, “*Didi* (sister), what are the villages of *Amrika* like?” The villages of America. I had never thought about it. I allow the quiet night to close my eyes. ❀

I couldn’t help but think of the beauty of thought typical of the people here and how they have inspired me to become better connected with myself and my environment.

Surabhi Agrawal 10C graduated with majors in international relations and religion. She is currently pursuing an MLitt in Peace and Conflict Studies at the University of St Andrews as a Bobby Jones Scholar.

The Emerging India Summit, now in its second year, was created by a team of students from across the University. It features panel discussions and distinguished lectures in the areas of commerce, health care, diplomacy, and market strategies.

Why India Matters

KEYNOTE ADDRESS BY **AMBASSADOR MEERA SHANKAR**
AT EMORY'S EMERGING INDIA SUMMIT ON FEBRUARY 24, 2011

It can be said that India has always mattered.

As one of the ancient civilizations of the world, India made significant contributions to the advancement of human thought, be it in the realm of religion or philosophy, mathematics or literature. Mark Twain described India, as the “cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legend, the great grandmother of tradition.” Allowing for some literacy exaggeration, he got the big picture right!

When India became independent in 1947, two hundred years of foreign rule had reduced it from being one of the largest economies of the world to one of the poorest countries. In addition, India experienced both social and political fragmentation. Yet even in the face of such grave circumstances, India opted for universal adult franchise and political pluralism. Given the experience of almost every other post colonial country with constitutional change, this decision was a revolutionary one, much ahead of its time. It not only safeguarded fundamental rights and freedoms but also provided that there would be no discrimination on

ground of caste, creed, or gender and granted equal rights to all its citizens. It was also unprecedented in history that such a large mass of people was shaped into a single political entity and a thriving, vibrant, and secular democracy.

Today, India is among the few countries, which became independent in the mid-twentieth century, that has sustained an unbroken democratic tradition. It is the world's largest democracy with an electorate of more than 700 million people. When India goes to the polls as it did two years ago in 2009, it is watched eagerly across the world, not only because of the massive scale and color of the exercise, but more importantly because of the message it conveys about governance based on the choice and will of the people.

India is a land of incredible diversity. Like the United States, it celebrates pluralism. It not only tolerates diversity, but also has embraced it and has allowed people from all walks of life to flourish and realize their full potential. Today the fact that we have a female Head of State, a



Increased interaction between India and the United States can be a win-win proposition for both countries.



(left) During her speech, Ambassador Meera Shankar discussed the future of Indo-U.S. relations.

(above) Salman Rushdie (left), Distinguished Writer in Residence at Emory, and Jagdish Sheth, Charles H. Kellstadt Professor of Marketing, applaud after Ambassador Meera Shankar's keynote address at Emory's 2011 Emerging India Summit. (Photo by Kevin J. Kelly.)

Sikh Head of Government, a Muslim Vice President, and a Christian as the leader of the largest national political party is perhaps the best statement of the multiethnic and multireligious nature of our state.

With a population of more than 1.1 billion, India is the second largest country in the world. The population is likely to surpass the population of China by about 2030 and stabilize at 1.5 billion by 2050. The sheer number of people, representing one-sixth of humanity, implies that whatever India does, be it in terms of social or economic development, will have an impact globally. The choice that Indians make or do not make, the products they consume, the ideas they embrace will not only have significance within India but in the wider world. Further, given the fact that India remains a large developing country, instances of successful programs in various areas in India can be relevant in other parts of the world.

Today the median age in India is just over twenty-five years and a vast majority of our population is less than

sixty-five years old. Over the next several decades, we will continue to see a rise in our workforce, which will also provide the critical energy and dynamism to sustain our high economic growth path. India already has a large pool of skilled workers including highly skilled professionals like engineers and doctors. The existing pool is also increasing rapidly; reports estimate that more than three million graduates and 300,000 engineers join the workforce annually. Indian companies can work with other international companies in partnership to better synergize their respective resources. We have already seen this in the information technology sector, where multinational firms have been able to benefit by utilizing the services of India's skilled workforce, and increase their profitability and competitiveness. While there is some misapprehension in the U.S. that this leads to job losses, this is not borne out by facts. As President Obama noted in his remarks in Mumbai during his visit to India last year these are old stereotypes, which ignore today's reality that increased economic interaction between

Ambassador Meera Shankar and Emory President James Wagner shake hands after a productive meeting. During her visit to campus, Ambassador Shankar announced that Atlanta would be home to the newest Indian Consulate. (Photo by Wilford Harewood.)



India and the United States can be a win-win proposition for both countries.

India represents a rapidly growing market. We have today a large and growing middle class. While estimates of its size vary from 50 million to 300 million people, this is the fastest growing segment of our population. This also means that there will be a continual increase in the disposable incomes of this population. A study by McKinsey predicts that if India continues on its current economic growth the income levels of population will almost triple, and India will climb from its position as the twelfth-largest consumer market today to become the world's fifth-largest consumer market by 2025. Such developments will create major opportunities for both Indian and multinational companies alike. Businesses that can meet the needs of India's aspiring middle class, keep price points low to reflect the realities of Indian incomes, and adapt to a fast changing market environment will find substantial rewards in India's rapidly growing consumer market.

A case in point is the fast growing mobile telephony market. Today, India is the world's fastest growing market for mobile telephony, with the number of active mobile telephone subscribers poised to reach 800 million. What is remarkable is that this growth in numbers has happened over the last eighth to ten years. In 2002, the number of mobile phone subscribers in India was just about twenty million and seen as a luxury. Today it is no longer seen as a luxury but an essential tool for communication, changing ordinary people's lives.

A growing population also implies that government will need to invest in improving and developing essential services so that we can reap the advantage of the demographic dividend. However, government's efforts alone would not be sufficient and we are increasingly working with the private sector both in India and outside to provide the neces-

sary resources. It is estimated that we would require an investment of close to U.S. \$1.7 trillion over the next decade for development of infrastructure including building of new roads, ports, and airports. This represents a huge economic opportunity for our international partners.

India's growth story is not only a reflection of the new dynamism of a young India, but it is also a reaffirmation that the values of democracy, pluralism, and the rule of law can sustain high economic growth. Presently, India is the second fastest growing economy in the world. Since the 1990s, the average growth rate has been more than 6 percent and it reached close to 9 percent during 2004–2007. In 2010, the Indian economy rebounded robustly from the global financial crisis with growth expected to be around 8.5 percent in the present financial year that ends next month and similar levels expected to be sustained in 2011. Today we are already the fourth largest economy in purchasing power parity terms and we are likely to become one of the three largest economies in real terms in the decades ahead. Thanks to continued economic growth we have also been able to make progress in reducing poverty, which we hope to accelerate.

India's example shows that democracy and development can go together. Our policy choices for development have been the product of a healthy debate resulting in a broad political consensus. Even though at times the pace of development might seem slow, the overall trend and direction remains clear as demonstrated by the fact that economic reforms have continued apace since the 1990s, even with changes at the political level. Indeed, as Larry Summers, former Chairman of the National Economic Council noted last October in a speech, India's growth reflects the idea of a democratic developmental state, driven not by a mercantilist emphasis on exports, but a people-centered emphasis on growing levels of consumption and a widening middle class.

To sustain rapid growth and help alleviate poverty, we intend to harness the creativity of our young population to drive innovation-led, rapid, and inclusive growth to achieve economic and social transformation. Indeed our economic growth has not followed the traditionally accepted model of economic transformation from agrarian to manufacturing to the services economy. It has been propelled by the services sector utilizing the advances in technology and innovation. Tata Motors, for instance, has changed the paradigm of automobile production through its small car the “Nano” which costs about U.S. \$3,000. Indian pharmaceutical companies are at the forefront of providing cheaper and affordable healthcare solutions, like vaccines, not only in India but also worldwide. Another Indian company, ITC, created the “e-choupals,” named for traditional gathering places in Indian villages. Through these cyber kiosks farmers can now directly find prices of produce in the local markets and also get information about local weather conditions. This has led to elimination of middlemen and resulted in higher productivity and prices for farmers.

Indeed, tele-medicine and tele-education are two areas where our development solutions are relevant for other countries. Today we are providing tele-medicine services to our neighbouring countries, such as Bhutan. A similar effort is underway to connect countries of Africa through a pan-African e-network. Indeed it was the development of innovative and low-cost solutions in the field of agricultural development by India, that led to the agreement during President Obama’s visit under which India and the U.S. will work together to help improve agriculture productivity in Africa.

Going forward we are aware that there are many challenges that we need to overcome to realize the full potential of the promise that the future holds for us. A large section of our population still remains below the poverty line. Agriculture, which employs more than 50 percent of our population, generates only 16 percent of the GDP. Therefore, we need to work towards improving agricultural productivity as well as improving our post harvest processing capabilities.

Our economic future will depend to a large extent on global peace, stability, and security. Therefore, we have increasing stakes in ensuring a stable global order. This has also resulted in a greater and more purposeful engagement by India in global affairs. We have today a broad agenda of cooperation with the major countries and regions of the world. In Asia, which is fast becoming the center of gravity of global opportunities and challenges of the twenty-first century, India is seen as an anchor of moderation and stability. We are also expanding our ties with our extended neighborhood through greater economic, commercial, and political engagement.

With the United States, we now have a strategic partnership. Our shared values of democracy and pluralism



(top) Charles H. Kellstadt Professor of Marketing Jagdish Sheth speaks with Ambassador Meera Shankar after her speech.



(above) Ambassador Meera Shankar meets with Emory students and faculty members after delivering her keynote address at the 2011 Emerging India Summit. (Photos by Wilford Harewood.)

and our increasingly convergent interests provide a firm foundation for our relationship. We see our relationship with the U.S., which is one of our largest trade, investment, and technology partners, as a vital element of our endeavour to transform our socioeconomic conditions. The highly successful visit of President Obama to India last November has significantly expanded and deepened our cooperation particularly in areas such as health, education, agriculture, infrastructure, trade, and commerce, which are vital for our own development. These areas also represent tremendous opportunities for American businesses and companies, and will further strengthen the bonds between our peoples. Our relationship with the U.S. is people-centric and nourished by the many personal connections. The Indian American community, at nearly three million strong, has come of age and is a vital bridge between our nations.

Today, India is confident and aware of its capabilities. We are inspired by the success that we have achieved and driven by the aspirations of our young population. But at the same time, we have not lost sight of the ideals that give us our strength. As we move forward, our efforts will continue to reflect and reinforce our ideals of pluralism, equality, individual freedom, and the right of every individual to a life of dignity and wellbeing. ❁

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A



Incredible India



BY JULIA KJELGAARD

The recent tourism slogan for India is exactly right. Everything in India is incredible: incredible colors and textures, incredible food, incredible people, incredible traffic, and incredible chaos.

I spent six months in India as a Fulbright Research Scholar in Bangalore, the home of one of the preeminent fine art colleges in South India, the Karnataka Chitrakala Parishath. I had been invited to India by the head of the college, Suresh Jayaram, an artist, critic, and scholar. My Fulbright project was twofold: to gather materials to use in a book and to extend my own artistic practices by creating a body of work while in residence in India.

The book idea had germinated on an earlier trip to India. When I arrived home from my first journey, I noticed that many of my photographs were of small stores. In traditional neighborhoods, these small stores dominate. Most often the size of a small garage, the stores have merchandise behind long counters on the inside. The outsides are another story, where the merchandise is often piled or stacked, with colorful signage and displays visually beckoning the shoppers.

In my neighborhood, I met a family from Mangalore and discovered that they shopped almost exclusively at shops owned by fellow emigrants. I began to think that perhaps this was a cultural choice, a chance each day to reaffirm their roots, speak the language of their home state, and reconnect with their home villages within the teeming metropolis of Bangalore. Perhaps the neighborhood shops reflected a subtle pattern of diverse and shared cultures. These thoughts formed the foundation for my current book.



(far left) Misbatea storefront with owners in the Shivaji Nagar neighborhood of Bangalore, India.

(above) Colorful storefront of the Puja and Garland Store in the Basvangudi neighborhood of Bangalore, India. (Photos by Julia Kjelgaard.)



(above) The Indira Nagar neighborhood of Bangalore houses many gift stores, including the Mahesh Fancy Gift Gallery and the J. K. Gift Center. (Photo by Julia Kjelgaard.)

(right) Julia Kjelgaard spent a year in Bangalore, India, as a Fulbright Research Scholar. (Photo by Suresh Jayaram.)



I discovered that each neighborhood had a slightly different flavor, reflecting **subtle differences** in the socioeconomic balance, the inhabitants, and the religious mixture of each.

Known as the “Silicon Valley of India,” Bangalore is in the midst of tremendous population growth. This “Garden City” quickly has been transformed by technology, high-rise apartments, malls, and big box stores. In 2007 the newspapers were full of debate about whether Wal-Mart should be allowed into India.

I began my research with my neighborhood corner store: a very tiny establishment just wide enough on the inside for the shopkeeper to walk into the interior to get merchandise. This store literally unfolded at 6:00 a.m. and folded back in at 9:30 p.m. It was a one-man newspaper shop, candy store, cigarette shop, and telephone box. In the morning there were milk and eggs. You could buy one or a dozen, and the eggs would be handed to you in a small sack made of recycled newspaper. The dusty counter held jars of candies and cookies, individual cigarettes, cheroot, matches, and the twelve daily regional and national newspapers in Kanada, Tamil, Hindi, and English. I observed “The Corner Stores”—yes, this is its name—many times from the balcony of my artist residency and marveled at the parade of auto rickshaws, cows, motorcycles, and people who came and went each day.

I chose to document six neighborhoods in the central area of Bangalore photographically. Though people are



always engaging, it was really the colors and patterns of the stores that I wanted to capture. I framed the stores in a very formal way by usually shooting them head on. I particularly like photographers such as August Sander and Eugene Atget, whose best-known photographs are documentary. However, shooting pictures on the busy streets of an Indian city is a daunting task. It is nearly impossible in a shopping area not to have a sea of auto rickshaws, cars, buses, bicycles, or people in every picture. I got extremely adept at timing traffic, so that I would snap the shutter in what I hoped was the gap.

I discovered that each neighborhood had a slightly different flavor, reflecting subtle differences in the socioeconomic balance, the inhabitants, and the religious mixture of each. Much to my surprise, I also found that I wrote a lot in India—small stories about events, impressions, or excursions. My book has become a combination of some selected stories and photographs. With a working title of *The Corner Stores: Pattern and Beauty in the Vernacular*, it is slowly making its way to completion.

My experiences in India continue to inform my works on paper and canvas and also influence my teaching. It is clear how much living in a foreign country changes the way one thinks about and experiences the world. This

past summer, I was fortunate to accompany a group from Emory to Dharamsala, India, where we visited the Emory study abroad programs and the Emory-Tibet Science Initiative. Afterward, I went on to Bangalore.

After hearing that a new mall had been built in one of the first neighborhoods I had documented, I went to explore and rephotographed the stores. Some small stores I had documented earlier were gone. I was relieved to see that the Sri Ganesh Bangle Store was still there; I had a strong relationship with the owner. When I stopped in, I asked him how the new mall was impacting the neighborhood. He said that there seemed to be more shoppers in the neighborhood because new high-rise housing units were being built around the mall. But he also confirmed what I had noticed—that the street was now full of new jewelry stores, taking the place of some of the small stores I knew and loved.

Throughout this project, the images of these small stores have continued to remind me of the complicated balance of the individual with the collective and social. “Incredible India” has been an incredible lesson in humility. ❁

Julia Kjelgaard is a senior lecturer in Emory’s Department of Visual Arts.

Local customers frequent the same stores daily, as seen here with this local man purchasing goods at the Ashwini Stores Granthige Shop in the Basvangudi neighborhood. (Photo by Julia Kjelgaard.)



The Global Reach of the Diabetes Doctor

BY RHONDA MULLEN

Venkat Narayan trained as a doctor in India, but during a residency in England, he became so interested in public health that he switched gears. Instead of practicing clinical medicine, he pursued epidemiology at the University of Edinburgh and then at Aberdeen in Scotland, where he stayed to accept a faculty position.

When the chance came to put his public health skills into action in a landmark National Institutes of Health study of Pima Indians in Arizona, he accepted what he thought was a temporary assignment to set up the first lifestyle intervention for diabetes in the Pima. In the end, he never went back to Scotland, snagged by a growing interest in diabetes.

Narayan's career has focused on better understanding diabetes in order to translate findings for prevention and control. He led diabetes epidemiology at the Centers for Disease Control and Prevention for ten years, where he was principal investigator of TRIAD, a diabetes quality-of-care study of ten managed care plans and 12,500 participants. He was involved in a large number of national surveillance studies showing that type 2 diabetes was a growing problem in the general population, not just in the Pima.

Since he came to Emory three years ago—as the Hubert Professor of Global Health and Epidemiology at the Rollins School of Public Health—Narayan has been busy building a global network of diabetes researchers and



We are clearly on the path to establishing that the epidemics of diabetes and cardiovascular disease are not just rich-country diseases

The resolutions to problems are pretty universal. What you learn in other countries is applicable here.

continuing to participate in several multicenter studies on diabetes. “We have learned so much,” he says. “Still, we are increasingly discovering how little we know.”

Worldwide, some 220 million people have diabetes, with that number expected to double by 2030. More people die worldwide and in developing countries from cardiovascular disease and diabetes than from malaria, HIV, and tuberculosis combined.

In this country, which already spends \$132 billion a year on diabetes, the lifetime risk of getting diabetes is one in three for whites and one in two for blacks and Hispanics.

Narayan’s studies have led him back to his native India. “The more you study things in the world, the more you come back to your own street,” he says. In addition, large diabetes studies can be done in India at lower cost than in the United States, with applicable data for addressing this problem worldwide.

Today, Narayan leads research at the Global Center of Excellence for Prevention and Control of Cardiometabolic Diseases in South Asia. Funded by \$3.6 million from the National Heart, Lung, and Blood Institute, the center (one of nine worldwide) is studying the burden and risk factors for cardiovascular disease and diabetes in India and Pakistan. Emory is partnering with the Public Health Foundation of India on the grant.

The South Asia region includes three of the top ten countries with the biggest populations of people with diabetes and the highest number of diabetes-related deaths—India, Pakistan, and Bangladesh. Asian Indians are projected to account for 40 to 60 percent of the global cardiovascular disease burden during the next ten to fifteen years.

The researchers’ first task is to establish three surveillance groups in Chennai, New Delhi, and Karachi. They will test 4,000 people in each of the cities for diabetes and heart disease and their risk factors, following them to see who develops diabetes and cardiovascular disease. They also are running a trial at eight sites in India with 1,200 people who have diabetes, half of whom will receive routine care, while the other half will get a structured care-management program, using a combined strategy of a low-cost care coordinator and a decision-support system that monitors glucose, blood pressure, and lipids, includes a regular eye exam, and has a training component on decision making.

Such a study would be too costly to conduct in the United States, says Narayan, who estimates a cost upwards of \$200 million to do the same research here. But with lower costs in India and Pakistan and strong partnerships (the Madras Diabetes Research Foundation, the All India Institute of Medical Science, and the Aga Khan University), the research becomes feasible.

Furthermore, Narayan believes that what they are learning in India will have implications for diabetes in the United States.

“We are clearly on the path to establishing that the epidemics of diabetes and cardiovascular disease are not just rich-country diseases,” Narayan says. “The resolutions to problems are pretty universal. What you learn in other countries is applicable here.” ❁

Rhonda Mullen is the associate director of Health Sciences Publications at Emory University.

(far left) Two hundred twenty million people worldwide have diabetes. Narayan’s work focuses on whether diet changes will help decrease this number.

(above) Venkat Narayan with his daughter Sarayu, demonstrating that good eating begins at home. (Photo by Bryan Meltz.)

REFLECTIONS

ON MY VISIT TO CHINA

BY CAROLYN DENARD



Joining Emory's Halle Institute Study Trip to China last summer was the opportunity of a lifetime. I was honored to be invited and knew that it would be an important opportunity to learn about the culture of the country of many of our international students. Provost Earl Lewis, Vice Provost for International Affairs Holli Semetko, Emory School of Law Dean David Partlett, faculty in the humanities—Angelika Bammer, Kate Nickerson, Kimberly Wallace Sanders, Mark Sanders, Juliette Apkarian, Cai Rong (who served as the China expert), and I—were all part of the Emory delegation. The Office of International Affairs coordinated the details of the trip.

The faculty were invited to present research at a conference, "Ethnic Identity and Contemporary Literary Studies," cosponsored by Nanjing University's Institute for Advanced Studies in Humanities and Social Sciences, the School of Foreign Studies, and the Halle Institute for Global Learning. My work as a scholar has focused specifically on the ways in which ethnic cultural consciousness manifests itself in American literature, so I welcomed the opportunity to enter into a dialogue with other scholars on ethnic identity in literature from a global perspective.

Weeks before we left for China, we attended several orientation sessions to learn about Chinese culture and history, and get to know each other. This trip was the first to China for most of the faculty, and I was eager to see how the idea of China would match the real experience. Our trip began from Atlanta on Saturday, June 5. After a thirteen-hour flight to Beijing and a good night's rest, we began, in earnest, a fourteen-day, transformative cultural experience. We experienced the Forbidden City, Tiananmen Square, a rickshaw tour of Old Hutong, the impressive subway system, the incomparable Silk Market, the Great Wall, and the wonderful hospitality of Emory parents during our first few days in Beijing. A special session for our faculty group and Dean Partlett was held at Peking University Law School, where the dean, Zhu Suli, spoke about his most recent book on law and literature.

In Nanjing, the group experienced the magnificence of the architecture and scenery of the mausoleum of Sun Yat-sen, the father of modern China, nestled in some twenty acres of the Purple Mountain, located to the east of the city. The most moving experience for me was our visit to the Massacre Memorial Museum in Nanjing. The Japanese occupation of the city on December 13, 1937, began eight horrific weeks of brutality and death for some 300,000 innocent citizens. The multimedia exhibits, the recorded testimony of witnesses, the memorial statues and, at the end, an archaeological dig with human bones uncovered as recently as the mid-1980s provided a riveting, unforgettable experience. Having worked on projects involving slave memorials and how we inscribe historical memory in the U.S., I was impressed with the massive scale of the museum and how successful the exhibits were in helping

The delegation visited many sites in China, including Tiananmen Square and the Forbidden Palace (far left).

Imperial guardian lion at the Sun Yat-sen mausoleum near Nanjing, China.

(Photos by Evan Goldberg)



At this moment, the positive impact of the trip—on my work at Emory and on the incoming students—came into full relief. The smiles of recognition, the hugs of familiarity, and the comfort in their eyes—that they were seeing someone who had been in their country and knew their journey—was overwhelmingly gratifying.

Beijing
China

Nanjing
China

Shanghai
China



(above) The delegation spent an afternoon touring the Great Wall, a UNESCO World Heritage Centre.

(top right) The Singapore pavilion at the 2010 Expo in Shanghai, China.
(Photos by Evan Goldberg.)



visitors understand this important part of Chinese history.

The conference on Nanjing University's historic campus was an important moment for us as we moved from being tourists to scholars discussing our work with some twenty scholars from China and the U.S. To my great surprise, as the founder and board chair of the Toni Morrison Society, I met Chinese scholars who were members of the society and heard a U.S. society member, Jerry Ward, deliver the keynote lecture. The conference papers offered a rare global perspective on the manifestations of ethnic identity in American and Chinese literatures, biographies, and material culture. There was a spirited and engaged discussion generated from the papers, and we all expressed great interest in continuing these explorations of ethnic identity in a global perspective in a forthcoming publication or a similar international conference in the U.S.

Shanghai was another beautiful and exciting part of the trip and brought with it an exciting buzz about things going on in so many parts of the world. We visited the World Expo, where the ongoing World Cup soccer scores seemed to influence which pavilions were the most watched. Studying the exterior architecture of the pavilions—which boasted strikingly innovative designs—



became quite a tourist's moment. It was also the time in China of another important annual cultural event, the Dragon Boat Festival, which we enjoyed reading about in the daily papers.

Emory hosted receptions in each city, where we met many of the incoming students, alumni, and parents. At each event, Provost Lewis shared introductory remarks about the University and thanked parents for entrusting Emory with their children. Local alumni and current students often attended and spoke well of their experiences at Emory. Faculty led small discussion sessions with the students, answered questions, exchanged addresses and photos, and promised to be available on our return to answer any questions that the students might have before they arrived on campus. We became true Emory ambassadors at these events and also came to understand more at each reception about the expectations that families had for their children at Emory and the responsibility we had to help them succeed.

In August, two months after we returned from China, I experienced the greatest residual benefit of the trip for me, as an undergraduate dean: the priceless feeling of recognition I had when I greeted many of the Chinese students at the airport upon their arrival in Atlanta. At this moment, the positive impact of the trip—on my work at Emory and on the incoming students—came into full relief. The smiles of recognition, the hugs of familiarity, and the comfort in their eyes—that they were seeing someone who had been in their country and knew their journey—was overwhelmingly gratifying. A cultural barrier had been removed. And



(above) Carolyn Denard meeting accepted students at a reception in Shanghai.



(left) The Emory delegation and its foreign counterparts prior to the opening of the International Conference on Ethnicity, Identity, and Contemporary Literary Studies in Nanjing, China.

although I didn't know them or their culture deeply, I had visited their country, had seen their sunrise and sunset, and had made the same exhausting eleven- to thirteen-hour journey from China to Atlanta.

Even among those students whom I did not meet in China, the trip has garnered a respect and a nice feeling of familiarity with them. "You have been to Shanghai?" "You have been to Beijing?" "You know about the Dragon Boat Festival?" Their eyes light up, and they seem to feel immediately more comfortable. Meeting the students in China, as sons and daughters with the hopes and dreams of their families inscribed on their faces, has made me a strong advocate for them. Visiting their country has made me more fully aware of the great benefits of cross-cultural exchange. Their presence on Emory's campus, as is true of students from other countries, is making Emory a place for all of us to broaden our understanding of each other and learn about the world. ❁

Carolyn Denard 86G was an associate dean for undergraduate education advising international students at the time of the trip. She is now an assistant vice provost of compliance and assessment.



THE ROLE OF THE RED CLASSICS IN CHINESE HISTORY

BY CAI RONG

Research on China at Emory

spans the entire University, including literature, law, medicine, and public health. Last year, Emory hosted the first international conference on Chinese literature, culture, and media, co-sponsored by the Halle Institute for Global Learning and Nanjing University's Institute for the Advanced Study of Humanities and Social Sciences, with additional support from the Confucius Institute in Atlanta.

As a literary scholar of contemporary China, I was excited to attend and participate in the conference. My own research is devoted to understanding how historical memories were represented and reinterpreted in Chinese popular

struggle to win power. These stories were written in the socialist-realist mode, glorifying the Communist struggle and providing citizens with Communist heroes to worship and emulate.

To understand fully the historical and modern importance of the Red Classics, it is important to understand the progression and reinterpretation of Chinese history from 1949 until the present. The CCP established the PRC after two decades of on-and-off bloody war with the Nationalist Party. Soon after the founding of the PRC, the CCP was confronted with serious challenges on both the economic and ideological fronts. Economically, the country was on the brink of collapse after eight years of Japanese invasion followed by four years of civil war between the Communists and the Nationalists. Ideologically, how could the government educate a populace made up primarily of illiterate peasants and convert them to the communist worldview?

The economic and ideological challenges were seen as interconnected issues by the Party. To Party leaders, socialism was not just about building up the country's agriculture and industry; it was also about creating a new citizenry with collective, socialist thinking. Only by eradicating the old feudalist thinking of the populace, the party believed, could the construction of a new China be complete.

Literature and art, which long had been used to rally support from the people in the CCP's armed struggle against the Nationalists, again were identified as effective tools that could combine education and entertainment to help spread the Party's message to the people. The utilitarian use of literature and art had its origin both in the Confucian conviction that human nature was malleable through positive examples and self-cultivation and the Soviet belief that people's characters could be modified by education and indoctrination. This is where the Red Classics played a role.

Ultimately, the Red Classics helped Mao Zedong and the CCP legitimize the Party's rule of the country. In keeping with Mao's orders, the Red Classics—like all literary works of the time—eulogized revolutionary struggles of the masses. They were filled with Communist history

The Red Classics have permeated popular culture in contemporary China, as seen at this local newstand.



culture. This research also formed the bulk of my Fulbright year at Beijing Normal University in 2006–2007. Chinese literature and popular culture can offer us a glimpse into the complex issues facing contemporary China today.

During the conference at Emory, I was able to present my personal research on a relevant topic that interested me: the Red Classics. Relatively unknown by the general international public, the Red Classics encompass works produced in the first seventeen years (1949–1966) of the People's Republic of China (PRC). They focus almost exclusively on the Chinese Communist Party's (CCP) armed



Chinese performers dance in front of a portrait of the late Chairman Mao Zedong at a restaurant named Red Classic in Beijing on April 7, 2006. Red Classic is a theme restaurant based on the Chinese Cultural Revolution (1966–1976). The restaurant is decorated with posters from the period while customers, served by waiters and waitress dressed as Red Guards, enjoy revolutionary songs and dance performances. (Photo by REUTERS/Jason Lee.)

and romanticized the ideals of the struggle. The Communist fighters were resourceful and always won, while their enemies were totally incorrigible and invariably lost in the end, despite gaining an upper hand temporarily. The Red Classics dominated communist literature in the first seventeen years of the PRC. The same stories and communist heroes were pounded into people's consciousness and circulated in different formats, such as textbooks, children's picture books, movies, musicals, radio broadcasts, Peking operas, and local operas. Again, literature helped produce a common history to unite the country.

The Red Classics, however, had their ups and downs in Chinese history. During the disastrous Cultural Revolution (1966–1976), the Red Classics were criticized by Mao and the Party as “poisonous weeds” and banned from production, like other literary works published before 1966. Scholars are still debating Mao's motives for launching the Cultural Revolution, but one common explanation was that Mao wanted to purge the country of capitalist and revisionist thought. The slogan of the Cultural Revolution was to destroy the “four olds”: old culture, old ideas, old habits, and old customs. In this light, the Red Classics were banned for spreading erroneous ideology in the hopes of reinvigorating the country. Ironically, similar thinking led to employing the Red Classics in the first place.

In 1976, at the end of the Cultural Revolution and after Mao's death, the Red Classics began to reappear,



though not overnight. In the early 1980s, the Red Classics were republished for the Chinese public, who were hungry for more entertainment choices than the strict censorship of the Cultural Revolution permitted.

My work and presentation at the conference dealt with the re-interpretation of communist history in the adaptation of the Red Classics for contemporary Chinese

television. A lot more love stories were added, and the Communists and their enemies were not cast in black and white. The Communists had character flaws, and the bad guys were humanized and no longer totally corrupt. The popular fascination with the Red Classics is an interesting phenomenon in contemporary China as the country undergoes historic changes. The new Red Classics help tell and retell Chinese history and, at the same time, offer an avenue to increased profits for the newly commercialized cultural market.

In short, the conference at Emory and my work on the Red Classics have helped scholars to dive into issues of contemporary China. Through the generous support of the Halle Institute for Global Learning and the Confucius Institute in Atlanta, scholars can continue to explore contemporary China and look for ways to spread and increase knowledge. ❀

Cai Rong is an associate professor of Chinese. Her research focuses on literature in contemporary China.



David Adelman

AMBASSADOR TO SINGAPORE

BY WENDY R. CROMWELL AND
KEVIN J. KELLY

“No two days are alike,” says David Adelman 89L, U.S. ambassador to Singapore. “There is not as much ceremony as people think,” Adelman says. “Rather the workdays are long and intense with a broad range of issues. We are at the center of an increasingly important part of the world. Singapore is a very sophisticated business market, and our commercial work is quite complex.”

Adelman and his family arrived in Singapore five months after his nomination by President Obama. “I know it is fashionable to complain about the U.S. Senate confirmation process, but mine was a very positive experience,” Adelman says. “Both U.S. senators from Georgia were very supportive of my candidacy. Senator [Johnny] Isakson, who is a member of the Foreign Relations Committee, was especially helpful.”

As ambassador to Singapore, Adelman serves as the president’s personal representative and has authority over all U.S. government activities there. Because



David Adelman has served as U.S. Ambassador to Singapore since early April 2010. (Photo courtesy of Ambassador Adelman.)

Singapore is the business capital of Southeast Asia and central to U.S. trade, business is Adelman's top agenda item.

"We have a very successful Free Trade Agreement with Singapore, which is home to the world's busiest container port, and the U.S. commercial interests in the region are very often based here," Adelman says. "In the 2010 State of the Union address, the president announced what has become the National Export Initiative, which established its goal of doubling American exports over the next five years. My goal is to strengthen the U.S.-Singapore relationship and our relationships throughout Asia through commercial diplomacy."

Singapore, an island city-state off the southern tip of the Malay Peninsula, has a diverse population of about five million, of which 42 percent are foreigners. Hundreds of U.S. Navy vessels visit Singapore every year. More than 20,000 American expatriates live there. Thousands of American businesses have a presence in Singapore.

With an economy heavily dependent on trade, Singapore was the first country to rebound from the global recession. Its location—in the busiest cargo shipping lanes in the world—has helped Singapore capitalize on increased world trade. The pro-business government also has benefited from the growing economic strength of Asia.

As for the weather, "Singapore is approximately fifty miles north of the Equator," Adelman says. "It is a tropical climate. Think July in Atlanta but with more of a breeze and water everywhere. We love it."

In the months since his arrival in Singapore, Adelman and his family have made an easy adjustment. "Representing the United States in an important part of the world is demanding, but we are getting great support from the American community here and government and business leaders in Southeast Asia."

"We live in a home owned by the United States, which is not far from the embassy," Adelman says. "The main floor is for representational events. The second floor is a lot like a typical American home. Caroline, our three children, and I are very happy and have settled in quite easily," the ambassador says.

Adelman's children attend the Singapore American School. With more than 3,500 students from kindergarten through high school, the school is similar to many schools in the U.S. Most of the students are also American citizens.

Beyond home life, Adelman and his family have adjusted well in the region. "In addition to my business travel, Caroline, the children, and I have traveled a good amount and have already made many friends. Our first seven months have been a great experience for the entire family."

As Emory expands its partnerships throughout Asia, Adelman realizes the importance of such connections. "Student exchanges have played an important role in American diplomacy for generations," says Adelman. "The increasingly interconnected world makes these exchanges and university partnerships even more vital."



(far left) Singapore from the water. Singapore is a booming business hub in Southeast Asia and is home to the largest container port in the world.

(immediate left) Singapore, home to more than 20,000 American expatriates, is also the home of U.S. commercial interests in the region.

"The American higher education system is the envy of the world. University communities like Emory, Stanford, Harvard, and the Research Triangle are systems that cannot be duplicated," Adelman says. "The unique nature of these American university systems is not lost on people in Asia. That's why Asian families aspire to send their children to colleges and universities in the United States."

Serving at the pleasure of the president, Adelman resigned his partnership at Sutherland Asbill & Brennan, where he was a member of the commercial litigation group. Adelman also served eight years in the Georgia Senate, where he represented the Emory community. As a state senator and minority whip, he was known as a moderate who often crossed the partisan aisle to build consensus.

"There is no greater privilege than to represent our country in another country," he says. "I'm honored by the confidence President Obama and Secretary [Hillary Rodham] Clinton have in me. We miss our family and friends, including my colleagues at Sutherland and in the Georgia Senate very much."

Amid all his successes, he still thinks back to his years at Emory. Adelman credits his School of Law training with teaching him to be a better analytical thinker and instilling in him the value of thorough preparation. "The lessons learned at Emory have served me well," he says. "Always be prepared, treat others with respect, and conduct business according to the highest ethical standards." ❁

Wendy R. Cromwell is the associate director of publications and editor of Emory Lawyer. Kevin J. Kelly 09C 09G is a program coordinator for the Office of International Affairs and the Halle Institute.



African Art

at the Intersection of Religion, Psychology, and Medicine

BY JESSICA STEPHENSON

Much has been written in recent years about whether art is simply a Western construct and thus an idea not applicable to the artifacts of other societies. The argument is that these societies have no word for art; therefore, what the Westerner appropriates as art is in situ an entirely different kind of thing. Leaving aside any attempt at defining that word, debates around art tend to limit discourse to the *what* of art—its visually perceived formal qualities—rather than the fundamental questions of the *why* and the *how* of art in its original intentionality, creation, and experience.

Exploring the affectivity and the efficacy of divinely inspired art on African experience is the topic of “Divine Intervention: African Art and Religion,” an exhibition drawn from the Michael C. Carlos Museum’s rich collection of African art, with select loans from private collections. The exhibition opened on February 5 and runs through December 2011. It showcases more than fifty works from more than twenty African cultures, including a protective Ethiopian processional cross with an icon image of the madonna and child incised into its shiny brass surface; a Malinke hunter’s cloth jacket from Mali festooned with empowering animal teeth; horns and tooled leather packets containing holy texts from the Qur’an; and a diminutive ceramic vessel molded in Nigeria to house the physical illness pulled from a patient’s body. The objects featured

Shrine sculpture of Mami Wata. Nigeria, Ibibio, Annang. 20th century. Wood, kaolin, pigment, paint. 1994.3.9. Gift of William S. Arnett. © Michael C. Carlos Museum, Emory University. (Photo by Bruce M. White, 2006.)



Hunter's shirt.
Mali, Malinke.
Late 19th–early 20th
centuries.
Cloth, leather, shells,
animal claws, horns.
1994.4.111. Ex coll.
William S. Arnett.
© Michael C. Carlos
Museum, Emory
University. (Photo
by Bruce M. White,
2008.)

in the exhibition were once imbued with magical powers activated in ritual contexts to heal, protect, and transform. The exhibition explores the power of objects designed to communicate with African divinities—gods, spirits, and ancestors—for the purpose of addressing human concerns regarding physical health, psychological well-being, and social harmony.



Twin memorial figure (*ere ibeji*).
 Bamgboye school, Yoruba peoples, Nigeria.
 Late 19th–early 20th centuries.
 Wood, beads, pigment.
 1994.004.794. Ex coll. William S. Arnett.
 © Michael C. Carlos Museum, Emory
 University. (Photo by Bruce M. White, 2006.)



Friction oracle
 (*Itombwe*).
 Kuba peoples,
 Democratic
 Republic of Congo.
 20th century.
 Wood, beads,
 metal, fiber.
 L2010.5.6. Lent
 by Sue Trotter.
 © Michael C. Carlos
 Museum, Emory
 University. (Photo
 by Bruce M. White,
 2010.)

African ritual art **transforms the everyday world** into the world as it is religiously and morally imagined to be for the benefit of humankind.

One theme addressed in the exhibition is the creation of art as a response to crisis: physical, social, or psychological. Take, for example, the circumstances surrounding the making of the large-scale shrine figure of Mami Wata, the pidgin English term for “Mother of Water,” a water spirit who has enjoyed a wide following in Central Africa, West Africa, and regions of the African Diaspora. The Carlos Museum’s Mami Wata sculpture (see p. 38) was carved by an Ibibio artist living in Nigeria. In Ibibio thought, the otherworld exists in contrast to the world of physical reality. It is a world of the dead and the yet to be born, as well as numerous malevolent and benevolent spirits, including Mami Wata, whose particular domain is the watery otherworld beneath rivers and creeks. She is a

charismatic spirit, a seductive temptress who bestows good fortune and material wealth on followers as long as they do not break their “contract” with her, in which case she may inflict laziness, madness, infertility, sickness, and other maladies.

Representations of Mami Wata generally depict her as a woman with light skin and long, dark hair wreathed in snakes. Nobel Laureate Chinua Achebe describes Mami Wata’s elusive nature: “Some of the beautiful young women you see squeezing through the crowds are not people like you and me, but mammy wata who have their towns in the depths of the river. . . . [T]hey are beautiful with a beauty that is too perfect and too cold. You catch a glimpse of her with the tail of your eye, . . . but she has already vanished in the crowd.”

Initial knowledge of Mami Wata usually proceeds from a particular crisis, such as sterility or other health issues, recurring disturbing dreams, or unusual social behavior. In consultation with a diviner, one may find that the problems result from the unhappiness or jealousy of Mami Wata. In such a case, it is necessary to commission a carved figure to which conciliatory offerings of food, money, and other gifts can be made. The physical form that the sculpture takes is derived from knowledge of her gained during nocturnal encounters by the client. In addition, the artist may dream of her during the time it takes to carve the figure.

Artists carve wooden figures in human form to “bring down,” or concretize, Mami Wata. The figure is then placed at the center of a shrine established to please and honor her, thereby bringing to an end maladies and problems. Densely packed with offerings such as alcohol, perfume, talcum powder, plastic jewelry, and other imported luxury goods, the shrines of Mami Wata devotees express their very personal relationships with her. Through dreams and visions, devotees journey to Mami Wata’s fabulous underwater realm. These aquatic excursions are evoked in the shrine through the use of white, blue, and green colors and the inclusion of boats, fish, wavy lines, and aquatic plants.

A commonly held Western assumption is that dreams are the means whereby the unconscious seeks to resolve psychological problems that remain unresolved in the conscious mind. In a post-Freudian, conflict-resolution model of dreaming, the unconscious is the driving force that imposes its dreams upon the dreamer. The Ibibio view of reality, however, is that the dreaming is always initiated from the outside—by the spirit being, in this case Mami Wata.

It is this inward, lived experience of the dream world that is externalized and reified in the carved artwork and shrine environment. And it is likely that the physical form of the carving has an effect on future dreamings of Mami Wata, highlighting the affectivity of the artwork. The created image creates. Although the initial relationship with Mami Wata, and thus the impetus for creating an image of her, is born out of crisis (physical and psychological problems), the ongoing relationship with the deity—sustained through dreams and images—creates a new identity for devotee and deity alike.

Another artwork in “Divine Intervention” created in response to crisis—the death of a twin child—highlights the act of consecration in transforming sculpted object into effective image. According to the Yoruba peoples of Nigeria, twins share a single soul. If one twin dies, the living twin is in danger of following it. *Ere ibeji*, small carved figures of the deceased twin, are commissioned to house the dead soul for the benefit of the living soul by reestablishing the unity of the twins (see p. 40). By caring for the *ibeji*, the family keeps the deceased child happy in the afterlife and ensures that the living twin does not die in order to join its deceased half. In the event that both twins should die, a pair of *ibeji* is carved in the hopes that their souls will one day be reborn in new bodies and live to adulthood.

In the event of a twin’s death, the parents consult an Ifa diviner, who may decide that an *ere ibeji* should be carved as a substitute for the deceased child, although today photographs often replace carvings. Though associated with individual deceased children, *ere ibeji* are not portraits of the child, and *ibeji* are shown as physically mature adults in the hopes that the child’s spirit will return in another life and successfully progress beyond childhood.

The female *ibeji* shown here exhibits Yoruba notions of adult beauty and moral virtue. The smooth surface,

decorative scarification marks, and elaborate hair patterns denote a fully socialized adult. Physical perfection is shown in the youthful appearance and sexually mature features. The statue’s erect bearing indicates moral intelligence and mental alertness. The hands held to the sides and the firm stances of the feet give the figure a respectful attitude that indicates good character. The carved, triangular pendants on the chest and back represent leather amulets (*tirah*) that hold quotations from the Islamic holy book, the Qur’an. *Tirah* protect the soul of the twin residing within the *ibeji* from ill fate, whether the family owning the *ibeji* is a follower of Islam or not. The carved wrist and anklets represent brass bracelets for the *orisha* (deity) Aro, who defends children from the calls of *abiku* (spirit-children born to die).

Once an artist has carved the *ere ibeji*, it is consecrated, an act that transforms the artist’s work into an efficacious intermediary and vessel for the child’s spirit (*emi*) by soaking the figure in a medicine of leaves and water and rubbing palm oil and shea butter over the statue. In the act of consecration, the figure becomes an image with recognizable meaning—an individualized *ere ibeji*. It is no longer just a sculpture, but a sculptural likeness of a deceased being. As such, it is able to assume the role of an intermediary.

The *ibeji* is placed on a family altar and is bathed, dressed, rubbed with camwood and indigo, fed, taken to the marketplace, and played with, just as a living child would be. Not only is it the image of a new physical body in which the deceased child’s soul can rest, but it is also a positive psychological vehicle to assist a mother with overcoming the grief of losing a child. Through the image, a relationship between mother and child is established and sustained.

These and other artworks included in “Divine Intervention” illustrate the iconic nature of African art in the sense that they are images that once embodied spiritual forces. By giving visual shape to invisible spiritual realities and concepts, African ritual art transforms the everyday world into the world as it is religiously and morally imagined to be for the benefit of humankind. The art image makes real, maintains, and renews the imagined world of the divine. ❁

Jessica Stephenson is curator of African art at the Michael C. Carlos Museum. Her research focuses on art and heritage in southern Africa and Nigeria.



Processional cross.
Ethiopia, Gondar.
Late 1700s.
Brass.
2005.65.1. Museum Purchase.
© Michael C. Carlos Museum, Emory University. (Photo by Michael McKelvey.)

Francesco Lotoro's World War II–Era Music

BY MAUREEN MCGAVIN

When Francesco Lotoro, an Italian musicologist who has been collecting music written in World War II-era prison and concentration camps, announced at an Emory concert in September that he had decided to place the collection with Emory Libraries' Manuscript, Archives, and Rare Book Library (MARBL), it was an amazing moment. It was at the "Testaments of the Heart" concert, featuring salvaged Holocaust-era music and photos, that the community learned this remarkable collection of music had found a home at an institution with the expertise to preserve, organize, and eventually share with the world these examples of indomitable spirit.

Paul Root Wolpe, director of the Center for Ethics at Emory, had a key role in bringing together Lotoro and MARBL. He had heard Lotoro perform the music at a private home in Atlanta and tell the story of his collection—how some of the original manuscripts were rotting and bug-infested, and had to be thrown away after he photographed them because he didn't have the resources to preserve them. Wolpe says he knew Emory Libraries had the expertise to give Lotoro's collection the proper care it would need, immediately and into the future.

The stories behind the music are stunning—music carved into wood, scribbled on scraps of paper, or written on any other available medium in the camps. One story that stayed with him, says Wolpe, was that of a man suffering from cholera or dysentery who was given toilet paper, and charcoal to ingest, by a sympathetic guard; instead, the man used the charcoal to write music on the toilet paper.

Obviously, music written on such perishable mediums no longer exists. Anything that was highly fragile was transcribed either by a survivor or by family members, and



Lotoro photographed or scanned any original documents that were disintegrating when he got them, says Dahlan Robert Foah, Lotoro's Atlanta-based American representative who has helped bring attention to the collection and connect Lotoro with Emory.

Lotoro, who has tracked down such music since 1991, continues to expand the collection. He has said he is aware of at least 1,500 pieces still in existence—music not just from Nazi camps but from World War II-era prison camps all over the world, including China, Singapore, and Africa.

Lotoro has been digitally transcribing the handwritten music into Sibelius, a music notation software program, so musicians can play from it. For musicians to play from the handwritten originals would be almost impossible,

Francesco Lotoro holding a manuscript titled *Felicita*. Lotoro's collection includes more than 4,000 manuscripts and 13,000 microfiches of music from WWII-era concentration camps. (Photo by AP.)

Foah says. In some instances, survivors or their relatives would sing or play the music from memory, which Lotoro would record and then transcribe, an incredible amount of work.

“There is a good amount of paper, but like Salman Rushdie’s collection [placed with MARBL and opened to the public in early 2010], there is more digital material,” Foah says. “That’s one of the reasons we chose Emory, because of their ability to archive digital material.”

To archive, digitize, and provide access to such a collection, however, will take time, expertise, and support. The collection will be assessed and preserved, then organized, categorized, and described. Even though it will take probably more than a year to work through the materials, Emory processes collections quickly compared with other institutions, says Rick Luce, vice provost and director of the Emory Libraries.

The collection of concentration camp music consists of more than 4,000 manuscripts as well as some 13,000 microfiche, and includes hundreds of photographs and photocopies of original handwritten music from the camps, drawings, letters, Lotoro’s recordings of some of the music, and audio recordings of interviews with survivors and family members.

The first step is to get an assessment of the collection—what items are in it, what condition they are in, and the best way to bring them to the library and provide some basic preservation, says Ginger Cain, interim director of MARBL. The collection currently is stored in a temperature- and humidity-controlled warehouse in Barletta, Italy, Lotoro says.

Given that the collection is partially digitized, one of the first priorities is to have a MARBL expert in digital archives, Erika Farr, find out what format the materials are in now, Cain says. “When we ingest digital content, we want to be specific about what the current format is so we won’t lose anything when we transfer it, whether that’s content or metadata,” which includes identifying information such as how and when it was recorded, Cain says.

“When you’re dealing with digital content like this, one of the challenges is that it not only needs to be ingested and reformatted in an accessible format for today, but it also must be continually kept current so that whatever successor technologies come along, the material won’t lose its accessibility,” she adds. “That’s part of the challenge of digital curation—what the upfront invest-

ment will be and what the ongoing maintenance of the collection will be.”

And that is where a lot of the expense will come in. “We’re going to need a gift to help fund the vision Lotoro has, which we share, in terms of both preserving the collection and making it accessible to the world digitally,” Luce says.

The next steps will be determined after the collection and its immediate needs are assessed, which ideally will



The stories behind the music are stunning examples—music originally carved into wood, scribbled on scraps of paper, or written on any other available medium in the camps.

take place in the first quarter of this year, Cain says. There has been some discussion about making the collection, or at least an inventory and description of the items, eventually available on the web.

The collection, a combination of original music and remembered symphonies and popular tunes, is more than a compilation of music. It is a glimpse into the state of mind of those in captivity and how they handled their circumstances.

“There’s a lot to be learned out of this, related to the music and the experience of the music, but also the experience of the people,” Cain says. “I think we’ll gain knowledge out of it that’s not all about music.” ❁

Maureen McGavin is a writer/editor for the Emory Libraries.



PASSION FOR COUNTRY, OPPORTUNITY, AND A FREE-MARKET SOCIETY

BY J. MICHAEL MOORE

As an investment banker and executive, Lado Gurggenidze '93MBA made a name for himself through savvy business decisions and worldwide success. As a television host, he shared knowledge and built a brand by creating a recognizable persona. As prime minister of Georgia, he continued massive economic reforms and led his country as it faced occupation by its neighbor, Russia.

His career has taken many paths, but passion for country, opportunity, and a free-market society guided the former Emory student with each step. For those continuing efforts, Gurggenidze received the Sheth Distinguished International Alumni Award from the University on November 15, 2010. He also spoke to several campus groups, including students at Goizueta Business School, where he received an MBA in 1993.

Gurggenidze once hosted the Georgian version of the business reality show *The Apprentice (The Candidate)*, and he showed the same confidence in the face of many challenges—mostly political—in one year as his country's prime minister.

He showed it again when discussing world economics with Emory students. "It is through liberty that you unleash

opportunity, equal opportunity, at least as equal as humanly possible, for the entire population," Gurggenidze said, speaking to students about guiding principles that have made Georgia one of the top three places in the world to start a business. "Then you design a set of policies that help the poorest in the country, but helps them without taking their dignity away. . . . "It's through this course of economic liberty we've achieved opportunity for our people."

His vision started at an early age. Gurggenidze received his MBA at twenty-two and began a successful career in investment banking in Europe, but he returned to his native country in 2004 to lead Bank of Georgia. In three years, the bank's assets grew by 760 percent and its net income by 1,563 percent, making the bank a key player in the region.

Similar increases came during his time as prime minister. In 2007 and 2008, the Georgian economy went through the final bits of major financial reform, making it more of a free-market state. Gurggenidze oversaw tax cuts, reform to the finance industry, and other changes that moved the country further from its past as part of the Soviet Union. As a result,



Lado Gurgенidze, 2010 recipient of the Sheth Distinguished International Alumni Award, with presenter Gary Hauk, vice president and deputy to the president. (Photo by Wilford Harewood.)



(above) Lado Gurgенidze and his wife, Larissa, with Jagdish Sheth (far right) and his wife, Madhu, prior to receiving the Sheth Distinguished International Alumni Award.

(left) Lado Gurgенidze speaks to students in Goizueta Business School during a recent visit to campus. (Photos by Tony Brenner.)

in many ways, Georgia continues to thrive in the face of world economic turmoil.

Gurgенidze was awarded the St. George's Victory Order in 2008—the highest civilian honor in his country—and he continues to speak on topics of economic reform in developing countries. He also co-chairs the Emory Center for Alternative Investments at Goizueta. He is currently executive chair and CEO at Liberty Bank in Georgia, CEO of Liberty Capital, and chair of the Supervisory Board at Bank of Kigali (Rwanda).

Gurgенidze points to simplicity in the Georgian tax and labor code as a reason for boisterous economic growth and hiring. "The essentials are not that many: One very simple tax structure," he said. "We have no social insurance, payroll tax, or anything so when an employer in Georgia hires an employee and they agree to a salary, that's pretty much it."

For every year since 2005, more than 50,000 new businesses were created annually in Georgia, according to

Gurgенidze. The former prime minister also points out policies that do not "dis-incentivize" savings. There is no capital gains tax or other taxes on wealth and interest income.

Reform also focused on limiting the proverbial red tape in the country. During his visit to Emory, Gurgенidze talked about the decrease of corruption and permit requirements. The nation used to have more than 1,000 permits and regulations that he called "senseless." That number is now "around 120." Border and import restrictions also have been eased.

"Corruption had been a national pastime in Georgia," he said. "Had you asked me ten years ago I'd say we'll never get rid of it. . . . Yet, we've cleaned up so much in seven years." By instituting a flat tax and changing contract laws, the nation was able to cut down drastically on corrupt behavior and become a hot spot for foreign investment with \$2 billion of international investing annually for a country with a gross domestic product of \$12 billion.

When asked if the same financial reforms in place in Georgia could work for a larger economy like the United States, Gurgенidze cautioned against easy, widespread adoption. "[It requires] clarity of vision or clarity of purpose and enough discipline to overcome the vested interests, of which there are many," he said. "The richer the country, the more vested interests there are."

Many challenges arose in his term as prime minister and other challenges remain in his country. Russian troops rolled into the nation in 2008, and the Georgian people resisted. The impasse was overcome with international diplomacy.

He said, per capita, Georgia had the most troops deployed in Iraq (2,000) and continues to have more than 1,000 soldiers in Afghanistan. "We believe in contributing to global security," he said. "I think far too many small countries are merely consumers of global security. Georgia, having once been a consumer of global security, now is a fairly meaningful contributor. "We do this because we think it's the right thing to do," Gurgенidze says.

Domestically, tax revenues have increased, but the former prime minister said 25 percent of people in Georgia still live below the poverty line. Help comes in many forms, but he specifically pointed out the distribution of education vouchers to spur long-term success.

Talking with a crowd specifically interested in furthering their education, Gurgенidze reviewed what made him successful in every effort—and what is required to continue personal and economic growth, regardless of career. "I think what you should try to take away from school is really a better comprehension of how people in business and life think, how they act. What are those categories of thought and resulting patterns of behavior that drive the complexities of business?" ❁

J. Michael Moore is a media and communications specialist for Emory's Goizueta Business School.



IMPROVING MATERNAL HEALTH ONE MOTHER AT A TIME

BY KEVIN J. KELLY

“In our role as leaders, we must continuously reevaluate what is unacceptable,” says Alfred W. Brann Jr., 2010 recipient of the Marion V. Creekmore Award for Internationalization. Brann’s quote, which concluded his acceptance speech at this year’s International Awards Banquet, nicely sums up his life’s work.

As director of the Atlanta-based World Health Organization Collaborating Center in Reproductive Health (WHO/CC/RH), Brann has improved pre- and postnatal care in a list of countries even longer than his program’s name. He has worked on every continent save Australia and Antarctica, studying public health as it relates to expectant mothers and newborns.

Reproductive health is a vocation Brann might be said to have taken on the moment he entered the world; his

mother died giving birth to him. Growing up in northern Alabama and spending his early years as a pediatrician in Mississippi, he saw firsthand the effect that poverty and illiteracy have on the health of mother and child. And he also realized it didn’t have to be that way.

“Children and women [around the world],” Brann began, “their problems are all very similar. Women who are economically and intellectually disadvantaged have far more unwanted pregnancies and far fewer children who survive.”

Inspired by then-Governor Jimmy Carter in the early 1970s and officially created in 1981, the Collaborating Center was the birthchild of Brian McCarthy of the Centers for Disease Control and Prevention (CDC). The center is a partnership between Emory’s Woodruff Health Sciences Center, the CDC, and the Georgia Department of



(left) Alfred W. Brann Jr., recipient of the Marion V. Creekmore Award for Internationalization, with presenter Chancellor Michael M. E. Johns. (Photo by Wilford Harewood.)

(above) Alfred Brann and his wife, Peggy, with Ambassador Creekmore and his wife, Linda, prior to receiving the award.

Community Health. The WHO took notice of its work and in 1982 designated it as one of its global resource centers in the area of perinatal and child health.

As the 2010 winner of the Creekmore Award, Brann was chosen by a peer-selection committee that includes all past award recipients. The committee strives to recognize an Emory faculty member who excels in the advancement of the University's commitment to internationalization. Funded by a generous gift of Claus M. Halle to honor the work of Ambassador Marion V. Creekmore, who served as Emory's first vice provost for International Affairs, the Creekmore Award is one of Emory's top faculty honors.

Brann exemplifies the selection requirements. He earned his MD from Tulane University and completed his pediatric residency at Vanderbilt University and his child neurology residency at the University of Virginia and Massachusetts General Hospital. He served as a senior surgeon in the U.S. Public Health Service and is the Alfred W. Brann Jr. Chair in Reproductive Health and Perinatal Care at Emory, established in 2008 by a generous gift of doctors Ann and Frank Critz. During his numerous years of service, he has saved the lives of thousands of women and children.

Throughout his lengthy career as a pediatrician with an international reputation, Brann has aided or led mater-

nal health projects in countries from Mexico to Cuba to Russia, working in some thirty countries during the past twenty-five years.

"Of all the international projects that I have worked on over the past twenty-five years, the Balashikha Project has the greatest potential for systemic reform of maternal and child health in any of the some thirty countries in which the WHO Collaborating Center in Reproductive Health has worked," said Brann.

Started in 2001, the multifaceted Balashikha project aims to improve maternal health and reduce infant mortality in the Moscow Oblast and in Russia more generally. Funded by a generous grant from Tom and Anne Murray to the Future of Russia Foundation (FOR), the Balashikha project has partnered with numerous organizations to achieve results. To date, the project has been built on private-public partnerships with support from the Rotary Club of Atlanta, General Electric, The Coca-Cola Company, the Halle Institute for Global Learning, the Center for Ethics, the Center for Russian and East European Studies, the Open World Leadership Program at the Library of Congress, USAID, and the WHO/CC/RH. Brann has been instrumental in the project's success by frequently traveling to Russia to train the clinic's staff, giving special emphasis to improving care of the mother during labor and to infant-resuscitation techniques. He also has hosted numerous Russian colleagues at Emory.

The Balashikha project has been praised by the Russian government as a national model. In October 2007, then first deputy prime minister—and current president—Dmitri Medvedev recognized the Balashikha Project on national television as the model to be followed for perinatal health care modernization throughout Russia. In July 2009, Brann represented the FOR at the Civil Society Summit in Moscow, held at the same time as the summit of Presidents Barack Obama and Dmitri Medvedev, where the accomplishments of the Balashikha Project were cited as exemplary. During Brann's past few visits, the FOR Foundation has been encouraged to focus on the nationwide rollout of the model throughout Russia.

At the International Awards Banquet, Brann received many deserved congratulations and compliments, including praise from the man who presented him with the Creekmore Award, Emory University Chancellor Michael M. E. Johns, who noted, "I think I could summarize the long list of accomplishments that Al has had over his career, maybe, in a very simple way: that because of Al, his passion and his devotion to child and maternal health, he has saved the lives of thousands and thousands of women and children around the world." ❁

Kevin J. Kelly 09C 09G is a program coordinator for the Office of International Affairs and the Halle Institute.



About Emory

Committed to courageous leadership in teaching, research, scholarship, health care, and social action, Emory University empowers the active, passionate pursuit of learning for a better world.

Our faculty—passionate about their teaching and research—draw students deeply into the discovery process. Pushing the boundaries of what is known and knowable, they encourage their students—who represent more than 100 countries—to ask difficult questions, forge new connections, and seek creative solutions for the evolving needs of our community and world. With an Emory degree in hand, students go on to choice graduate and professional schools and find meaningful jobs.

Emory has its base as a university in Atlanta, the business hub of the Southeast and an exciting global city—home to ten Fortune 500 companies (fourth-highest in the nation) and organizations such as The Carter Center, the Centers for Disease Control and Prevention (CDC), the American Cancer Society, and CARE. The city connects Emory to opportunities for wider networking, jobs, research, service, and learning. A population of more than five million makes the metro area rich with a mix of diverse culture, entertainment, and the arts.

The University reaches beyond its Atlanta base in innumerable ways—with programs for migrant farmworkers in rural Georgia, AIDS education in sub-Saharan Africa, smoking prevention efforts in China, immersion Arabic-

Based in Atlanta, the Emory main campus is one of the most walkable and pedestrian-friendly of major research universities. (Photo by Emory Photo/Video.)

language courses in Morocco, and faculty-led Journeys of Reconciliation to international sites of conflict.

Emory is numbered among the top twenty national universities by *U.S. News & World Report*.

POINTS OF DISTINCTION

- Distinguished faculty members include former U.S. President Jimmy Carter; Booker Prize-winning novelist Salman Rushdie; two Pulitzer Prize winners, poet Natasha Trethewey and veteran journalist Hank Klibanoff; former CDC director Jeffrey Koplan; and CNN chief medical correspondent Sanjay Gupta.
- Emory is a leader in HIV research. More than nine in ten HIV patients in the United States who are on lifesaving therapy take drugs created at Emory.
- Emory President James Wagner serves as vice chair of the Presidential Commission for the Study of Bioethical Issues, which advises the Obama administration on how to proceed responsibly regarding advances in biomedical research and health care.
- Emory students have received Rhodes, Marshall, Fulbright, Goldwater, Rotary, Rockefeller, Mellon, and *USA Today* scholarships as well as National Science Foundation Fellowships.

UNDERGRADUATE COLLEGES

Emory College of Arts and Sciences (founded in 1836) distinctively combines the student-centered education and personal engagement of the best liberal arts colleges with the unparalleled resources of a major research university.

Oxford College (founded in 1836) is the birthplace of Emory, where students learn in a two-year program that



emphasizes teaching, personal interaction with professors, community setting, student diversity, and leadership opportunities. Most Oxford graduates continue on to Emory for the completion of their baccalaureate degree, including a significant number of international students.

GRADUATE AND PROFESSIONAL SCHOOLS

The **School of Medicine** (founded in 1854) is one of the nation's finer teaching and research institutions, known for its research programs in cancer, neuroscience, vaccine development, transplantation biology, cardiology, biomedical engineering, and genetics. In 2010, the medical school received \$417 million in research funding, including awards received by medical faculty based at Yerkes National Primate Research Center, the Atlanta Veterans Affairs Medical Center, Winship Cancer Institute of Emory University, and Emory's Center for Comprehensive Informatics.

In 2010, the **Nell Hodgson Woodruff School of Nursing** (founded in 1905) received \$7.3 million in research funding. *U.S. News & World Report* ranked the school's graduate programs twenty-sixth overall and its nurse midwifery graduate program eighth in the nation.

One of thirteen United Methodist seminaries, **Candler School of Theology** (founded in 1914) has a mission to educate faithful and creative leaders for the church's ministries in the world.

Ranked among the top law schools in the country, the **School of Law** (founded in 1916) combines a practical and disciplined view of the study of law with a commitment to providing its students experiential learning opportunities that engage them in the varied and integral roles the law plays in community, society, and the world.

Teaching students to become principled leaders for global enterprise who create value for their organizations and improve society, **Goizueta Business School** (founded in 1919) is home to an undergraduate degree program and numerous graduate business programs. The school's executive, full-time, and evening MBA programs and the undergraduate BBA program are consistently ranked among the best in the nation.

In more than forty programs—spanning the biomedical and natural sciences, business, the humanities, nursing, public health, and the social sciences—the **James T. Laney School of Graduate Studies** (founded in 1919) awards doctoral and master's degrees. These competitive programs prepare graduates for careers ranging from college and university teaching to policy making, research, administration, and service in the public and private sectors.

Research funding for the **Rollins School of Public Health** (founded in 1990) in 2010 totaled \$63.9 million. Through its collaborations with the CDC, The Carter Center, the American Cancer Society, CARE, the Arthritis Foundation, the Task Force for Global Health, and state and local public health agencies—and through its role in international health research and training—the school makes Atlanta a worldwide destination for public health. *U.S. News & World Report* ranks the school seventh among its peer institutions.

ALUMNI

The Emory Alumni Association (EAA) represents more than 110,000 alumni living in all 50 states and more than 150 nations. By keeping alumni informed about, involved in, and connected to the University, the EAA keeps the spirit of Emory alive within its graduates. ❁

Emory University is a national leader in its commitment to courageous leadership in teaching, research, scholarship, health care, and social action. (Photos by Emory Photo/Video.)



EMORY UNIVERSITY

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Emory's rapidly growing Korean Studies program contributes to the University and the Atlanta community in numerous ways:

- Thanks to sponsorship of the Korea Society, the community enjoyed the performance of "Dynamic Korea: Dance and Song."
- The Young Alumni Service Award was given to Sanghyun Lee o1C, the first Korean alumnus to win this prestigious award.
- As a result of a productive partnership with the Academy of Korean Studies, Myung-Sook Bae, a visiting professor, has been developing Korean language offerings since 2007.
- Yonsei University will host Emory's first summer study abroad program in Korea.
- Many distinguished Korean legal scholars come to Emory to work with Woodruff Professor of Law Martha Alberston Fineman and her Legal Theory Project, including Ewha Woman's University law professor Hyo-Sook Jeon, the first woman justice on South Korea's Constitutional Court; Seoul National University's Hyunah Yang; Yonsei University's law professor Whasook Lee, who created a Korea-U.S. family law workshop; Sungkyunkwan University law professor JaeWon Kim; and Ewha Woman's University alumnus and visiting professor Haesook Kim.

To support Emory's Korea programs at the Halle Institute for Global Learning, visit halleinstitute.emory.edu/supportkorea.

Korean lanterns at Bongeunsa temple in Seoul, Korea.