



Global Matters

The Center for International and Multicultural Affairs Newsletter

Volume 9, January-February 2010

CIMA Lectures on World Health



Every 1st and 3rd Wednesday of the month
Noon CST
ACB 120

- **January 20**
Don Meier MD
Surgery, El Paso
- **February 3**
Revathi Ravi
School of Medicine
Class of 2012
- **February 17**
John Baldwin MD
School of Medicine
- **March 3**
Candice Allen
Paul L. Foster
School of Medicine
Class of 2010
- **March 17**
Miguel Pirela-Cruz MD
Surgery, El Paso
- **April 7**
Chandice Covington
PhD RN
School of Nursing
- **April 21**
Billy Phillips PhD MPH
Rural and Community
Health
- **May 5**
Sara Brouse, PharmD
School of Pharmacy
Amarillo
- **May 19**
Katie Chung
Paul L. Foster
School of Medicine
Class of 2010

FREE LUNCH!

Free lunch will be provided to the first 35 attendees!
(Lubbock campus only)

An Ethiopian Forecast

by Ekta Saheba, Paul L. Foster School of Medicine, Class of 2010

Ethiopia calls itself the land of "13 months of sunshine." Although this moniker is appropriate for its temperate weather and local calendar (which consists of 13 months), Ethiopia's current conditions are anything but sunny.

Candice Allen and I, two fourth year medical students from the El Paso campus, had the opportunity to visit the country and spend a couple of weeks in Mak'ele, the 6th largest city in Ethiopia. With about 16% of the population living on less than \$1 a day, we had the unique opportunity to compare the healthcare systems of the U.S. and Ethiopia.



Candice and I have an extensive history of traveling to many countries around the world. With graduation in sight, we wanted to focus a portion of this last year on immersing ourselves within the health disparities and problems of a foreign country. Texas Tech University Health Science Center has spent the last few years building a relationship with Mak'ele University. That relationship has become a valuable bridge in sending students to Ethiopia to work with the local populations.



Just two years old, Ayder Hospital only recently opened all of its departments and it is already running at maximum capacity. For the few weeks we rotated through Ayder, our mornings began with morning report. Here admissions and discharges from the previous

day were discussed. Afterwards, rounds took place. Led by senior general practitioners, this was the time during which interns learned the details of patient management. Rounds often took all morning due to the patient volume on the pediatric floor as well as the intricacies of treating patients in a delicate state (malnutrition, tuberculosis, etc.). Our afternoons passed quickly as we worked in the outpatient department seeing children on a walk-in basis. Here, we had the opportunity to see everything from kwashiorkor dermatitis to vitamin D deficiency to new onset seizures and depressed skull fractures.

The difficulties within the healthcare system are very closely tied to the nation's poverty level. Ethiopia has a very simple way to manage healthcare. It operates on self-pay and has no health insurance systems. Each hospital sits on a different tier based on its capabilities and level of care. Ayder Hospital is a Tier 3 hospital which is the top level for any hospital outside of Addis Ababa. The higher the tier, the more it costs to be seen there. For example, it costs 5 Birr (\$ 0.40) to be seen in the ambulatory clinic

(\$1 = 12.57 Birr). To be admitted to the pediatric floor, the family must pay 300 Birr (\$ 23.87). This money (about \$ 2.39/day) covers about 10 days worth of inpatient care including diagnostic tests and other aspects of patient care.

Because of this simple basis on which patient care revolves, when a family cannot afford to keep the patient in the hospital anymore or cannot pay for a specific test, patient care stops. There was a 1 year old male who came in due to lethargy for 3 months' duration.



Upon physical examination he was found to have a murmur and therefore was given a slip to get a chest x-ray and echocardiogram. The in-house radiologist only did the x-ray and refused to do an echo due to the patient's age. The mother went to a private clinic out of concern, paid extra, and had another radiologist do the echo. Afterwards, she returned with the echo results – the child had a large ventricular septal defect and left ventricular hypertrophy. The only place in Ethiopia which has the specialists and capabilities to perform heart surgeries is in Addis Ababa. Unfortunately, the family does not have the means to go there and the child's care was terminated. They will have to watch the child slowly suffer from the progressive symptoms of the large VSD and eventually succumb to its complications. There is no alternative.



Unlike in America, there is no way anybody could justifiably say 'We'll find a way.' Here we have the ability to work with nurses, social workers, and other agencies in order to 'find a way' around these limitations. In Ethiopia, if families cannot afford small

blood tests or chest x-rays, physicians often pay for it themselves for 'academic purposes.' Unfortunately, the expense of traveling to a city 8 hours away as well as pediatric cardiac surgery was proven too high for any personal donations to cover the costs.

Despite the extensive indigent population, there are those who are working to make it a better country. Families, neighbors, and communities rally behind each other to help those whose needs are greater than their own. Students whose passions lie in other areas have entered the medical profession (due to their high-scoring exam results) to do their part in aiding Ethiopia to rise above the prevalent destitution. Our trip to Ethiopia was an eye-opening and humbling experience which we will remember and cherish forever. We both hope to continue our sense of adventure and have courage to take what we are learning and bring it to communities in need – both in America and around the world.



Available from the CIMA Library

We have recently added several new items to the CIMA Library. The following books and movies are now available for check-out:

Books

In the Land of Invisible Women: A Female Doctor's Journey in the Saudi Kingdom

by Qanta A. Ahmed, MD
Unexpectedly denied a visa to remain in the US, Qanta Ahmed, a young British Muslim doctor, becomes an outcast in motion. On a whim, she accepts an exciting position in Saudi Arabia. This is not just a new job; this is a chance at adventure in an exotic land she thinks she understands, a place she hopes she will belong. What she discovers is vastly different.

Movies

Rabbit Proof Fence

This film is the powerful true story of hope and survival. At a time when it was Australian government policy to train aboriginal children as domestic workers and integrate them into white society, young Molly Craig decides to lead her little sister and cousin in a daring escape from their internment camp. Molly and the girls, part of what would become known as Australia's "Stolen Generations," must then elude the authorities on a dangerous 1,500-mile adventure along the rabbit-proof fence that bisects the continent and will lead them home.

Contact CIMA at 806.743.1522 or by email at CIMA@ttuhsc.edu for more information



TTUHSC Establishes Office of International Employment Services

by Gabriella Manolache, J.D.

The Office of International Employment Services, working within the Human Resources Department in Lubbock, will serve all campuses of TTUHSC in offering employment immigration counseling, non-immigrant work visa processing, permanent residency processing, and I-9 compliance regulation.

IES' Managing Director, Gabriella Manolache, J.D., joins TTUHSC after practicing employment immigration law with a firm in a suburb of Detroit, MI. Ms. Manolache's prior experience centers almost exclusively on devising immigration strategy to assist foreign physicians with their goal of working and staying in the U.S. She and her team bring a wide range of immigration knowledge to the department, including the handling of J-1 waivers, high-volume H-1B applications, O-1 petitions, PERM Labor Certification applications and other EB petitions.

Ms. Manolache's interest in immigration law is both professional and personal. She was born in Romania and emigrated to the U.S. with her family in 1985. After majoring in International Relations at Michigan State University's James Madison College and studying abroad in Belgium, Ms. Manolache accepted a partial academic scholarship to Thomas M. Cooley Law School.

The Office of International Employment Services aspires to support and enhance Texas Tech University Health Sciences Center's ability to recruit and retain international faculty and professional and scientific staff of distinction.

Also joining the Office of International Employment Services are Carrollyn Timmons, Section Coordinator and Carol Robertson, M.A., Analyst II.



Carrollyn Timmons



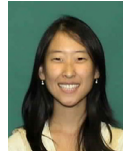
Carol Robertson M.A.

The Office of International Employment Services is located in Room 1B211.

The Sorrow of War

A Book Review

by Eunice Lee



Did you know... one of the nation's largest collections of Vietnam War-era artifacts, complete with a set of Huey and Cobra helicopters, are housed and catalogued right in our own backyard? The Vietnam Center and Archive at Texas Tech University was established with a mission "to support and encourage research and education regarding all aspects of the American Vietnam experience; promoting a greater understanding of this experience and the peoples and cultures of Southeast Asia." While some of us may be familiar with the events and aftermath of the Vietnam War as they happened on U.S. soil, comparatively very little is known about the war from the Vietnamese perspective.

One book that helps to shed light on the aftermath of the American War, as it is referred to in Vietnam, is *The Sorrow of War* written by a Vietnamese author, Bao Ninh. *The Sorrow of War* follows Kien as he performs the duty of collecting the remains of fallen fighters in the Jungle of Screaming Souls, the place where his battalion (the 27th Battalion) fought and only he survived. As he reflects on past events as a young boy in love and as a North Vietnamese soldier assessing the effects of war, you begin to pick up on an underlying theme of loss as a result of the

war – loss of love, innocence, and happiness. At what cost was the victory over the Americans?

Bao Ninh does an excellent job of illustrating the emotions that probably swept over many Vietnamese after the end of the war without placing blame on one side or the other. For the American reading the novel, *The Sorrow of War* provides insight into the Vietnamese life before and immediately after the war. However, the greater accomplishment of Bao Ninh's novel is its ability to make the reader empathize with and humanize the North Vietnamese, the same tactical, relentless soldiers who seemed to overcome superhuman odds and won the war. Whether Vietnamese or American we all experienced the same emotions because of all that accompanied the war.

With so many parallels between Kien and Bao Ninh's personal story, the question I would like answered is: "How much of Kien is in Bao Ninh?"

To listen to the interview conducted by the Vietnam Archive's oral historian Dr. Richard Verrone, with Bao Ninh search for item number OH0435 in the Virtual Vietnam Archive

Rating: 5 Stars

Eunice Lee is a second year medical student. Look for more CIMA movie reviews from Eunice in future volumes of Global Matters.

The International Medicine Club Column

Haiti

by Brian Mahmood, IMC VP

There is no doubt that almost everyone has heard about the devastating earthquake that hit Haiti on January 12. This tragedy has been tearing me up because there is nothing I want more right now than to be in Haiti, digging with a shovel if that is where I am needed. I spent part of the summer of 2007 in Haiti volunteering with a small NGO and had the pleasure of working with many Haitians. I had the opportunity to volunteer with a small NGO in Port Au Prince and the small village of Petit trou de nippes, Haiti. If that name had not been commonplace before January 12th, it should now be familiar to most Americans due to the devastating earthquake that left more than a third of the population wounded, dead, or victimized by the catastrophe.

Haiti may be the poorest country in the hemisphere, with 80% of the population living on less than \$2 a day and 54% living on less than \$1 a day, but it is rich in the spirit of its people. They taught me so much about humanity, life, strength, and happiness. Though Haiti is a country of extreme poverty, underdeveloped infrastructure, and high disease prevalence the people are strong and resilient. Understanding their greatness would simply require you to interact with them, but to comprehend why an earthquake that would have damaged any city led to the complete destruction of Port Au Prince you must understand their history.

Haiti (Saint-Domingue at the time) was originally a colony of France where they used to enslave West Africans to work in their fields. In 1804 the slaves overthrew their cruel masters and won independence from France, becoming the second free republic in the Western Hemisphere after the United States and the only republic to be formed out of a slave revolt. Since Saint-Domingue was one of the most lucrative of the French colonies, producing sugar, coffee, tobacco, and cotton, Napoleon imposed a debt of 150 million gold francs in 1825 as compensation after losing many battles with the free people of Haiti. This enormous debt crippled the new nation and was not completely paid until 1947. Haiti went through much internal turmoil early in the 20th century. The US intervened between 1915 and 1934, but never really let go of its grip on Haitian power while supporting the regime of dictator Francois Duvalier.

It is no surprise that Haiti was not prepared for an earthquake—foreign governments have been meddling in the country's affairs by sponsoring brutal dictators; supporting corrupt governments; and blocking aid for development, clean water, education, and healthcare. (Haiti was also not prepared

for the many hurricanes the country suffered previously, but they did not garner the same attention or aid.) International trade and fiscal policies have forced rural farmers out of jobs and into the hillsides of Port Au Prince to live in overpopulated, poorly built slums. The slums were completely destroyed during the earthquake, killing thousands.

Haiti and Port Au Prince had very little infrastructure to begin with. There was sporadic electricity in some areas of the city and only at certain times of the day. The roads were already in poor condition and as you have seen on the news they are now completely destroyed. One can imagine how important roads and infrastructure are when trying to deliver humanitarian aid. I commend the efforts of humanitarian aid organizations and the governments of countries around the world who are working around the clock to deliver medical care, food, water, and shelter.

We must acknowledge and change the underlying social injustices that caused the destruction in Haiti to be so severe. When the western world contributes to countries living in absolute poverty, disasters will continue to happen in places like Haiti. It is up to us as a world to refuse to allow fellow human beings to be subject to such horrible conditions and to actively take part in putting an end to it.

While there has been an outpouring of public support and donations to humanitarian organizations, it is important that we do not forget Haiti will need us much longer than the media will recognize, and I empower you to remember the Haitian people 6 months from now. Men anpil chay pa lou, as the Haitian proverb goes. Many hands make the load lighter.

We encourage anyone interested in contributing to the relief efforts in Haiti to visit one of the following websites. These organizations are already on the ground making an impact. Our donations will assist them in continuing their relief efforts in as speedy and efficient a manner possible.

Doctors Without Borders

<http://www.doctorswithoutborders.org>

Partners in Health

<http://www.standwithhaiti.org/haiti>

Red Cross

<http://www.redcross.org/>

India Tourist Visa Regulations to Change

U.S. Embassy New Delhi released the following Warden Message on December 9, 2009:

The U.S. Mission in India wishes to inform U.S. citizens traveling to India that Government of India is reviewing its regulations pertaining to the entry of American citizens holding long-term Indian tourist visas. To date, these new regulations are not finalized and are being implemented inconsistently. The U.S. Embassy and consulates throughout India have received conflicting information regarding the new rules, but it is clear that the rules will only affect those who wish to enter India on a tourist visa within two months of their last departure from India. Tourists traveling to or departing from India are urged to review travel plans in light of these changing procedures and to contact the nearest Indian High Commission or Foreign Registration Office to ensure they have the most current information.

U.S. citizens may contact the American Citizens Services Unit for the Embassy or the Consulates General for further information:

The U.S. Embassy in New Delhi is located at Shanti Path, Chanakya Puri 110021.
Telephone: +91-11-2419-8000
Fax: +91-11-2419-8407
The Embassy's Internet home page address is <http://newdelhi.usembassy.gov>

When in... Egypt

- A traditional greeting between two Arab men involves taking each other's right hands, placing the left hand on the other's shoulder and kissing each cheek. However, more westernized men will use a simple handshake. Any kissing should only ever take place between members of the same sex.
- The Arabic phrase for "No, thank you" is "Laa Shokran." You will need to use this expression frequently when you are approached by street vendors.
- Do not eat everything on your plate. Leaving a little food indicates the abundant hospitality of your host, who has provided more than you can eat.
- Don't add salt to your meal because this implies that the food isn't palatable.
- After a meal you may be offered a *sheesha*, or tobacco water pipe. You will see them everywhere, in cafes and on street corners. If you are not normally a smoker, be careful. Some sources claim that one *sheesha* is equivalent to smoking an entire pack of cigarettes.
- Eat and pass plates of food with your right hand. (The left hand is reserved for unclean uses, such as going to the bathroom.)
- Always ask permission before taking someone's photograph, especially a child; they will expect a tip.

TTUHSC Pays Tribute to Dr. Martin Luther King Jr.

"Whatever affects one directly, affects all indirectly. I can never be what I ought to be until you are what you ought to be. This is the interrelated structure of reality."

~Martin Luther King, Jr.

This is my favorite MLK quote. Every time I read it I get a new meaning. When raising my children I knew I wanted them to reach their full potential. Now, when teaching medical students I always think about whether my feedback is truly meant to help them become better physicians versus some putdown or snide remark meant to make me seem smarter. In other words, I cannot be the educator I ought to be until they become the students/physicians they ought to be.



Robert Casanova, M.D.
Assistant Professor
Ob/Gyn

"I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality, and freedom for their spirits."

~Martin Luther King, Jr.

The first time I read this quote I was standing on the sidewalk of the King Center in Atlanta. It is etched in one of the pillars at the entrance that faces Ebenezer Baptist Church. For someone who has long admired Dr. King and his work it was surreal to be walking the same sidewalks he walked, to be inside the church where he delivered eloquent and powerful sermons, and to see where he and his wife Coretta are buried. I dug out a pen and scribbled the quote into the notebook I was carrying. I learned later that it is an excerpt from the speech he delivered when he received the Noble Peace Prize in 1964.

Dr. King was deeply aware of the interconnectedness of human lives. He knew "we are caught in an inescapable network of mutuality, tied in a single garment of destiny." He also recognized the inseparable connection of body, mind, and spirit. I think he understood that for people to live in wholeness, for people to live their best and fullest lives, we must address the needs of all three aspects of the self: the body, the mind, and the spirit. It is only when we seek to nurture all three that we are truly whole. When we strive for justice, equality, and equanimity throughout the world we must not forget that the body, the mind, and the spirit are interconnected and each must be honored.

Finally, I love that he chose to use the word "audacity." Audacity speaks of a boldness that goes beyond the norm. It connotes a determination beyond logic, understanding, and human capability. Audacity is shameless in its pursuits and it very often borders on the crazy. It calls for a kind of wild, far-reaching creativity which is often needed to implement change on a grand scale. It's a word that perfectly describes the spirit of Dr. King.



Michelle Ensminger
Manager, International Affairs
Center for International and Multicultural Affairs

"Like an unchecked cancer, hate corrodes the personality and eats away its vital unity. Hate destroys a man's sense of values and his objectivity. It causes him to describe the beautiful as ugly and the ugly as beautiful, and to confuse the true with the false and the false with the true."

~Martin Luther King, Jr.

It is my firm belief that we should all be viewed by our character and that we should all be treated as equals regardless of our outside appearances, faith, sexuality, or other differences. Each day as I travel this journey of life I hear hate being spread, people killing others, and people not wanting individuals or groups to succeed because they are different from them. We are all uniquely different in our own way and should use our differences in a positive way. If we celebrate our uniqueness we can learn from one another instead of talking down to each other, spreading hate just because one's appearance is different than yours, their level of achievement is not the same level of success as yours, or their choices in life are not one's that you would make. We have come a long way but there is still a lot of work to be done by each of us to bring our country and world to a point of equality and respect for one another.



Kathleen McPherson
Manager, Administrative and Clinical Affairs
Dermatology

TTUHSC Pays Tribute to Dr. King’s “I have a dream...”

“In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.”

~ Martin Luther King, Jr.

At the age of eight, I moved from a military base in the west to the deep south, and for the first time I experienced the ugly face of racism prevalent in late-1960s America. My elementary school was integrated some three years earlier, and a fear for persons of a different color seemed to pervade those around me, both black and white. Though irrational to me at the time, this fear is almost understandable today. Years of racial distrust and the still recent, violent death of Dr. King lingered like the stench after a raging fire.

At the heart of his “I Have a Dream” speech, Dr. King cries out for non-violence. He called upon the oppressed to not satisfy their thirst by “drinking from the cup of bitterness and hatred” and to meet “physical force with soul force.” Too many at the time did not hear these words, both black and white.

If they had, would I as a child have witnessed such fear for those unlike oneself?

Perfect love casts out all fear. This is what Dr. King believed. This was part of his dream. I pray that we can make it ours.

Tim Hayes
 Director
 School of Medicine, Office of the Dean



“I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.”

~ Martin Luther King, Jr.

Despite the situations that Dr. King was experiencing he still dreamed of the day that he and his family would be treated equally. When did Americans start referring to material gain as “The American Dream”? It is much, much more than that. It is the freedom to honestly pursue one’s goals. Material gain is only a fruit of freedom, not its root.

Kathy Milner
 Executive Administrative Associate
 Center for International and Multicultural Affairs



One of the most compelling aspects of Dr. Martin Luther King’s “I have a Dream Speech” is the fact that his vision of freedom is not rooted in abstract ideas nor is it based on utopian idealism. Instead, early in his speech, Dr. King makes reference to the founding documents of the American Republic -“the magnificent words of the Constitution and the declaration of Independence.” Dr. King’s speech is a call to fulfill America’s promise to all its citizens and a reassertion of an idea defined and embodied in the founding documents, an acknowledgement “that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness.” It is for this reason that his words are applicable today and will be applicable in the years to come.

Keino McWhinney, M.P.P.
 Presidential Advisor
 Office of the President



To read or listen to some of Dr. King’s famous speeches please visit the following links:

[MLK Online](#)
[MLK Speeches](#)
[Top 5 MLK Speeches](#)



[The King Center](#)
[Learn Out Loud](#)
[The Seattle Times](#)

When in... Egypt cont.

- Politeness dictates that Egyptians will always refuse anything offered at least once before finally accepting. You should copy this custom because it is a way of discriminating between polite invitations and genuine ones.
- When entering a house, stand to one side after you have knocked on the door or rung the doorbell, because it is impolite to look directly into the house when the door is first opened.
- Always remove your shoes when entering a home or mosque. You will often be offered slippers, with a change of slippers for use solely in the bathroom.
- Do not point; it is very rude. Gesture with your whole hand.
- Exposing the soles of your feet is very offensive. Keep both feet on the ground when sitting.
- “No” is expressed by shaking the head, but with an upward nod.
- Dress to cover as much skin as possible. Men and women should keep shoulders covered at all times.
- Tipping is a way of life in Egypt. If someone offers to carry your bags, or even so much as lifts them onto a bus, expect to be asked for a *bakshish* (tip).
- Give children pens and pencils instead of money.

taken from
Behave Yourself!
 by Michael Powell

International Flavor



A recipe from Cuba
country of birth of
Robert Casanova MD
Assistant Professor
OB/Gyn

Tostones Fried Green Plantains

NOTE from Dr. Casanova: Plantains look like huge bananas but are a completely different fruit. You cannot eat them raw. They must be cooked and there are recipes for each stage of ripeness. This particular recipe is for very green plantains.

- Choose very green plantains and peel them by cutting off the tips, scoring the peel lengthwise and then peeling it off by hand. It can be difficult.
- Cut the peeled plantains into 3/4 inch segments. You should end up with little hockey pucks. Soak in cold salty water about 10-15 minutes.
- Heat about 1/2 inch of peanut oil in a frying pan to around 300F. Dry plantains and fry them in oil, flipping them once until they are fork tender. This should only take 3-5 minutes. Do not overcook. Remove from oil and place on a plate lined with paper towels.

(continued on page 7)

Coalition Letter Urges President Obama to Restore Academic Travel to Cuba

A recent press release issued by NAFSA: Association of International Educators states that NAFSA along with a diverse group of 17 organizations sent a letter to President Obama urging him to remove current restrictions on academic travel to Cuba.

According to the press release the letter sent to President Obama applauds his recent actions with respect to Cuba and asks him to take further steps toward his goal of setting U.S.-Cuban relations on a new path by restoring academic travel between the two countries. The following is an excerpt from the press release dated July 22, 2009:

Citing the many benefits of academic exchanges and their history of success in advancing democratic change and strengthening relations between the United States and other countries, the letter suggests that a policy of open academic travel between the United States and Cuba would align well with the President's interest in expanding opportunities for exchanges between young people around the world. As President Obama recently said to a group of students in Turkey, 'exchanges can break down the walls between us.'

Unfortunately, study abroad among Americans to Cuba has declined precipitously in the past several years as more restrictive regulations on academic

travel to the island have been imposed. According to the latest date available from the Institute of International Education, only 220 American college students studied in Cuba during the 2006-2007 academic year. Three years earlier, ten times that many students had done so.

In addition to urging the President to restore academic travel to Cuba via general license, the letter supports the granting of U.S. visas for Cubans coming to the United States for exchange purposes and the announcement of a policy favoring academic, cultural, religious, sports, and professional visits, and also urges Cuban authorities to grant exit visas for students and scholars accepted by U.S. academic institutions.

The letter to President Obama was signed by the following organizations: American Association of State Colleges and Universities, Alliance for International Educational and Cultural Exchange, American Institute for Foreign Study, CIEE-Council on International Educational Exchange, Community Colleges for International Development, Cuba Academic Alliance, Emergency Coalition to Defend Educational Travel, Latin American Studies Association, Latin American Working Group, NAFSA: Association of International Educators, National Foreign Trade Council, Orbitz Worldwide, Partners of the Americas, Social Science Research Council, The Open-Cuba.org Campaign, USA*Engage, and Washington Office on Latin America.

To view the full text of the letter visit the NAFSA website at http://www.nafsa.org/File/POTUS_Cuba_July_09.pdf

Country Close-up* *every issue CIMA will select another country to feature

Republic of Cuba

Cuba is a Caribbean island approximately the size of Pennsylvania located a little more than 90 miles off the Florida coast. It has a population of 11.2 million. It's multiracial population consists mainly of individuals of Spanish and African origin. Cuba is a totalitarian communist state whose current government assumed power in January 1959.

Cuba was settled by Spain primarily for the raising of cattle, sugarcane, and tobacco. It remained a Spanish colony until December 1898 at which time Spain relinquished control to the U.S. Cuba was granted independence in May 1902. The Platt Amendment, which allowed the U.S. to intervene to preserve Cuban independence and stability, remained in effect until 1934. In 1940 Fulgencio Batista was elected president. He was voted out of power in 1944 but seized power in a bloodless coup in 1952.

Discontent grew under Batista's dictatorial rule leading to increasingly violent political activity. Batista fled the country on January 1, 1959 at which time Fidel Castro, using his control of the military, seized power. Diplomatic relations with the U.S. deteriorated and eventually broke. In April 1961 Cuba was declared a socialist state.

General Raul Castro replaced his brother Fidel as president in February 2008. The Communist Party continues to be the only constitutionally recognized and legal political party of Cuba. The government wields power over all areas of Cuban life including media and religion.

It is estimated that 93% of Cuba's labor force is employed by the government which owns and runs most means of production. The fall of the Soviet government greatly impacted the Cuban economy which was dependent upon Soviet subsidies. In an effort to curtail the economic decline the government instituted several reforms including opening to tourism, allowing foreign investment, legalizing the dollar, and authorizing self-employment for some 150 occupations. While these reforms have helped slightly, the gap in the standard of living has widened between those with access to dollars and those without.

The Cuban government operates a national health system. No private hospitals or clinics are allowed. Cuba has one of the longest life expectancy rates in the regions and a very low infant mortality rate. According to World Health Organization statistics the three leading causes of death in Cuba are heart disease, cerebrovascular disease, and lower respiratory infections.

The Buena Vista Social Club and Other Moments in Cuba's Musical History

Few would argue that Latin music continues to gain acceptance and notoriety. The increasing popularity of *Salsa* dancing and *Zumba* classes has made Latin music accessible to the public in brand new ways. The unique combination of rhythm and lyricism has made Latin music the rising star of the music industry. Many music critics agree that perhaps the country with the greatest influence on the evolution of Latin Music is the small Caribbean island of Cuba.

Prior to Columbus's discovery of Cuba in 1492 the island was inhabited by indigenous *Taino Arawak* and *Ciboney* people. These indigenous people were known for a style of music call *areito*—a combination of *guiros*, *maracas*, and *slit-drums*.

Spanish settlers brought African slaves with them to the island to work the gold mines and sugar and tobacco plantations. European immigrants and the African Slaves brought their own forms of music. The result was a melding of rhythmic percussion instruments, like the *conga* and *clave*, with guitars and folk melodies.

Musica campesina (country music), a rural form of improvised music, gave rise to several musical styles including *guajira*, *trova*, *bolero*, and the *son*, a major genre of Cuban music which laid the foundation for modern Cuban music. The *son* is traditionally based around themes such as love and patriotism. The lyrics are typically ten line, octosyllabic verses performed in 2/4 time.

In the mid-1800s the *habanera* and the *rumba* emerged as popular music forms in Cuba, primarily in the capital of Havana. The *habanera* developed from a musical style prevalent in Haiti. After the Haitian revolution in 1791, many Afro-Haitian immigrants arrived in Cuba bringing with them their unique style of music. The beginnings of the *rumba*, a spontaneous and improvised music form, are associated with Cuban dockworkers that used sticks to play lively rhythms. The word *rumba* is believed to stem from the verb *rumbear*, which means to have a good time, to party.

The 20th century continued to see the evolution of Cuban music. *Bolero* hit the Havana music scene in the early 1900s and by 1920 *son* followed suite. Both forms of music became more urbanized with the addition of trumpets and other new instruments.



By the 1930s and 40s the popularity of Cuban music trickled to the U.S. Performers like the Lecuona Cuban Boys, Don Aspiazu, Arsenio Rodrigues, and Desi Arnaz introduced America to the sounds of the *conga*, *son*, *rumba*, and *mambo*. In the 1950s the *chachachá* became an international fad when a *charanga* group called Orquesta America introduced the sound. From these Cuban sounds Latin jazz, and later *salsa*, arose.

The Buena Vista Social Club started as a members club in Havana. It became a popular location for musicians to meet and play during the 1940s. Prominent musicians who performed at the club during its heyday include bassist Cachao Lopez and bandleader Arsenio Rodriguez.

The Cuban Revolution and the rise to power of Fidel Castro's government changed the music scene in Cuba. Cuban government nationalized the remaining nightclubs and the recording industry. As a result many musicians left Cuba including Celia Cruz, a *guaracha* singer, whose style influenced the development of *salsa*. The exile of musicians to places like Puerto Rico, Florida, and New York not only helped

spread the Cuban sound but added new elements to the evolution of Cuban music.

It was in the early 1970s that *salsa* became part of mainstream American music. It developed at popular nightclubs in New York City. It also became the commonly-used word to describe Cuban-derived dance music in the U.S.

In the 1990s the legendary Buena Vista Social Club inspired a recording made by Cuban musician Juan de Marcos Gonzalez. It garnered much success and in 1998 German director Wim Wenders captured a performance of the group on film. The film received an Academy Award nomination for Best Documentary feature and won numerous accolades including Best Documentary at the European Film Awards. The success of the film and the album sparked a renewed interest in Cuban music and tourism in Havana.

Today Cuban music continues to draw international audiences. Popular musicians on the Cuban music scene include Orquesta Aragon, Charanga Habanera, and Cadido Fabr e y su Banda. The biggest award given for modern Cuban music is the Beny Mor e award.

To view performances by popular Cuban musicians please visit the following links:

[Buena Vista Social Club](#) [Lecuona Cuban Boys](#)
[Celia Cruz](#) [Don Aspiazu](#)
[Cachao Lopez](#) [Orquesta Aragon](#)
[Arsenio Rodriguez](#) [Candido Fabre](#)

International Flavor



Tostones cont.

- Place each plantain between two pieces of grocery bag paper (fold over grocery bag) and mash with the bottom of a glass. Squish them to 1/4—1/3 inch. I like them thin. You now have plantain flying saucers.
- Heat the oil up to 350-375F. When the oil is hot, re fry the plantain flying saucers until they are crispy. Do not burn them. They should just be golden brown. Place on a new paper towel lined plate and squeeze fresh lime juice over them then sprinkle with kosher salt. Eat them while they are hot.

Buen provecho!

For more Cuban recipes visit <http://icuban.com/>

For a step-by-step guide to peeling plantains visit <http://www.elboricua.com/platanos.html>

International Holidays and Celebrations



January

- 01—Independence Day; Haiti
- 02—Berchtold's Day; Switzerland
- 04—Independence Day; Myanmar/Burma
- 05—Dia de la Toma; Spain
- 06—Epiphany; International (Christian)
- 07—St. John's Day; Bulgaria
- 08—National Takai Day; Niue
- 09—Children's Day; Thailand
- 10—Traditional Day; Benin
- 11—Seijin-no-Hi; Japan
- 12—Youth Day; India
- 13—St. Melania's Day; Ukraine
- 15—Arbor Day; Jordan
- 16—National Day of Peace; El Salvador
- 17—World Region Day; Baha'i
- 18—Revolution Day; Tunisia
- 20—Vasanta Panchami; Hindu
- 21—Errol Barrow Day; Barbados
- 25—Burn's Night; Scotland
- 26—Australia Day; Australia
- 27—Sainte Devote; Monaco
- 28—Democracy Day; Rwanda
- 29—Martyr's Memorial Day; Nepal
- 30—Tu B'Shevat; Jewish
- 31—Sadeh; Iran

February

- 01—Confederal Agreement Day; Senegal
- 02—Candlemas; Christian
- 03—Suyapa Day; Honduras
- 04—National Day; Sri Lanka
- 05—Constitution Day; Mexico
- 06—Bob Marley Day; Jamaica
- 07—Independence Day; Grenada
- 08—Culture Day; Slovenia
- 09—Feast of St. Maron; Lebanon
- 10—St. Paul's Shipwreck; Malta
- 11—Anniversary of Lateranensi Pacts; Vatican City State
- 12—Youth Day; Venezuela
- 14—Losar; Tibet
- 15—National Flag of Canada Day; Canada
- 16—Independence Day; Lithuania
- 18—Independence Day; Gambia
- 19—National Democracy Day; Nepal
- 21—Shaheed Day; Bangladesh
- 22—Independence Day; St. Lucia
- 23—Republic Day; Guyana
- 24—Liberation Day; Ghana
- 25—National Day; Kuwait
- 26—Intercalary Days; Baha'i
- 27—Independence Day; Dominican Republic
- 28—Independence Day; Egypt

Language Lesson PEACE



Catalan	<i>Pau</i>
Chinese	<i>He ping</i>
Dutch	<i>Fred</i>
French	<i>Paix</i>
German	<i>Frieden</i>
Greek	<i>Eirene</i>
Hebrew	<i>Shalom</i>
Hungarian	<i>Béke</i>
Italian	<i>Pace</i>
Japanese	<i>Heiwa</i>
Lithuanian	<i>Taika</i>
Norwegian	<i>Fred</i>
Persian	<i>Solh</i>
Polish	<i>Pokoj</i>
Portuguese	<i>Paz</i>
Russian	<i>Mir</i>
Spanish	<i>Paz</i>
Swedish	<i>Frid</i>
Turkish	<i>Huzur</i>
Vietnamese	<i>Hoa binh</i>
Yiddish	<i>Sholem</i>

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