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# THE AMAZON: Study Abroad and the Environmental Imagination

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Michael D. Monahan

In wildness lies the preservation of the world.

—Henry David Thoreau

It is said that Francisco de Goya y Lucientes (1746 – 1828), the masterful Spanish painter, believed that *el tiempo también pinta* (time also paints). He was concerned, no doubt, with how the changing sensibilities of society and of observers of art might influence how his paintings were interpreted. But he was also, perhaps, suggesting something of much larger import: the great impact that the passage of time can have on intellectual currents and on the evolution of thinking, including human conceptions of being, perceptions of nature, and the dynamic interplay between reason and the creative imagination. One might also imagine that “*space paints*” so that, for example, while our natural surroundings are interpreted, understood, and expressed in a particular way *here*, they may well hold a very different meaning *there*. The picture of nature, then — even the one painted broad stroke in our imagination — may change, perhaps radically, from one place and culture to another. In this spirit, and in that of the little-traveled yet still insightful naturalist, Henry David Thoreau, this essay offers some reflections from the perspective of international education on the *idea* of the Amazon and the environmental imagination, and the possible implications for study abroad.

## I. Approaches to Learning and the Macalester Seminar

General knowledge must always precede local knowledge...[because] without [general knowledge], all acquired knowledge can only be fragmentary experience....

—Immanuel Kant,  
*Anthropology from a Pragmatic Point of View*

The structure and content of the 1997 Macalester Faculty Development International Seminar in Brazil, focusing as it did on landscape, culture, and globalization, provided ample opportunities for both traditional academic learning and field-based experiential investigations. The seminar both allowed and inspired participants to explore and to meditate on a wide range of interconnected questions of relevance to liberal arts, area studies, and internationalism. As a member of the group, my approach to learning drew on both the possibilities to expand general knowledge and to directly experience life in Brazil. If Kant stressed the importance of broad knowledge (as indicated in the quote above), so, too, did he recognize the pivotal role of experience, even to the point of claiming that “there can be no doubt that all our knowledge begins with experience... [though] it does not follow that it all arises out of experience.”<sup>1</sup> Thoreau’s approach, in a very different way, is likewise instructive, particularly when he reminds us that “The question is not what you look at—but how you look and whether you see.”<sup>2</sup> Like our liberal arts students who find the combination of “cultural immersion” and “time to think” among the greatest advantages of study abroad, and like Admiral Richard Byrd, who reported that “unhurried reflection is a sort of companion,” my approach to learning in this seminar could best be described as an effort to fuse encounter to solitude.

It was the content of the commissioned essays (published here) and the oral presentations by and discussions with the guest speakers, of course, that form the backdrop for participants’ individual explorations of a particular topic within the overall theme of the seminar. In this regard, most noteworthy for my own interests in ecology and study abroad were discussions with David Oren and others working on scientific and cultural issues involving the Amazon. In particular, Oren’s views

on biodiversity, conservation efforts, and the interplay between concerns for the natural environment and the need for responsible development provided food for thought for anyone interested in the predicament of the Amazonian rain forest. The other seminar materials, including those of Macalester faculty, were also useful in providing background to many of the key intellectual debates in Brazilian society, impressions of life and culture, and personal insights gained through study and experience. Together, these papers and presentations offered a broad, interdisciplinary view of Brazil and Latin America, and helped to locate the Amazon in a larger matrix.

The seminar structure also allowed participants, especially during the independent study period, to pursue individual interests—in my case, intercultural learning and the ecological predicament of the most extensive wilderness on the planet: the Amazon. What is the natural environment, especially as it relates to U.S. students of the liberal arts considering study abroad in the tropics? How might perceptions and preconceptions of the Amazon affect student learning abroad, particularly as students pursue links between ecology and culture? What are some of the differences in peoples' ideas of nature, wilderness, and the rain forest across cultures, and how might the intellectual contours of these ideas affect the trajectory of U.S. student learning abroad? What might be the *meaning* of an Amazonian ecological sojourn in the context of higher education? If one goal of international environmental study is to better understand the relationship between humans and the natural world, what program design and pedagogical approach might be employed to accomplish this? What is the most effective mix of reason and imagination, of thought and experience, of reading and discussion in study abroad? What roles might cultural *encounter*, on the one hand, and contemplative *solitude*, on the other, play in study abroad and the environmental imagination in the Amazon? These are some of the questions that triggered my initial curiosity and continue to guide my explorations.

During the seminar and the independent study period, my approach to learning was in large part calibrated by my professional biases about study-abroad pedagogy. Most could be gained, I estimated, if one could couple highly selective reading—particularly in tropical ecology, the intellectual history of

nature and wilderness, environmental philosophy, nature writing, and area studies—with firsthand observations and experience-based learning in the rain forest. To implement this approach, I worked, both formally and informally, with professors, administrators, researchers, and students at Brazilian universities and environmental organizations; interviewed U.S. liberal arts students who study ecology and culture in the Amazon and elsewhere; and discussed worldviews and philosophical questions with “regular” Brazilians. I also arranged visits to the rain forest to directly experience what it might be like to live and learn in the Amazonian jungle.<sup>3</sup> I did this mostly on foot and by canoe on *terra firma* (uplands) near Belém, Manaus, and, most memorably, in the *igapó* (flooded forest) and *igarapés* (channels) off the banks of the Urubu River, a tributary of the Amazon. In the aftermath of the month-long seminar, it became clear that it was the direct personal experience of a child of a temperate zone in the tropical forest and on the rivers, hardwired to more conventional learning through classroom sessions, conversations with researchers and students, and stimulating discussions with Macalester faculty and guests, that constituted the essence of learning. Implicit in what is written in this reflective essay, then, is a suggestion that this combination of approaches to learning is worth considering by anyone seriously interested in ecological and cultural study abroad.

## II. The Amazon and the Environmental Imagination

*Todas as grandes civilizações do mundo tiveram início  
com a derrumba da primeira árvore...  
a maioria delas desaparecem com a derrumba da última.*

—Anonymous

All great civilizations of the world got their start  
with the felling of the first tree.  
The majority of them will disappear  
with the felling of the last one.

Perhaps the author of the above sign, posted near the entrance to an anthropology, ecology, and natural history exhibit at the Goeldi Museum in Belém (at the mouth of the Amazon River),

had it right. It is this kind of sentiment, in any case—and especially the philosophical speculation that undergirds it—that can inspire students and international educators to think seriously about civilizations, human agency, the Amazon, study abroad, the environmental imagination, and what this all might mean for enhancing liberal education.

The *Amazon*. Just the word, for many, conjures up vivid visions and sensations of exotic and tangled jungle life; richly diverse flora and fauna; giant lilies and coiled anacondas; black and multicolored insects, some larger than your hand; a soundscape of wild cries of unseen animals hidden in a brilliant green canopy; “the song of birds with incomparably rich and variegated plumage”;<sup>4</sup> distant drumming evocative of adventure and danger; and smells as sensuous and contrasting as cinnamon and analgesic. In fact, the Amazon can be this and more. It includes some 3 million square kilometers of territory, about two-thirds of which is in Brazil and the rest is seven other countries (Bolivia, Colombia, Ecuador, Guyana, Peru, Suriname, and Venezuela). Its size is about the equivalent of Europe and the former Soviet Union west of the Urals, or more than thirty-six times the area of Minnesota. Its massive basin stretches nearly 2,200 miles from east to west and 600 miles north to south, and the main river and its 1,100 tributaries (seventeen of which are longer than 1,000 miles) contain two-thirds of all the flowing water on the planet. The Amazon River itself, the “Mother-Serpent” of all rivers and the world’s most formidable body of fresh water, is 3,912 miles long, carries twelve times the volume of the Mississippi River, and reaches nearly 230 feet at its greatest depth (near Santarém). The Amazon is also alive with the most impressive biodiversity on Earth. Within it live at least 15,000 animal species, an estimated 12–20,000 fish species, one-quarter of all the planet’s known bird species, and perhaps 200 kinds of mosquitoes. Despite this diversity, it is as much characterized by its fragility as its fertility. Amazonian land is generally acidic and nutrient-shy, with upland soils formed from the ancient bedrock of Brazilian and Guyanan shields and therefore poor and leached, although thanks to rich volcanic sediment from the river’s source in the Andes, its flood plains (*várzea*) can provide good agricultural conditions. Even in recent times, those who misunderstood the region’s fragility have caused many a fiasco

in the Amazon. Examples include Daniel Ludwig's gmelina pulpwood project (1968), the Trans-Amazon Highway (1971), and tax-encouraged cattle ranching (1970s–1983).

The Amazonian environment, to be sure, can be either pleasurable or daunting, comforting or unsettling, secure or intimidating. The rain forest, in particular, can be an exuberant expression of nature, unceasingly assaulting the senses with an unparalleled *intensity of place*. And for the open-minded sojourner, its severe beauty can help bring back on track a world that some see as going awry. The Amazon can provide a special kind of shelter for the imagination. Imagining the Amazon is not difficult for outsiders. Legends of the place and its peoples can be traced back to Homer in the ninth century B.C. and were noted by such adventurers as Marco Polo, Christopher Columbus, and Amerigo Vespucci. (In 1499, Vincente Yáñez Pinzón, who skippered the Niña on the first Columbus voyage, was the first European to forge deeply into the Amazon.) For some, images of the Amazon are complicated by ignorance and the unknown, by lack of experience in the tropics, and by misty memories and the untethered youthful faculty of wonder. For North Americans, such images may have been nourished (and sometimes grossly corrupted) by children's stories, first walks in the woods, Tarzan movies, glossy coffee-table books, mytho-historical accounts of explorers, creative literature, the writings of naturalists, and the tales of various adventurers in breathless pursuit of illusion. José Eustasio Rivera, in his 1924 novel *La Vorágine* (The Vortex) wrote of the jungle using such terms as "steaming shadows," "the sopor of death," "croaking dropsical frogs," "the reek of fermentation," "tangled misanthropic undergrowth," "malignant liana," "phantasmagoric lights," "funeral silences," and "beasts belching."

At the college level, formally educated students in the United States also employ their imaginations, but often couple them with a more solid scientific and anthropological focus. They seek to understand many aspects of the Amazon: ecological and economic sustainability, biodiversity, native peoples, environmental degradation and unrelenting deforestation, nature conservation, tropical medicine, flood technology, ornamental fish trade, extractive industries, and all kinds of efforts to save the world's rain forests. For some of them, the region becomes a

great laboratory for the pursuit of intellectual and ecological curiosities, and a cross-cultural and biotic paradise; for others, it is a place to fear diseases (malaria, yellow fever, typhoid, cholera, onchocerciasis, leishmaniasis, etc.) and dangerous creatures, and it becomes a kind of green hell.

How students conceptualize nature and, in this case, the Amazon, has much to do with how they will learn about it and how they will treat it. So the philosophical and abstract intellectual dimension (i.e., not the information gathered but rather speculation on the kinds of questions one should ask), and autobiographical and cultural worldviews (including perceptions of nature across cultures) become critical to study-abroad pedagogy. Do people hold a special place in an inherently natural order? Is the universe indifferent to human beings? Does nature have some kind of design and purpose (in the Aristotelian/teleological sense), with all things developing toward an end? These questions, sometimes viewed as peripheral to the scientific and material study of ecology, are, from the liberal learning perspective, centrally important.

It was probably at some point during Neolithic times that human beings became self-conscious as individuals apart from their surroundings.<sup>5</sup> I would guess that if this were a particular moment of individual insight, it would have been one of great intensity and staggering awe. Imagine humans, suddenly in their own minds, emerging as different from the environment, unlike anything else in the natural world, and endowed with a tremendous capacity and potential to explore and to understand the external world, to prosper, and to consider the possibilities of living beside (and possibly dominating) their world. For the reflective and contemplative mind, such a moment must have been both exciting and sobering, leaving one grappling with apparent contradictions, and with angst in confronting one of the great predicaments that is a hallmark of our species: Are we part of the world, or do we remain somehow alienated from it? If the universe is indifferent to humans and there is no first cause, how do we determine value? Humans became somehow separate from nature, yet still a part of it. Life forever after would be altered.

The intellectual history of ideas includes, of course, an intricate and fascinating account of human beings' meditations

about nature and the relationship between humans and the physical and supernatural world. To accurately trace and comment on this history is well beyond the scope of this essay. However, a serious student of nature and philosophy would be interested in the intriguing and influential writings and ideas of the great thinkers. Here, for example, one could identify with Plato (427–347 B.C.) and his notions of forms and essences; Aristotle (384–322 B.C.) and his view that nature must have purpose; various biblical accounts of nature, especially the rather peculiar Genesis instruction to humans to “Be fruitful and increase, fill the earth and subdue it, rule over the fish in the sea, the birds of heaven, and every living thing that moves upon the earth”; St. Augustine (354–430) with his focus on virtue and God’s will as the organizing principle of nature; Descartes (1596–1650), who draws attention to the notion of dualism — that humans and their surroundings are not one and the same; Edmund Burke (1729 – 97), who in the mid-eighteenth century formally expressed the idea that horror in regard to nature stemmed from exaltation and delight rather than from dread and loathing; and Immanuel Kant (1724–1804), who, attempting to reconcile theories of how the natural world can be understood through reason and perceptual experience, helped us appreciate the beauty of uncivilized nature, and showed that the wild dimension of nature can be aesthetically pleasing. Further, one could also explore the approach of the phenomenologists, such as Husserl, Heidegger, and Merleau-Ponty, which involves techniques of observation, description, and classification to help gain an understanding of the structures of nature and perception; the “poet of epistemology,” Gaston Bachelard (1884 – 1962), who analyzes the imagination through *rêverie*; and well-known nature writers such as Thoreau, Emerson, Muir, and Leopold. These constitute but the tip of a large intellectual iceberg filled with many other great philosophical and scientific works from many civilizations dedicated to these matters.

This essay, however, is meant to focus on the Amazon, study abroad, and the environmental imagination. As we do so, a dichotomy or dualism of views about nature emerges. Perhaps opposites attract, or perhaps this is humans’ way of creating order in an otherwise chaotic landscape of contrasting ideas. It seems that on the one hand, for example, remote Amazonian

wilderness is viewed as inhospitable, threatening, alien, uncivilized, dangerous, repulsive, and even evil. On the other hand, it is considered a safe haven, a sanctuary, beautifully wild, luxurious, fertile and delightful. Furthermore, it seems the Amazon can attract those interested in solitude, meditation, insight, self-reliance, simplicity, and the inner harmony and rhythm of the unkempt forest. But it can also attract those focused on materialism and progress, success and adventurous encounters in a Garden of Eden. Between these apparent contrasts, I would argue that there exists an engaging place for intellectual growth and environmental inquiry, and an extraordinary opportunity to see the connection between localism and globalism, the particular and the universal. To make sense of these contrasts, and the relationships between them, is part of the challenge of study abroad and the environmental imagination.

### III. Globalization and the Local Culture

Just as nature finds its way to the core of my personal life and becomes inextricably linked with it, so behavior patterns settle into that nature, being deposited in the form of a cultural world.

—Merleau-Ponty, *Phenomenology of Perception*

Globalization may well be the normative worldview of contemporary thinkers—children, as they are, of the Enlightenment, an age that sought to encompass, in its thinking, all the world as well as control it. Yet concerns about the wider world and what variously has been called “transnationalism and supraterritoriality” and “the great waves of globalization”<sup>6</sup> or the “unholy trinity of politics, economics and culture”<sup>7</sup> do not, at first blush, appear relevant to, nor are they expressed without solicitation by, jungle dwellers deep in the Amazon. Even in the current period of world history as we approach the new millennium, when we may well accept Anthony Giddens’s definition of globalization as “the intensification of relations linking distant localities so that local happenings are shaped by events occurring many miles away and vice versa,” remote peoples’ consciousness of the world beyond their direct experience is significantly less intense, when existent at all, than that of cosmopolitans and

city dwellers. Anglo-American theories of globalization find no well-feathered nest in the Amazon.

This said, it could also be pointed out that even in rather remote areas of the Amazon, people do seem to contemplate some of the dilemmas and tensions inherent in global (environmental) thinking. It is recognized (and sometimes feared), for example, that the rhythms of forest life will all too soon be influenced by global forces that tend to conflate the near and the remote in a collapse of distance. So questions of globalization are relevant, although the local response to them is perhaps best understood through concrete reactions to suggested or forced changes in lifestyle rather than through academic speculation and discussion.

It seems clear to me that the ripples of globalization's great waves can be discerned even in some of the most distant and "peripheral" places on earth, including settlements in the Amazon basin that at first glance appear to be as unaffected now as they might have been at the dawn of time. Even during my short sojourn in the Amazon, the influence of globalization became evident. For instance, one could observe and discuss changes in how and where canoes are built; the use of woven cotton hammocks (and Gore-Tex bivouacs); the cultivation of cash crops over subsistence agriculture (e.g., manioc, coconut, and banana groves); motors overtaking paddles, and guns replacing blowpipes; "hit-and-run" timber logging and clear-cutting for the global market, the clash of steel axes on wood; the commercialization of medicinal plants and native crafts; the migration of children to the cities; and the changing face and frequency of human intrusions — from fifteenth-century *conquistadores* in search of the legendary El Dorado (the lost City of Gold) and the scientific expeditions in the eighteenth and nineteenth centuries, to more recent *garimpeiros* (prospectors) and, yes, eco-tourists replete with sunscreen, Swiss Army knives, and deet.

In the Amazon also lies a globalization-influenced story. This story tells about intercultural relationships among indigenous peoples themselves as well as between them and outsiders; about dams and pollution; about the use of the rain forest; about demands of the world beef market; about the disappearance of the great *pirarucú* (a once-common kind of freshwater cod often weighing 300–400 pounds) and other specimens, some

unknown, from the great Amazonian genetic library; and about the “folklorization” of indigenous cultures for the amusement of contemporary global visitors. In the Amazon, students can be intellectually and culturally engaged with the challenge of experiencing the *local*, the *remote*, and the *particular* in ways that can shed new light on the *global*, the *familiar*, and the *universal*. Global environmental thinking, from single ecosystems to the level of the biosphere, brings with it a host of questions and inherent tensions in need of creative reconciliation. Does living sustainably require a dismantling of universalist claims and an allegiance to local decision-making? Or is global organization and enforcement of transnational environmental agenda required to intelligently conserve nature and its resources? Does the compression of time and space in a rapidly globalizing world squeeze out local sovereignty and particularist approaches to environmental challenges?<sup>8</sup>

In the end we may discover that to live well (and responsibly) is to live close to nature; to live well is to live in the “here and now” in a manner that puts us in a position to become an integral part of a local place; and to live well is to simultaneously think locally and globally. In doing so we may learn, as Husserl instructed, that “every experience has its own horizons.”<sup>9</sup>

#### **IV. Implications for Study Abroad: Transdisciplinarity and the Creation of Meaning**

As one examines study-abroad learning in programs that focus on the ecology and the environment, noticeably absent is any sustained or profound attention to the philosophical dimension of the ecological imagination and the practical design of truly transdisciplinary curricula. True, ecology as a topic of study is often an explicit part of study-abroad syllabi, and the study of some of the hard sciences and many of the life sciences—particularly biology and related disciplines (e.g., botany, zoology, and medicine)—are becoming well represented in study-abroad programs. Brazilian universities, too, are exploring interdisciplinary approaches to the study of the environment. For example, the University of São Paulo is developing a curriculum in Environmental Studies focusing on broad cross-disciplinary themes such as “Society, Development, and the Environment,” “Sus-

tainability and the Environment," "Ecosystems and Environmental Management," and "Citizenship and the Environment." Nevertheless, it still appears that deeper thinking about the relationship between humans and the environment, the creative ways in which such relationships could be expressed, and the philosophical question of how human values and meaning are formed are not yet an integral part of study-abroad experiences. For reasons that I hope this essay evokes, I think they should be.

On the ground in the Brazilian forests, to take one example, one finds researchers, academics, and international educators with vast experience in the study of the Amazon, a good understanding of the interplay between culture and nature, and a solid grasp of the complex ecological issues facing tropical lands and rivers. However, even seasoned thinkers and practitioners too seldom express the philosophical dimension of the undertaking, or the nature of a transdisciplinary approach to learning. Why this might be the case ought to be at the heart of any serious discussion of the implications of study abroad on liberal learning.

By this reading of the situation, then, there are both practical and meditative questions to be addressed. What would be the contours and the content of an ideal study-abroad program in the Amazon (or elsewhere, for that matter)? How should programs be designed and implemented to help ensure an exquisite blend of student learning; opportunities to create meaning and value; and a chance to gain scientific, social, and cultural understandings of key issues? How can we further stimulate students' creative imagination? What should liberal arts colleges — especially those that hitch their stars to internationalism — include in and expect from study-abroad programs?

First, study abroad must become an intellectual, cultural, and philosophical project. Most critically for future generations of students, this means that programs must ensure a more explicit engagement of study-abroad participants in the complicated and haunting questions of *meaning* and *value creation*. The conscious effort to make life meaningful and to create our own values is, after all, what distinguishes human beings from other living creatures. The conditions encompassing well-conceived study-abroad learning have a way of inspiring participants to become engaged in and to reflect upon these and other philo-

sophical questions about the human condition. As Irving Singer has pointed out, perhaps we are what Theseus in *A Midsummer Night's Dream* says of the lunatic, the lover, and the poet: "imagination all compact."<sup>10</sup> That is, perhaps only through our imagination can we build meaning out of daily experience.

Lest such musings be considered beyond the pale of study abroad, one only need recognize—and the evidence for this is abundant—that the nature of learning outside one's own culture often includes precisely the kind of stimulation (a sharpened awareness of being alive in the world and a fresh consciousness of one's surroundings) that directly contributes to the reevaluation and creation of meaning and purpose. In the study-abroad setting, the pursuit of learning becomes, in fact, the pursuit of value and meaning, not simply the acquisition of intellectual or intercultural skills.

Second, the pedagogical approach of study abroad needs to be *transdisciplinary*. The world's most daunting problems, including those such as environmental degradation, simply do not organize themselves along the departmental and disciplinary structures of our colleges and universities. We must understand this and acknowledge it, change or adapt our teaching and research approach to accommodate it, and build incentives into higher education for transdisciplinary collaboration. This is sure to improve study-abroad learning, especially in programs that focus on complicated world issues or broad intellectual themes. True transdisciplinary teaching and research, however, is far from easy to achieve and new affinities between disciplines and divisions of our colleges and universities would have to be formed and recognized. Faculty would need to allow the grip of discipline-specific theory and methodology to loosen, form new intellectual allegiances, and prevent any one approach from becoming the sole guardian of thinking. For study-abroad professionals, this would also require change, especially in reconceptualizing learning as questions and problems to be addressed, rather than as disciplines or majors to be pursued.

Finally, international educators and liberal arts faculty must reinvigorate their commitment and dedication to academic achievement and intellectual growth. Such a task requires educators to be mindful not to overprogram themselves or their stu-

dents, and to ensure an infusion of both meaningful cultural encounters and contemplative solitude as indispensable components of higher learning. In this way, we will be better equipped to make choices and to create our own values, two of the most critical activities that make us human, while also productively and enjoyably engaging each others' imaginations. And when we come again to the remoteness of the Amazon, we will understand that there really are no cultural backwaters, only other environments and other people living other lives.

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### Notes

1. See Immanuel Kant, *Critique of Pure Reason*, trans. J. M. D. Meiklejohn (Buffalo: Prometheus Books, 1990), 1.
2. See Henry David Thoreau, *H. D. Thoreau: A Writer's Journal*, selected and edited with an introduction by Laurence Stapleton (New York: Dover Publications, Inc., 1960), 55.
3. I would like to express my appreciation to the various U.S. liberal arts college students, especially at Macalester and Carleton Colleges, Macalester faculty participants in the Brazil seminar, and the many people in Brazil — too many and sometimes too fleeting a contact to mention individually — who were so generous with their ideas and time during my sojourn in Brazil and during the time I prepared for this learning experience. I extend special thanks to Sherry Gray, who served as the seminar coordinator; to William Overal and David Oren of the Goeldi Museum for their insights into Amazonian ecology and study abroad; and to Ahmed Samatar for his critique of a draft of this essay.
4. Jules Crevaux, a French naval surgeon who explored the Amazon and Orinoco basins, referred to such birds in an article in the French magazine *Le Tour du Monde*, which chronicled his adventures and was published in 1880. A couple of years later, he was murdered in the Amazon.
5. For an excellent book on the intellectual history of wilderness, see Max Oelschlaeger, *The Idea of Wilderness: From Prehistory to the Age of Ecology* (New Haven, Conn.: Yale University Press, 1991).
6. See editor's note by Ahmed I. Samatar in *The Divided Self: Identity and Globalization*, *Macalester International* 4 (Spring 1997): xiv–xv.
7. Anthony Giddens, *The Consequences of Modernity* (Stanford: Stanford University Press, 1990).
8. For a good discussion of globalization see Roland Robertson, "Mapping the Global Condition: Globalization as the Central Concept" in *Global Culture: Nationalism, Globalization and Modernity*, ed. Mike Featherstone (London: Sage, 1990), and Robertson's *Globalization: Social Theory and Global Culture* (London: Sage, 1992).

9. Edmund Husserl, *Experience and Judgment: Investigations in a Genealogy of Logic*, revised and edited by Ludwig Landgrebe, translated by James S. Churchill and Karl Ameriks (Evanston, Ill.: Northwestern University Press, 1973).

10. For an engaging exploration of the search for meaning and the role of creativity in human experience, see "The Creation of Value," vol. 1 of Irving Stone's three-volume work, *Meaning in Life* (Baltimore and London: Johns Hopkins University Press, 1996), 109.