Kaleidoscope International Journal, the Boston College International Relations and Global Studies Journal, intends to: serve as an unbiased medium for students to publish research and opinions on international affairs; share personal experiences in regards to the cultures of the globe; and promote a global outlook at Boston College.
Welcome to the Fall 2014 edition of the Kaleidoscope International Journal! On behalf of our entire staff, I am proud to present our fascinating lineup of articles and photo diaries.

Meaghan Kelliher, a junior at Boston College, begins this latest edition with an analysis of the Japanese responses to the destruction caused by the atomic bombings of Hiroshima and Nagasaki. Next, Chrissie Faupel, a Master’s candidate at the School for International Training (SIT), describes cultural intricacies in Senegal and Mali. Having worked in the Peace Corps in Senegal, she experienced firsthand the ethno-linguistic traditions that often transcend national borders. In the first of our photo diaries, Boston College sophomore Alyssa Vaughn shares her photos and experiences from the summer abroad program in Venice. Her beautiful photo of the Venetian canals taken from a gondola is also the cover photo of the Fall 2014 edition. Then Daniel Lee, Boston College alumnus and previous contributor to Kaleidoscope, shares his photos from the summer abroad program in Kuwait. His photos reflect the cultural and economic successes of Kuwait and also provide a window into neighboring Dubai and Qatar.

Sacha Ramjit was a member of the Kaleidoscope Senior Staff for three years. As the Senior Layout Designer, she was an important voice in the growth and development of the journal. Now a senior at Boston College, she shares insights into policies of conditional cash transfers, specifically in support of girls’ education. Next, Boston College junior Tate Krasner discusses the legal and moral standing of targeted killings. He makes the argument that, if used responsibly, predator drones, for example, can prove to be an effective method to countering non-state militancy. Boston College senior Yeram Choi writes about the neutral status of the International Committee of the Red Cross. As a result, the famed NGO has both found success and faced considerable obstacles. Finally, David Pinchasov, an exchange student at Boston College from the Vienna University of Economics and Business, writes about his home city of Vienna. He discusses a number of policy initiatives implemented to promote social and environmental responsibility in the Austrian capital.

Having said goodbye to key members of our staff last issue, Kaleidoscope has proudly expanded its staff to include a number of new faces. It is only with the hard work of our copy editors, layout designers, and administrative team that we can present this latest edition. Accordingly, I thank each and every one of them for their commitment and enthusiasm. I would also like to thank each of advisors for their continuing support. In this issue, Kaleidoscope welcomes Professor Kathleen Bailey as the latest addition to our Advisory Board.

Please enjoy the Fall 2014 edition of the Boston College international relations and global studies journal!

Omeed Alerasool
Editor-in-Chief
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On August 6th, 1945, the crew of the *Enola Gay* watched from a distance as a mushroom cloud developed over Hiroshima, marking the first use of an atomic bomb in world history. A second atomic bomb soon followed and, on August 9th, destroyed Nagasaki. On August 15th, Japanese Emperor Hirohito made his first-ever direct address to his subjects to announce Japan’s capitulation and unconditional surrender to the Allied powers. By the end of World War II, about 1.74 million Japanese soldiers and hundreds of thousands of civilians had been killed, with countless more injured or ill. The two atomic bombs resulted in the unprecedented incineration of hundreds of thousands of innocent civilians; many in Japan regarded Hiroshima and Nagasaki as the country’s own Holocaust. Less than one month after the bombings, the American aggressors who caused this widespread devastation began a military occupation of Japan. Historian John Dower describes the Japanese reactions to the bombs and the subsequent occupation as being far from homogenous. Most significant, however, was that the occupying Americans arrived anticipating “a traumatic confrontation with fanatical emperor worshippers,” but instead were greeted by “men who bowed and asked what it was the conquerors wished.” Common among the diverse responses was a passive sentiment and newly felt aversion towards war, rather than resentment for the enemy or a desire to retaliate. Why then did appeals to “Remember Hiroshima” result in such different emotions in the Japanese than the parallel appeals to “Remember Pearl Harbor” did in Americans? Furthermore, to what extent did the reactions of victims in Hiroshima and Nagasaki differ from...
those of the general Japanese public, and what caused this difference? Examining the context of the defeat and the subsequent occupation provides an explanation for the unexpected response of the Japanese. The anticipated response of resentment initially manifested itself in the direct victims of the bombs, but was restricted from spreading due to censorship by American authorities and because it was overshadowed by resentment towards the Japanese government. Among the myriad of responses, the most important and pervasive was the widespread passivity and abhorrence for war, which continues to shape Japan today.

Immediately after the so-called pika-don (flash-boom) of the atomic bombs, Hiroshima and Nagasaki were reduced to devastated ruins. The documentary *White Light/Black Rain: The Destruction of Hiroshima and Nagasaki* illustrates these scenes: scattered limbs and heads, people still alive with their eyes or intestines hanging out, everything scorched and utterly destroyed.

A woman from Hiroshima remembered her mother's dead body, saying, “before our eyes, it crumbled into ashes.” One survivor was so badly burned that, even over 60 years later, he still had holes that exposed his ribs. The inferno from the bomb that fell over the center of Hiroshima incinerated the city. Many survivors described the scene as “hell on earth” and experienced unimaginable horrors that words could not explain.

Save for the bomb survivors who had directly witnessed these horrors, the rage that one might expect to observe in the Japanese people was largely absent.

In an act of retaliation, Japanese survivors sought out and brutally beat American POWs who had survived in underground cells during the bombing. In fact, a rumor spread in Hiroshima that Japan had retaliated and bombed the United States with a comparable weapon of mass destruction, and the survivors were pleased with this ‘news’.

In an act of retaliation, Japanese survivors sought out and brutally beat American POWs who had survived in underground cells during the bombing. Dower also tells of an American soldier who, upon visiting relatives in Hiroshima, was faced with so much guilt in the face of hostility and accusations of being an American ‘murderer’ that he committed suicide soon afterward. One survivor details the passionate preliminary reaction of victims, recalling children who would approach American soldiers and shout in Japanese, “why did you kill my family?” Reasonably so, the victims who felt this passionate rage were...
initially confused by the rest of the Japanese public’s general passivity, though the victims soon followed suit as their primary concerns shifted from retaliation and revenge to survival and recovery. Many regarded the situation almost as if a natural disaster had struck. Dower writes that, in Hiroshima and Nagasaki, “the network of community life, all the social systems, structures and functional organs”—including hospitals, first-response systems, and administrative entities—were “blasted into oblivion.” Thus, many were left to recover on their own, facing homelessness and radiation sickness in the aftermath of the bombs without any government support. Recovery and survival became a full time concern, and feelings of resentment were mitigated. Furthermore, Iinkai notes that general public sentiment evolved into one fundamentally grounded in an aversion for war and an absolute rejection of nuclear weapons.

“Censorship, however, provides only one explanation as to why Japan as a whole responded with passivity rather than aggression towards the United States”

Censorship proved to be one of the greatest challenges for bomb survivors, as well as one of the primary factors in both pacifying public opinion and further dividing the initial reactions of survivors and the general public. In an effort to minimize instability and unrest, American authorities made attempts to insulate the public from details of the extent of destruction. They published conservative figures of fatalities, repressed information about radiation sickness, and even confiscated some 11,000 feet of film that was recorded in Hiroshima and Nagasaki following the attacks. Many of the repressed pictures, videos, and accounts of the aftermath were not released until decades later. Furthermore, occupying authorities prohibited bomb survivors from grieving publically, precluding their ability to receive emotional support for their “massive bereavement and mutilation.” Dower contends that this was perhaps “the most inhumane” part of U.S. censorship. Certainly, this requirement reinforced the initial distinctions between survivors and the more detached Japanese public. While survivors felt a high degree of resentment toward American authorities for imposing such harsh restrictions, the occupiers prevented the rest of the population from fully understanding the effects of the bomb. As a result, those without direct exposure to the atomic explosion lacked the knowledge that would bring them to react with as passionate a response as that of the victims.

Censorship, however, provides only one explanation as to why Japan as a whole responded with passivity rather than aggression towards the United States. Even with the great effort to suppress information, the damage was too extreme to go completely unexposed. Word had spread and people started travelling to Hiroshima and Nagasaki to learn the fate of their kin. More importantly, however, was Emperor Hirohito’s speech when, on August 15th, he announced Japanese surrender and made it clear that ‘the enemy’ had wreaked unprecedented devastation, saying:

“The enemy has begun to employ a new and most cruel bomb, the power of which to do damage is, indeed, incalculable, taking the toll of many innocent lives. Should we continue to fight, not only would it result in an ultimate collapse and obliteration of
the Japanese nation, but also it would lead to the total extinction of human civilization.”

Visual information, survivors’ stories, and official reports may not have been disseminated, but the Japanese people were in some way aware that they had fallen victim to an unparalleled attack by the United States, at a time when the country was already on the verge of defeat.

Another reason the Japanese public approached the United States passively was because most did not assign the blame for the immense damage to the ‘enemy’. Rather, Japanese citizens held their own government accountable because, in their view, imperialist war leaders made the decision to bring Japan to war, despite the fact that the country was largely unprovoked. Moreover, the Japanese military had struck the first blow at Pearl Harbor and thereby had sown the seeds of its own destruction by provoking the United States. From the onset, Japanese leaders intended to fight a ‘holy war’, one in which the code of “death before dishonor” applied to both soldiers and civilians. As a result, however, the citizens felt that they had unwillingly become the sacrificial lambs of the government’s imperialist war. Historian Franziska Seraphim writes that the first postwar prime minister outraged many when he called upon the “one hundred million to repent together,” because many blamed the government for the actions that they were being called upon to repent. Dower notes the pervasive ‘victim consciousness’ of the Japanese who believed themselves to be innocent sufferers. He writes that although the Japanese public felt victimized by both the American and Japanese governments, they recognized that

“For many, Allied victory meant liberation from their starved ‘bamboo-shoot existence’”

the American government was the stronger of the two and thus put their support in the U.S., effectively choosing the lesser of two evils. Douglas MacArthur, the Supreme Commander of the Allied Forces, had the task of condemning and assigning blame to Japanese military leaders in the International Military Tribunal for the Far East, commonly known as the Tokyo Trials. Importantly, though, the occupying forces did not direct these antagonistic attitudes toward the Japanese government; it would not have been to the benefit of the occupying power, whose plan was to retain the current regime, to foment hostility in the populace. Rather, the enthusiastic response to the punishment of wartime leaders and the demands by the public for retribution made it clear that these attitudes “erupted from within.” Additionally, the bombs, a symbol of American scientific achievement, ignited further disdain for the Japanese regime. Indeed, the realization both of the war’s futility and the great disparity between American and Japanese technical advancement shocked the Japanese public. Dower observes that “while the Americans had been perfecting nuclear weapons, Japan’s militaristic government had been exhorting the Emperor’s loyal subjects to take up bamboo spears and fight to the bitter end to defend the homeland.”

Not only were Japanese citizens bitter with their government for leading them into an imperialist war, but also for allowing Japanese technology to fall so far behind that the war was essentially futile; Japanese troops were dying in vain instead of dying with honor. Moreover, this reaction was not a denouncement only of war leaders, but also of hostility in general and the most pervasive response to defeat. The importance of the resentment towards Japanese
war leaders should not be understated: their rejection and elimination opened the door for a more positive reception of the American occupation and set the stage for the acceptance of the sweeping reforms that would ensue.

For many, Allied victory meant liberation from their starved “bamboo-shoot existence.” Before surrender in 1945, Japanese wages had fallen by 60% and living standards had totally collapsed. The Japanese government published dietary recommendations to alleviate undernourishment, suggesting citizens supplement their diets with items such as saw dust, mice, peanut shells, and dried animal blood. With the death toll rising and an increasingly prevalent black market in place, Japan teetered on the edge of catastrophe. Aid shipments from the United States soon began arriving to provide relief for the starved populace. Though hunger and scarcity remained a major problem through the first few years of occupation, the U.S. aid helped to not only keep Japan from utter desolation, but also to construct a public image of the U.S. as being a “generous benefactor.” Furthermore, Andrew Gordon writes that the arrival of occupying Americans, who were “well fed, well equipped, and overflowing with confidence,” brought hope to the hopeless. The widespread starvation and destitution of the Japanese public during the war led many to embrace the occupiers as beacons of hope that could save them from their deprived existence. While the aid may not have been enough to immediately alleviate the starvation, the very hope of salvation was enough for many to embrace the power that had caused the country such great agony throughout war.

In addition to the hope of relief from destitution, the promising vision of far-reaching reform caused many to welcome the American occupation. Gordon writes that the reform agenda of the occupying Allied powers intended to "smash authoritarian political rule, equalize political rights and even wealth, and transform values;" that is, to demilitarize and democratize. This was met with a widely positive response — reform meant liberation from many oppressive militaristic policies, and the defeat at the hands of a democratic power caused people to associate democracy with power and wealth. Some groups viewed this agenda as a way to achieve the reforms for which they had been fighting. This motivated political opportunists to embrace the occupation and even work closely with occupation forces under MacArthur. Seraphim discusses one such group, namely the...
Japan Teachers Union, which “rode the wave of democratic change” brought by MacArthur and the occupation, helping to shape reforms including “reorganization of the Ministry of Education” and decentralization of the education system. Reform brought by the occupation, therefore, triggered positive sentiments toward the occupying power, as political opportunists took advantage of the changes to push their own agendas and the war-weary public found hope in the promise of democracy.

While it is clear that the Japanese people rejected their government and instead turned toward American occupation in hope of aid and reform, it is less clear why this transition seemed to have happened with such ease. Dower contends that the “metamorphosis from war to peace was cushioned by the malleability of racial, cultural, and ideological stereotypes” found in war propaganda. During the war, American propagandists portrayed the Japanese as savage and barbaric monkeys. During the subsequent occupation, this image was easily modified for American consumption by turning the image of the savage monkey into nothing more than a “charming pet.” Similarly, during the war, the Japanese government propagated the view that Americans were powerful, wicked demons. This propaganda was equally as malleable as its American counterpart. In Japanese folk stories,
demons were powerful and threatening menaces, but could be ‘won over’ by ordinary people and turned into guardians and protectors.\textsuperscript{41} With ease, the image of the demons that had wiped out hundreds of thousands of innocent people with the drop of a bomb was changed, and the demonic image of Americans morphed instead to one of a protecting and paternalistic power. While seemingly strange, Dower’s assertion about the malleability of propaganda provides an additional explanation for the surprisingly positive response to the United States.

Pacifism, peace, and an overall abhorrence for war turned out to be the most resilient of the responses of the Japanese public to the atomic bombs and Japan’s defeat in World War II.

“\textit{Even the bomb survivors, who were most likely to retaliate initially, evolved into ardent opponents of war at the heart of the anti-nuclear movement}”

Even the bomb survivors, who were most likely to retaliate initially, evolved into ardent opponents of war at the heart of the anti-nuclear movement. At the onset of the American occupation, the bomb survivors’ experiences had been greatly censored. Even with this suppression of information, the public was largely aware of the overwhelming devastation of the lost war. This led the Japanese people to feel resentful toward their government for having led them into an effort so futile and destructive, which instilled a lasting aversion to war. Consequently, many Japanese responded with acceptance of the occupying American forces. These forces provided the people with aid, which prevented greater humanitarian catastrophe, and transformed the country from a monarchist state into a democratic one. The simple, underlying fact was, as Dower eloquently states, “the defeat was so shattering, the surrender so unconditional, the disgrace of the militarists so complete, the misery the ‘holy war’ had brought home so personal, starting over involved not merely reconstructing buildings, but also rethinking what it meant to speak of a good life and a good society.”\textsuperscript{42} When Japan was reconstructed, it became almost unrecognizable: a pacifist nation which directed its focus toward economic, not militaristic, pursuits. In fact, a new article of Japan’s Constitution would renounce war altogether and continues to shape the country’s foreign policy to this day, often disallowing international involvement.

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CULTURAL
Malinke: Man from Mali

By Chrissie Faupel

“The exact colors or designs on the flag that is flown at the local primary school matter less than does one’s traditions, one’s history, and one’s ancestors”

The Mali Empire was founded by Sundiata Keita, the (original) Lion King. The story of Sundiata was told for generations through oral storytelling tradition, until it was finally incorporated into the Epic of Sundiata. The story details the struggles and ultimate success of the young emperor. After being teased throughout his childhood for being born lame to a hunchback mother, he would later unite an empire encompassing present-day Guinea, Guinea-Bissau, Ivory Coast, Gambia, Mali, Mauritania, Niger, and Senegal.

During Sundiata’s reign in the early 13th century, compassion and selflessness were central pillars to the culture of society. The story of two brothers hunting en brousse exemplifies the extent to which Sundiata’s people cared for one another. The brothers were out for some time without finding anything to eat when the younger brother began to complain of hunger. The older brother left him to rest, while he went in search of game. Much later, he returned with an armful of meat, which was cooked over the fire and eaten with much gusto. When the younger brother finished his meal, his curiosity drove him to wonder how his elder was able to make a kill in a seemingly empty forest. Only then, after looking at his brother’s form stretched out on the ground, did he notice the damp cloth tied around his brother’s upper thigh. The deep red color of it was a clear indication of the willing sacrifice his brother made to keep him from starving.

These brothers are said to be the ancestors of the modern-day Bozo and Dogon people, who live in present-day Mali. It conveys the extent to which the cousinage, or joking cousins, will protect each other.

I had only recently been placed in my cultural Joking Cousins – a Camara and a Danfakha
Peace Corps village of Diakhaba, a village of about 1,000 people in southeastern Senegal, near the border of Mali at the time. I was living with the chief of the village, Sina Danfakha, my host father. In Malinke culture, one has a special responsibility to look after one’s toxoma, or namesake, and I was given a name after Sina’s first wife, Fatoumata. The historical traditions associated with toxoma broke down the barriers of appearance and background. After dinner, the children would surround me, cuddling up to me, wondering what I was reading, braiding my hair, reaching over me to hit their siblings. And, eventually, they would fall asleep, curled up right next to me.

When the children went to bed for the night, adults would begin to go around from compound to compound to greet each other. This is an important part of the day: after the work is done and the meal is served, the greeting began. Greeting is a cheerful tradition between visitors and residents woven into the fabric of daily life. There are three rounds of tea, each of which distinguished by the weakening strength of the tea. It was considered rude to leave before the third round was finished, so the tea provided a timeline of how the evening would go. If it was still early, but we already had the third round, I knew I could excuse myself for bed. If, however, it was already late and somebody was only just then finding the coals to heat the water, I knew I was in for a long night.

One particular night, Sina’s best friend, a chauffeur by the name of Bocande, sat down beside me and began chatting. At one point, he said to me, “You’re lucky to have learned Malinke. It’s the national language, you know.”

I knew that Senegal had two national languages: Wolof and French. Malinke was neither of those. In fact, Malinke was only a very tiny minority language in Senegal, though it existed in other countries. So why did Bocande call Malinke a ‘national’ language? In order to understand this somewhat paradoxical linguistic phenomenon, it is necessary to examine E.T. Hall’s High Context/Low Context Theory. Hall’s theory makes distinction of “the importance of orientation toward time and space in human interaction.” According to Hall, people that operate within a High Context culture view time as “rooted in the past, slow to change, and stable.”

“The historical traditions associated with toxoma broke down the barriers of appearance and background”

Another aspect of Hall’s theory that is important in analyzing this incident is the issue of association. Claire Halverson and S. Aqeel Tirmizi sum it up by saying “one’s identity is rooted in groups.” In this case, the group in question is the Malinke ethnic group. One’s identity in Diakhaba is closely related to his Malinke ethnicity. Each person’s last name is a Malinke last name. One’s last name places him in a ‘family’ of corresponding ‘joking cousins’, 

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whose affiliation is based on last names, and provides insight into one’s history.

A village elder once told me a story about the village in Mali from where the Malinkes come (Malinke literally means “man from Mali”). This particular village has a collection of large rocks. In the legend, if somebody sits on one of the rocks, the rock will speak. It will say out loud the last name of the person sitting upon it. He continued to talk of an infamous scandal involving an important dignitary who thought his last name was Traore. When he sat on the rock, he was shocked and embarrassed to learn his real surname was actually Drame.

The emphasis on one’s last name, and the responsibility it entails in Malinke culture, offers unique insight into Hall’s theory about the importance of association by group. The Malinke peoples’ descriptions of their lineage, which began in a single village in Mali and is now dispersed over several different countries of West Africa, reveal the pride and closeness of their culture. The shared history and rich traditions are timeless bonds between distantly related groups that contribute to the overall graciousness of their society.

I was not being told that Malinke was the national language of Senegal; it was quite simply “the national language.” Malinke is in the same language family as, and quite close linguistically to, Bambara. Bambara is a national language, but of Mali, not Senegal. What these people were telling me, in their nuanced way, was that they felt more bonded to the country of Mali than to Senegal. Culturally, they are closer to Mali, which is where their ancestors originally came from (and it was not until a group of people in Berlin drew lines on some maps that these national boundaries were drawn).

West Africa today may be carved up in imaginary lines, but as Tirmizi said, one’s identity remains “rooted in groups.” The exact colors or designs on the flag that is flown at the local primary school matter less than does one’s traditions, one’s history, and one’s ancestors.

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Photo Diaries
Learning Not to Navigate: Exploring the Streets of Venice

By Alyssa Vaughn, Boston College, Class of 2017

Clarity is nowhere to be found in Venice. This is the discovery I made during the month-long Boston College Summer Program I participated in this past June. In Venice, street signs are rare and maps are a waste of time. Narrow streets twist around each other like a tangle of thread and come to an abrupt halt at the edge of a canal. Clarity is elusive, confusion is endless, but there is nothing more desirable, nothing more Venetian, than being beautifully mistaken.

Although I spent a whole month taking nothing but wrong turns, being wrong in Venice is not the same as being wrong elsewhere in the world. In Venice, a wrong step is a new beginning; confusion is a springboard for new adventure. A wayward turn takes you where you need to go. Being able to gain something out of these moments of frustration sets the city apart from any other place on Earth. My experience taught me that no one should ever expect perfection from Venice, but instead hope for frustration, pray to be proven wrong, and dream of getting lost in the city’s winding canals and calle.
Above: An aerial view of Venice’s unique layout, taken from atop the Campanile di San Marco.

Right: Travelers often opt to experience Venice from the canals.
Left: Burano is known for its beautiful, colorful buildings.

Left: Laundry floats in the wind in a small square in Castello.

Left: Tourists indulging in an early dinner in Venice's Castello district.
Kuwait and its Neighbors

By J.H. Daniel Lee, Boston College, Class of 2014

The skyline of Kuwait as seen from one of its tallest towers, United Tower. Located in the center of the Kuwait City’s business center, United Tower is home to offices, public spaces, retail and restaurants, and was built as a downtown hub that would be accessible at all hours of the day. The skyscraper on the right, Al Hamra Tower, is not only the tallest tower in Kuwait, but also the tallest sculpted tower in the world. Straight ahead are a group of three slender towers known as The Kuwait Towers, which stand on a promontory into the Persian Gulf.
Left: Many people go to Souk Al-Mubarakiya in search of perfumes, dishdashas (traditional Kuwaiti dress), and even food. Dates are a staple fruit of the Middle East, having been cultivated for thousands of years, and are very popular during the Holy month of Ramadan.

Right: With vast deserts and large 4x4’s, dune bashing and desert safaris are popular hobbies for thrill-seeking people in the region.
Right: Souk Al-Mubarakiya has been around for at least two hundred years, and was renovated after sustaining damage during the Iraqi invasion in 1990. Hours can be spent exploring its alleyways, finding bargains on a variety of goods, such as the Persian carpets shown here.

Below: These men perform the traditional dance of Kuwait accompanied by Bedouin-style music. Despite the Iraqi invasion, Kuwait has maintained a reputation as a central musical influence in the region.
Left: Home to some of the world’s quickest elevators, and neighbor to both the world’s largest shopping mall and the largest dancing fountain, Burj Khalifa in Dubai is the tallest man-made structure on Earth.

Below: Falconry is a very popular and prestigious sport in Qatar, some birds sell for nearly $300,000. Many Qataris own falcons and take part in hunting competitions both locally and internationally.

Right: During the Iraqi invasion of Kuwait, Failaka Island was completely deserted, as all of its residents were expelled to the mainland. Many buildings throughout the island have not been reconstructed, leaving partly demolished buildings, armored vehicles, and a number of bullet holes.
CURRENT AFFAIRS
In the past five to ten years, the movement to educate girls in developing countries as a means of economic development reached a tipping point in popularity. What was once a small feminist movement centered on gender equality for the sake of rights has now become a full-fledged international movement backed by research, a multitude of nonprofits, NGOs, the United Nations, and several very prominent individual icons, all supporting the idea that the education of girls is the way to a better world. While all of these combined efforts have succeeded in drawing attention to this cause, the actual strategies and policy interventions enacted by governments have yet to be developed effectively. Educating girls must become a cultural and social norm that is valued for its merit rather than for merely a series of impermanent solutions. The international movement for girls’ education should reject policies that act as a means to an end and focus on truly reshaping cultural norms toward valuing educated women.

There are several public figures that have become household names due to their fight for girls’ education in developing countries. One such individual is author Greg Mortenson, whose work tells the story of a man who came to know that education was the only way to make a profound difference in the lives of villagers residing in a tense region. Though Mortenson’s credibility eventually came into question, his solidarity with the girls of Pakistan yearning for an education is still remembered for bringing the issue into public consciousness in America and around the world.¹ Though the author has long since faded from memory, Mortenson’s nonprofit organization, Central Asian Initiative, continues to build schools in regions torn by war and conflict.
The momentum for the girls’ education movement was not stopped with Mortenson’s tarnished image. The cause was soon picked up by Nicholas Kristof, a well-respected New York Times journalist who became a champion for female education to combat sex trafficking. With his various publications that brought awareness to the injustices faced by poor, uneducated women, Kristof continued to add fuel to the fire in the movement to focus on females in the developing world. He and his wife later founded the Half the Sky Foundation to help girls who were vulnerable to sex trafficking attain a better life through education and skill building. Kristof also worked extensively with the Clinton Global Initiative, which afforded him even more recognition and earned him immense international respect.

Most recently, the face of the girls’ education movement has been Malala Yousafzai, the young Pakistani girl who was shot in the head by the Taliban due to her vigilant attendance of school. Despite her medical trauma and emotional suffering, she has been a fierce, charismatic fighter for peace and advocate of girls’ education. She received the Nobel Peace Prize as well as numerous other international awards and accolades. Yousafzai’s story has been heard all over the world through her book and speeches, one of which was directed to the General Assembly of the United Nations. The dedication and fame of Yousafzai, Kristof, and Mortenson have all fueled the growth of the girls’ education movement over the past decade through their various publications.

Along with prominent public figures, there has been a recent proliferation of nonprofits that aim to help more girls receive higher levels of education around the world. Some nonprofits sponsor girls to go to school and pay all the costs associated with schooling, while others build and operate their own schools in developing countries. Other nonprofits have produced research showing that investing in girls produces viable economic benefits. These nonprofits share a common purpose, but often do not collaborate. This may be because most of these nonprofits focus on particular areas of the world; however, their collaborative effort would be more effective and help make a more significant change.

For continued success, these nonprofits must influence governments to write, approve, and implement policies to complement the efforts of other external influencers. As an initial effort, the UN created the United Nations Girls’ Education Initiative (UNGEI), which “was launched in 2000 by the UN Secretary-General to assist national governments as they fulfill their responsibilities towards ensuring the right to education and gender equality for all children, girls and boys alike.” The UNGEI has a policy advocacy agenda that includes a four-part strategy for lobbying governments to focus on girls’ education.

Malala Yousafzai, advocate for girls’ education
These strategic priorities include enhancing focus on marginalized and excluded groups, reducing school-related gender-based violence, improving learning outcomes for girls, and increasing the number of girls transitioning to secondary education. UNGEI proposes using “collective advocacy, coordinated action, evidence-based solutions, and sharing of good practices” to effectively achieve these goals. Despite this, UNGEI lacks specific, tangible policies in pursuit of these goals. This shortcoming has left governments with pressure to address a need without the collaborative policy proposals necessary to form a viable solution.

Because of this dearth of proposed solutions, misguided policies such as the Conditional Cash Transfer (CCT) have proliferated with little permanent effect. CCTs reward individuals with financial reimbursements for completing certain actions, such as having their babies vaccinated, sending their daughters to school full-time, or convincing women to give birth in hospitals instead of homes. These monetary incentives have proven to be successful in getting the public to complete certain tasks; however, they are not sustainable and do not attempt to change any cultural norms.

The money for these cash transfers comes directly from the government, and in some cases is meant simply to reimburse citizens for the cost of their actions—essentially subsidizing them. In the case of girls’ education, there are several well-known CCT policies currently in practice: “As of 2007, 29 developing countries had some type of conditional cash transfer program in place, with many others planning or piloting one.” One prominent white paper by the World Bank details the effectiveness of a well-designed CCT program in producing higher attendance rates of girls, as well as higher re-enrollment of girls who had already dropped out of school, and lower dropout rates. One such program that incentivizes girls’ education is located in Malawi and is sponsored by the World Bank. Another comprehensive CCT policy is called Oportunidades, which provides many different financial incentives for health, environmental consciousness, and education in Mexico. These policies usually produce the desired outcomes. According to a World Bank research paper, “in country after country, school enrollment has increased among CCT beneficiaries—especially among the poorest children, whose enrollment rates at the outset were the lowest.” However, they are very costly and most are continually renewed. This requires the government to constantly commit funding for these policies, creating recurring expenses that are not necessarily cost-effective.

It is important to understand that in many countries around world, educating girls is not a cultural norm. Thus, parents are not being...
deliberately sexist or cruel by not sending their daughters to school. Instead, a girl’s sequential position in society is to be a daughter, a wife, and a mother, with very few roles in between. In some cultures, the role of the woman is seen to be set or sacred, and living against the conventions of these roles can bring dishonor to a family. These cultural norms are barriers to girls’ education, and the only true way for a community to embrace and believe in the cause is to slowly and deliberately change these traditions. CCT policies do not do this; if a CCT policy ends, the cultural norm is revitalized and behavior reverts back to its status quo. Paying people to behave a certain way, despite its efficacy, is an unsound government policy. Moreover, it is morally unjust for the state to use financial incentives to promote behavior. Though it is true that some CCTs are meant to offset the costs of actions like vaccinations, using these policies for something as fundamental as educating girls is wrong. While the cash from CCTs can help families that are in poverty, this is not a justification for the policy as the financial benefit is simply a side effect and not the purpose.

It is understandable why CCTs have become one of the main government-level policies used to promote girls’ education because alternatives have not been thoroughly explored. This is in part because CCTs appear to work, and in part because the girls’ education movement has not fully formalized into a collaborative problem-solving force. However, the many facets of the girls’ education movement—key figures, a multitude of nonprofits, and support from NGOs and the UN—have the potential to generate policy proposals and implement strategies that would better influence the cultural norms of the countries where girls do not traditionally go to school. In order to do so, these stakeholders need strong leadership and a common vision to join forces. Past movements that were able to change and reshape cultural norms had strong iconic leaders, such as Martin Luther King Jr. and Mahatma Gandhi, who were able to offer tangible solutions to the problems they saw in their communities. The international girls’ education movement needs this type of Leadership.

Furthermore, a reflection on the kinds of government policies that are being pushed and their moral underpinnings is necessary so that the flaws in CCTs can be recognized. In a data-driven world where outcomes are highly emphasized, entire transnational networks can be led astray by the positive results produced by CCTs. One argument against CCTs is that they are paternalistic policies that favor citizens who make certain decisions, not leaving enough freedom and equality in the hands of the remainder. While this may be true, there is a bigger issue with using financial incentives for moral goods. Allowing a girl to get an education to become more self-sufficient and to be able to defend herself from being coerced into outcomes such as an early marriage is the moral thing to do. However, if the government uses money to persuade citizens to act morally, there is no longer a focus on why this is right. Instead, sending a girl to school becomes something parents can choose to do in exchange for cash.

“Attention is already growing on the issue, so those who were never open to dialogue and changing views before are now beginning to listen”

The fact remains that some parents want to send their daughters to school but cannot afford it. In these cases, the CCT merely provides them with the ability to sacrifice the income that girls would otherwise bring in from working. However, in the countries and
regions where sending a girl to school is not yet accepted as a moral right, the focus should be on why that is the case in order to change the cultural norm. Aristotelian ethics teaches that the ends should not justify the means when striving for a good life. In the case of CCTs, higher enrollment rates and lower dropout rates of girls in school in developing countries is the end. The right means would include widespread campaigns and communication strategies to convince parents that sending their daughters to school is the right thing to do. This strategy will also be much more effective in the long run, because it will not require consistent expenditures from the government to keep the enrollment rates high. Instead, after an intense initial push to transform cultural perspectives, the benefits will continue on without the need for constant governmental interaction. The growth of the girls’ education movement in the past ten years is a sign that attention is already growing on this issue, so those who were never open to dialogue and changing views before are now beginning to listen.

There are a few important steps that should be taken collectively by all the actors in the girls’ education movement. First, it is imperative that they meet and agree on a common vision. The evolution of the girls’ education movement was quick and quite fragmented, but the different players in the movement all have relatively similar ideas for an end goal—more girls in school and fewer girls working as child laborers, falling victim to prostitution, becoming child brides, and facing other vulnerabilities associated with being an uneducated girl. In order to make progress together, though, all the nonprofits, prominent individual, and NGOs need to put the greater mission ahead of their own individual ambitions. This will also require a strong voice for the movement with whom all the different groups’ ideas resonate. Without powerful, charismatic leadership, the multitude of voices will not be heard. Once a leader steps up and all the different players in the movement join behind a vision, a tangible and pragmatic strategy must be developed such that the people in power—governments, executives, legislators—know how to address the problems brought to their attention. Without policy proposals as practical starting points for legislators, the girls’ education movement will continue down this misguided path of temporary CCTs, as they are the only effective policy currently in place.

The task of changing a cultural norm is not an easy one, but it is possible. The abolishment of slavery and the Civil Rights Movement in the U.S. are some of the shining examples of a cultural norm and societal value system that was fundamentally changed by a large movement with a common vision. A massive communication and outreach strategy to people in rural communities is necessary, especially since the least contacted rural villagers are the ones whose daughters often have the lowest chance of attending school. These communication strategies should be designed on the local level to take into consideration the specific challenges that girls face and any cultural limitations that may exist. Nevertheless, such strategies should ideally be part of a broader unified initiative. At the same time, governments must buy into what they are saying and show their citizens that educating girls to become strong female leaders is important. The best way to show this is through the inclusion of more women in the political system and in senior leadership positions. The girls’ education
movement in Liberia has made large strides under the leadership of Ellen Johnson Sirleaf, the first female president of an African nation and an example of a powerful female voice.

Besides addressing the cultural norms, local governments must make sure that girls—and all children for that matter—receive quality education. The girls’ education movement to get more girls in school will not be successful if what they learn is not applicable to their lives, or if they are not taught in a way that is conducive to their future success. The quality of public schooling in most developing countries is in need of attention from experts who can make recommendations for effective improvements. Furthermore, though girls do not need to attend solely female-only schools, it is of the utmost importance that they receive the same education as their male counterparts. Teaching girls more domestic skills than boys and not allowing girls to study subjects considered ‘unfit’ for them is discriminatory and undermines the entire girls’ education movement.

Other concrete ways of reinforcing a shift in cultural norms should also be implemented. For one thing, the government can set up scholarship programs for girls who want to continue into higher education as a way to emphasize that their financial position does not have to limit their level of education. The government should also do as much as possible to mitigate the costs of girls’ education that usually rest with the family. For example, it should not be the sole responsibility of the girls or their families to deal with the issue of finding transportation for those who live long distances from school. A constituency that understands why educating girls is so important would support the construction of more schools and better transport. Finally, the nonprofits and other organizations that are currently driving the girls’ education movement should not be left in the dark; they should be collaborators with local governments and should provide insight into what does and does not work in particular scenarios. All of these recommendations, if followed and successful, could help create a system where CCTs are not necessary, and where international governments understand that girls’ education is a moral good for all.

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The outbreak of the Second Intifada in September of 2000 brought about a controversial shift of Israeli strategy in response to unconventional methods employed by Palestinian militants. At the height of the conflict, University of Haifa Professor Daniel Statman stated:

“The threat of terror has found the West widely unprepared to deal with it. The standard means of waging war are irrelevant to contending with this threat...Hence, to effectively stop terror, a different model must be sought.”

The model developed by Israel was the contentious policy of targeted killing. Since the eruption of hostilities, Israeli academics, officials, and policymakers have engaged in extensive debate over the legality, morality, and effectiveness of the practice. While clear answers have yet to emerge, the importance of such dialogue cannot be understated. The sophistication and ubiquity of modern terror organizations have changed the way that sovereign nations wage war. As this paradigm shifts, it is vital to intensely scrutinize new security tactics in order to ensure that they not only achieve their objectives, but that they do so in a manner that is in agreement with existing legal and moral standards. The practices of today, both tacit and official, serve as precedent for future policy around the world.

To begin, targeted killing is not assassination, but rather “an act of killing a prominent person selectively, intentionally, and for political (including religious) purposes.” While targeted killing and assassination may share certain characteristics, they differ in two fundamental ways. First, the term assassination

"Targeted killing provides sovereign nations a legal, moral, and potentially effective method for countering the immediate and pressing threat of terrorism"
On the Legality, Morality, and Effectiveness of Targeted Killing

carries with it an intrinsic negative moral connotation as “murder by treacherous means.” Second, “assassination usually refers to the killing of senior political officials.”

What, then, is targeted killing? For some, such as Professor of International Relations Steven R. David, targeted killing is simply “the intentional slaying of a specific individual or group of individuals undertaken with explicit governmental approval.” Yet, targeted killing includes two key distinctions that separate it from David’s generalized definition. First, the target must present a clear, serious, and pressing threat to the safety and security of the public. How direct this threat is can vary. In the case of Israel during the Second Intifada, targets presenting a direct threat included not only immediate threats, such as a suicide bomber or a gunman, but also accomplices, such as a bombmaker or a driver. Second, “there also must be no reasonable alternative to the targeted killing.”

Capturing, arresting, or incapacitating a militant is almost always preferable from a legal, moral, and strategic standpoint. These methods align with democratic, civil, and international law and can also provide invaluable intelligence. However, such methods come at a cost, not only to police and military forces, but to civilians as well.

Gary D. Solis of the Georgetown University Law Center provides a comprehensive and effective definition of targeted killing, one which will serve as the primary definition throughout this paper:

“The intentional killing of a specific civilian who cannot reasonably be apprehended, and who is taking a direct part in hostilities, the targeting done at the direction and authorization of the State in the context of an international or non-international armed conflict.”

While current international law does not directly address the subject of targeted killing, it may be argued that the practice is legally justified under the principle of self-defense. It is the foremost duty of the state to protect its citizens, and international law allows sovereign nations the right to defend themselves. Historically, nations have had to defend themselves from other sovereign nations, and, accordingly, international law and law of armed conflict primarily address interstate hostilities. Yet, the number, frequency, and intensity of interstate wars have declined. Instead, conflicts have increasingly tended to be intrastate civil wars, and the emergence of non-state actors, poses new threats to sovereign nations.

The question now is whether traditional legal principles of self-defense apply to nontraditional conflicts. Philosopher Asa Kasher and former Israel Defense Forces (IDF) Military Intelligence Directorate Amos Yadlin argue that sovereign nations still have the right—and duty—to defend themselves from militants:

“We take the defense of citizens from terror to be not only a prime duty of a democratic state but also, under present circumstances, as the prime duty, since the danger posed by terror is a relatively new one, at least in some major respects, and is of a special nature.”

In the conflict between Israel and Palestine, this defense of citizens manifested itself in the policy of targeted killing, a tactic which falls under the category of what Law Professor Amos Guiora has termed “active self-defense.” The main advantage of active self-defense is that it stops terrorist attacks before they occur, saving the lives of countless civilians and military personnel. Active self-defense is preventative
and proactive, differing from the reactive nature of traditional ideas of self-defense.

Yet, active self-defense can conflict with the concept of innocent before proven guilty. Even if corroborated evidence points to the guilt of a suspected terrorist, the act of proactively killing that terrorist denies him or her the opportunity of a fair trial. Ethicist Michael L. Gross of the University of Haifa addresses this problem, stating that targeted killing can be viewed either through a paradigm of law enforcement or a paradigm of war. The law enforcement paradigm views the terrorist as a criminal and “demands that states treat terrorists just as they would any heinous criminal, whether an ordinary lawbreaker or war criminal.” Under this paradigm, the terrorist would deserve a fair trial and would have to be found guilty of a crime before any punishment—let alone execution—would be administered. The war paradigm, however, views the terrorist as an enemy combatant, meaning that such rules do not apply. These two paradigms are fundamentally incompatible. Through which paradigm, then, should a sovereign state view terrorists? The answer to this question lies within the behavior of the terrorists themselves.

In essence, it can be argued that terrorists act as combatants but they do not share the characteristics of traditional combatants. They do not wear uniforms, they do not serve in the militaries of sovereign states, and they do not abide by international war law. These characteristics have historically been used to ascertain legitimate military targets. By nevertheless being viewed as combatants through the war paradigm, however, terrorists lose the legal privileges provided by the paradigm of law enforcement.

When addressing the morality of targeted killing, terrorists may also be viewed as combatants. As stated earlier, militants and other non-state combatants differ in several ways from traditional combatants. This is true legally, and it is also true morally. Many traditional combatants are conscripts and draftees, and those who are not often fight for causes they believe to be just or morally right. In contrast, the majority of militants willingly join organizations and causes that the rest of the world deems unjust. If traditional combatants who unwillingly participate in combat are considered legitimate combatants despite their relative moral innocence, then certainly a terrorist who willingly chooses to cause harm and suffering should be considered a legitimate target as well.

Furthermore, in conventional wars, combatants are often killed solely due to their affiliations or uniforms rather than their actions or the threat they pose. Consider two scenarios: in the first scenario, a warplane from Country A drops a bomb on a military base belonging to Country B, killing hundreds of soldiers; in the second scenario, a sniper from Country C eliminates a single terrorist who has been proven, through corroborated intelligence, to be involved in a plot to destroy a supermarket. If all human lives are considered equal, then the second scenario, an example of targeted killing, is preferable, not only because it reduces the total number of lives lost, but also because it limits punishment to the sole person responsible for possible harm. Daniel Statman concludes:

“Hence, targeted killing is the preferable method not only because, on a utilitarian calculation, it saves lives—a very weighty moral consideration—but also because it is more commensurate with a fundamental condition of justified self-defense, namely, that those killed are responsible for the threat posed.”
Ideally, not a single person would perish from war. However, targeted killing perhaps represents a positive moral progression on the spectrum of warfare, as it challenges the indiscriminate mass killing that has been a key feature in warfare for thousands of years. Instead, it advances just war theory because of its emphasis on responsibility.

If terrorists are considered combatants, then the same moral rules that apply to traditional warfare must also apply to the war on terror as well. Under such rules, targeted killing simply represents another method of eliminating an enemy combatant who poses a legitimate threat. Thus, Statman contends, as long as one accepts the moral legitimacy associated with conventional war, one must accept the legitimacy of targeted killing.

Lastly, it is important to note that many moral critics of targeted killing actually criticize poor execution of the policy. For example, if faulty intelligence leads to the death of an innocent person in a mission to kill a terrorist, the fault lies in the intelligence, not the policy itself. Such mistakes far too often have tragic consequences, yet it is unfair—and incorrect—to morally evaluate targeted killing based on factors that have no actual correlation to the policy. Instead, as stated above, targeted killing derives its legitimacy from existing moral standards.

If targeted killing is ineffective in achieving its objectives, however, its legality and morality are irrelevant. To determine the efficacy of targeted killing, it is necessary to first identify the objectives of the policy. Amos Guiora states that the “primary objective” of targeted killing “is the prevention of a terrorist act intended to kill innocent civilians.”

Two questions must be answered. First, does targeted killing prevent acts of terrorism? And second, does targeted killing protect the lives of innocent civilians? Comprehensive studies have yet to be published that address either question. However, scholars have begun to observe patterns that provide some direction. It can be difficult to evaluate whether an act of targeted killing prevents an act of terrorism. In some cases, it is relatively simple. For instance, if an agent from Country A eliminates a suicide bomber entering a crowded train station, it is obvious that the agent prevented an act of terrorism. However, if an agent from Country B eliminates a bomb-maker in a terrorist organization, it is still fairly clear that an act of terrorism has been prevented, but it is less evident than in the first scenario. It becomes more difficult to gauge the effectiveness of targeted killing as the targets become further removed from the actual act of violence. Eventually, killing a certain member of a terrorist organization—perhaps an informant or a driver—ceases to be effective.

Targeted killing is successful in damaging the militant infrastructure, both directly and indirectly. Directly, targeted killing eliminates key members who provide valuable services to the organization. Indirectly, targeted killing leads to “a sowing of distrust and confusion amongst terrorist organizations regarding the identity of informants without whom the policy could not be implemented.”

Many scholars and policymakers have suggested that targeted killing actually leads to more acts of terrorism. In September of 2002, during the Second Intifada, Steven David wrote that “targeted killings have provoked murderous retaliations, eliminated individuals who might have become pragmatic negotiators for peace, diverted the resources of intelligence agencies from existential threats, ‘burned’ informers.”

The effectiveness of targeted killing must therefore be evaluated not only by itself, but also alongside its alternatives.

Other scholars have argued the efficacy
of targeted killing by instead focusing on its long-term effectiveness. While there is a consensus that a focused, aggressive campaign against terrorism has the potential to generate dangerous amounts of revenge and backlash, these scholars contend that such a campaign will undoubtedly destabilize—and eventually destroy—the infrastructure of terrorist organizations over time. Daniel Statman states that, “in the long run, there is good reason to believe that such killings will weaken the terror organizations, generate demoralization among their members, [and] force them to restrict their movements.”15 This “life on the run” is strenuous and unsustainable, and it clearly puts terrorist organizations in a disadvantageous position. Therefore, in terms of weakening existing militant infrastructure and inhibiting any expansion, targeted killing seems to be an effective policy in the long run.

The primary objective of targeted killing is not the elimination of terror, however, and it would be both unfair and unrealistic to deem it so; rather, the objective of targeted killing is to prevent pressing and immediate terror threats that put the lives of innocent civilians at risk. The threat of terrorists and other non-state actors has put modern sovereign nations in a precarious situation. Nations must now defend their citizens from combatants who do not adhere to convention. For this reason, it has never been more important that these nations respond to these threats in a conscientious manner, for their current responses will ultimately generate precedents that both state and non-state actors will follow. Irresponsibly responding to such threats has the potential to provide terrorist organizations justification for future atrocities. Therefore, if targeted killing is to be adopted as a legitimate strategy for eliminating terrorist threats that is effective in both the short-term and the long-term, there must be no doubt that the policy falls under existing legal and moral standards.

Targeted killing derives its legal legitimacy from two factors. The first factor is the target’s status as an enemy combatant, which is established though careful and corroborated intelligence. This status consequentially leads to the second factor, which is the state’s right, under international law, to self-defense. When these two factors are considered, targeted killing is simply another strategy sovereign states employ in response to potential threats.

Targeted killing derives its moral legitimacy from existing moral rules of war. If terrorists and other non-state actors are considered enemy combatants, then it logically follows that traditional rules of war should be applied to the practice of targeted killing. In this sense, targeted killing is no more repulsive or disconcerting than conventional warfare. Furthermore, because targeted killing limits punishment to those responsible for harm and reduces civilian casualties, it actually represents an advancement of morality from conventional war.

Ultimately, targeted killing will not end terrorism and military. That is a far more complex challenge that depends on the cooperation, creativity, and activism of leaders and citizens across the world. However, as long as it is executed with responsibility and accountability, the policy of targeted killing provides sovereign nations a legal, moral, and potentially effective method for countering the immediate and pressing threat of terrorism.

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The International Committee of the Red Cross (ICRC) has upheld its initial mandate as an “impartial, neutral, and independent” organization devoted to protecting international humanitarian law since its establishment in 1863.\(^1\) This mandate has spurred an ongoing debate about the effectiveness of the ICRC and the extent to which it contributes to the legal codification process. The effectiveness of ICRC as a “guardian” of international humanitarian law needs to be analyzed with a focus on two features, neutral status and operational approach.\(^2\) There is a tendency for these two features to limit the organization’s effectiveness, as they discourage the ICRC from engaging in political dialogue with states.\(^3\) This paradoxical relationship suggests limits to the recent efforts to propagate values of international humanitarian law in contemporary politics. The ICRC is an effective promoter of international humanitarian law in so far as states recognize its neutral status and operational approach, but these very same features also prevent it from engaging in political dialogue with states to substantively influence their behavior.

The neutral status maintained by the ICRC contributes to its effectiveness in providing direct assistance for victims in armed conflict zones, which in turn builds respect for international humanitarian law. The neutrality of the ICRC is crucial as it allows for the organization to stand between belligerent parties, and remind both sides of the humanitarian risks caused by ongoing violence. Its status as a “neutral intermediary,” therefore, is inherently valuable because it effectively filters states’ hostile attitudes and brings violations to light humanitarianism in armed conflict.\(^4\) The ICRC’s neutral stance is especially valuable in regards to its support of the ideals

\*In April and May 2000, the ICRC transported relief supplies to people affected by the drought and famine in Gode, Ethiopia.*

"The neutrality of the ICRC is crucial, as it allows for the organization to stand between belligerent parties, and remind both sides of the humanitarian risks caused by ongoing violence."

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By Yeram Choi

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codified in the four Geneva Conventions of 1949 and Additional Protocols. This neutrality is embodied in the Red Cross emblem, which has become a universally recognized symbol for humanitarian work taking place on the ground. As long as states recognize the emblem and understand its neutral implications, the ICRC can effectively carry out its work to protect both combatants and civilians in international armed conflicts.

This same feature of neutrality, however, renders the ICRC ineffective in providing pre-emptive measures because it limits direct political dialogue with states. The ICRC’s self-proclaimed neutrality, therefore, restricts its ability to proactively engage with states, and takes an active role in conflict resolution. For example, the ICRC gently prods states to account for humanitarian concerns in their domestic laws through friendly persuasion only, as the use of other more direct tactics would undermine its legitimacy as a neutral intermediary in the international political arena. Losing this legitimacy would bring about serious consequences, including the potential loss of exclusive access to conflict zones to conduct field operations. This might occur if a state takes the ICRC’s public statements as leaning towards the opposite party, or simply as a threat to its national interests. ICRC’s neutrality only acts as an advantage on the ground when it reminds states of their obligations towards international humanitarian law. Conversely, its neutrality can act as a disadvantage by preventing the ICRC from direct confrontation with states for fear of compromising its legitimacy as a neutral actor. Member of the ICRC Audit Committee Yves Sandoz concludes that the very principle of neutrality makes it mandatory for the ICRC to stand apart from political problems associated with the conflict, and focus on the humanitarian

“The ICRC’s self-proclaimed neutrality... restricts its ability to proactively engage with states”

The ICRC supports the Iraq Red Crescent Society in this information session pertaining to the dangers of explosive remnants of the war and risks posed by weapon contamination.
issues at hand.\textsuperscript{8} In addition to its neutrality, the ICRC is also well respected by the international community for its highly successful operational approach in providing humanitarian aid. Sandoz refers this specific approach as a direct action that serves to bring the ICRC to the forefront of most conflicts.\textsuperscript{9} These field operations entail medical services, verification of humane treatment of prisoners of war, protection of civilians and other noncombatants, and facilitation of communication between POWs or other displaced persons and their family members.\textsuperscript{10} Each time the ICRC successfully carries one of these field operations, the organization leaves a tangible impact that promotes reconstruction as well as respect for humanitarian conventions. The ICRC makes every effort to maintain a transparent operational approach by producing a thorough Annual Report that highlights key outcomes of the past year’s actions.\textsuperscript{11} This operational approach, combined with the quantitative measurement of its observable impacts, contributes to the ICRC’s overall effectiveness in safeguarding international humanitarian law and in ensuring that human loss is minimized throughout armed conflicts.

While the operational approach employed by the ICRC proves effective in many ways, it still remains under the jurisdiction of state authorities, often limiting the organization to the role of a mere “marginal social worker.”\textsuperscript{12} This limitation occurs because the ICRC must first be “conscious of its need for cooperation” with states, and be careful not to “proceed beyond the realm of their consent” in order to effectively conduct field operations.\textsuperscript{13} This suggests that, to some extent, the ICRC needs to remain passive when it comes to making public statements that condemn the actions of states, regardless of its imperative to make the international community more aware. This need for cooperation with states thus puts a restraint on the ICRC’s operational approach. According to Sandoz, the ICRC exhibits this restraint because it cannot risk losing access to the victims. Ultimately, public accusations could easily “destroy the confidence of the authorities with which the ICRC has to work.”\textsuperscript{14} As such, the ICRC will implement more ‘discrete’ mechanisms for interacting with these states. Its subtle operational approach renders the organization less likely to ‘sound the alarm’ and alert the international community about grave violations of human rights if they were to arise.\textsuperscript{15}

A further evaluation of these paradoxes gives insight into the potential of the ICRC to engage more effectively in contemporary international politics. The ICRC’s recent efforts
in Syria have displayed its capacity to break free from some restraints inherent in the aforementioned neutral intermediary and marginal social worker roles. For example, the ICRC has effectively made use of the public spotlight to demand that the Syrian government and armed forces acknowledge the organization’s humanitarian mission and thus grant it access to victims in certain areas.\(^{16}\) This suggests that the ICRC is becoming more assertive than it has been in the past by increasingly using direct mechanisms to challenge noncompliance of states and other non-state actors. In this way, the ICRC has alerted the attention of the international community to the importance of penetrating Syria and pressuring the warring parties to cooperate accordingly with humanitarian field operations designed to help innocent victims. Magne Barth, head of the ICRC delegation in Syria, also acknowledged this need when he stated, “if [the warring parties] do not allow us safe access, we cannot reach the people in dire need ... [they] must permit us to enter the many areas directly affected by fighting.”\(^{17}\)

Over the course of the 150 years in which the ICRC has existed, the organization has earned respect in the international community as a guardian of the victims of armed conflicts. Both the neutral status and operational approach of the ICRC are crucial in almost all of its efforts to alleviate suffering around the world. Paradoxically, these same factors do limit the extent to which the ICRC can actively engage in political dialogue with states. Instead, it must remain neutral and focus on its field operations even when states commit gross violations of humanitarian conventions. The recent action displayed by the ICRC in the Syrian crisis, however, suggests that the organization is beginning to take a more assertive role in publicly shaming parties that fail to respect its humanitarian mission. The effectiveness of the ICRC in promoting international humanitarian conventions depends on the extent of the cooperation of state governments as well as the access granted by each party involved.

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In this awareness-raising session hosted by the ICRC, soldiers from the Armed Forces of the Democratic Republic of Congo learn about the principles regarding protection of civilians and the conduct of hostilities.
Vienna is the capital and largest city of Austria with a population of 1.731 million, as of January 2014. It is one of the nine administrative divisions of Austria, as well as its cultural, economic, and political center. In a city like Vienna, however, where day-to-day routines such as driving automobiles, manufacturing products, and construction all contribute to an increasing production of waste, the impact on the environment is often overlooked. For a city to be socially responsible it must protect against threats to its citizens’ quality of life. The environment needs to be protected for future generations. Vienna is an interesting example of a city taking direct steps towards social and environmental responsibility in an effort to reduce its ecological footprint and improve the quality of life for its inhabitants.

The primary stakeholders for Vienna in these efforts are government bodies, local businesses, media, the education system, and global organizations. It is the foremost responsibility of city authorities to ensure a high standard of living and to uphold safety regulations. But, of course, the most important group of stakeholders is the public. The public is concerned about the implications certain policies and decisions will have on their futures. Given their vested interests in the city’s future, the public is a very important actor that also plays a significant role in the decision-making of the government administration.

Government bodies are very relevant to the development of a city as they define the future objectives and the key initiatives of the city. Most importantly, they set the regulatory framework to which all citizens, local businesses, and other stakeholders within the jurisdiction must adhere. In addition, government is a central player in continued urban development as it is tasked with strategic management as well as fiscal affairs.

“Vienna has already taken impressive measures in recent years towards reducing its overall impact on the environment, but there is still potential for improvement”
Businesses have a significant impact on the environment as a result of their daily operations. Be it the unsustainable nature of the product manufacturing process or careless waste of energy and materials, businesses and corporations bear a considerable amount of responsibility as well as influence in government. The media today is incredibly influential as it can significantly affect public opinion. For instance, news regarding environmental scandals in a particular industry could lead to increased consumer awareness and affect which products they will support and which they will not.

The education system in a city has a very important role as well, as the students of today will be the managers, government authorities, and journalists of tomorrow. Education heavily influences the values and priorities of students. This could have a positive impact if, for example, a Sustainable Business class were offered that would encourage future business leaders to be more environmentally conscious.

Due to the effects of globalization, international organizations such as the World Trade, European Union, United Nations Organizations, World Wildlife Foundation, and Greenpeace have unprecedented levels of influence today in international politics as well as public discourse.

According to most economic, political, and social indicators, Vienna is among the world’s top cities. People living in this city are mostly happy and show interest in sustainable living through support of organic and regional products. More specifically, there is a growing trend in Vienna to carry out events in an eco-friendly manner. For example, every year, there is a competition for sustainable cultural and sporting events in which all citizens have the chance to participate and come up with innovative ideas for the future of sustainability.

Waste prevention is one of the top priorities for Vienna’s city management. On the one hand, conserving resources and preventing a continuous increase in the volume of waste helps reduce the negative impact on the environment. However, for Vienna, waste prevention is not only about ecological development, but also about economic growth. Qualitative waste reduction (reducing the hazardousness of the waste) and quantitative waste prevention contribute to improving the quality of life. With the initiative “natürlich weniger Mist - Projekte zur Abfallvermeidung” (Natural Waste Reduction - Projects for Waste Prevention), members of the Department of Environmental Protection tap on their expertise for new projects.2

Another concern for Vienna is to minimize food waste. Annually, Viennese households dispose of approximately 157,000 tons of fresh or unopened food. The cost and energy committed to producing food is high, accounting for long-distance transportation, refrigeration, and general logistical expenses. More energy and money is wasted when these foods are disposed of, as the disposal itself incurs additional costs. Over an entire ‘life cycle’, groceries place many strains on the environment. This is why the city of Vienna is devoted to avoiding food waste as much as possible. As such, authorities have developed a booklet with a plethora of measures, tips, and tricks for consumers and businesses to avoid food wastage.

In 2006, Vienna became the first European metropolis to propose and implement

"Vienna is an interesting example of a city taking direct steps towards social and environmental responsibility in an effort to reduce its ecological footprint and improve quality of life for its inhabitants"
an Urban Energy Efficiency Programme (SEP). The city thus took on a pioneering role in the field of urban energy policy in Europe. The SEP offers strategies to enhance Vienna’s energy efficiency by 2015. The main objective of SEP is to sustainably slow the increase of energy consumption without reducing consumption or the pace of growth in the standard of living. As most energy saving potential can be found in households, public and private service providers, as well as industrial and manufacturing enterprises, the measures outlined in SEP were targeted especially to these sectors, some of which include raising energy awareness among consumers, improving the energy balance of new buildings, and increasing the energy efficiency of heating and cooling systems.

The waste produced by the inhabitants of the city is transformed into valuable energy at the Spittelau waste-to-energy incinerator. The energy produced within this process provides heating to more than 60,000 households. Moreover, hospitals are connected to and supplied by this system. Another big source of sustainable energy is the Danube power plant at Freudenau, which provides electricity to half of the Viennese population by hydroelectric power.

Another interesting fact is that Vienna’s clean tap water, which comes directly from the mountains in the vicinity, doesn’t use additional energy since water pumping is not required. In addition, by passing through several hydroelectric power stations, the water generates power.

It is also impressive that Austria currently has no nuclear facilities generating electricity; public opinion is strictly against the idea of nuclear power generation. The government started to build a nuclear power plant in the 1970s, but this was not met with great public approval and was ultimately abandoned when the Austrian Parliament voted in favor of a ban on nuclear fission for energy production.

Vienna has an extensive public transportation network. It has a well-established metro network as well as hundreds of trams and bus lines which carry hundreds of millions of people each year. In coming years, the Vienna Lines will be investing about 460 million euros to expand the metro network and to maintain the current infrastructure. At the same time, more clean energy buses will enter operation, complying with the latest Euro VI emission standards.

In Vienna, one can rent bikes for free with the City Bike project. Another current transportation initiative in the city is car sharing. Car sharing companies like Zipcar or Car2Go are experiencing rapid growth and provide sustainable alternatives to owning a car for many city dwellers.

Vienna has already taken impressive measures in recent years towards reducing its overall impact on the environment, but there is still potential for improvement. In a smart eco-city, the expansion efficient residential centers, sustainable energy programs, and recycling initiatives are important for promoting environmental responsibility.
“It is very important for children and young adults to be aware of the critical state in which we find ourselves, so that new creative measures might emerge to help minimize the city’s impact on the environment”

variety of measures can still be taken, however. For example, older buildings and public infrastructure can be retrofitted to be more energy efficient. Implementation of some of these ideas can be seen in the new urban development project of Seestadt Aspern. ‘Smart’ buildings in this project prioritize energy efficiency. They are better insulated and they even generate solar energy. These buildings are no longer solely energy consumers, but also energy producers, thus requiring 40-60% less energy than buildings constructed a decade ago.

In terms of transportation, Vienna could actively support the electrification of public and private transport. An existing example of such is the Italian government’s support for the use of hybrid electric cars in Rome. In certain areas of the city, parking is free for hybrid electric cars. This innovative idea was well received among Rome’s inhabitants and it would be a positive next step for a city like Vienna towards reducing carbon emissions. To initiate such a movement, the city’s taxi fleets should gradually be converted to hybrid electric cars. Another possibility in alternative transportation is the use of bicycles. Vienna already supports the cyclists within the city with the City Bike project, but they could also subsidize bicycle purchases and start a bicycle campaign in schools to promote bike use in younger age groups. France, for example, started a new project in which employees who commute to their workplace by bicycle receive a bonus depending on the distance travelled. In this way, the government promotes a more sustainable form of transportation while also supporting healthier lifestyles.

Furthermore, the education system has to adapt to today’s environmental challenges. It is very important for children and young adults to be aware of the critical state in which we find ourselves, so that new creative measures might emerge to help minimize the city’s impact on the environment. Youth are the future of our society. They will decide how our world will be run in years to come. Currently, there is no specific program in schools that is geared towards studying ethical environmental behavior. Our future would be in better hands if schools begin to engage students in such topics.

Vienna’s efforts to ensure a sustainable future for its inhabitants are noteworthy and commendable. The city has initiated several impressive projects. But, while they have begun to show positive results, there is still room for improvement. As the population continues to grow rapidly, the city can make use of new and innovative ideas, and thus serve as an example of sustainable urban development for the international community to follow.

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Japanese Responses to Defeat
By Meaghan Kelliher

5. White Light/Black Rain: The Destruction of Hiroshima and Nagasaki, directed by Steven Okazaki, (USA: Home Box Office, 2007), DVD.
11. White Light/Black Rain, directed by Steven Okazaki
12. Henshū Iinkai, 496.
15. White Light/Black Rain, directed by Steven Okazaki.
18. Ibid.
19. Ibid., 147.
20. White Light/Black Rain, directed by Steven Okazaki.
21. Henshū Iinkai, 496.
32. Dower (1999), 91.
35. Ibid.
36. Ibid., 228-229.
38. Seraphim, 89, 90-91.
40. Ibid.
41. Ibid., 54.
42. Dower (1999), 25.
32. Dower (1999), 91.
35. Ibid.
36. Ibid, 228-229.
38. Seraphim, 89, 90-91.
40. Ibid.
41. Ibid., 54.
42. Dower (1999), 25.


Image 2: <ww2images.blogspot.com>


**Malinke: Man from Mali**

By Chrissie Faupel

1. French: in the bush or outback.
3. Ibid., 32.
4. Ibid.
5. Ibid.


Conditional Cash Transfers for Girls’ Education
By Sacha Ramjit

4. Ibid., 4.
5. Lim, Stephen S. Lim. "India’s Janani Suraksha Yojana, a conditional cash transfer programme to increase births in health facilities: an impact evaluation." The Lancet 375, no. 9730 (June 5, 2010).
7. Ibid.

Image 2: <http://communitytable.com/>
Image 4: <http://de.wikipedia.org/>
On the Legality, Morality, and Effectiveness of Targeted Killing
By Tate Krasner

4. Ibid.
8. Kasher and Yadlin, 45.
9. Guiora, 324.
11. Statman, 9.
13. Ibid., 334.
15. Statman, 14.
Neutrality of the Red Cross
By Yeram Choi

7. Forsythe (1976), 615.
8. Sandoz.
9. Ibid., 12.
13. Ibid., 78.
15. Ibid.
17. Ibid.

Image 1: <https://www.flickr.com/photos/icrc/8657113599>
Image 2: <https://www.flickr.com/photos/icrc/8573669099/in/photostream>
Image 3: <https://www.flickr.com/photos/icrc/11893465266>
Image 4: <https://www.flickr.com/photos/icrc/8681989507>
Vienna: Making Progress in Sustainability
By David Pinchasov


Image 1: <https://c2.staticflickr.com>
Image 2: <http://pixabay.com>
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3. Photo diaries and other creative submissions are encouraged. Photo diaries should include at least 5 photos with captions and a brief description of the entire photo set.

4. Please submit, along with your submission, your name, school, department, class year, and contact information.

5. Any and all material that is not your own must be cited, including photos and images, using Chicago Citation Style.

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