

**Central American Women in the Neoliberal Age -  
The Impact of Globalization**

The Impact of Globalization on Rural Women  
in the Santa Elena-Monteverde Region of Costa Rica

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Prepared for Delivery at the 1998 meeting of the  
Latin American Studies Association  
The Palmer House Hilton Hotel  
Chicago, IL  
September 24-26, 1998

Not for quotation without authorization

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## Acknowledgments

Thanks to Stephanie Jaros, Nora Love, Valeria Orozco, Diana Santana, Shauna Smedema, Natalie Swetye, and Summer Ventis. As pioneer participants in a new program of the Instituto Monteverde/IMV that assesses the role of women in rural development in the Santa Elena-Monteverde Region in Costa Rica, these researchers have greatly contributed to the information offered in this presentation. By rescuing women's experiences and achievements through collecting elderly women's oral histories they have made the first steps towards enabling the Institute to document women's participation in, and contribution to the region's survival.

For several of these participants, their research in 1998 may not have been their last involvement in the project.

# Central American Women in the Neoliberal Age - The Impact of Globalization

## The Impact of Globalization on Rural Women in the Santa Elena-Monteverde Region of Costa Rica

### **Introduction - Narrowing the Focus of the Analysis**

Even though the title of this presentation according to the program promises a region-wide coverage, we co-authors have narrowed it to a context that is more appropriate both to our expertise and the concern of this roundtable. Thus, instead of referring to the impact of globalization on Latin American women, or on Central American women in general, or even on all women in Costa Rica, this presentation will describe the impact of globalization on rural Costa Rican women, more precisely yet on rural women in a specific location, namely northwestern Costa Rica's Santa Elena-Monteverde region. Moreover, this is a first pulling together of evidence we have gathered, not a finished fully-documented report.

At the same time, however, we do acknowledge that what is happening to women in this region is indicative of a universal process, a process that constitutes an inevitable consequence of the world-wide process of globalization. To begin with, therefore, we need to look at globalization, both in principle, and within this specific context.

Globalization is a relatively new term in social-science analysis. A new conceptualization is always intriguing for social scientists. Just as in the early to mid-1980s we witnessed the introduction and acceptance over time of the concept of "gender," we see in the 1990s the rise and the spreading usage of the concept "globalization." For example, the word appears in the program for this eminently multi-disciplinary LASA Congress 18 times on 11 pages. More significant, preceding the program schedule in the LASA Forum (Vol. XXIX, Spring 1998), globalization is the topic of carefully conceptualizing commentaries by four different LASA members, from diverse locations in the US.

What are the four authors contributing to our concern about how globalization is affecting Central American women? They are setting the stage by giving a basic political-economic interpretation. Many of their comments revolve around the significance of globalization as "a new world order of ... uninhibited markets" accompanied by a "decline of state sovereignty" (Adelman, 1998:10-11). They also refer to the hope that if we abandon past policies of "large deficits and consequent high rates of inflation; support of large-scale ... inefficient state management; ... an insistence upon barriers to trade to shelter the domestic market..." we are taking "...the right route to restore economic development..." (Fishlow, 1998:14).

Broadening that political-economic view into the social arena, the authors further comment on "new terms of cultural engagement" (Arias, 1998:13), but warn of "glowing promises," contrasting them with doubtful credibility of "globalization talk," and the

“frightening and depressing daily realities that globalization has wrought” (Hale, 1998:15).

Obviously, globalization is a complex issue with far-flung consequences. So, for the discussion at hand, let us

- I. define, how we "non-economists" understand this term,
- II. describe its social consequences, its impact on society, but particularly on women, and
- III. assess its positive and negative consequences and the resulting challenges for rural women, and rural Costa Rican society.

## **I Globalization - A Working Definition**

Most commentators seem to agree that globalization is the current stage of a long historical process of constant changes in economic production and exchange of goods, as well as in the political support structure. A short description of these stages of production and exchange of goods may be useful to derive a working definition for our discussion.

If we consider the process of economic production as the base for social survival patterns, the first change began world-wide when production by individual craftsmen in the home or in a small workshop turned into the division of labor in increasingly bigger settings with step-wise assembly procedures (late 18th, early 19th ct.). With the introduction of machine production and long assembly lines, this then became "industrialization," with most of the process concentrated in the so-called developed countries (19th ct.).

Later (early-mid 20th ct.), these industrialized developed countries needed to expand their resource bases to obtain sufficient raw materials from developing countries, to maximize their productive capacity as well as to market their products worldwide, through a process that came to be labeled the "modernization" of those resource-providing countries (mid-late 20th ct.). This modernization was a one-way, uni-directional process, originating conceptually and technically in Europe and North America and directing itself towards the so-called "Third World."

Finally and recently, the contemporary, and currently last step is the change from a uni-directional into a reciprocal, multi-directional process involving the entire globe, through the "transnationalization" of production as well as distribution processes on account of improved technology and the concurrent "informatization" (Carnoy, et al. 1993:1). Within this system, major components of economic production are concentrated by way of transnational or multinational corporations, thus creating a "global village," where the local and the global become interchangeable (Carnoy, et al., 1993:2). Through new methods of managements as well as electronic media (telephone, radio, TV, computer networks with electronic mail and the internet), it has become possible that now "the proliferation of great manufacturing firms, the banks, the trading companies and so on, provides the foundation for a globalized economy" (Cardoso, 1993:154).

In other words, we are no longer talking about local or even national economies. Economic processes of production and distribution have become global, world-wide.

For example, Scandinavian furniture is made in Thailand, German cars are built in Mexico or Brazil, US media products are produced in China, and all such products are sold all over the world.

With that, local and national entities have lost their power of decision making or control over these processes and their consequences. They can merely create patterns of adaptation to a nearly uncontrollable free-enterprise system. For this an analysis of the impact on local populations and individual lives becomes relevant. This is the focus of our presentation with particular attention to women in our region of interest.

## **II. The Impact of Globalization on Rural Women in the Santa Elena-Monteverde Region of Costa Rica**

Based on this theoretical understanding, let us now turn to analyze the social consequences of these global changes in economic production and distribution processes for participants at the grassroots level, and look at the impact of globalization upon all possible dimensions of the daily lives of rural people and particularly women. Are they indeed all “frightening and depressing” (Hale, p. 15)?

We will order the following description of globalization’s impact upon rural lives according to Thera van Osch’s conceptualization (van Osch, 1996:13, [numbering and order of categories rearranged]) that “the internationalization of capital and labor markets, ... markets for goods and services, together with (an) accelerated development of technology ... in ... microelectronics and communications, have transformed

- (1) production processes,
- (2) labor relations,
- (3) cultural values,
- (4) life styles,
- (5) gender relations,
- (6) family structures, and
- (7) perspectives as well as opportunities for current and future generations.”

Of course, these issue areas or social dimensions are so closely interrelated, that several of the phenomena involved relate to more than one of them and thus figure more than once in our following discussion.

Now, what have been the experiences of rural people in the Santa Elena-Monteverde region on account of this globalization? Summing it up, the region has changed profoundly over the last 50 -70 years, and more recently at an ever increasing pace. What was originally a land of subsistence agriculture and virgin forests has become a region where dairy farming, coffee growing, and tourism compete with, co-exist with, and as of lately, ally themselves with environmental protection.

Focusing on the social characteristics of this process, we can say that where once lived subsistence farmers in great isolation from their neighbors, their national society, and the entire world, we now see small and not so small rural communities, with neighbors linked to each other visually and by roadways with public transportation,

and linked to their national society and to the globe through telephone, radio, TV, and computers with access to e-mail and the internet. However, these are only the outward signs of change, the consequences go deeper. Let us review details in the above seven issue areas, with particular attention to women's experience, and then assess those deeper consequences.

### (1) Production Processes

Following an earlier intermittent indigenous presence, settlement and agricultural production in the region began in the 1920s and 1930s. Originally this production consisted of survival crops, such as corn, beans, rice, bananas, plantains, sugar cane, oranges, onions, a few vegetables, the raising of a cow or two, as well as goats, pigs, and chickens. The farm families' diet included all of these crops, and was supplemented by forest animals hunted by the male members of the family. Hardly any of these products were for sale, after all, markets were far away. Also, very little of what the families used was purchased, originally primarily salt and matches.

Farmers built their homes and their furniture. This included the kitchen stove, originally a rectangular wooden box filled with clay from which protruded three rocks that supported the cooking vessel, while fire wood was placed between them. Kettles, pots, and frying pans were also bought, probably once in a life time of a farm family. Outhouses served sanitary needs, nearby rivers provided water, and windows originally did not have glass. At first, the floors of farm houses were bare soil, later homes boasted wooden or tile floors. Even today, these floors are the pride of farm wives, who keep them immaculately clean and shiny with constant mopping and waxing.

In this subsistence farm life, women did chores from 4 AM to 10 PM, cooking, cleaning, doing laundry (in the earliest years they did not have soap but used lye), bearing and raising children (as many as 24 in an individual farm woman's life), gardening, and if necessary working in the fields. They did not earn any money, nor were they allowed to handle it. Men did whatever purchasing was necessary, going as far as 10-20 miles on horseback to do so.

As a rule, women also made all the clothing, except for men's pants and jackets. Originally, they used cloth that came to them through bags of products the farmers bought, made of a coarse material called "gangoche." Family members did not wear shoes most of the time, as shoes also had to be bought. For holiday outfits, farmers' wives did buy cloth, lace, ribbons, etc. Women only had a few decorative "Sunday" clothes but were proud of them, washing, starching, and ironing them carefully with a charcoal-iron.

Over the years, farmers added crops for sale, mostly for export, first coffee, and later macadamia nuts in this high-altitude location. After the Quakers arrived in the Santa Elena region in 1951 and created the community of Monteverde, farmers began to produce milk for sale to the "Fábrica de Quesos," the cheese factory that was initially managed by the Quakers. This became the economic backbone of the region, though it is now being rivaled in some parts by tourism. Through these changes, money entered into the economic management of farmers' households.

Now, in the late 1990s, very few if any true subsistence farmers are left. Farmers have expanded milk and coffee production; they experiment with other crops for sale, e.g., tropical woods; they own agricultural machinery and jeeps or trucks; they enjoy modern conveniences in the home, and many families members work away from the farm and even the village. This leads us to the question of labor relations.

## (2) Labor Relations

In the traditional subsistence economy, all family members worked without pay, only family members on each family farm. This explains the need for many children. Children began to work as soon as they could walk and talk, daughters helping to raise siblings, sons working with their fathers. Men did primarily construction and field work. Women cooked, did laundry, cleaned the house, raised children, cared for the sick, gardened, took care of chickens and maybe other farm animals, and collected firewood. In limited ways, when men were away or at harvest time, women participated in men's tasks. Women did not know how to read, write, count, or manage money. Many of the men did not either.

However, two major changes occurred. By the mid-twentieth century schools were spreading into the rural villages in this region, and people began to work off the farm, for other employers or even independently, and thus began to earn money.

As for formal education, attendance at primary school had been obligatory in Costa Rica for many decades, but that does not mean that schools were available everywhere in this rural area or that parents felt obliged to have their children attend school. Often, boys were denied an education because they "needed to work on the farm." No wonder that girls had an even more difficult time to justify attending school, though many desperately wanted to. This idea of not educating women is still deeply held, some mothers say even today: "Why should my daughter have to go to school and learn how to read and write? She does not need it." But over time, slowly, the acceptance of formal education grew.

At the same time, women increasingly began to do work away from home, work they knew and for which they were paid, doing laundry for other families (possibly at home) or cleaning house for other people, cooking or watching children, harvesting, picking coffee. From the 1970s on, as the tourist industry developed, women obtained jobs in near-by hotels or restaurants, again performing work they had learned at home, such as cleaning rooms, doing laundry, cooking.

Meanwhile, men had begun branching out to become truck drivers, mechanics, employees of the multiple-service cooperative in Santa Elena, the cheese factory in Monteverde, the hotels or the stores in the three population centers, to work as construction workers or peons on large dairy farms, as laborers or guides of the various private nature reserves, and, with better education, as professionals in engineering, computer services, health care, communications, etc.

Women's options expanded further as well. Some went away into Costa Rica's growing urban communities as maids, others began entrepreneur activities, as owners of small shops or as artisans. Two highly successful women's enterprises developed in the region, one an artisan, the other a canning cooperative (Leitinger, 1997:210-233;



Drake, 1993). As formal education became more of a realistic option, a few women achieved careers as secretaries, accountants, nurses, teachers, receptionists, and in the last 20 years or so, with further education, as forest engineers, computer technicians, or as business managers.

This development provoked a deplorably inaccurate language use that continues today and is hard to eradicate, even among women. The word "work" began to be associated with "working for pay." As a result, women who get up at 4:00 in the AM and labor in their home without a break until late at night were no longer considered to be working, because "working" implied earning money.

Linked to this complex change of labor relations and job options are many dimensions of globalization: Women's ambitions are growing and their horizons expanding. Agricultural production units are changing from family farms to larger enterprises. Population is increasing. The on-going integration of the local region into the national economy and, via tourism, also into the international economy continues. However, this region is too far from urban centers to offer women jobs in assembly plants or "maquila" operations, a globalization feature typical of industrial parks near Costa Rican cities.

Now, let us turn to the social aspects of this transformation through globalization by looking at changing cultural values and life styles:

### (3) Cultural Values

Talking about cultural values, we must begin with the original setting. Here, much historical information still needs to be explored. Originally, the family, the farm, the village were the rural people's world. The Santa Elena-Monteverde region's villagers knew a few Costa Rican cities, for medical emergencies, mainly Puntarenas and San José. Yes, they also had a vague conception of neighboring countries, Nicaragua more so than Panama. After all, through most of history Panama had been part of Colombia, whereas the former Nicaraguan territory of Nicoya became the region's neighboring Costa Rican province of Guanacaste in 1858 (Blake, 1990:163). Today, many Nicaraguan immigrants are working in the region. However, traditionally, each community in the region was pretty self-contained.

While the traditional values in the region of hard work, honesty, family allegiance, and community support have not been rejected today, they slowly seem to become re-formulated, or partially abandoned, under the impact of national urban and foreign influences, the latter those of local foreign residents or visitors, and of the media.

Take for instance people's traditional reliance on community self-help initiatives (Biesanz, et al. 1979:121ff.). The early pioneers in the region knew very well that they had to work for and create what they wanted and needed for survival. Many small rural communities advanced because their local leaders fought for improvements (Stocker, 1992). With the growing integration into a national framework, people have become much more likely to say "the government needs to do this...." and sit back.

We suggest two issues may be of importance here, as probably giving people less of a sense of control. The first is the already referred to new world view. With a

growing awareness of the whole wide world, rural people found out that their way of doing things is not the only possible way, let alone the only right way, but that, in fact, people the world over do things differently. So, in a way, people must feel less secure with their traditional customs and values. And in addition, this opening to the world has led to a second change, namely the rise of new, often unrealistic personal ambitions and expectations and has reduced the sense of responsibility for local affairs.

A further change in cultural values has to do with people's religious affiliation. In earlier years, everybody was catholic, there was religious unity. Now, in many communities, other religious affiliations have become popular. In addition to the Quakers (who, however, remain essentially limited to Monteverde and close-by communities), churches of fundamentalist protestant denominations, such as Seventh-Day Adventists, Jehovah's Witnesses, or Church of Christ have spread throughout the region. This affects whether or not, and how people relate to each other and what values they espouse in their daily lives. While women often receive great support for their own rights, responsibilities, and decision-making power from some of these religious groups, this development will tend to increase insecurity, as people face at times incompatible sets of values.

This is further accentuated by the changing life styles in the region, to which we turn now:

#### (4) Life Styles

In the original agricultural setting, people's life style was home-centered, dominated by family unity, by sharing family-centered, labor-intensive survival activities, such as collecting wood, doing laundry in the brook, making tortillas, cooking the vegetable-meat soup "olla de carne," but also joining in recreation, entertainment, and community involvement. Now, some of the traditional family-focused holiday celebrations have become simply impractical. Family members are no longer all in the same village or area.

Besides, television constantly absorbs people's interest and time. In fact, time management has changed profoundly in many rural families, as they no longer share with each other, but sit and watch TV. Moreover, it is unfortunate, that often the least desirable programs exert the greatest influence, e.g., soap operas or "telenovelas," rather than national and international news or cultural programs. Sports reporting, soccer above all, may be the exception, as well as informative programs that do not necessarily appeal to all viewers. Since much of this media influence is based on foreign sources, cultural imperialism has taken on a new face, and has become a sustained threat to the local culture.

Yet, not all technology is damaging. Take the telephone. It not only allows communication among family and friends, it is a blessing in medical or other emergencies. As late as the late 1980s, the Santa Elena-Monteverde region had an independent telephone company, telephones were few and far between, and much of the time, they did not work. Today, the former private net is part of the national net, telephones work almost all the time, and above all, allow many people in the villages access to e-mail and the internet. A mind-blowing example: Two of my students last

seemester did their field work in La Cruz, one of the region's villages, and both of their host families had telephones, one neighbor even had a computer and e-mail, all these achievements of the last few years.

Another aspect of changing life styles relates to home technologies. First, the wooden-box kitchen stove was replaced years ago by the cast-iron stove, which recently has been abandoned in favor of gas or electric stoves, even microwave cooking. For women this means greater ease of cooking chores, and no further need for them and their children to spend hours collecting wood. However, many women hang on to their old cast-iron stoves, a back-up in case of power outages, that still do occur frequently. Also, many claim that food tastes better when it is cooked on the cast-iron stove. My own observation is that many women have not yet learned to use gas or electric stoves efficiently, for instance, by controlling the heat, when something has come to a boil, to simmer at a low setting. After all, you do not easily turn down a wood-burning stove.

Many additional technologies have taken over the rural kitchen, all of them based on availability of electricity. The best no doubt is the "refri," the refrigerator, a true blessing for better health and efficient resource use. There are also other electric kitchen utensils: mixers, juicers, frying pans, or pressure cookers. Another incredible time saver is the new laundry technology with washing machines, dryers, and electric irons.

Changes in kitchen and household technology are also associated with dietary transformation. While most rural families still use much more grease and sugar in their diets than foreign visitors, residents, or health experts find desirable, they also have become used to imported food items or dietary customs, some advantageous, others less so.

The foreign dietary influence is particularly noticeable in the three larger urbanizing communities of the region that serve most tourists. There, the traditional "gallo pinto," rice and beans, for breakfast, is, if not replaced, certainly competing with the US staple of orange juice and bacon and eggs, or, for more health-minded visitors, fruit and granola, possibly with yoghurt. There is also growing availability and use of fast foods, hamburgers, all kinds of sandwiches, pizza. Local youngsters crave them above all - no doubt after seeing them advertised on TV.

Finally, rural transportation changes are truly overwhelming. In the early years of the century, transportation was on foot or by horse. Original settlers walked in from neighboring regions to begin a new life (Stocker, 1992: 1). Before the 1950s, women who needed to travel simply walked, sat behind their husbands on the horse, or next to their husbands in the oxcart. Then came cars, mostly jeeps, again with women at their husbands' side. In the 1980s, I remember seeing the first women drivers behind the wheels of jeeps, and even sitting behind their husbands on motorcycles. In the last two or three years, I have been amazed by women who drive their own motorcycles, often with a young child in front and an older one behind. And I am proud to say, that this year for "a first in my own life" I have been given repeated rides by women motorcycle drivers.

## (5) Gender Relations

Of course, all of these changes are provoking a new pattern of gender relations. As already pointed out, traditionally women's place was in the home, their tasks being to bear and raise children, nourish and maintain the family, while men's place was outdoors, in the barn, field, forest, river, or lake, to provide survival goods for their family. Men represented the family towards the outside and had unlimited decision-making power. Men controlled family resources. In daily life, men left the house to work, women stayed home to work, venturing out of the house and beyond the garden only in the case of specific and limited needs, like harvesting or other tasks during men's absence. When men came home, they sat down and expected to be served, no matter what.

This division of labor between men and women was efficiently complementary, though unequal, with men exerting power and control, and women submissively accepting an inferior position, the famous pattern of Machismo and Marianismo.

To the extent that technological changes have made many tasks more accessible to individuals regardless of their physical strength, and to the extent that survival activities are no longer all based in the home or on the farm, this clear traditional gender division is no longer efficient, regardless of how fair or just it may be.

An important further component of this change is that improved health care has made survival of offspring more likely, and thus the question of what is the desirable number of children and who has the right to make a decision on that issue, has become relevant, particularly when we consider that the culture originally dictated that a man's value as a person was affected by how many children he was able to sire.

However, the power of these traditional gender relations is slowly diminishing. By accident, one economic aspect of globalization supports the rise of a new, more egalitarian pattern of gender relations. Given that with globalization, the cost of living has been going up, in many cases, men alone can no longer earn what it takes to keep a family alive. They need their wives' earning power. And as a result of their own experience, women are preoccupied with the cost of raising children and would like to have fewer to whom they then could give a better education. If they can afford it, they often pay for such education. Thus, changing gender relations bring changing family structures on which we will focus next.

## (6) Family Structures

Traditionally, patriarchal men saw themselves as heads of their family, making and imposing decisions, allowing women no right to voice an opinion, or, heaven forbid, to leave the house for work or play, or to manage money. Traditionally also, rural families included at least three generations, on occasion even four. The most challenging decision in that setting was the transfer of decision-making authority from grandparent to the parent generation.

However, with the changes brought by globalization, various changes in family authority structure are taking place: More and more families include only two

generations, parents and children, often because of people's greater mobility. In such families, however, more and more husbands and wives are beginning to share family-focused decision making, including financial management. In fact, in a not insignificant proportion of families nowadays, wives alone take care of family finances.

Interestingly, one of the most important contributions women make to family finances is, that they not only pay for kitchen technology, but also for their children's bi-lingual schooling in the private schools of the region (Wintersteen, 1996). Of course, also in an increasing number of cases, families are single-parent families, almost always with women as single mothers, breadwinners, and in control of financial management.

And as wives participate in supporting their families financially by working for wages away from home or at home as artisans, more and more rural husbands are sharing in the necessary survival activities of the family, particularly childcare and cooking. In the past, such care was a grandmother's responsibility, but many grandmothers these days also do have jobs.

Finally, considering that job opportunities have made it legitimate for women to be active outside the home, women have also become more involved in community affairs, and have gone so far as to assume leadership roles in community organizations, and not necessarily in women's organizations.

## (7) Perspectives and Opportunities

To sum it up, probably the most significant changes brought by globalization that impact rural women in the Santa Elena-Monteverde region more so than they impact men, are four: (1) the profoundly challenging view of the world as bigger than the local setting; (2) the transformation of the local economy in areas of agricultural production, house keeping technology, job opportunities for women away from home, like in arts and crafts, services, and tourism; (3) the adaptation of family structures to these new options and necessities; and (4) the broadening of options for the individual through more accessible formal education.

But all this comes at a cost. The widening vision of the world, and the widening array of options for individuals to shape their lives have lead to changes in what women and men see as their role as individuals, as marriage partners, in the family, and in society, and as their choices for personal development. Such changing views have often resulted in conflict, among couples or in the family.

In the final analysis, given the change of gender roles and gender relations, women experience far greater challenges than men do. Growing gender equality in education, in professional training, in jobs, in careers, in options to move off into the formal labor market, away from the farm home and the village setting has brought women an unfamiliar, and at times scary independence and has demanded of them a constantly increasing capacity of personal risk taking and decision making.

Yes, besides a similar array of options for men, globalization has also presented men with a great challenge, namely that of learning to share with women in those areas where men previously exercised complete control, be it in the management of family needs and relations, or in job or professional settings, where it has even become

possible for women to be bosses. This often creates in men a feeling of being threatened, of not being respected.

### **III. Consequences and Challenges of Globalization for Rural Women in the Santa Elena-Monteverde Region**

In the beginning, we quoted Charles Hale who speaks about the "frightening and depressing daily realities that globalization has wrought" (1998:15) mentioning "the deepening economic inequity and the rapidly unraveling social fabric" (1998:14). Is that a realistic view? No doubt, it is economically true, also for the Santa Elena-Monteverde region. The rich are getting richer, the poor are getting poorer. But is it socially true?

The elderly women of the Santa Elena-Monteverde region who have witnessed the entire process of change through globalization seem to see something similar. They comment on the poverty of their youth: They did not own shoes until they were adults. They had few clothes and often went hungry. They had to work long hours. They profoundly suffered from a sense of isolation, when their husbands were gone all day and they worried about wild animals entering their primitive, fragile huts and attacking their small children.

"But," they repeat again and again, "it was so much better then." "...so much better..." How can we understand that statement? What was better? What has globalization brought that has made life worse?

Simply speaking, the unavoidable result for all rural women is that globalization has changed life as they knew it and as they knew how to master it. Decision making was relatively uncomplicated, consequences predictable. But now, no matter what they would like or might be able to do, they cannot turn the wheel of history back to the more limited and no doubt more comfortable, more overseeable context of their youth. Neither can they bring back the closeness of the family, the joy of family celebrations or of each other's support, the time invested in togetherness.

Of course, basically, these changes are the same for men and women, but women are more strongly affected. Women have to learn to enter society, make decisions, and take risks. In some ways, life is harsher, more competitive, more unforgiving. Relatives are not always next door, some are in San José, others as far away as Europe or the US. The wider world can be scary, it often intrudes, with the unknown, even with crime and drugs, into the former rural peace.

But the picture is not all bleak. With globalization have come also many blessings, particularly to women. Growing gender equality, decision-making potential, the power of choice, the ability to achieve self-esteem and self-realization, women's role as leading proponents of development, in the community, the region. Besides, there are the technical amenities such as the electric stove, the refri, the telephone, the TV, the motorcycle, and so many more? While they cannot change the effects of globalizations, women should at least learn to master the challenges, as well as enjoy the blessings, and to build on their new opportunities?

We cannot tell them what to do, but maybe we can try to help them see the total, yes, the global picture, so that they can understand that they are not alone, that they

are part of a world-wide pattern, that they are empowered to help the world face a world-wide challenge.

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