

COMMUNITY STUDIES CENTER

SPRING / SUMMER 2019

The Community Studies Center (CSC) Merges with The Center for Civic Learning & Action (CCLA)

Dickinson

We are excited to announce the creation of the Center for Civic Learning & Action and its Executive Director, Dr. Gary Kirk, an educator and administrator with 20 years of higher education experience. CSC is merging with CCLA; Susan Rose will continue to facilitate the nationally recognized Mosaic programs and many of the activities of the Community Studies Center.



CCLA will coordinate programs and support faculty, students and community partners as they pursue local and international community-engaged research and learning. CCLA will continue the work of Dickinson's learning and action networks, which connect members of the Dickinson community with local leaders to identify shared goals and opportunities for collaboration. It also will expand community-based teaching and research capacity, provide expertise and support for academic departments to meet learning goals for civic engagement, and ensure recognition of outstanding community engagement work. The Center will oversee more than 45 existing community-engagement partnerships.

Gary comes to Dickinson from Virginia Tech's School of Public & International Affairs and VT Engage, a university center for service learning, leadership education, and civic engagement. He also was faculty lead for the

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Rwanda Mosaic: After the Genocide and Apartheid, Spring 2019

The Rwanda Mosaic is exploring how a society grapples with trauma and devastation in the aftermath of genocide. This semester, students are learning about the background of genocide, the role played by the media, religious groups, and the international community; the phenomenon of genocide denial, mechanisms of justice systems, and specific topics related to post-genocide reconstruction. In May, twenty-two students travel to Rwanda to interview Rwandans working to bring perpetrators to justice and creating institutions and programs to create the conditions for reconciliation and peace. Espoir DelMain '21 is one of the students going to Rwanda. Thanks to a Community Studies Research Grant, she will be extending her stay to work with Mashirika, a Performing Arts Company that focuses on trauma and body movement (<http://mashirika.com/>).

This semester has been an intense experience and extremely eye-opening. I am grateful for Professors Karegeye and Ball and their vast, intricate, knowledge and understanding of the similar processes of reconstruction and reconciliation in both South Africa and Rwanda, as well as what differentiates them. We have been able to take a deep dive into the roles of the government and media during the genocide in Rwanda. We are currently reading President Ensign's book. In addition, we have skyped with both a professor of law intimately involved with one of Rwanda's homegrown justice initiatives, the Gacaca courts, and an incredible singer-songwriter who has performed all around the world singing about the power of forgiveness. With the depth of understanding I have now, compared to the beginning of the semester, I feel much more prepared to visit Rwanda this summer to work more with The Interdisciplinary Genocide Studies Center in Kigali (Espoir Del Main).

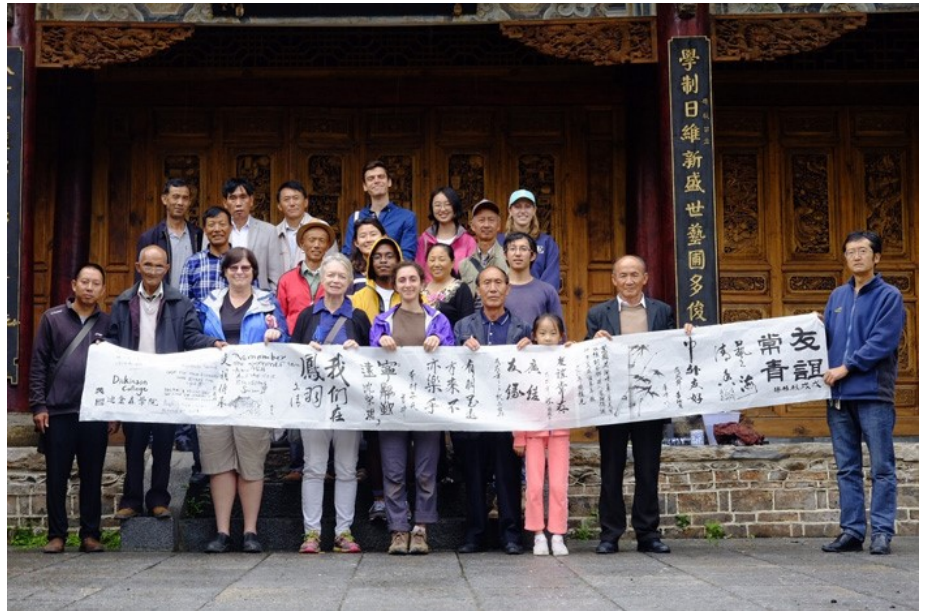
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Research Grants

Fieldwork in Rural China funded by an Asia Network Freeman Grant

by Alex Bossakov '20, Meaghan McBride '19, Jingwen Zhang '19, Professors Ann Hill and Susan Rose

Change in China's urban areas is dramatic as cityscapes emerge from suburban rice paddies. But China's rural areas, as well, reflect the impact of globalization, especially as villagers leave home for work in towns and cities. Much of the research on rural China today focuses on these migrants, whose labor and remittances have injected cash into the rural economy, spurring growth of new homes and new levels of consumerism in the countryside. Stay-behinds, however, continue to work in village fields, go to village schools, and maintain the village's numerous temples and ancestral tombs. It is seldom asked how their largely unpaid work matters in the headlong rush, under government direction, to wage work and urbanization.



The group's collaborative calligraphy project on full display.

“Hollowing out” is the term often used in a global context to describe the general deterioration of rural life as megacities prosper and proliferate. In China, “hollowing out” (*kongxinhua*) typically brings to mind a rural village with dilapidated, abandoned housing at its core, a declining year-round population, and collapsing community institutions. While the negative consequences for rural communities of out-migration are well-documented, only now is a research literature emerging that is focused on how viable rural communities in China survive, or even revitalize.

In the midst of changes to village economies and community life, especially since the beginning of migration out of the village in the early 1990s, our research team was interested in how the work of villagers who do not migrate – usually the elderly, mothers, and children – contributes to the sustainability of the local farming ecology and of village cultural traditions.

As a student worker at the college farm and a food studies student, I was particularly interested in the crops of this area and the food systems of which they are a part; the area traditionally produced rice and rape seed but has shifted to high-yield corn and blueberries. Despite widespread societal change in Fengyu, the “stay-behinds” have shown a remarkable amount of adaptability and resiliency, with the community’s dynamic elderly women taking charge, doing “everything from farm work, child care and religious upkeep to cultural dancing and cooking. In the face of outmigration, the Bai community in Fengyu stays vibrant because of their active community. (Rachel Gross ‘19)

Professors Li Donghong and Yang Limei, both of Yunnan University and old friends of Dickinson College, first introduced us to their home village of Fengyu, where we lived and worked. We were assisted in the field by anthropology graduate student Jinji Wei, who visited Dickinson in March 2019 to give campus talks and work on a research article about our fieldwork, and Ze Run, a trilingual speaker (Chinese, Bai, and English) and native of Fengyu.

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“Our cross-cultural interpretation and communication skills were of continual importance, from the most basic interactions to collaboration with our translators,” writes Pema Tashi ’20



Grandma B and Alex



Lunch at Benzhu Temple



Interviewing Grandma B

Alex Bossakov’s *Exploring China’s Narratives* excerpted from [Dickinson News article](#):

We were six students from the most diverse of disciplines—American studies, food studies, sociology, environmental studies, international relations and women’s, gender & sexuality studies—who met for the first time in the foyer of the Community Studies Center on campus. A few months later, along with Professor of Anthropology Ann Hill, and Director of the Community Studies Center and Charles A. Dana Professor of Sociology Susan Rose ’77, and manager of Dickinson’s College Farm Matt Steiman, we found ourselves—with notebooks, cameras and recorders in hand—on the blueberry fields of Fengyu, a six-hour bus ride from the capital of Yunnan Province in China.

The three-week exploratory research trip was funded by an Asia Network Freeman grant, and our work began the moment we landed in Kunming. Over the next few days, we dined with professors from Yunnan University to talk about the province’s ethnic constitution, discussed each other’s areas of pre-fieldwork research and explored the city before traveling to the countryside.

In Fengyu, our goal was to understand labor migration patterns in the context of changing practices in rural agriculture and evolving family structures. Every morning we would meet for breakfast on the wooden craft table on the front porch of our modest hotel and walk to a nearby street vendor for breakfast baozi. That’s where we met Grandma B, who would later invite us into her home to speak for hours about her life and Fengyu’s past. One night, as we strolled through the narrow streets of Fengyu, we heard quiet music coming from a door left ajar. Our curiosity got us invited in and we spent the rest of the night drinking tea while two artists studied scrolls of ancient calligraphy and showed us their paintings. A few days later, we were interviewing the local calligraphy association.

That is how we met a lot of the people we interviewed—through smiles and unplanned encounters, through shared meals, celebrations, hikes, funerals and Benzhu ceremonies. We listened eagerly to stories from farmers and restaurant owners, party officials and elderly women, students and teachers. And every evening, the nine of us would sit together and discuss the narratives—at times converging, at others diverging—that had filled our notebooks during the day.

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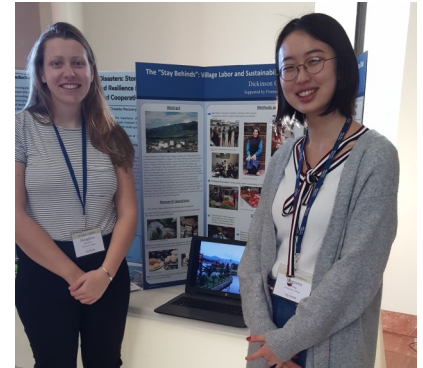
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Research Grants cont.

Continued from previous page: Fieldwork in Rural China

In April 2019, Meaghan McBride '19 and Jingwen Zhang '19 presented their research at the 27th Annual ASIANetwork Conference in San Diego.

For more information about the experience, please visit the [China Practicum Blog](#). This research was also highlighted in an [article written by Tony Moore](#).



On the left is Lucia, my host mom in 2017 and teacher at a middle school on the settlement. On the right is Ivani-za, the first and current director of the high school.

Rural Landless Workers' Movement By Daniela Aldrich '19

This past January, I went to Lagoa do Mineiro, a Rural Landless Workers' Movement (MST) settlement in Ceará, Brazil, and conducted eleven oral history interviews about teachers', students', and community members' experiences with critical pedagogy and agroecology. I had spent one month in Lagoa do Mineiro learning about the MST, agroecological farming systems, and interning at the settlement's MST-affiliated Francisco Araújo Barros (FAB) High School during my semester in Fortaleza, Ceará in 2017. I am now writing my senior thesis (Latin American, Latino, and Caribbean Studies) on the high school's use of agroecology and critical pedagogy to combat the negative impacts of industrialized agriculture systems. This second trip to Lagoa do Mineiro was made possible by a

grant from the Center for Community Studies.

The MST is a social movement founded by rural workers and activist farmers in Brazil fighting for equitable land reform and justice in the nation's rural areas. The movement began in 1984 after isolated land occupations had gained strength throughout the country. The MST physically occupies neglected or "socially unproductive" land until, through negotiations with the federal government, the occupied property is emancipated and communities (known as settlements) can organize and provide for otherwise landless families. Since 1984, hundreds of thousands of families have been mobilized and been guaranteed land. These families, the majority of whom depend on small-scale agriculture, have historically been displaced by landowners for the sake of for-export monocultures (soy, sugarcane, corn) and intensive cattle grazing operations.

In 2005, the MST National Congress and its 11,000 participants officially adopted agroecology as its basis for agricultural technology. Agroecology is a form of agriculture centered on ecological principles; it is at once an ecological science, actual farming practice, and social movement. The MST has constructed educational centers, workshops, annual national congresses, and graduate degrees to advance the theory and practice of agroecology throughout the western hemisphere, and a great number of these have been through partnerships with other movements and organizations. In Lagoa do Mineiro, the semi-structured oral his-



Francisco Araujo Barros High School: The name of the main corridor is AGROECOLOGIA

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tory interviews as well as the conversations I had with people spoke to the strong presence of agroecology in the everyday political struggle of the MST, the settlement's dedication to food sovereignty, and FAB's educational pedagogy.

Quality public schooling in areas of land reform is another key component of the MST's activism. The movement is committed to a critical pedagogy inspired by Paulo Freire that is relevant and respectful to the students' everyday realities.

The high school and Lagoa do Mineiro community also co-wrote a Political Pedagogical Project document articulating the school's identity and mission. The document affirms commitments to "construct an alternative agricultural and agrarian model with social transformation" and to "value the countryside as a dignified space to live". This politicized approach to education and agriculture adds a unique component to the significant contributions rural farmers make to Agroecology and Food Sovereignty in Brazil, and globally. In the face of global climate change and global inequality, industrialized monocultures that are deeply entrenched in neoliberal and exploitative relationships must be dismantled. Movements like the MST and schools like Francisco Araujo Barros are already doing that, and they offer us crucial insights into appropriate, context-specific methods at varying scales.

I am deeply grateful to the people at Lagoa do Mineiro who welcomed me into their homes, schools, and productive fields two different times (2017 & 2019), and to The Center for Community Studies for supporting my trip this past winter break through a generous travel grant.

Intercultural Encounters and Inclusivity Policy in Higher Education

Jacqueline E. Joyce '19 and Sara G. Nash '19 presented their research on Intercultural Encounters and Inclusivity Policy in Higher Education at the North Central Sociological Association Conference in Cincinnati in March. Diversity and inclusivity have emerged as central buzzwords in higher education. Given the changing demographics of higher education institutions, greater attention has focused on questions of promoting inclusive campuses. With Dickinson College as a case study, we gained insight from students about what underlying barriers and motivations contribute to intercultural encounters on campus. As part of a research team (including Cecilia Ribordy '22, Susan Rose, Sociology and CSC, and Joyce Bylander), they helped facilitate video-taped interviews with 41 students. Through the 13 qualitative, semi-structured, focus-groups interviews, they provided students with an opportunity to narrate their campus experiences in relation to a sense of belonging and cultivating more inclusive spaces. While most meaningful relationships on campus are built organically, we found that it is crucial for institutional policy to create more social spaces to foster an environment in which people from varying backgrounds can connect. Their final research report and video documentaries will go to the President's Commission on Inclusivity.



Pictured from left to right: Sara Nash, Professor Susan Rose, Joyce Bylander, and Jacqueline Joyce

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school's emerging Southeast Asia service immersion program and served on program advance teams in Haiti, Peru, Cambodia, and Indonesia. He is the associate editor of the *Journal of Experiential Education*.

Gary's experiences include development of an undergraduate minor in community systems and engagement, leadership in the development of regional partnerships, and teaching and research on civic infrastructure, collaboration in networks, and development of civic competency. He has been a principal investigator on research and program grants totaling \$3 million and participated in fundraising efforts that led to more than \$1.3 million of operating and endowment support from private donors.

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'Makuta: The Dance of the Roster's Courtship' won for the category of Culture, Local Life, Local People in the spring 2019 GEAC photo contest.

Cuba mini-Mosaic: The African Diaspora

By Dana Marecheau '20

The Cuban mosaic taught me one thing: the world does not only revolve around me.

One of the most moving experiences during my time in Cuba was visiting La Castellana Psycho-Pedagogic Centre, a residential facility for children and adults that specializes in supporting people with neurological conditions. The programs at La Castellana focus on developing various skills that facilitate the transition from student to working adult life, so they can best integrate into society. The staff utilizes painting, beading, and sewing, as well as other activities, in order to help students develop their fine motor skills, as well as, dancing to encourage physical activity.

During our tour, we visited the art center where students were hard at work: painting, knitting, cutting, and pasting. Some students were even making envelopes that the center used in their mail room. However, what really caught my attention were these intricate masks and bowls that were drying beside the students. A nurse at the center came over and expressed how proud she was of the students who painted the masks and bowls since some had severe motor skill impairments, but after years of practice, they had mastered painting. Just as I looked up in awe, I saw a sign that read, "Luchamos por una sociedad ciento por ciento justa, a partir de una verdadera igualdad de posibilidades para todos los niños y ciudadanos de país: Fidel", which translates to "We fight for a 100 percent just society, based on a true equality of possibilities for all the children and citizens of the country: Fidel."

I looked back down at the art pieces on the table and thought to myself, "these students are creating such beautiful and powerful art against the odds." In that moment I realized, **everyone** has a purpose and can contribute to their community. Students both young and old at La Castellana, were not disregarded due to their disabilities. Instead, they were valued and seen as equals, and as an asset to their community.

The last part of our tour at La Castellana included a dance show from some of the students. Again, another sign in the center caught my attention. It read, "solo el amor engendra a la maravilla" which translates to "only love generates wonderful things." This was it, the guiding principle of La Castellana. **Love**. The lesson was clearer than ever: love is the foundation of any community. They love one another which in return empowers and unites them.

This message of love was evident beyond the walls of La Castellana. It lived in the streets of Cuba and the hearts of the Cubanos we met. The love I felt from the nurses, teachers and students at La Castellana, to the dancers, musicians, and painters we met in Havana was contagious. It even began to touch the Dickinsonians on the mosaic with me. We began to listen to one another, support one another, include one another because we simply loved one another.



Seeing everyone included and treated equally gave me a sense of humanity and showed me that the world is bigger than myself. I now understand the importance of community. I even made a pledge that when I return to Dickinson, I will work towards creating a community around me similar to that of the Cuban people. One that goes beyond the individual and is filled with love, acceptance and creativity because one is only rich when their community is too.

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FUTURE MOSAICS



Carlisle Mosaic: An Interdisciplinary Study of People, Places, and Policies, Fall 2019

This mosaic will investigate approaches through which Carlisle might become a more resilient and sustainable community. We will learn and apply methods of history, demography, economics and systems analysis to examine evolving and interacting human and environmental systems of Carlisle and Cumberland Valley and changing patterns of agricultural production, industrialization and deindustrialization, urbanization and suburbanization, transportation, commerce, household size and composition, segregation, and poverty. We will examine the practices of sustainable community

development for building community capital and opportunities for their application in Carlisle. The Mosaic will include a semester-long community-based research course that will bring students and faculty together with community partners, who are actively working to mold Carlisle's future, to research options for building community resilience. Co-taught by [Neil Leary](#) (Center for Sustainability Education), [Emily Pawley](#) (History), and [Anthony Underwood](#) (Economics)



African American Foodways in Civil Rights Movements Mosaic, Spring 2020

In recent years, the Civil Rights Movement has been memorialized and remembered in an ever-expanding heritage sector, particularly in the US South. More often than not, museums, memorials and tours narrate Civil Rights Movement history through the well-known frameworks of voting rights, de-segregation and citizenship. The *African American Foodways in Civil Rights Movements* Mosaic poses the questions: What happens when our view of the movement is broadened and complicated through the prism of foodways? What does the movement look like when the politics of food are centered in this history? This interdisciplinary and experiential learning opportunity links food with social justice and provides students with opportunities to

explore this link by conducting field research in key locations. Our objective is not only to broaden students' understandings of the paradoxical nature of food as a source of pleasure and a site of struggle, but also to highlight food as a sustaining force in African American-led political struggles for full citizenship and human rights. For more information contact [Lynn Johnson](#) (Africana Studies) and [Say Burgin](#) (History)



Mediterranean Migration Mosaic Part III: Morocco & Spain, Fall 2021

The 3rd Mediterranean Migration Mosaic will focus on migration from North Africa to Southern Europe with a focus on Morocco as a transition country and Spain as a receiving country. As with the 1st Mediterranean Migration Mosaic which engaged students in comparative fieldwork in Morocco, France and Spain, and the 2nd that focused on Italy at the Crossroads, students in this Mosaic will explore the structural forces (economics, violence, politics, policy, and climate change) that influence mass migrations. Through literature reviews, survey research, oral histories, and

ethnographic fieldwork, multi-lingual research teams will examine the challenges faced by individuals, families, communities, and governments in both sending and receiving societies. For more information contact [Marcelo Borges](#) (History) and [Elise Bartosik-Velez](#) (Spanish), and [Susan Rose](#) (Sociology).

More Information on Upcoming Mosaics: <http://www.dickinson.edu/homepage/603/mosaics>

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UPCOMING CONFERENCES

Discovering Community Summer Institute, August 12-15, 2019, St. Johnsbury, Vermont
A Vermont Folklife Center Program

For more information please visit <https://www.vermontfolklifecenter.org/events/discovering-community-summer-institute-2019>, or contact by email at (education@vermontfolklifecenter.org) or by phone (802) 388-4964.

2019 Oral History Association Annual Meeting, Oct. 16-19, 2019, Salt Lake City, Utah
Pathways in the Field: Considerations for those Working In, On, and Around Oral History

For more information please visit <http://www.oralhistory.org/annual-meeting/>.

Native American and Indigenous Studies Association Conference, June 26-29, 2019, Aotearoa, New Zealand.

For more information please visit <https://naisa2019.waikato.ac.nz/>.



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