

COMMUNITY STUDIES CENTER

SPRING / SUMMER 2013

Mosaics & Complex Border Crossings

Dickinson

This year a number of Mosaics have engaged students, faculty, and community members in Border Crossings - both literally and metaphorically. From the Natural History Mosaic in the fall where students communed with turtles and seabirds and heard echoes of ancient accents of Elizabethan English on Tangier Island to the Jewish and Muslim Religion and Culture mini-Mosaic in Morocco to the Mediterranean Migration Mosaic this spring, Dickinsonians have crossed numerous waters, cultures, languages, and lands in order to explore the worlds of which they are a/part.

As globalization has made the world smaller with the advent of new technologies that have sped up the circulation of ideas, goods, capital, and people, it has also created greater inequality and polarization both within and among countries. Economic crises, conflicts, wars, and terrorism have created dis-ease and challenged the values

of liberal democracies as well as spurred on the Arab Spring. In the process of increasing globalization, some walls have come down while others have been erected. While the Berlin Wall was torn down and now one can travel across Europe without showing a passport, it became much more difficult to cross over the Strait of Gibraltar from

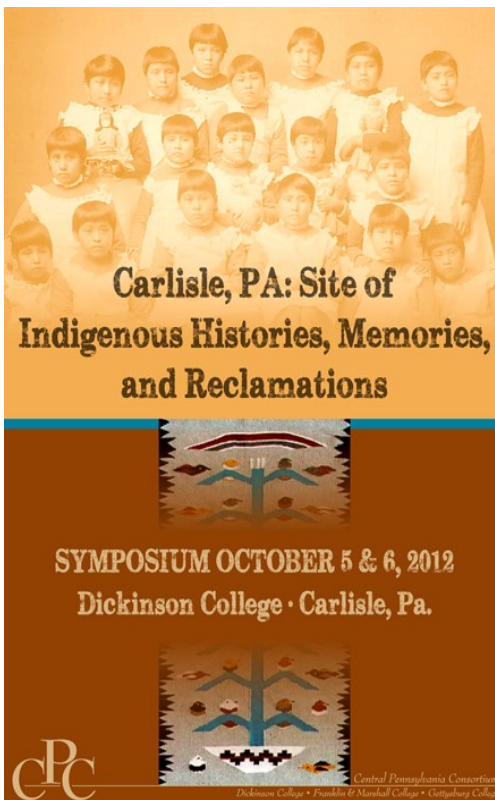


Morocco to Southern Europe than twenty years ago. From the Secure Fence Act of 2006 along the Texas-Mexican border to the militarized zone that now separates Morocco from the Spanish enclaves of Ceuta or Melilla, the question arises: who or what is being walled in and who or what is being walled out. Questions of inclusion and exclusion arise. With the continuing mobility of people, how do sending communities deal with the departure of young men and increasingly women, and those left behind even as they become more dependent on remittances; how do receiving countries deal with increasing cultural diversity and numbers of (im)migrants looking for work in times of high national unemployment? What strategies do migrants develop to circumvent these obstacles and negotiate changing political and economic circumstances?

These issues are complex at the macro-economic and political levels; the meso-institutional levels (including social services, education, health care), and the micro-personal and interpersonal levels. The ways in which nation-states and regions envision the value of diversity, labor, and immigration; the social policies they legislate; and the borders they enforce have a huge impact on the lives and livelihoods of individuals and families in both sending and receiving communities. These are just some of the issues we struggled with as we crossed borders from the U.S. to France, Morocco, and Spain and interviewed people and politicians across generational, religious, racial, cultural, and linguistic lines. What also became clear was while much can divide us, much also unites us – friendship, food, music, beauty, and possibilities for collaboration. There are opportunities and potentialities to explore as well as obstacles. And for that, we are very grateful.



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Carlisle, PA: Site of Indigenous Histories, Memories, and Reclamations Symposium, was held October 5th & 6th, 2012 at Dickinson College.

Carlisle is a major site of memory for many Native peoples. The Fall 2012 symposium brought together Native and non-Native scholars, leaders, artists, and community members to share their work, concerns, and perspectives. A space was created for sharing, reflection, creativity, and scholarly work. Over 290 people attended the symposium, with 26 Nations represented in addition to students from Gettysburg, Dickinson, and Franklin and Marshall. The following are excerpts of reflections from the First Year Seminar students. More reflections can be found at the CIIS blog site: <http://blogs.dickinson.edu/ciis/>

Zha Xueyin - A first year student from China: I heard the deep, rhythmic voice of N. Scott Momaday trailing away: "They came for the children, and took them away. It was a journey into darkness." At this point, I am in a state of reminiscence, ruminating about the past three days when I was totally immersed in a history brought alive, history that no longer lingers on the pages and between lines of words. After attending the symposium it is clearer to me that indigenous people are gathering up their past, tending to the wounds, and moving towards the future.

Stephanie Read - The Symposium to me was like the weeks before a music concert. The fans know the artist's song, just as we know facts about the speakers. Then when the day of the concert finally arrives, the people in attendance are in awe of the artist's talent, as I was when I attended the Symposium. Overall the Symposium brought to life what we have been discussing in class and it was a great experience.

Where The Past Stands By **Anine Sus** - It didn't quite hit me until Scott Momaday said, "they were children." His strong, Dumbledore-like voice gave me chills. Hearing these words spoken with his voice made the Carlisle Indian Industrial School and its atrocities real. It wasn't until he showed his anger and remorse for these children who were torn from their families and forced to abandon everything they knew, that I felt the emotion behind the history. These days we look at history with a lens that teaches us how to change ourselves to make the future better. What I noticed about the symposium was for many, it's still too early for them to move on. The past isn't yet the past for them, it is a haunting presence, and they've kept it with them to change their present.

Pratt's pupils, 1885.



The Natural History Mosaic: Paleontology, Field Biology, and Nature Writing at Dickinson College

By Gene Wingert and Ashton Nichols

What did the ten students involved in this Mosaic gain from this remarkable semester?

They gained a sense of the rich diversity of the natural world around us and through fieldwork understood more fully the crucial importance of each species that has evolved in the ecological complexity of our own local region. Through active participation in research and public service students learned about our region's connection to the state, to the Chesapeake Bay watershed, to our ocean-spanning continent and, indeed, to the entire world.

The students worked with our local Audubon Society to help clean up the trash-strewn islands of the Susquehanna River. They met and interviewed numerous "water-dwelling" residents of Tangier Island, a tiny, yet remarkable landmass in the middle of the Chesapeake Bay. Students were even able to meet the mayor of Tangier, who came to dinner with us and brought the delicious soft-shell crabs we consumed. Our students worked closely with researchers and scientists to prepare specimens that were donated to the State Museum of Pennsylvania in Harrisburg. These individual specimens—insects, amphibians, reptiles, and small mammals—have become part of the permanent natural and scientific record of our state, identified with the individual student's name and appropriate data. During one of the many other field trips the students participated in during the semester they observed the largest herd of elk east of the Mississippi under the guidance of seasoned naturalists and teachers.



Mosaic students on the Susquehanna clean-up with the local chapter of the Sierra Club.



The Mosaic class caught three large snapping turtles during its project to protect the painted turtle from the slider.

The students engaged in variety of experiences during the Mosaic. From spending time with an Indiana Jones-like scientist, who is also a MacArthur Genius Grant winning natural historian from the Carnegie Museum to aiding with a community-science turtle tracking research project, involvement with individuals and communities was key. Through participating in the Mosaic students gained an appreciation for careful observation, for sensitivity to one's natural surroundings, and for the "land ethic" described by Aldo Leopold (one of the numerous authors we read and wrote about this term). In short, our Mosaic students learned that land, and the species that dwell on it, and our new focus on sustaining crucial aspects of this balance, make all the difference to the very future of our planet. For more information visit their blog and two short documentaries on <https://www.youtube.com/watch?v=HBnu0rMovPA>.

The Community Studies Center awarded four students research and travel grants during the 2012—2013 semesters.



Stories From the Border

By Jordan Haferbier

After attending Dr. Margo Tamez's talk about her struggles over land rights at the Carlisle Symposium entitled "Carlisle PA: Site of Indigenous Memories, Histories and Reclamations" I approached her to discuss the possibility of doing collaborative research with the Community Studies Center and the Lipan Apache Women Defense (LAW-Defense). During the process of proposing and being approved for the project I was instructed on indigenous research ethics and reciprocity by elders in the community and professors at Dickinson. These discussions influenced my research design and prompted me to approach this project through a decolonizing framework. After months of planning and Skype sessions with

community members I was finally able to visit El Calaboz, Texas from February 16th to 23rd. Thanks to a research grant from the Community Studies Center, I was able to conduct ethnographic and oral history and mapping research. This small community sits near the mouth of the Lower Rio Grande near the city of Brownsville. While El Calaboz is small, it has a rich history of women-led resiliency movements especially in regards to land rights. When the Department of Homeland security began to approach homeowners in 2006 to appropriate land under the U.S.' policy of eminent domain, many land owners resisted. Many property owners in this area are direct descendants of Indigenous peoples, including Lipan Apaches, Jumano Apaches, and Comanches, who were given large land grants in the 1700's by the King of Spain. Indigenous peoples in this area were able to pass down this land to their children. Dr. Eloisa Tamez received three plots of land through lineal ties that the U.S. government attempted to lay claim to. She is currently in litigation processes with the U.S. government over her land rights as an Indigenous heir to the San Pedro de Carricitos land grant. During my trip I was able to stay on one of these properties in the recently founded Emilio Center for Indigenous and Human Rights. While in South Texas I collected oral histories of elders and other community members. We were able to do oral history interviews at various sites of memory and film in locations on the north and south sides of the border wall. I'm using this research to write my thesis in sociology, to build stronger research relationships with the community in El Calaboz and to add to the larger body of knowledge on place-based narratives in this region. Interested in learning more? Check out the LAW-Defense blog: <http://lipancommunitydefense.wordpress.com/>.



Community Based Research in Peru

By Amanda Jo Wildey

If you want to surprise people, tell them that you spent a month living on a farm nestled in the mountains of Peru. Continue on: recount stories of scaling a rocky mountainside to guide a flock of sheep to pasture, or of your host father who, walking through his fava bean field, could not help but stop to pull weeds every several paces despite the deafening peals of thunder signaling an impending downpour, or even of setting a giant offering of wood and special herbs ablaze in the middle of a freshly-sown field to incur the favor of mother nature for this season's harvest. It becomes clear, then, that this wasn't just a random adventure. It was the beginning of your life in a distant community that welcomed you as one of its own—and you wanted to return.

That was me: in November 2011 and January 2013, I conducted field work in Peru to investigate techno-

logical changes and subsequent impacts on local social relations in the rural Andean farming community of Coporaque. I began this work as part of my semester abroad, but it became the basis for two of my senior projects

and, with a research grant from the CSC, I was able to resume my investigation a year later. My interest in this process of change was sparked after considering the popular reputation of the buzzword “globalization” as a process that turns other cultures into mini “Western” models. I was curious about how this characterizes farming communities today: do agriculturalists implement new, modern practices at the expense of their local customs?

For both of these fieldwork periods, I lived with a host family, accompanying them to their fields where I was able to not only witness first-hand the contemporary agricultural techniques and rituals, but also talk with the agriculturalists as they explained them and their cultural significance. Once I better understood the practices, I more formally interviewed several agriculturalists to discuss their views regard-

ing how farming processes have changed in Coporaque, and then conducted preliminary surveys with a larger group of agriculturalists to discuss if they felt that community relations have changed in recent years.



A.J. in her host family's field with one of their cows.

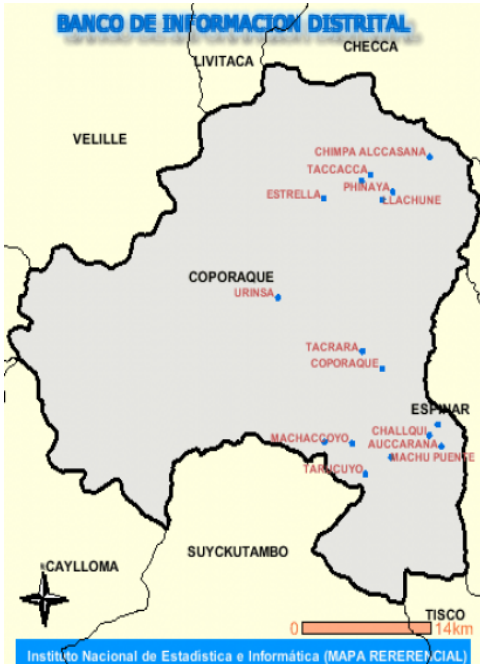


Mayor Valeriano Rufino Rojas Rosas & A.J. in his office.

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I also met with the mayor during each fieldwork period to talk about upcoming town projects. In what direction was Coporaque headed? Everyone noted how helpful the town tractor is for preparing the fields, and many highlighted that the recent improvement of community relations was largely due to the completion of a new cement canal in 2000 that mitigated the chronic water shortage of the area. But even though modern techniques are part of the daily life, it is clear that the agriculturalists still view the local practices and rituals as integral to the agricultural process. Indeed, new methods are introduced only after their usefulness is critically assessed, and even then they do not often replace local practices, but rather supplement or enhance them. What is apparent, then, is that the agriculturalists of Coporaque are not “waging a war” against modern influences of “globalization.” Instead, as a community they deftly craft a balance between new techniques and local practices that benefits not only their crop production, but also their social relations. Much work remains to explore this unique dynamic more deeply—a task which I am eager to undertake—but for now, I am grateful that they have accepted me so wholly into their lives, offering me a place and a community to which I can return.

The Community Studies Center awarded JJ Luceno a grant to travel to Notre Dame this past February where she presented her community-based research project, *A Dance Between Old and New: Approaches to Sustainable Community-driven Health Care in Chiloé, Chile* at The Fifth Annual Human Development Conference: In the Field: Cultivating Collaboration and Innovation at The University of Notre Dame (Kellogg Institute for International Studies), February 8-9, 2013. “The complex demographics of both indigenous and non-indigenous peoples and the isolated geography of the research population produced innovative and varied responses to health care delivery. My research provides others with examples of community development initiatives that successfully utilize capacity building and community involvement to reach the root of community health issues.” Blog at <http://jjluceno.wix.com/beautifullyfragile>.

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A.J. presented research at the same conference. Next year she will return to Lima, Peru to pursue her Master's in Anthropology at the Pontifical Catholic University through the Rotary International Global Grants Scholars program.



J.J. Luceno (left) and A.J. Wildey (right) at the 5th Annual Human Development Conference at the University of Notre Dame.

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Congratulations to Noorjahn Akbar '14 who has been awarded the grand prize in Glamour Magazine's Top 10 College Women Contest. (<http://www.glamour.com/inspired/2013/04/noorjahan-akbar-top-10-college-women-2013>). A Kabul native, Noorjahan is the co-founder of Young Women for Change, a non-profit organization that works to improve the lives of Afghan women through social and political participation, political empowerment, advocacy and increased access to education. A sociology major, Noorjahn is a major leader in the Afghan gender-equality movement; she led the first march against street harassment in Afghan history and helped open the country's first all-female Internet café. She has previously been featured in *Forbes*' annual "Most Powerful Women in the World" issue and in a *USA Today* article and a Fox News program about the efforts of the Afghan Girls Financial Assistance Fund. She also has published a collection of children's stories that has been distributed in seven provinces in Afghanistan.

Giovanita T Tiarachristie '13 received a CSC travel grant to conduct community-based research to better understand and map the community issues, initiatives, and attitudes surrounding food security in South Allison Hill, in particular as they pertain to race/class/gender. This study looked at issues of food in SAH and initiatives in urban agriculture as a means of community empowerment, job creation, youth education, and current racial tensions surrounding gardening initiatives, analyzing the neighborhood of SAH as a case study.

South Allison Hill is a very diverse community in Harrisburg, Pa. Forty five percent of residents live below the poverty level, 56% of total residents are black, 30% Latino, and there is a growing Asian refugee population. In S. Allison Hill, a food movement is slowly growing through programs such as the Catholic Worker's House, Joshua Group, and the Community Action Commission. A gardening club/green team was started in June 2013, but interpersonal conflicts among members have become more challenging, the city is bankrupt and declaring Act 47, and service groups are overstretched. There is a lot of tension surrounding issues of race and class among the different stakeholders, which can be common in many food initiatives.

Giovanita, otherwise known as G, has been awarded one of 30 prestigious Paul and Daisy Soros Fellows for 2013. The program "honors and supports the graduate education of 30 New Americans—permanent residents—each year. The fellow receives tuition and living expenses over two academic years to support their field of study at any university in the United States. Fellows are selected on the basis of merit—emphasizing creativity, originality, initiative and sustained accomplishment. G. will be pursuing her Master's in City and Regional Planning, studying participatory community development at Pratt Institute in New York City next year.



Le Grand Voyage: The Mediterranean Migration Mosaic



XueyinZha in Rabat, Morocco.

By XueyinZha '16 (First year student from Guangzhou, China)

The Mediterranean Mosaic was indeed a “Grand Voyage.” The Mosaic challenged us intellectually and personally, encouraging us to vigorously examine the world through the window of Mediterranean migration. The semester-long, interdisciplinary research program integrated academic study with a 6-week fieldwork experience. Sociology Professor Susan Rose and History Professor Marcelo Borges miraculously led us through the almost dream-like experience in which we rigorously studied Mediterranean migration in the classroom, before experiencing it first hand in France, Morocco and Spain. Once abroad we were able to apply the theories and methodologies that we had learned. We then came back to campus to work collaboratively and independently on our final research projects. At the end of the semester we shared our work with the Dickinson community and those with whom we worked while abroad. They were eager to see what we had learned and we wanted to give back to those who gave us so much.

The first four weeks spent on campus were busy and fruitful. We went from knowing almost nothing about Mediterranean migration, social policies, and the lived experience of (im)migrants, to young experts-to-

be, ready to ask meaningful questions and do effective research. We were all astounded by the intense work at the very beginning. By the end of the first week, we had examined and interpreted data from the OECD and EURO-STAT, writing our first comparative paper on immigration from Morocco to Spain and to France. We were already discussing general theories of immigration and analyzing the representation of Maghrebi immigrants to Southern Europe in film. We compared how the fictional characters in Lalami’s *Hope and Other Dangerous Pursuits* reflected the stories of actual migrants – both those who survived the crossing of the Strait of the Gibraltar and those who died trying. We intensively read, wrote, and discussed immigration theories and history, focusing respectively on migration in France, Spain and Morocco and important themes such as immigration policies, trans-Saharan migration, and borderlines. We also examined various media and created blogs in order to study current events, debates, and policies related to immigration in the Mediterranean region. We were trained systematically in qualitative researching skills, interview techniques, ethnographic fieldwork, and the use of video and audio equipment. All these academic activities prepared us to effectively engage in the exciting six-week field trip in the Mediterranean.

We spent the highlight of our semester in the real world of the Mediterranean where everything we learned from the classroom came to life. We interviewed immigrant workers in France and visited clinics, women’s associations, and old age homes for immigrants.



Rhou Alfroukh (center) at Foyer Saint Simon, Toulouse, France.

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We went to the beautiful French town of Moissac where we talked with the mayor about the challenges and opportunities that immigration brought to the community; with farmers who hired immigrant workers; and with social workers. We met Sub-Saharan African men and women in Morocco and heard stories full of hardship and misery as Morocco has become both a transit and receiving country of immigrants as well as a sending community. Moreover, we listened to the lectures of local scholars in France, Morocco and Spain, met with politicians including the President of the Moroccan parliament, and interacted with a number of NGOs. We also met excellent photographers who presented moving works about the borders and migrant workers.

It was an amazing experience crossing the Moroccan-Spanish border in Ceuta on a cold rainy night on foot, recalling the “border tragedy” we had read about. The next afternoon, we took the ferry from Ceuta to Algerias – an easy transit for us across the 12 kilometers of the Strait but often a deadly one for those trying to cross in *pateras*. All these encounters and experiences provided new dimensions to what we had learned in the classroom. They grounded our learning and we came to know first-hand the multiple and complex realities of immigration from both sides of the border.

Another important aspect of our trip was simply the cultural experiences. We immensely enjoyed ourselves as we made our way in the convoluted old Medina (the historical city center) of Moroccan cities; when we got scrubbed head down by our host moms in the *hammam*, the traditional Moroccan bath house; when we savored the chewy, soft French baguette every meal in France; or when we sat during a sunlit afternoon in a Spanish restaurant enjoying the traditional Tapas, *churros*, and hot chocolate.

The very right to travel, to journey, to migrate today increasingly runs up against borders, confines, and controls of a profound “unfreedom” that characterizes the modern world. Of course this does not touch the touted liberty of market forces and economic policies monopolizing the globe” (in Chambers, Mediterranean Crossings).

adventure that has so much meaning for us, we all would agree that the Dickinson Mosaics provide an invaluable experience not to be missed. For more information, please visit our blog at <http://blogs.dickinson.edu/mediterranean-migration/>



The borders are porous, particularly so in the liquid materiality of the Mediterranean. The outcome of historical and cultural clash and compromise is that borders are both transitory and zones of transit (Chambers).

head down by our host moms in the *hammam*, the traditional Moroccan bath house; when we savored the chewy, soft French baguette every meal in France; or when we sat during a sunlit afternoon in a Spanish restaurant enjoying the traditional Tapas, *churros*, and hot chocolate. All these experiences were part of our Grand Voyage, our adventure. We came out of it with an appreciation for cultural diversity (our own included) and for the complexity of human mobility, the mosaic that we are studying and that we are a part of. While no one will be able to replicate this exact

Moroccan Immigration Statistics

For their first paper for the Mediterranean Mosaic, students accessed and analysed data from various statistical databases, including OECD and Eurostat. Using a mixed methods approach, students would continue to look at demographic, census, and socio-economic data throughout the semester even as they also launched into ethnographic fieldwork. This is an excerpt from Kathleen Lange's paper done in the first week of classes.

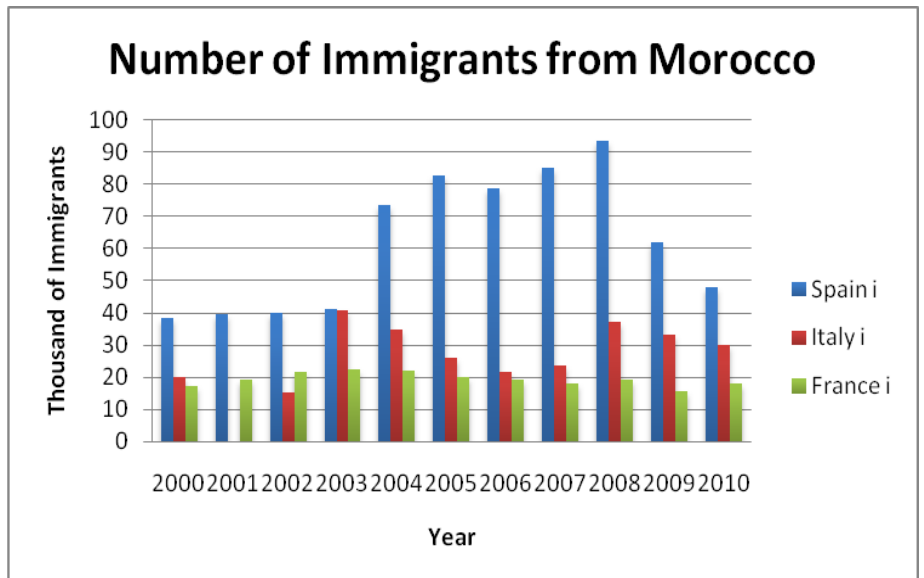
Since World War I, Morocco has been one of France's main sources of labour, and in 2010, according to INED, the Moroccan immigrant population in France numbered 663,502, second only in size to the Algerian immigrant population.

Along with the French colonization of Algeria in 1830 came new migration patterns within the Maghreb region, with the increasing demand for wage labourers on French colonists' farms. However, it was during WWI that this urgent need came from France itself, with active recruitment of tens of thousands of men for the army, industry and mines. While many of these men returned to Morocco, this acted as a precedent for labour demands during the post war period, and then during WWII (and later in Korea and Indochina), where 126,000 Moroccan men served in the French army.

Moroccan immigration to France dropped both after Morocco won her independence from France in 1956, and during the Oil Crisis of 1973, due to political tensions and decreased labour supply. However, with France's *Regroupement Familial* put into place in 1974, the Moroccan population in France once again increased. The European Community's movement towards the implementation of stricter immigration policies in the 1990's increased the number of undocumented immigrants to France, and also led to the diversification of migration destinations, primarily to those countries (such as Italy and Spain) with easy access for clandestine migrants...

By 2005, Spain was second to France in the size of her legal Moroccan immigrant population. While originally an exporter of labourers, rather than an importer of labourers, Spain's high economic growth in the 1990's increased demand for cheap labour in sectors such as agriculture and construction, leading to a rise in Spain's popularity as an immigration destination. As the EU tightened visa requirements to enter the Schengen zone, the number of undocumented immigrants to Spain began to rise, with two main gateways of entry; either by sneaking over the walls into Melilla or Ceuta, two Spanish territories in Morocco, or by crossing the Strait of Gibraltar in small boats known as *pateras*.

Even without including the number of clandestine migrants, in 2007, Spain held the highest annual growth rates of immigrant flow, increasing 63.7% from 1998 to 2007. The composition of this population is quite different to that of France, with a higher ratio of men to women (61.7% male), as well as a higher proportion of immigrants with low education and low-skilled employment in Spain (78.1%, and 61.7% respectively). CARIM attributes the differences in these statistics to the recentness of Spain as a main destination for Moroccan immigrants.



"International Migration Database." *OECD Statextracts* (2013): *OECD Statextracts*. Web. Jan 2013. <<http://stats.oecd.org/Index.aspx?themetreeid=-200>>. Catherine Turvey's graph .

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FUTURE MOSAICS

Remembering the Atlantic Slave Trade Ghana, West Africa And Charleston, SC Mosaic, Fall 2013

This mosaic will explore the various ways in which the Atlantic Slave Trade is remembered, taught, and memorialized in Ghana, West Africa and Charleston, S.C. It integrates research trips to Ghana to focus on the significance of the “slave coast” of West Africa and to Charleston, SC to explore the ways in which the Atlantic Slave Trade is commemorated in one of the major U.S. disembarkation sites of enslaved Africans. Students will also analyze how African culture is preserved at historic plantations, in Gullah/Low country communities, and through material culture in the 21st century. For more information contact Prof. Lynn Johnson(johnsol@dickinson.edu) or Joyce Bylander (bylander@dickinson.edu).

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The Eco-Entrepreneurship Path Mosaic, Spring 2014

This mosaic is comprised of three courses and three domestic study trips. In this mosaic, students will develop a plan for Dickinson College to incorporate sustainable entrepreneurship into the college curriculum. Two of the courses are topics courses offered in the International Business and Management Department: INBM 300-01 Best Practices in Business Sustainability and INBM 300-02 Education for Entrepreneurs. The third course is HIST 206/ENST 206 American Environmental History cross-listed in the History and Environmental Studies Departments. For more information contact Prof. Helen Takacs (takacsh@dickinson.edu) and/or Prof. Emily Pawley (pawley@dickinson.edu).

UPCOMING CONFERENCES

Discovering Community Summer Institute, July 8 - 12, 2013, Middlebury, Vermont A Vermont Folklife Center Program

For more information please visit www.discoveringcommunity.org or contact Gregory Sharrow at the Vermont Folklife Center, by e-mail (gsharrow@vermontfolklifecenter.org) or by phone (802) 388-4964.

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2013 Oral History Association Annual Meeting, Oct. 9-13, 2013, Oklahoma City, Oklahoma Hidden Stories, Contested Truths: The Craft of Oral History

Held at the historic Skirvin Hilton. For more information please visit <http://www.oralhistory.org/annual-meeting/>

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European Social Science and History Conference (ESSHC), April 23-26, 2014, Vienna University, Austria

Groundswell: Oral History for Social Change

For more information please visit <http://www.oralhistoryforsocialchange.org/blog/>. **Deadline for sending paper and session proposals is May 15, 2013.**

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The XVIII International Oral History Conference (IOHA), July 9-12, 2014, Barcelona, Spain Power and Democracy: The Many Voices of Oral History

For more information please visit <http://www.iohanet.org/>. **Deadline for proposals is July 15, 2013.**

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Hope and Other Dangerous Pursuits, Worthy and Wondrous, NGOs Building Bridges, People reaching out and over to others.... There is beauty in this world—let us embrace it. Many thanks to Jean Weaver for her many years of service and welcome to Meta Bowman '03, CSC's new academic department coordinator.

COMMUNITY STUDIES CENTER STEERING COMMITTEE

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