



COMMUNITY STUDIES CENTER

SPRING / SUMMER 2010

Kathryn Davis Wasserman

Projects For Peace

Professor Susan Rose

This newsletter focuses on the various pathways that prepare students to engage in meaningful, collaborative, and interdisciplinary work and activism.

Anna Valiante, who was awarded the \$10,000 grant for this coming summer 2010, studied in Brazil during her junior year and applied the qualitative research skills she gained as a sociology major to her work there. She knew she wanted to give something back to the community that had welcomed her during her home-

stay and submitted her winning proposal: "Vamo la Pirambu" or the "Pirambu Peace Project: Building skills and empowering the children of the Pirambu neighborhood in Fortaleza, Brazil." Anna came to know the Pirambu *favela* and many of its children during the spring 2009 when she studied in Brazil. She lived with the Mariano family for four months in the neighborhood and became friends with Waleska Santiago, a local photojournalism student at the University of Fortaleza who also lives in the *favela*. During her final month in Brazil, Anna conducted research with a community development program, named Baguncaco, located in Salvador, Bahia. There she participated in a program that exposes children in the Alagados *favela* to music, filmmaking, fine arts, and the internet as empowerment tools. She observed first-hand the ways in which the arts can be used as a powerful tool for social change.



Anna Valiante 10' (center), recipient of the Wasserman Project for Peace Grant. Gabriela Uassouf 10' (left) and Hily Collins 10' (right) submitted excellent proposals.

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"Cooling the Liberal Arts Curriculum": From Kyoto to Copenhagen Mini-Mosaic

Fifteen students traveled to Copenhagen in December 2009 as part of a mini-Mosaic to participate in The 15th Conference of the Parties (COP15) of the United Nations Framework Convention on Climate Change UNFCCC). Before the December conference, they studied climate-change concepts and familiarized themselves with world leaders on these issues. Representing a variety of majors, the students formed research clusters focused on specific aspects of climate change, such as technology, human rights issues, rising sea levels, deforestation and the needs of Third-World and indigenous peoples. While attending COP15 in December, the students reported on related proceedings and interviewed government delegates, scientists and other conference participants as part of a research project to examine the positions of different parties in the negotiations. "COP15 was an amazing experience," said Brett Shollenberger '11, who worked on a video documentary project (<http://www.dickinson.edu/news-and-events/videos/Dickinson-Students-Attend-Climate-Conference/>) and is most interested in ethical issues relating to environmentalism. "We need to persuade people to enact changes that are fair to the current generation as well as the next."

Dickinson College has been awarded a grant as part of NASA's Cooperative Agreement Notice (CAN): "Global Climate Change Education: Research Experiences, Teaching and Learning." The college is among 15 national educational institutes selected for the educational outreach program and is the only liberal arts and sciences college selected for the grant since the program's initiation in 2008.

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Wasserman Projects for Peace (Continued from page 1)

Having discovered how effective the Baguncaco program was in developing children's artistic, creative, and critical, analytical skills, Anna wanted to develop a similar program in Pirambu which has even fewer resources and opportunities for children than Alagados. Since it is important for these adolescents to also learn English which will help them gain employment, she plans to have them write short paragraphs about their photographs first in Portuguese and then in English. Part of the program will involve conversational English lessons during which the students will discuss their work, the meaning of their photographs, and the ways in which they "see" and represent their community. *For more information on Anna's project visit, <http://www.dickinson.edu/news-and-events/beyond-the-limestone/Scholarships/>*

Gabriela Uassouf's Project for Peace proposed to return to Venezuela to collaborate with women's groups and schools concerned about domestic violence and interested in participating in the Clothesline Project. The Clothesline Project (CP) that started as a grass-roots movement in Massachusetts in 1990 has now spawned over 400 projects in various communities across the United States. It has been very effective in enabling women to tell their stories of violence and healing in non-threatening ways. Because women can contribute T-shirts anonymously or in small, confidential workshops, they can expose the violence that is taking place in their community without threat of repercussion. The women who organize the workshops decide if, where, and when they want to exhibit them.

As part of a faculty-student summer research grant with Prof. Susan Rose, Gabi was able to conduct three Clothesline Projects in Venezuela during the summer 2007 and produce a bi-lingual documentary about intimate partner violence. Thanks to a CSC student research and travel grant, she has been able to present her work at a number of professional conferences, including the International Oral History conference in Guadalajara, Mexico; the Oral History conference in Oakland, California, and the CPC Women's Studies Conference at F&M, Lancaster, PA.

Gabi first went to Venezuela as part of the 2007 Venezuelan

Mosaic where she was able to interview a number of nationally and internationally-known scholars, professionals, and activists, including Nora Castenada who started the first state-owned Women's Bank in the World. BanMujer which offers micro-financing to women's cooperative ventures. Understanding the complex interactions between culture and the political economy, how they intersect with violence and the attempts to eradicate it, and how these forces all impact women's life choices and chances, Gabi has been able to powerfully combine her academic work with activism.

For further information on the Venezuela Mosaic visit, <http://www2.dickinson.edu/departments/commstud/mosaic/index.html>

Hilary Collins' proposal involved running an arts and literacy project that would bring Dalit and non-Dalit children together.

In developing this project, Hily was able to connect with Betsy McCoy (Dickinson alumna '77), the CEO and Founder of *Communities Rising*, an organization that provides out-of-school programs for Dalit children in rural areas surrounding Pondicherry. *Communities Rising* was willing to help support Hily's efforts to establish an on-going teacher-training workshop to promote the sustainability of arts education and literacy programming within the schools' curriculum.



Women and children in Diggi village, Northern India, photo courtesy of Hily Collins '10'

Hily had already gained substantial experience by fulfilling her qualitative field methods requirement during the summer with Dickinson's Tanzania Ethnographic Field School. For her senior thesis, she is interviewing South Asian Indian women about their experiences immigrating to the United States and adjusting to life in Central Pennsylvania. Her work will contribute to the Community Studies Center New Americans' project and the South Asian Mosaic archives.

Securing Water: Ethnographic Field School in Tanzania

Hily Collins 10'

During the summer of 2008, I had the opportunity to study abroad on a Dickinson summer program in Tanzania led by Anthropology Professor, Jim Ellison. In total, our group consisted of ten Dickinson students from all different academic backgrounds, including Biology, Anthropology, and Sociology. While there, we conducted ethnographic field research on health and nutrition in the southwest region of the country in the rural village of Kibatata. We were each paired with a local Tanzanian student about our own age to serve as our translators during our field interviews with residents of Kibatata and neighboring villages. Developing such close bonds with our translators allowed us to become fully immersed in Tanzanian culture and engaged in the local community.

While there, we became increasingly eager to find a way to give back to the people with whom we'd built relationships in Kibatata. We organized a meeting with several village members in order to discuss which issues warranted priority in their village. Access to clean water resources was the major health concern identified by the villagers because often they have to walk several miles in order to access drinking water at the nearest well. Therefore, we decided we would be able to help the community most by raising enough money to install a water pipeline in the village.

Upon returning to campus in the fall, the students began planning and organizing a variety of fundraising events in order to raise awareness about water scarcity in Tanzania and share our experience with the Dickinson community. First, we identified the on-campus groups we would be able to collaborate with in order to raise awareness for our cause. We successfully mobilized several student groups including Rotaract, Amnesty International, AL-LARM, and several sports teams including the Jive Turkeys Frisbee Team to help with our cause.



The Community Studies Center and the Center for Environment and Sustainability Education also supported our efforts. We are eager for the next group of students participating in Dickinson's Tanzania Ethnographic Field School to transfer the funds back to Kibatata.

Black Liberation Movements Mosaic: Presentation at the 2009 Oral History's Association National Conference

Ryan Koons 10'

James Chapnick '10, Professors Kim Rogers, Susan Rose, and I headed to Louisville, KY to present research from the Black Liberation Movements Mosaic. Our panel, "Stories of Struggle" featured the Mosaics as an innovative, educational model, and focused on the work we had done in South Africa and the Mississippi Delta.

The conference committee also had accepted my proposal to show my documentary film, *Pine Arbor Harvest Busk: People of One Fire Continuing a Centuries-Old Tradition*. An hour-long discussion followed the screening of the film, during which both Native and non-Native scholars asked about the ceremonial subject of the film, the community, and my field research. The questions pushed me to think even more deeply

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Jewish Immigration Mosaic

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Jewish Immigration to Argentina Mosaic

The 2009-2010 Global Mosaic explored the history of Jewish immigration to Argentina and the landscape of contemporary Jewish life. The Mosaic involved a cluster of two courses: "Ethnography of Jewish Experience" taught by Shalom Staub as a one credit course in the fall, and "Oral History and Jewish Immigration to Latin America." The second course, taught by Professor Susan Rose, combined a 1/2 credit course in the fall 2009 with a "winterim" research trip to Argentina in January 2010 that extended into the spring semester for another 1/2 course credit. The nine Dickinson students and 2 faculty collaborated with students and faculty from Escuela Técnica ORT, a leading Jewish secondary school in Buenos Aires. ORT has close ties to Dickinson, sending a number of their students to study at Dickinson for their undergraduate degree. Laura Benadiba, a teacher at ORT, heads up its oral-history archive of Jewish immigration to Argentina. This collaborative Mosaic was supported by the Community Studies Center, by ORT which provided facilities for the interviews and transportation to the Colonias, and by a grant from the Posen Foundation to support the study of secular Judaism administered by Andrea Lieber, associate professor of religion and Sophia Ava Asbell Chair in Judaic Studies.

The project began last fall (2009) with courses to prepare students for the rigorous oral-history interview agenda. Staub's Ethnography of Jewish Experience provided background on Jewish culture in its many dimensions from a global perspective while Rose's course focused on qualitative research methods and the history of Jewish migration to Argentina. In January, students flew to Argentina to begin their work. The research team focused on areas such as El Once, a predominantly Jewish neighborhood in Buenos Aires; the Macabi Retreat Center, about an hour's drive outside the city; and pioneer settlements in the provinces Entres Rios and Buenos Aires. They interviewed community leaders, students, scholars, and host-family members.

The Dickinson College-ORT faculty-student research teams conducted close to 30 oral history interviews in Buenos Aires and in the former Colonias, focusing in particular on family, work, migration narratives; contemporary Jewish life; and secular Jewish identity among Argentine Jews. The tapes, transcripts and translations have been deposited in the archives at the Community Studies Center and at ORT.

Denise del Gaudio, one of the Dickinson students, commented that the "Mosaic gave me the unique opportunity as a history major and non-Jewish American to explore my academic interests in identity and immigration, to practice my Spanish, and to explore my personal questions regarding assimilation from a sociological perspective and in a different community. I feel that I really benefitted from the distinct format of the mosaic. Through Professor Staub's course, I learned about Jewish cultures and learned to think about how these different cultures developed in both a historical and geographical sense. In the course we discussed how Jewish culture takes form in different regions. We were also required to conduct several fieldwork assignments throughout the semester. For these assignments, I asked Jewish friends about their Jewish identity, how their Jewishness is manifested in their lives, and how certain traditions are practiced in their families. At first it felt awkward to ask these questions, but I learned that people actually really enjoy talking about their personal experiences. These assignments helped me understand how Jewish culture exists within and alongside US American culture and sparked new questions that would



Hilda and Jorge Krawiecki are interviewed poolside at Macabi by Dickinson Students

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Jewish Immigration Mosaic

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carry over into my research in Argentina. The fieldwork also improved my own interviewing skills. By first talking to my friends about their Jewish identity, a topic which seemed somewhat invasive, I gained the confidence to effectively ask these questions with strangers in another language. The oral history course taught by Professor Rose also contributed to the effectiveness of the mosaic. The course combined Jewish history in Argentina and qualitative research methods, including conducting oral histories. We read and analyzed interviews previously collected by ORT students in Argentina. These interviews, which centered on immigration to Argentina, offered not only important insight to this history but also allowed us to study effective interviewing techniques. By reading the transcripts, I saw just how some of the interviewing methods that we discussed in the class, many of which seemed like common sense, were actually easily transgressed. For instance, one basic rule of interviewing is allowing the subject to complete his or her thought and not interrupting him or her. While this seems simple, it is a surprisingly common mistake. Analyzing the interviews allowed me to appreciate the craftsmanship involved in good fieldwork and to see how such common mistakes can negatively affect an interview. It really demonstrated the importance of asking good follow up questions, and the importance of understanding the broader cultural, political, economic, and socio-historical context. The historical aspect of the course allowed us deepen our questions and finally place our interviews in socio-historical context.” Also see: http://www.dickinson.edu/news-and-events/publications/extra-features/2009-10/'I-Have-a-Story-to-Tell'utm_source=extra&utm_medium=email&utm_campaign=april20

Mellon Post-Doc at CESE and CSC

Simona L. Perry, Ph.D

Simona L. Perry

My work can best be described as a mix of eco-critical social geography and community ethnography. In general, I set out in my geographic and ethnographic projects to document peoples' connections to natural and built environments in words and images, and to enhance understanding and communication regarding the everyday connections human communities have towards the local places in which they live, work, and recreate. To date I have done my work in contested places where dam removals, natural or regional heritage sites, environmental remediation sites, recreational trails, and economic revitalization projects bring to the forefront differences in how local people relate to a single river or landscape. I am interested in using these projects to inform and transform environmental policy processes and open up public dialogue around what sustainability means and could look like in the United States and abroad.

Since coming to Dickinson College as a Mellon post-doctoral scholar in Geographic Information Systems (GIS) with the Center for Environmental & Sustainability Education I have been developing a community-based participatory mapping project along the Susquehanna River's North Branch in northeastern Pennsylvania that seeks to give students and faculty across the curriculum a hands-on way to develop their geographic and spatial awareness and literacy (see *Fall 2010 course description*). This project uses GIS, photo-voice, interviews, and participatory landowner workshops to document local perceptions and uses of the natural and built environment, as well as to facilitate landowner dialogue regarding community space and contested places.

In late February 2010, a small group of women dairy farmers in Bradford County, PA met in the first workshop to begin brainstorming about their goals and outcomes for the project. These dairy farmers decided that they were most interested in using this project to help them protect their farming livelihoods and document their rural quality of life and water resources in the face of mounting development pressures from the natural gas industry. During the three-hour meeting they began thinking about mapping their

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CESE Faculty Member Simona L. Perry, Ph.D

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Faculty Profile

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properties and features of the surrounding landscape and watershed that are most meaningful to them. I sent them away with cameras and note cards to photograph and write about what was most important about their landscape and water resources with regards to protecting their livelihoods and their quality of life. Future workshops throughout the spring, summer, and fall will include more dairy farmers and woodlot owners from along the Susquehanna River in Bradford County.

The resulting GIS from the project will be a multi-media digital map of farms, woodlots, and other local places of personal and community significance along the Susquehanna River's North Branch. The map will include photographs and oral and written stories by and about the people and places of the North Branch. Communicating these connections regarding local peoples' senses of place and relationships to land and water resources on a personal and community level is an important first step in developing a human map of the Susquehanna watershed. In addition, such multi-media mapping can be used to make land use and watershed management decisions that are grounded in local people's sense of place and heritage rather than solely outside development or short-term economic interests.

Just in the first eight months, this project has begun to serve in a much broader sense within Bradford County and in the Dickinson College community as one avenue for building a more inclusive dialogue about the environmental, economic, social, and political impacts the rapid development of Marcellus shale natural gas is having on Pennsylvania's rural Susquehanna River communities. To keep this momentum going within the Dickinson College community, I am working in conjunction with the Community Studies Center, CESE, Environmental Studies, Geology, Psychology, History, and others to develop a Spring 2011 curriculum initiative on Marcellus shale impact studies. This would include group field trips to different sites of natural gas development and a colloquia series and class focusing on the complex community impacts and debates surrounding shale natural gas development in the northeastern U.S. and elsewhere.

Community Studies Center Course for Fall 2010

Professor Simona L. Perry, Ph.D.

Qualitative Methods: Place, Space and Identity along the Susquehanna River

Socio 240; Envst 310; No pre-requisites. Priorities: Environmental Studies and Sociology

What is the difference between the concepts of "space" and "place"? What does the concept "place" mean to people living along rivers? Can a person's "sense of place" help us understand their cultural and individual histories and identities? How can a person's "sense of place" and the histories and identities they conjure be represented in "space"? This course is designed to get students asking such questions and thinking more critically about *where* people live, or have lived, *how* people relate to the places they live, *what* this may (or may not) say about their identities, and how this impacts the way people map, or visualize, and interpret the natural and human-built world around them.

With broad application across the disciplines, particularly, environmental studies, sociology, anthropology, and American studies, this course is designed to give students the critical, reflective, and spatial thinking skills required to consider geography and cartography not only as maps and map-making, but as a relationship between people and the environments in which they live, recreate, or work.

This course will include classroom, lab, and field components. The classroom component will include reading, discussing, and writing about a variety of socio-cultural geography theories and methods with a focus on river-ways as specific types of spaces, and the concept of place as separate from space. The methods discussed will span a wide array of critical theoretical practices, including interpretive policy analysis, feminist and critical geography, and participatory action. The lab component will use computer modules and on-line materials to introduce the use of GIS and mapping as a tool for cultural and social description and critical analysis. The field component will include one two-day and one four-day field trip to the Endless Mountains of Pennsylvania. The field trips will be designed to help students make practical connections between what they have learned in their classroom discussions, writings, and in their GIS/map labs. Field method knowledge acquisition and practice will include participant observation, interviewing, and cognitive mapping. While in the field, each student will be responsible for conducting at least one oral history interview with someone who lives, works, or recreates along the Susquehanna River.

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{It Is In You}: Health Justice Performance in Tanzania

Brook Marlin 10'

"Mambo?"

"Poa."

This Swahili exchange, "how are you?", "good," is one that you would be greeted with many times a day if you were a resident or visitor to Tanzania, and is representative of the caring, friendly culture characteristic of Tanzania. It is also how Marie Garlock, a recent graduate of the University of North Carolina (who, by all appearances is not Tanzania, though she is very friendly) greeted her audience at her *Health Justice Performance* held on March 10th in the Depot. Like most members of the audience, I was not quite sure what to expect when the lights dimmed and Garlock wrapped herself in a *kanga*, or a traditional Tanzanian cloth, and, like the rest of the audience, I was very surprised when the first words to come from the young performer's mouth were in Swahili, and spoken in a perfect Tanzanian accent. But literally "embodying" Tanzanian ways of talking and moving, of sharing information, is the purpose of Garlock's performance—what she calls a "critical ethnography performance."



Marie Garlock performs a "critical ethnography performance" at the depot on March 10

Garlock's performance project began in 2008 after completing a thesis at UNC with director Joseph Megel. On her website, *itisinyou.org*, Garlock says that "the performance was catalyzed by the insight of educators, health advocates, students and artists in Tanzania. In storytelling, dance, live music and spoken word, this performance of critical ethnography explores the politics of development, identity, HIV and the body. Rooted in the generously shared, deeply joyful and motion-centric nature of East African Culture, this collaborative project hopes to honor the wisdom of Tanzanian friends and join public health, performing arts, and development politics as an experiment in sparking dialogue and reciprocal social change." During the performance, Garlock personifies six different Tanzanian men and women, who she identifies by small costume pieces, such as a pair of glasses, a shawl wrapped around the waist, or a Bob Marley T-shirt, which she leaves on a clothesline hung across the stage for quick and

frequent costume changes. The men and women represented span a variety of backgrounds and positions within Tanzanian society, and speak of different but often intersecting issues around health, history, culture and development.

The characters include a middle aged woman who may be serving as a host mother to an American student studying abroad; a middle aged man who tells a creation myth about the African baobab tree; an educated young man who speaks of Tanzania's colonial history as it relates to the development of the country; a politically radical young man working in Dar es Salaam; a very enthusiastic and persuasive *daladala* driver; and a young woman who facilitates a performing arts program for discussing HIV/

AIDS. The performance is made up of monologue segments of varying length, interspersed with short, interpretive dance pieces that were performed by students of Paula Aaron's *Dance, Education and Outreach* class. By weaving together the stories in the performance, Garlock hopes to transfer a dialogue that is happening within Tanzania as it is understood on Tanzanian ground to audiences in other parts of the world, who are then expected to contribute to the discourse—a concept Garlock terms "transferable knowledge through dance." As someone who has had the opportunity to witness first-hand similar characters to those Garlock portrayed in my own visit to Tanzania, I felt virtually transported back the moment I heard Garlock say "mambo."

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Student and Professor Present on HIV/AIDS

Gabriela Uassouf '10 and Prof. Dan Schubert will be presenting their work April 22nd at the Southern Sociological Society Annual Meeting in Atlanta, GA. The presentation, "Valuing Their Voices: HIV/AIDS Activists in an Era of Public Apathy and Professionalization," is based on Gabriela's ongoing senior research project. Her senior thesis analyzes the transformations in the HIV epidemic, biomedical discourse, and activism in the U.S. during the past thirty years. Prof. Schubert has been collecting oral histories of people living with HIV for the past two years, working in close collaboration with Harrisburg-based AIDS Community Alliance. Gabriela participated in this collaboration during the summer '09, working with Prof. Schubert as a Dana Intern. Gabriela's interest in collecting the narratives of HIV/AIDS activists emerged out of this collaboration.

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Marie Garlock Performance

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Tanzanian mannerisms are not easily forgotten because they are so rich, and many Tanzanians are quite proud of the enveloping and artistic nature their modes of discourse have. Certain experiences were familiar as well, such as the easy-going *pole pole* attitude; the *daladala* driver who tells one of the twenty passengers in his eight-person van to be polite and hold a strangers' baby; male friends holding hands publicly; the arts teacher who asserts to the audience 'be free, you are supporting them, yes?' as two volunteers stand on stage; the fear and silence around HIV/AIDS; a nationally injured pride due to a history of colonization and external aid; small but passionate groups of political activists. The "reciprocity of knowledge" that Garlock initiates by performing these voices forced the audience to consider Tanzanian-centric issues as Tanzanians express them, and to then insert themselves into the conversation. Quoting her favorite expression of yet another wise, Tanzanian friend, Garlock says, "we are all part and parcel of the solution" (Brooke Marlin '10).

STUDENT VOICE

"Marie's performance was, first and foremost inspirational. In a world often bogged down in the methodical evaluation of research, her work was a refreshing reminder that academic achievement can and should be melded with artistic expression. The piece was honest, full of beautiful storytelling, and brought forward the burning crises of awareness raising in African societies. Marie showed us, not told us, what communication in the African context really implies. I left feeling renewed hope, and intense gratitude for her art."

125 Years of Women at Dickinson: A Collaborative Oral History Project

**Malinda Triller,
Special Collections Librarian**

This year the college celebrated the 125th anniversary of the matriculation of the first women at Dickinson in September 1884. While researching women's experiences at the college in preparation for the event, it became clear that there are important questions that cannot be answered by the written record alone, especially in regard to the day-to-day realities of student life and student perspectives on those experiences. In order to address these undocumented aspects of our history, the Community Studies Center collaborated with the Women's and Gender Studies Department, the History

Department, Alumni and Parent Relations, and the College Archives to interview members of the Dickinson community.

In fall 2009, students in Professor Amy Farrell's Methods in Women's and Gender Studies course interviewed alumnae, faculty, and administrators about feminist activism on campus from the 1970s to the present. This spring, Professor Kim Rogers taught Oral History: Women and Men at Dickinson, 1960-1975. Students in that class took a life course perspective approach to interviews with alumni and faculty, with particular emphasis on the impact of the feminist movement at the college in regard to issues such as gender relations, student regulations, and the college curriculum. As a part of this project, the students conducted oral histories with alumnae who visited campus in March to take part in the college's International Women's Day events.

The twenty-four students who participated in these courses interviewed approximately two dozen individuals, including women and men who attended Dickinson between 1963 and 2006. The narrators addressed issues such as birth control and gynecological services, race relations, LGBT issues, sexual assault, and feminist activism on campus. Recordings and transcriptions of these interviews are available in the Community Studies Center and the Archives.



Member of Professor Roger's Class interviewed Alumnae who participated in Internationals Women's Day events, such as this panel on women in leadership roles.

Due to an overwhelmingly enthusiastic response from alumni, this has become a multi-year project, and Professor Rogers will offer her course again in Spring 2011.

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Black Liberations Presentations

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about my research. I also had the opportunity to interact with a number of wonderful individuals and well-known scholars, such as Valerie Yow, author of *Recording Oral History* which has guided my research throughout my undergraduate career, and Alessandro Portelli and Sherna Gluck. It was such a pleasure and honor to get to know them as people and to have the opportunity to share my work. This was great preparation for graduate school; next year I will be pursuing a Ph.D. at UCLA in ethnomusicology.



Professor Kim Rogers, James Chapnick '10', Professor Susan Rose, and Ryan Koons '10' present at the Oral History's Association National Conference

The use of grounded theory to inform both practice and scholarship is a critical part of the work of CSC. Students are not only gaining experience in designing, conducting, documenting, and analyzing research but also in presenting it in meaningful ways to varied audiences. Importance is placed on *useful* research, with an emphasis on giving back to the communities with which we collaborate. For more information on student research awards, presentations, and publications see: <http://www.dickinson.edu/departments/commstud/publications.html>.

From Kyoto to Copenhagen

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In weighing the merits of Dickinson's proposal, "Cooling the Liberal Arts Curriculum," the CAN review panel stated that the inclusion of social sciences and humanities was a key strength as large numbers of community, business and political leaders have a liberal arts college background and those experiences contribute substantively to their formative roots. The review went on to say that the project has the potential to impact future decision making at a high level and to draw students to science via climate change topics infused throughout the liberal arts curriculum.

The review went on to say that the project has the potential to impact future decision making at a high level and to draw students to science via climate change topics infused throughout the liberal arts curriculum. The reviewers favorably viewed the robust connection between a four-year liberal arts college and nearby community colleges. As an example of Dickinson's curricular efforts to promote sustainability education, the college led the delegation of 15 students to the (COP15) at (UNFCCC) in Copenhagen. The students are now finishing their year-long intensive course on climate change science, policy and public communication this spring.



COP15 exhibits in the Social Hall

Philip Rothrock '10 Explains his research on-REDD.



Read more here: <http://www.dickinson.edu/news-and-events/news/2009-10/Dickinsonians-Tackle-Climate-Change-Negotiations-in-Copenhagen/>

The American and Global Mosaics are intensive, interdisciplinary, research programs designed around ethnographic fieldwork and immersion in domestic and global communities. Their objective is to encourage students to think reflexively about the diverse world in which they live as they engage in collaborative work with local, transnational, and international communities. The Mosaics provide opportunities for students to meaningfully apply what they are learning in the classroom, both theoretically and methodologically, to the world beyond – and to bring their experiences in the world back into the classroom. The Mosaics challenge students to ask significant and relevant questions of the people and communities with which they are working; to actively listen to what others say about their lives and realities; to reflect on their own lives, worlds, and perspectives; to design research that addresses the needs and interests of their partner communities; and finally to present what they have discovered in thoughtful, effective, and ethical ways to multiple audiences. Students learn not only how to design and conduct research but also how to produce their findings and analyses in various forms: written research papers and reports; conference presentations, video documentaries, audio podcasts, and multi-media websites.

The design of a specific Mosaic program is driven by pedagogical and research concerns, and faculty interest and availability. A number of different models have emerged, from a full semester of coursework taken by students with 2-3 faculty from different disciplines- to cluster courses-to a one credit course that integrates a winterim research trip. Examples of various models are outlined below. For more detailed information see the Community Studies website: <http://www.dickinson.edu/departments/commstud/index.html>

Past Mosaic Models

Full-Semester Mosaics: Students take all of their coursework (at Dickinson 4 credits) with 2-3 faculty.*

American Mosaic



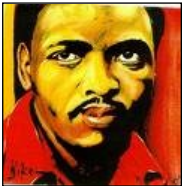
During the 1996 Steelton Mosaic, 23 students and three faculty members met with workers, teachers, local business people, and residents of the multi-ethnic community of Steelton, Pennsylvania to explore questions of mutual interest: how to raise a family, earn a living, and sustain faith in a community hit hard by deindustrialization. This research later continued in the 2001 Steelton Mosaic with 18 students who focused on work, family, and migration narratives with members of the African-American community, and mentored young people in the elementary and secondary schools to conduct their own video-taped oral histories. (1996, Faculty: American Studies, Economics, and Sociology; 2001, Faculty: English, History, and Sociology – in both cases, the 3rd faculty member teaching literature contributed only one course to the Mosaic that was open to all students).

The Mexican Migration Mosaics (1998, 2003)



The 1998 Mexican Mosaic focused on migrant labor in Adams County, Pennsylvania, just South of Carlisle. The 2003 Mexican Migration Mosaic worked with communities in Adams County, Pennsylvania and Peribán in Michoacán, Mexico--communities which lie on opposite ends of the continent, but stand closely connected through family, work and circular migration. Through intensive fieldwork and internships, students came to better understand the economy and culture, living and labor conditions, and lives of people in both regions. Students had the opportunity to pick apples in the Adams County orchards, visit migrant worker camps, teach ESL in school classes and after-school programs, intern in migrant Head-start programs and day care centers, work with health clinics, and interview growers and advocacy groups in Adams County. In Peribán, students were involved in ethnographic fieldwork and interviewing families of migrant workers and people who have settled in Adams County. Both were full-semester Mosaics involving 18 and 23 students respectively taking 4 courses with either 2 - 3 faculty. (Faculty 1998, Anthropology and American Studies; 2001, Anthropology, History, and Sociology; coursework counted in Latin American Studies, Spanish, History, Anthropology, Sociology, and American Studies.)





The **Black Liberation Movements** Mosaic examined two of the most internationally significant Black Liberation Movements of the 20th century: the anti-apartheid movement in South Africa from the 1950s through the 1990s, and the African-American civil rights movement of the 1950s-1980s. Mosaic participants conducted field research in South Africa and Coahoma County, Mississippi with their local counterparts. Their research, primarily



conducted through the collection of oral histories, explored how African and African-American people in small communities responded to and eventually defeated white supremacy in two of its most infamous manifestations: apartheid South Africa and Jim Crow Mississippi. Students took all of their coursework with 2 core faculty (one a South African historian and the other an African-American historian) and a third who taught a course on Protest and Liberation Music. The Mosaic started at the end of July-August in South Africa; the 8 students then returned to campus for the fall and spent 3 weeks in Mississippi in November. (Faculty represented History and Music; coursework counted in History, Music, Africana Studies, Sociology, Anthropology, American Studies).

One-Course, Globally Integrated Mosaics with Winterim Research Trip (students pay a comprehensive program fee that covers expenses, eligible for financial aid)



The **Patagonia Mosaics** (2001, 2003, 2005) examined trans-Atlantic migration, ethnic and labor relations, and community development among various ethnic groups in Comodoro Rivadavia, Argentina and the oil company towns surrounding it. Twelve students and two core faculty worked in multi-lingual research teams to examine and archive documents and photos, and conduct video-taped oral history interviews with people who lived and worked in the oil company towns owned and managed by the German, British, Dutch,

and later Argentine State. The project also focused on more recent (im)migration to the area, and from neighboring countries and the NW of Argentina. One course Mosaic starting at the beginning of January and running through the spring semester (Faculty: History, Sociology; coursework counted in Latin American Studies, History, Sociology, Spanish, Anthropology, American Studies)



The **Venezuelan Mosaic** (2007) provided a group of 19 Dickinson students both the historical background and a hands-on exposure to the new model of participatory democracy, endogenous development, and regional integration that is developing in Venezuela today. The course, "Venezuela: Democracy, Development, and the Bolivarian Revolution" focused on social issues, including poverty, education, health care, and empowerment. Readings, lectures, and films during a 1/2 credit course in the fall semester 2006 prepared students to do their own



research projects in Venezuela during January 2007. In Venezuela, the students engaged in field work, oral history, and video documentary projects. To complete the second 1/2 credit course in the spring 2007, students returned to campus to integrate, analyze, and present their research (co-taught by an economist and sociologist; coursework counted in Economics, International Studies, International Business and Management, Latin American Studies, Spanish, Sociology, and Anthropology). In 2008-2009, using a similar model, the course focused on "Sustainable Agro-Ecosystems and Cooperative Movements in both Venezuela and the United States." Thirteen students conducted comparative research that linked Dickinson College's Organic Farm with La Alianza, a 30-year-old organic farm and food cooperative in Monte Carmelo, Venezuela. The *intercambio* included seed exchanges, and sharing of solar water heating installations and vermiculture techniques. (Co-taught by the Director of the Organic Farm who teaches Sustainable Agriculture and a sociologist; coursework counted in Environmental Studies, Sociology, Anthropology, and Latin American Studies). Total of one course credit with 1/2 credit in fall and 1/2 credit for winterim into spring course.



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Check out our new CSC YouTube channel that features a sample of abridged documentaries on (Im) migration to Patagonia, the Bosnia Clothesline Project, and The Lost Ones: Long Journey Home <http://www.YouTube.com/communitystudies>

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