



COMMUNITY STUDIES CENTER

SPRING / SUMMER 2008

Black Liberation Mosaic compares U.S. and South African Movements

Professor Jeremy Ball

“The most potent weapon in the hands of the oppressor is the mind of the oppressed.” Such words, spoken by Black Consciousness leader Steve Biko in 1971, inspired a generation to resist the insidious hatred at the heart of apart-



Prof. Rogers communes with Elephant Mandela while a keeper looks on at Inkwenkwezi Private Game Reserve. Photo by Ryan Koons '10.

heid’s system of racial hierarchy and segregation. Biko and other leaders urged black South Africans to stand up for themselves and to reject the tenets of white supremacy. “Black man, you are on your own,” became a popular slogan for the student organization behind the Black Consciousness Movement (BCM) and led many to compare the BCM to the American Civil Rights Movement.

During the summer and fall 2008, eight Dickinson students and three professors are studying these two movements as part of the Comparative Black Liberation Movements Mosaic in South Africa and Mississippi. In addition to course work on the history of the two movements, oral history methods, and the role of music in both cultures and struggles, students conducted nearly forty interviews in and around King William’s Town in South Africa’s Eastern Cape Province. In late October students traveled to Coahoma County in the Mississippi Delta to interview former activists in the Civil Rights Movement. Interviews focus on four subject areas: 1) music; 2) lived experience, which in-



Choir students from the Homba Primary School in Khayelitsha, South Africa. Photo by Ryan Koons '10.

cludes health and education; 3) memory and monuments; and 4) philosophy of the movement. The end result will be a website featuring an archive of oral history interviews and analysis comparing and contrasting the Civil Rights and Black Consciousness Movements.

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Notes from the Director

This has been a very productive and exciting year at the Community Studies Center (CSC). In addition to the summer **Ethnographic Field School in Tanzania**, CSC has helped organize three Mosaics: the Black Liberations Mosaic featured in this newsletter, the Venezuela mini-Mosaic that is focusing on sustainable agricultural, social, and economic movements, and the South Asian Diaspora Mosaic. Professor Jim Ellison (anthropology) began the summer by taking 10 students to Tanzania to examine health and nutrition challenges through practical training in field research. The research team examined interactions among cultural traditions and practices, regional environments, changing political landscapes, and international economic transformations. Program activities focused on the themes of nutrition, culture, environment, and health, looking in particular at how academics, professionals, and the wider Tanzanian population address such issues. Students toured sites and interacted with people who have direct involvement with these topics in order to consider connections between scholarship, fieldwork, and practical knowledge (<http://tanzania.dickinson.edu/>).

This summer and fall (2008), students are participating in the **Comparative Black Liberation Movements Mosaic** with three faculty members: Jeremy Ball (History), Kim Rogers (History), and Amy Wlodarski (Music).

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Professor Susan Rose

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Perspectives on Mexican Patrimony

Anabella Atach '08

During the summer of 2007 and March of 2008, I visited many Mexican archeological sites, including Tulum on the Yucatán Peninsula. While leaving the site, a Mexican man asked me what was in there. The question struck me – did he actually not know that these amazing archaeological remains, protected by the National Institute of Anthropology and History (INAH), were there or was he testing me, or making a joke? I'll never know but I learned that day that my questions about ownership rights and the meaning of Mexican national patrimony were not going to be easy to answer.



Atach received a CSC Student Research Grant to study differing perspectives on Mexican archeological sites

The focus of my research is Mexico's archaeological sites and museums and the various meanings that different groups within society assign to the notion of cultural patrimony. I refer to patrimony as cultural properties of a given collective, in this case of the Mexican nation, which include material properties, such as archaeological sites, as well as the intangible elements, such as language, songs, cooking recipes, and festivities. My research focuses primarily on the first type: tangible property. The INAH, created in 1939, is the federal government institution responsible for guarding the national patrimony of Mexico and for guaranteeing the research, protection, conservation, and recovery of archeological monuments. I am also interested in the rights and perspectives of indigenous and non-indigenous Mexicans who live near archaeological sites. This heterogeneous group includes people who are vendors, landowners, and members of civil associations, but all of them live in the proximity of an archaeological site and have strong opinions about issues of patrimony, archaeological sites, cultural identity, and heritage. With the exception of some influential upper-class landowners, these "others" consist of a variety of people from middle and working classes that, in most cases, are excluded from decision making about how their heritage is portrayed locally, nationally, and internationally. In my study I noted that the INAH and "the others" have significantly different understandings of the meaning of cultural properties, which has led to discrepancies on how to regulate Mexico's vast patrimony. It has also generated resentment among local people, who see INAH workers as repressive agents. Therefore, I suggest that a new relationship needs to emerge, one that acknowledges the different meanings that cultural patrimony has for each group.

My experiences studying anthropology and archeology at the *Universidad Autónoma de Querétaro* (UAQ) and interning at the Regional Museum of Querétaro during the spring semester of my junior year, doing further research through an Engage the World Fellowship during the following summer, and through a research grant from the Community Studies Center the following year, culminated in the writing of my senior honors thesis on Mexican patrimony. Designing and



"The Bay-Bayou Connection"

The Chesapeake Bay Foundation featured Dickinson's Luce Semester Environmental Mosaic in the fall 2008 issue of their *Save The Bay* magazine (see pages 24 and 25).

http://www.cbf.org/site/DocServer/savethebay_magazine_fall_2008.pdf?docID=1320



Professors Candie Wilderman (right) and Michael Heiman are planning a fourth Environmental Mosaic for Fall 2009. Information on previous Luce Semesters can be found at <http://alpha.dickinson.edu/departments/envst/lucewebpages/lucehome.htm>.

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conducting this research not only engaged me in significant field work but also opened my eyes to (1) the importance of each country's patrimony, (2) issues concerning the preservation, conservation and investigation of ancient civilizations, and (3) the meaning of these sites for Mexicans.

I had the opportunity to visit 31 pre-Hispanic sites in

by INAH archaeologists. In March 2008, I had the opportunity to visit this archaeological site and to talk to some of “the others” from *El Pueblito*. While some were happy with the media’s growing interest and the increase of tourism in the area, others were concerned that what had just recently acquired significance as a religious site of their ancestors, was also becoming a tourist attraction.



El Cerrito, before excavation



Interviewing “The Others”



The Pyramid

14 different states, and 23 national, regional, and local museums, all run by the INAH. I also went to a few museums managed by the state government, universities, or civil associations. My research involved participant observation, formal and informal, individual and group interviews with 60 INAH employees in archaeological sites, museums, and INAH centers. I also spoke with 15 independent vendors who work at the archaeological sites; 10 citizens who belong to different civil associations for the protection of patrimony; nine state and municipal government workers; and eight university professors.

Part of the current global discourse on patrimony includes a debate as to whether a nation can claim control over cultural property. Some scholars strongly oppose national sovereignty arguing that cultural property belongs to all humans. Thanks to my field research, I have realized that in addition to the official definition and understanding of patrimony, many local people define patrimony as their own cultural properties, *their hill, their clothing, their festivities*; theirs, not Mexico’s. The identity they want to preserve is their own, that of their children and their town.

Let’s consider the following example: *El Pueblito*, literally meaning Little Town, located seven kilometers away from the city of Querétaro, houses a recently discovered archaeological site opened to the public in December 2006. The archaeological site was named *El Cerrito* (The Little Hill) in reference to the way the main attraction in the site, a Toltec pyramid, looked before it was excavated

For example, one woman I talked to wished that their *cerrito* had remained untouched. She, along with others believed that the archaeologists were building a pyramid, not uncovering it, because to them it had always been a hill. Now the site had become the new icon for the municipality, and a part of Mexico’s archaeological patrimony, changing its appearance, its meaning and use.

The different understandings of patrimony have created resentment between the INAH and “the others.” Though some attempts have been made by the INAH to incorporate indigenous and non-indigenous groups in the protection of their patrimony, in the majority of cases, they are excluded from the decision making process. INAH’s purpose in protecting cultural properties for all Mexicans, minimizes the importance of local significance and people’s connections with their past that differs from the interests of foreign tourists or Mexicans from other regions.

The value of this research is the recognition of conflicting interests, and recommendations for how INAH may improve their relationship with local communities. By recognizing the different meanings and value that patrimony has for various groups within society, INAH has a chance to alter the current situation. They have the power to improve the deteriorating image that others have of the institute; increase opportunities for cooperative work with local communities; and fulfill what most Mexicans desire: the preservation of cultural properties for future generations.

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Black Liberation Mosaic

(Continued from page 1)

Copies and transcripts of interviews will also be deposited in the Community Studies Center (CSC) Archive, as well as, the Steve Biko Foundation in King William's Town and the Carnegie Library in Coahoma County.

In King William's Town (KWT) students lived with host families and worked with five South African youth to conduct and transcribe interviews. These day-to-day experiences challenged our students in myriad ways. They dealt with cross-cultural issues ranging from relatively easy differences in food and language, to more challenging ideas about race, nationalism, and wealth. In KWT Dickinson students represented American wealth and power, which was a new experience for many. Kyle Coston '09 explained:

I learned what it meant to be an American. The experience challenged my view of the world. As a mixed African American and Caucasian man born in America, I was not used to being considered the oppressor, yet in South Africa some regarded me as such. Although an "imperialist," was not something I was willing to incorporate into my self-identity, I had to seriously consider the charge. In South Africa I experienced a political awakening; I realized that whether I like it or not, I am part of the American system. Policies which are made on U.S. soil affect people all around the world.

One of the most intriguing aspects of the Mosaic field research occurred in group discussions following interviews or in our Mosaic van en route to an event. At several of our

interview sites our group was received with a generosity and welcome that felt almost embarrassing in its warmth and graciousness. At two schools, choirs sang for us and welcoming comments voiced hope that our visit would result in opportunities for South African students to pursue studies at Dickinson. These experiences emphasized our relative privilege and the tremendous opportunity we have to conduct graduate-level field research. The chance to bring classroom study to fieldwork sites in two different parts of the world, and to work so closely with professors, provides a unique and remarkable learning experience.

One of the issues currently on the minds of our hosts is whether to rename colonial and apartheid-era town, street, and institution names. James Chapnick '10 and Corinthia Jacobs '11 conducted several interviews with local historians and representatives of the provincial government about the ethical, economic, and political implications of re-naming.

South Africa's colonial history yielded a highly Europeanized culture for much of South Africa until the fall of apartheid in 1994. The National Party government wrote the official history and commemorated the people and events that it saw as important. This left South Africans, black and white alike, with an official culture and history that commemorated the actions of white men, who at times were responsible for actions that were detrimental to the majority of the black population.

Thus, the new democratic, multiracial South Africa has been left with a dilemma: now that apartheid has ended,



Dickinson and South African students and faculty with Mrs. Ntsiki Biko (center), outside the former home of slain Black Consciousness leader Steve Biko in King William's Town. The building is designated as a historic monument.



South Asian Diaspora Mosaic

In Spring 2009, the South Asian Diaspora Mosaic will engage students in fieldwork with South Asian communities in Central Pennsylvania. An integrated set of three courses will combine fieldwork and oral history with the study of South Asian history, culture, literature, film, and immigration to the United States. The three core Mosaic courses are: 1) Lived Religion and Intergroup Relations (Shalom Staub, Religion and Sociology) 2) Researching Diasporic Communities: Qualitative Fieldwork (Susan Rose, Sociology); and 3) Gender, Narrative, and the South Asian Diaspora (Sharon O'Brien, American Studies). For more information see <http://www.dickinson.edu/departments/commstud/>.



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what happens to all of the old monuments to colonial or racist figures, and the names of buildings and streets that have nothing to do with the culture of the majority of South Africans? Most people we spoke to did not advocate for the destruction or removal of old monuments, with the notable exception of historian Jeff Peires. Dr. Peires noted that unlike in other countries where regime changes occur, South Africa has been slow to remove the monuments of the old government. He went on to discuss the possibility of moving all of the old apartheid and colonial era monuments to a single location where they could be viewed by those who are curious. Others like Stephanie Victor, historian at the Amathole Museum in King William's Town, believe that all monuments should be left in place because they are history and reflect the prevailing ideas of the past.

Many new monuments have also been created since the end of apartheid. A statue of Steve Biko stands in front of the city hall in East London, with a bust of the same statue in front of Biko's house in Ginsburg. A memorial has been erected to those killed in the Bhisho Massacre at the border of the former Ciskei Homeland. The Department of Culture also provides funding for communities that come forward seeking memorialization of a certain person or event.

Besides the colonial nature of most of the monuments in King William's Town, the name of the town itself proves problematic. It refers in no way to anything relevant to the black South Africans living in the town, or arguably to anyone in South Africa at all. Officially, the name Eqonce has been given as a replacement African name for the town; however nearly everyone still refers to it as King William's Town, or King. Name changing has largely been a government initiative, and most people see it as a waste of money better spent elsewhere, like on schools or hospitals. Largely, people accept the old names of towns and streets as a part of their heritage as South Africans.

The research I conducted in King William's Town reveals that an ideological problem does exist when it comes to old monuments and names in South Africa, but that this problem usually becomes forgotten in lieu of practicality and the costliness of change. Dr. Peires points out that he does not believe that the old monuments and names truly

"In South Africa I experienced a political awakening. I realized [that] whether I like it or not, I am part of the American system."

- Kyle Coston '09

offend many people, or something would have been done about them. Overall, South Africans care more about rooting out the more relevant and less superficial problems that the country faces today, such as poverty and unemployment. Additionally, the tone of the country has turned toward reconciliation. Few people really want to destroy the culture of another group in the new South Africa.

- James Chapnick '10

The technical and ethical aspects of conducting oral history research served as a consistent teaching tool throughout the field research in South Africa. Prior to departure Jean Weaver trained four students in how to operate camera equipment. Students filmed nearly all of the forty interviews conducted in South Africa, and each interview offered new technical challenges. Students also trained their South African colleagues in how to operate the cameras. Additionally, they are providing copies of the interviews and creating a website. When our hosts threw two *braais* (barbecues) in our honor, students reciprocated by singing favorite songs and playing the fiddle. It was there, at these events and in daily interactions with their host families that students really connected with and learned about South African society.

To learn more about the Comparative Black Liberation Movements Mosaic, and to access student-produced podcasts, visit the Mosaic website currently under development by student participants: http://itech.dickinson.edu/blacklib/?page_id=16 and the Dickinson web feature article: http://www.dickinson.edu/news/features/2008/black_liberation_mosaic/.



Ryan Koons '10 filming students in the village of Zinyoka (opposite).



B.J.T. Tyamzashe School choir in Zinyoka, South Africa.

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On the Global Waterfront: International Union Cooperation

Gabriela Uassouf '09

On Monday, September 29, journalist Suzan Erem and Penn State University professor Paul Durrenberger presented their book *On the Global Waterfront*, a story of successful worker organization in the modern era. Erem and



Longshoremen. Photo by Lou Costa.

Durrenberger based their field research on the unionized longshoremen in Charleston, South Carolina, a primary East Coast port. Their story began in the fall of 1999, when Nordana, a Danish shipping company, replaced its unionized employees, including those who had held their jobs for 27 years, with unprofessional but cheaper labor in order to better compete with larger corporations.

Charleston dock workers, members of the International Longshore and Warehouse Union (ILWU) protested, forcing Nordana to face economic consequences for the layoffs. On January 19, 2000, 660 cops and their dogs, horses, and rubber bullets confronted longshoremen picketing the port to prevent a ship with Nordana's containers from unloading its merchandise. Five protesters were arrested and eight required hospitalization following the conflict. The imprisoned workers faced blatantly unjust felony riot charges. Erem said that "had they been convicted, the protest would have dissolved forever." Instead, the community of international dockworkers came to their aid.

On the other side of the Atlantic, British workers had founded the International Dockworkers Council (IDC) in 1995, when they too were laid off and replaced with cheaper unskilled labor. Because the IDC also practiced direct action and valued international worker solidarity, it supported ILWU; when IDC longshoremen in Europe received a ship from Charleston, South Carolina which had been loaded by Nordana's non-union workers, they refused

to unload it, claiming that because it was loaded by non-professional workers, it was not safe to unload. The pressure from European workers finally convinced Nordana to re-hire the ILWU workers in Charleston. British IDC members also raised funds for airfare and came to the United States to picket ports alongside American longshoremen.

Durrenberger explained that the microchip revolution and instant communication have given people the ability to move production anywhere in the planet. However, while the exchange of information can happen in seconds, material goods still need space and time... and containers. Longshoremen were able to take advantage of these conditions to defend their rights as workers. But they soon realized that since trade is international, their worker solidarity movement must be so as well. This global cooperation made the longshoremen "one ray of hope in today's labor movement, one successful action."

Erem and Durrenberger emphasized the point that the longshoremen's struggle went beyond their job - it was a matter of identity. The Charleston dock workforce consisted of more than 1,000 black longshoremen whose ancestors were brought as slaves to unload ships just as they do today. Other identity issues are brought up by the influx of new workers in the community. The Charleston longshoremen started 'Spanish as a Second Language' classes at the Union hall; their spokesman explained "Spanish-speaking workers are moving here - if we cannot communicate with them directly, there is no hope." The international base of their movement prompts the black longshoremen to organize their peers even beyond language barriers.

For more information about Charleston's Black Longshoremen visit www.ontheglobalwaterfront.org, Erem and Durrenberger's website. It features videos that the police recorded during the night of the confrontation and media coverage of the event. The determination of the longshoremen is captured in one of the videos, when a union worker picketing the dock says to the interviewer "if the ship comes again, we will be here again - and again."

Dickinson Students and Faculty Engage with Leading Oral Historians

Faculty and students involved in the Black Liberations Mosaic presented their preliminary findings and an audio podcast of Black Liberation Music in the context of South Africa in a session on "Stories of Struggle, Protest, and Liberation." Joining Anthony Anyona '10, Tiffany Mané '11, Professors Ball and Rogers of the history department and Wlodarski from the music department, were Manuel Saralegui '09 and Gabriela Uassouf '10 who presented work from the Venezuelan Mosaic on grassroots' perspectives of the Bolivarian Revolution. Professor Susan Rose (sociology and CSC director) organized and chaired the panel at the Oral History Association Meetings held in Pittsburgh, October 2008.

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The Clothesline Project in Bosnia: Women Speak out about their Experiences in Concentration Camps

Shannon Sullivan '09

Each year in April, Dickinson College's Women's Center organizes Take Back the Night, an event addressing violence against women. Last year, the Women's Center once again displayed the Central Pennsylvania Clothesline Project. Begun by the Women's Center in 1993 as part of Dickinson's Public Affairs Symposium on Violence, the Clothesline is a collection of t-shirts representing women's experiences with violence and healing. A sampling of the t-shirts and a video documentary featuring women talking about the making and the meaning of their shirts (co-produced by Professors Malmsheimer and Rose) traveled to Beijing as part of the Fourth World Conference on Women in 1995.

Given my involvement in the Women's Center, I knew about the power of the Clothesline Project both for the women making the shirts and as an exhibit that can increase awareness about violence and educate the rest of the community. After hearing that Prof. Rose and Gabriela Uassouf had taken the Clothesline Project to Venezuela, I was interested in the possibilities of doing one with women whom I had met in Bosnia and Herzegovina, a country in which many women and men struggle to recover from violence committed against them during the genocide in the early 1990s. With the support of a CSC student research grant, this past summer I was able to realize my dreams of doing more work with women who are victim-survivors of Bosnian concentration camps.

There are three ethnic groups in Bosnia, defined by their religions: Serbs, who are Eastern Orthodox; Croats, who are Roman Catholic; and Bosniaks, who are Muslim. Bosnia is a secular country, but after the death of the communist dictator Josip Tito in the 1980s and the fall of communism in Eastern Europe, these ethnic differences were exploited to create countries independent of Yugoslavia. Because Bosnia is between what is now Croatia and Serbia, the intermingling of the three ethnic groups was common, and neither Serbia nor Croatia was willing to let Bosnia become its own separate country. Campaigns of ethnic cleansing began throughout the country to create primarily Croat and Serb regions.

The women I interviewed in Bosnia are from the south outside the city of Mostar, a predominantly Bosniak-Croat area. These women identify as Bosniak and most spent several months or more in a concentration camp called Vojno on the river Drina, which runs through Mostar. In this concentration camp, they were starved, beaten, and in many cases raped by the Croat soldiers who ran the camp. Until two years ago, the soldier who was in charge of the camp, Marko Radic, taught at a high school in Mostar. He is now being charged as a war criminal in local courts, and many of the women I interviewed testified against him. The Clothesline Project is designed as a community project, which is especially important in this case because the community needs ways to speak out about the violence committed against it. However, it is very important to maintain anonymity because many war criminals live in communities side by side with their victims. Because these women continue to live in the same community as Radic, they testified anonymously behind a curtain. In my work with them, we used only first names, no faces were filmed, and only pseudonyms are used in any writing that I do.

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Lamija's Clothesline Project T-shirt expressing her traumatic experience and made as part of her recovery process.

The Drina River, Mostar, Bosnia. Photo by Shannon Sullivan '09.



A sign in Bosnia encouraging survivors to testify against the perpetrators.

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Intra-racial Sexual Violence Awareness Raised by Documentary Film Screening

Amanda Wernicke '11

Aishah Shahidah Simmons, an award-winning documentarian and activist screened her film *No! The Rape Documentary* at Dickinson on October 15, 2008. She uses the term “AfroLez@femcentric” to define the culturally conscious role of black women who identify as Afrocentric, lesbian and feminist; the phrase also defines the purpose of her professional work. Her visit was cosponsored by the Community Studies Center.

The film intersperses interviews with powerful poetry and dance performances. The poetry’s syncopated rhythms expressed outrage at the prevalence of rape in society and the silencing of black women. These artistic pieces create a dynamic contrast to the conversational style of the majority of the film.

One of the most interesting aspects of the documentary was its discussion of misogyny within the black power and civil rights movements. Both Dr Gwendolyn Zoharah Simmons, Former SNCC Organizer and Elaine Brown, Former Chairperson of the Black Panther Party, explained that male members of the organizations in which they worked frequently abused female volunteers, and when women reported cases of rape, they were told to keep quiet because it was a trivial distraction from the cause. The same phenomenon has kept women silent about rape cases on college campuses as well, where black women are torn between defending their “brothers,” already embattled against white dominance, and speaking for themselves. One woman in particular was raped by the most prominent black administrator at her college and remained silent because charging him would be too damaging to the race, and she would be considered a traitor if she brought down a perceived model of African-American success.

Simmons consciously chose to interview Black American women survivors and advocates, many of whom have PhDs, because they represent a group not typically portrayed as experts. For example, Dr. Johnnetta Betsch Cole, President Emerita of Bennett College for Women and Spelman College, is featured along with other scholars-activists.

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Clothesline

(Continued from page 7)



Dzana (right), one of the women with whom Sullivan (left) worked in Bosnia, visited her at Dickinson this fall.

Support groups, like that of the Bosniak women interred in Vojno, allow women to achieve a greater sense of normalcy in communities where they feel cut off by the continued influence of their abusers. Again and again, while we were talking, the women asked, “where would I be without this group?” It was in the context of these support groups that we did the Clothesline Project.

The Clothesline t-shirts are striking in that so many of them have similar messages and images. A recurrent theme expresses the strong connections women feel to the other women in their support group: to protect one another's identities while acknowledging their presence, women wrote the initials of people who had been in the camp with them. Some women just had their children's or families' initials on their shirts. Saja covered her shirt with the initials of each person she had been in the cell with. At the bottom of the shirt, she wrote, “Initials and numbers, but they speak.”

Lamija's Clothesline shirt was one of the most intricate, in that she drew more than she wrote. Through the middle of the shirt, she drew a river, symbolizing the river Drina that separates the Bosniak and Croat sides of the city. On one side of the shirt, she drew rain and a cage with two birds inside: her infant daughter and herself. The year she was imprisoned in the concentration camp, 1993, also dominates that side of the shirt. On the opposite side, flowers, hands and sunshine indicate happiness and freedom, although she also drew a few graves; her husband was killed while she was in the camp. Amidst all the pictures, Lamija wrote a message to the people who see her shirt: “People - don't keep silent, say the truth. Only the truth can win. And with this picture I tried to say and describe all the things that happened, and to send a message so these things never happen again. Never repeat again” *(see photo on page 7)*.

Breaking the silence around gender-based violence by telling the truth is critical to the recovery of women and to the healing of the whole community. Experiences of women in Bosnia and Herzegovina and the U.S. are similar and at the same time incomparable. A venue such as the Clothesline Project can express both the common ground and disparate realities of women around the world as they share their experiences of both pain and hope and work against continuing cycles of violence.

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Director's Notes *(Continued from page 1)*

This Mosaic is exploring two of the most internationally significant liberation movements of the twentieth 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. Research in both South Africa and Mississippi focuses on how African and African American people in small communities confronted white supremacy in two of its most infamous manifestations: Apartheid South Africa and Jim Crow Mississippi.

The second **Venezuela** mini-Mosaic (2008-2009) is a globally integrated course focusing on comparative sustainability movements in Venezuela and the U.S. Students are taking a ½ credit course in the fall with Halpin (Dickinson Organic Farm, Environmental Studies) and Rose (sociology), studying the concept of sustainability from both agricultural and economic/political/development perspectives. As part of the ENVS311 / SOC313 course, students and faculty will spend 17 days in January 2009 in Venezuela, working in the fields at La Alianza, a model organic food production cooperative, learning about sustainable agricultural practices and the development of cooperatives and *misiones*. *(Continued on page 10)*



Argentinian Oral Historian Laura Benadiba, Gabriela Uassouf '10 and Professor Rose at the 2008 IOHA conference at the University of Guadalajara in Jalisco, Mexico.

Dickinsonians Present at International Oral History Association Conference

Manuel Saralegui '09

During the week of September 21, Prof. Susan Rose, and Gabriela Uassouf '10 and I participated in the XV Annual International History Conference at the University of Guadalajara (UDG) in Jalisco, Mexico. During the four days of the conference, oral historians and other social scientists from every continent participated in roundtables, workshops, presentations, and cultural events. The three of us gave a presentation entitled "Women and the Bolivarian Revolution," discussing how women consider themselves as political actors in the Bolivarian process, from a historical perspective. The presentation included audiovisual interviews collected during a Winterim trip to Venezuela for the course "Venezuelan Economy and Society," taught during the academic year 2006-2007, as well as from a research trip to Venezuela during May and June 2007, supported by my Engage the World Fellowship and a student-faculty research grant for Rose and Uassouf.

At the conference, we had the opportunity to meet with distinguished academics in the field of Oral History, as well as the opportunity to hear outstanding presentations. Among those, we were particularly impressed by three. The first one was by Alessandro Portelli (Italy), who presented "Spheres of the Sacred: the Function of Miracles in Two Folk Cultures" discussing differences in the understanding of miraculous events between Italian



Professor Susan Rose and Manuel Saralegui '09 at the IOHA conference. They also presented portions of a bilingual documentary film on (Im)migration to Patagonia, Argentina.

Catholics and Protestants from Harlan County, Kentucky. Another remarkable presentation was by David Marshall (Texas Tech) who gave a talk entitled "Two Nations, One Culture: Hispanic Experience in the Texas and Mexican Borderlands," where he shared a recent re-discovery of oral history interviews conducted in the 1950's in borderland communities. Finally, we met the Argentine and Spanish oral historians Laura Benadiba, and Tomás Biosca Esteve. They are carrying out a project called ArCa Project (stemming from Argentina - Catalonia) in which they teach students ranging from 13 to 25 years to construct and analyze oral history sources. The interviews done in the context of this project aim to trace commonalities between the memories of Spanish people about the Civil War and *franquismo*, and those of Argentine people about the 1976 coup d'état.

Coincidentally, Benadiba is a professor in the high-school Gabriela and I attended, the Escuela Técnica ORT. Her meeting with Prof. Susan Rose in the IOHA Conference context sparked ideas for new Dickinson – ORT collaborative projects in the future.

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Documentary (Continued from page 8)

She also purposely included segments with male activists against violence to convey that rape is not just or even primarily a woman's problem; it's a man's problem. Given the fact that one



Aishah Shahidah Simmon discussing *No! The Rape Documentary*

in three women will experience sexual violence in her lifetime, the majority of men have mothers, daughters, sisters, wives or friends who were victims. Clearly the criminal justice system (or, Simmons contends, "the criminal injustice system," because there are far more legal repercussions for black men raping white women than any other inter-racial scenario) is not functioning to prevent and rehabilitate rapists. Those few perpetrators who are reported and charged tend to get out of jail after a few months and continue to be sexual aggressors. Sexual violence affects everyone, so solutions to this community-wide crisis must be all-inclusive and community-based.

Instead of quietly pulling someone aside to discuss his behavior, or worse, ignoring the situation, or worst of all, supporting a convicted rapist (as in the Mike Tyson case), Sulaiman Nuriddin, Men's Intervention Program Manager

at Men Stopping Violence, promotes public confrontation, for example at work or in church, stating that sexual abuse will not be tolerated and the perpetrator will not be reaccepted until he seeks help in dealing with his problem. This shifts the responsibility for holding men accountable and making consequences for rapists from the victim to the community.

The issue of sexual abuse is especially significant in college communities because women 18-24 years old are four times more likely to be assaulted. If you are interested in getting involved with advocacy against sexual violence, contact Susannah Bartlow, Director of Dickinson College's Women's Center at bartlows@dickinson.edu.

For more information about the film visit <http://notherapedocumentary.org>. Copies of the film are available on campus at the library and the Women's

Leonard Speaks about the Effects of Chad's Oil Pipeline

On October 23, Lori Leonard, Associate Professor in the Department of Health, Behavior and Society at Johns Hopkins Bloomberg School of Public Health lectured on "Experiments in Development: Charting the effects of a 'model' oil and pipeline project on life and health in Chad." Since 2001, Leonard has been working with a multi-disciplinary team of researchers from Chad and the US to conduct a longitudinal study examining the impacts of the development of the oil industry and the construction of a major oil pipeline on health in Chad.

The infrastructure projects brought about a chain of social and environmental changes in land tenure systems, agricultural production practices, household economies and food consumption patterns. Following 120 households in three localities that differ in terms of their proximity to the oil-fields and pipeline, productive base, degree of integration into the cash economy, and access to health care facilities and institutions of governance, Leonard's study examines the health outcomes of these changes and investigates

whether the pipeline project is a "model" for other infrastructure-as-development projects, as the World Bank and others originally suggested. The talk was co-sponsored by CSC, the Center for Environment

and Sustainability, and Health Studies along with various academic departments. At a CSC lunch-talk, Dr. Leonard also described some of the ethnographic studies and health-related intervention research she has been conducting in both sub-Saharan African and urban communities in the United States. She has focused on travel-related health practices of first and second-generation Nigerian immigrants in the United States and intervention studies related to the prevention of HIV and other sexually transmitted diseases in Houston, Texas and in Kaolack, Senegal.



An oil drill in Chad. Development of infrastructure for drills and pipelines eats away at the limited quantity of land available for agriculture.

COMMUNITY STUDIES CENTER

Director's Notes

(Continued from page 9)

A number of presentations and publications have resulted from these and previous Mosaics. For details and links to articles, visit <http://www.dickinson.edu/departments/commstud>.

CSC supported a number of visiting scholars this past year, including **Jackie Fear-Segal**, Professor of American Studies at the University of East Anglia, Norwich, England. Visiting scholar for 2007-2008, Fear-Segal gave talks to the Cumberland County Historical Society and numerous classes based on her recent award winning book, *The White Man's Club: Schools, Race, and the Struggle of Indian Acculturation* (2007) and her current research on the photos, archives, and life histories of students from the Carlisle Indian School. The *Dickinson Magazine* did a feature article on her work (<http://www.dickinson.edu/magazine/article.cfm?article=20>).

CSC also hosted Professor **Somdatta Mondal** from Calcutta, India for a week-long residency. She gave a series of talks, including "Women's Empowerment in India: Myth and Reality," "Walking in a Sari and Combat Boots: Texts and Contexts of South Asian Diasporic Cinema," and "Film and Fiction: Honoring and Remembering." She will be returning for spring 2009 as a Fulbright Scholar to teach one course in South Asian Literature and Film (English 101) and to support the teaching of the South Asian Mosaic.



ALLARM staff member Jack Treichler '08 teaching at the Burma Earth Rights School in Thailand, January 2008.

In January 2008, CSC steering committee member Julie Vastine and ALLARM traveled to Thailand with two student staff members, Danielle Cioce '08 and Jack Treichler '08. Together they implemented an environmental curriculum (focused on agriculture and mining); they took tools that have empowered Pennsylvania communities for twenty years and tailored them for Burmese human rights and environmental activists at the **Burma Earth Rights School**.

CSC is also very pleased to welcome **Jean Weaver** as the new full-time academic department coordinator. We are only beginning to envision some of the new projects we can do with the support of her technical expertise.

Homecoming Weekend Events



Chase Catalano '99 is working toward a doctorate in Social Justice Education, with a dissertation on transgender students' experience in higher education. He received the 2008 ACPA Award for Public Service.

The Community Studies Center, Alumni Office, and Office of Institutional and Diversity Initiatives welcome alumni, faculty, current students and their families to join in a conversation about diversity at Dickinson today.

Friday, October 3, 3 p.m. Bosler 208: Chase Catalano '99 returns to campus on to give a talk about issues of social justice, oppression and transgender identity and his experience with them.

Saturday, November 1, 4:30-6 p.m. Stern Center Great Room: Screening of the video documentary *Outstanding*, co-produced by Professors Rose and Malmshiemer. Filmed from 1998 to 2003, *Outstanding* focuses on students' experiences at Dickinson. Through interviews and conversation, students reveal both the common and diverse grounds they share as students of color, gay, working-class and/or first-generation college students. Discussion of campus climate and diversity issues to follow.



The group of students filmed in the documentary *Outstanding*.



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Shalom Staub

Julie Vastine

Upcoming Conferences:

Oral History Association Annual Meeting

Louisville, KY: October 14 - 18, 2009

http://alpha.dickinson.edu/oha/org_am.html

International Oral History Conference

Prague: July 6-11, 2010

<http://www.ioha2010prague.com/>