



COMMUNITY STUDIES CENTER

FALL 2007/ WINTER 2008

NEW DIRECTOR ~ NEW DIRECTIONS

"I am excited about the possibilities for future programs that will continue to link the global with the local and engage students in collaborative projects with communities both close to campus and across continents,"

Susan D. Rose '77

Professor of Sociology, Susan Rose has an eclectic range of interests, including family and gender issues, education, religion, social policy, domestic violence, religious fundamentalism and stratification.

"Students are excited about doing empirical research that makes a difference," Rose said. "Not only do they gain a greater understanding of the challenges and opportunities of U.S. pluralism and acquire excellent research skills in the process, they also work hard on the analysis and then presentation of their data, for they know community members are eager to see what they have done."

Rose, who received the national Michael Harrington Distinguished Teach-



ing award in 2003, looks forward to developing Dickinson's Mosaic and Crossing Borders programs and sustaining projects that are of mutual benefit and interest to both students and the communities with which they are working.

Rose has conducted fieldwork in the United States, Guatemala, the Philippines, and South Korea on evangelical movements, education, and gender. She uses a comparative (cross-cultural and historical) approach to the study of family, religion, education, and violence. She has traveled to Mexico, to

study the migration pattern of Cumberland county farm workers and to Patagonia to explore trans-Atlantic migration, ethnic and labor relations, and community development among various ethnic groups in a oil company town.

Last year took her to Venezuela twice, first to lead a global mosaic to explore the Bolivarian Process in January and returning in the summer, where she and Argentinean student, Gabriela Uassouf, did an extended faculty-student fieldwork study, *Women and the Bolivarian Revolution: Progress and Setbacks in the Struggle for Gender Equality*. (see article on page 3)

Working with the college's global education program, the CSC has a long range goal of internationalizing its projects as well as continuing its work on issues of domestic diversity and community-based research.

Rose has a three-year term as director. During that time, she plans to seek funding for more projects and to generate ideas for the support of faculty and students engaged in community-based fieldwork.

Upcoming Projects

The CSC is host for **Visiting Fellow, Dr. Jacqueline Fear-Segal**, an American Studies professor from the University of East Anglia, who is working on her second book about the Carlisle Indian School. (see articles on pages 4 & 5)

Indian scholar and filmmaker Somdatta Mandal will be in residency the first week in March, 2008 giving lectures on Indian women, religion and culture, South Asian diasporic literature and cross-cultural representations of 9/11.

The Comparative Black Liberation Mosaic, a new Crossing Borders program, co-directed by Professors Jeremy Ball, Kim Rogers and Amy Wlodarski, will engage students in oral history, archival and ethnomusicological research in South Africa during the Summer of '08, followed by coursework at Dickinson and fieldwork in the Mississippi delta in the Fall. This Mosaic focuses on the development of and interaction between the

Anti-Apartheid and Civil Rights movements.

The **Tanzania Field School**, focused on culture, political economy, healthcare and nutrition, will be directed again by Jim Ellison and Karen Weinstein, Asst. Professors of Anthropology, in Summer '08.

Jenn Halpin and Matt Steiman, who oversee **Dickinson's Organic Farm**, will be leading an environmental sociology course with Rose in the Fall and Spring '08-'09. It will focus on comparative sustainable agro-ecology systems in the US and Venezuela and include a research trip in January '09 to Venezuela, where students will work on an organic farm..

A **South Asian Mosaic** in spring '09 and a third **Mexican Migration Project** in fall '09 are currently under consideration, as is a return to **Montserrat** in 2010.



Kim Lacy Rogers wins 2007 OHA Book Award for her latest book about the Mississippi Delta

Anyone who doubts that a "good read" can also be great scholarship should try Professor of History Kim Lacy Rogers' latest book, *Life and Death in the Delta: African American Narratives of Violence, Resilience, and Social Change*.

This fall, Rogers' book received the 2007 Oral History Association Book Award. The association committee that reviewed the book described it as "skillfully written" and a "clear-eyed look at the legacy of the civil rights movement." One nominator for the book noted that it is so cohesively written that "individual narrators reflect on the effects of this movement, but their stories, taken together, form a community story."

In it, Rogers uses compelling oral histories to reveal the collective trauma and social suffering that terrorism, staggering poverty and economic exploitation have inflicted on black Mississippi

Deltans in the 20th century—both before and after the civil rights movement.

Other reviews of the book have been equally laudatory. Alessandro Portelli, the prize-winning author of *The Order Has Been Carried Out*, wrote, "This book is a work of first-class scholarship, deep sensitivity, clear and effective writing: oral history and social conscience at its best. It will be essential reading for a long time." Arthur W. Frank, a professor of sociology at the University of Calgary, author of several books, including *The Renewal of Generosity*, commented that "[Rogers] makes a major contribution to understanding social suffering. She uses narrative as a hinge connecting the personal to the social, telling a story that is moving, dark, and unforgettable."

For her part, Rogers says that working on the book was an "arduous and rewarding process" but feels "fortunate in having had the continuing support of Dickinson College, a wonderful grant from the National Endowment for the Humanities, and a year's residency at the National Humanities Center"—all of which enabled her to write the book.

Rogers was honored at a special awards dinner at the Oral History Association National Convention in Oakland, CA on Oct. 27.

The Oral History Association held its 41st Annual Meeting in Oakland, CA on October 24-28, 2007. This year's theme was "The Revolutionary Ideal - Transforming Community through Oral History." In a panel entitled, "Women's Memories of Struggle: Labor, War and Revolution," Gabriela Uassouf and Professor Susan Rose presented their Venezuelan fieldwork study, "**Women and the Bolivarian Revolution: Progress and Setbacks in the Struggle for Gender Equality.**"

Their research draws on a content analysis of documents, and both secondary research and primary interviews conducted with Venezuelan women from Caracas and the state of Lara in January and the summer of 2007.

Hugo Chávez was first elected president of Venezuela in 1998. Since then the Bolivarian Republic of Venezuela has undergone a revolutionary process that consists of redistributing wealth, resources and rights as part of the move towards the so-called *socialism of the 21st century*. Based on the concept of *participatory democracy*, the Bolivarian Revolution that Chávez leads tends rhetorically and pragmatically to the social and political inclusion of historically marginalized sectors of Venezuelan society, including women.

The Bolivarian Revolution has especially promoted the social inclusion of women from the most impoverished sec-

tors as a key point to reach gender equality. Today, the Bolivarian Venezuelan Constitution is known worldwide as the non-sexist Magna Carta, thanks to the usage of both feminine and masculine adjectives throughout it, and also to articles such as Article 88, which recognizes housework as an economically productive activity and promises to provide 80% of the minimum wage to housewives in the form of a pension.

Venezuelan BANMUJER is today the only state-owned micro-credit bank devoted to the promotion of women's economic development and independence. Likewise, the Bolivarian Revolution has incorporated significant numbers of



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The 'Philosophical' Reflections of a Student Oral Historian

Gabriela Uassouf '10



It is enormously enriching to have the chance to articulate and discuss what you have learned in front of people who are truly interested in hearing you. That was the most important thing I learned by participating in the Oral History Association (OHA) Annual Meeting in Oakland, California.

In the winter and summer of 2007, I had the opportunity to do research on Venezuelan women and the Bolivarian Revolution. My research started as part of a year-long class at Dickinson, taught by Professors Susan Rose and Sinan Koont. As time passed, I became more and more interested in the topic, and it led me to think more deeply about gender issues. Guided by Prof. Rose (whose help was essential to my inquiry), I did research and traveled to Venezuela twice, carrying out a Venezuelan version of the Clothesline Project during my second trip. I presented my research in different contexts, including the Foreign Policy Association of Harrisburg and the OHA Conference, where I presented my work in a panel with three other excellent research projects.

It is always a great experience to participate in a conference. During my time at the OHA Conference, I felt surrounded by

an incredible wealth of knowledge, which flowed freely around me and the other participants. It is impossible to summarize how much I learned about the most diverse topics, from the history of the Black Panthers to oral history methodology of Native American people. So the first myth about conferences I deconstructed in my head was that these events only serve the purpose of networking. I met many people I would love to work with in the future, but I also learned about topics I would have never thought about doing research on.

I generally attended those lectures I found most interesting, though there were always two or more, that overlapped. During coffee breaks, I would talk with panelists or guests about previous presentations, or my own research. Afterwards, Prof. Rose and I had dinner with a small group from the conference (a great chance to get to know professionals of oral history). We also had a few opportunities to walk around the community of Oakland.

But honestly, in the short time during which my presentation was actually happening, I learned the most. In front of an audience composed of many social science professionals, I had the chance to show video clips from the interviews I had done in Venezuela, revealing my own thoughts about the situation of women in the Bolivarian Revolution. There are few more exciting feelings than the one provoked by a roomful of eyes and ears focused with interest on your effort, understanding and

questioning the view point on which you have built hard (intellectual) work. That was what I felt in that room in Oakland, sharing my knowledge with the other panelists and the audience; people interested in knowing what is going on in a country as unknown and controversial as Venezuela.

Some things I learned about my own research were: that my interest was a shared one; many people have the same curiosity that led me to ask questions about Venezuelan women, and that my way of approaching this research was one others felt engaged by, so the information I was generating could be useful for purposes other than my own. I started to learn how to articulate answers to questions generated by my work.

After my presentation, I got the chance to meet with those who took the time to come up and ask me about my presentation. I really enjoyed the contact based on mutual interest, on common questions. These exchanges may develop into interesting opportunities in the future (jobs, internships or research), but the most beautiful thing I brought back from Oakland was a perspective from outside, which affirmed: "Keep going, keep asking, we want to know." I am really grateful to the Community Studies Center for giving me the chance to experience that.

Gabriela received a CSC grant that helped support her fieldwork along with a R&D faculty-student summer grant. (see grant link in ANNOUNCEMENTS on our webpage.)

Northwestern University doctoral student visits CSC Archives

In late August, the Community Studies Center was happy to welcome Crystal R. Sanders, a doctoral student from the History department of Northwestern University in Chicago. Sanders made the trip to Carlisle to access interviews from our Delta History Project, oral histories that Professor Kim Lacy Rogers recorded in Mississippi in 1998 and 1999 while doing research for her book, *Life and Death in the Delta*.

Sanders is working on a dissertation examining the Child Development Group of Mississippi (CDGM), a nonprofit organization that

ran 84 Head Start centers in Mississippi between 1965-1968. Head Start, the innovative pre-school program of Lyndon Johnson's ambitious War on Poverty, achieved a controversial status in Mississippi between 1965 and the early 1970s.

Head Start, which served 6,000 impoverished children in the summer of 1965, became an immediate target of the state's white segregationist politicians. They feared that the program's largely African American students were receiving a "radical" education in the preschool classes. White elites also opposed Head Start because it employed large numbers of African American movement activists as teachers' aides, outreach workers, bus drivers, cooks, and jani-

tors. Because federal salaries of \$60 to \$100 a week far exceeded the prevailing wage rates of \$3 a day—especially in Delta counties—Head Start programs became a highly desirable source of jobs and salaries for middle-class Mississippians.

Many of the narrators interviewed for the Delta History Project were those early organizers and employees of Head Start in the Delta counties of Mississippi. We hope to add a copy of her dissertation to our Delta archive.



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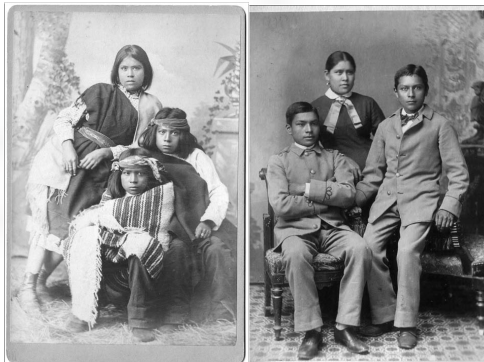
Dr. Jacqueline Fear-Segal
CSC Visiting Fellow
Carlisle Indian School Author
Janel Daniels '08

As a high school student I was privileged enough to attend one of Britain's international schools. There I met and made friends from all over the world. We were constantly engaged in conversations, exchanging ideas about our varied cultures. We talked about national pride and national 'shame'. For my German friends their shame was the Holocaust, for me it was the Apartheid era in South Africa, and for my Americans friends, it seemed like a whole lot of different things. One thing I remember listed was the 'oppression of the Native American people.' I wasn't sure what they meant and I didn't want to appear ignorant so I never explored the subject further.

Until about a year ago....

Last year at Dickinson, I was offered a job at the Community Studies Center working under the watchful eye of Professor Lonna Malmshemer. My first assignment was to scan and restore old sepia photographs of Native American children and adults who attended the Carlisle Indian School. I was thrilled because I was finally going to learn more about this unfamiliar part of American history.

I started scanning the photographs, and there were hundreds. At first, it was exciting as I got to see these fascinating images from the past. Then, as I got over the novelty of my task, I took a closer look at the photographs, and began to see something tragic. Every Native American child and adult in the photographs was being presented as white. There were 'before' and 'after' photos of some.



Mary Perry, John Chaves, Bennie Thomas, Pueblo Indians, Laguna, NM
Courtesy of Cumberland County Historical Society

Their clothes, their hairstyles, their posture, all were 'westernized'. It turns out that the children were taken away from their parents and their homes and placed right here in our backyard, in a place known as the Carlisle Indian School. The purpose of this institution was to make them into 'white' men and women.

If it wasn't for Professor Malmshemer's pioneering work and research, I never would have become familiar with any of this American story. Her passion and dedication to this work quickly rubbed off on me. However, after her retirement, I thought I would never meet anyone with that same passion for Native American history again. Until recently, when I had the privilege of sitting down with Professor Jackie Fear-Segal, a visiting professor from the University of East Anglia, in Norwich, England.

Fear-Segal teaches in the American Studies department at UEA, with special focus on Native American history. According to Fear-Segal, the American Studies department at UEA has grown over the last few years and the interest in the subject matter has increased significantly. Along with her co-workers and students, Fear-Segal started the 'Native American Research Network UK', which is, essentially a discussion board for research done by students and profes-

sors. They hold annual conferences within the network, where people come together to discuss and share their work.

For this next academic year, CSC research fellow, Professor Fear-Segal will be at Dickinson College continuing her analysis of Native American history. The Carlisle Indian School photographs play a huge role in her research; she firmly believes that the photographs have provided her with a significant historical record. These are not just an essential tool for her, but also for the families of those in the pictures. It is a means for them to connect back to their ancestors and "reclaim" their history. One aspect of her research involves finding out how the parents viewed these pictures and how their grandchildren are using them today. Fear-Segal claims, "For many, the photographs are an aspect of horror but also a means of reclaiming their history, therefore the photos are very complicated."

Fear-Segal has written a book called "**White Man's Club- Schools, Race and the Struggle of Indian Acculturation**," released in November 2007. When I asked the professor why she felt the need to write about such a sad story, she responded, "because it's a story to



White Man's Club

Schools, Race, and the Struggle of Indian Acculturation

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be told. Land was taken away from these people while their children were taken away to school. It's become an issue of principal. All the tribes that lost land, lost their identity. . .”

I was amazed when I learned that some of the students from the Carlisle Indian School actually attended Dickinson College. I'm still not sure what surprises me more, the fact they attended Dickinson, or that this information seems absent from Dickinson's history. Maybe I missed it, but as a senior, this was the first time I heard about it. It makes me proud that my school has such an early history

of diversity; I just don't understand why we're not more open about it.

This is exactly why Professor Fear-Segal is so eager to step in where Professor Malmshemer has stepped out. She hopes to keep Dickinson's research on the Indian School alive and inspire others, students and faculty, to do the same. In addition to her first book, Fear-Segal is in the process of writing another book called, **“Shadow Catchers of the Indian School - Photography, Representation and Reclamation.”**

She encourages any students or faculty members who are interested in

the hundreds of tribes whose children were gathered for a brutal form of acculturation. She describes her process as putting together a jigsaw puzzle; thousands of photographs, cryptic newsletter entries about the comings and goings of students, records of work placement in the white community called “outings.”

She deftly took her audience through this process, relating the life of one Lipan Apache girl, Kesetta Roosevelt. She and her younger brother, Jack came to Carlisle as prisoners of war. When they were 10 and 8 years old, they were found hidden near a battle their tribe had fought with the US 4th Calvary on the Texas/ Mexican border. After living with an adoptive cavalry family for three years, were shipped East for a year at Fort Augustine, Florida and then to the new Carlisle Indian School (CIS).

Kesetta's record led Fear-Segal to a photograph of the two children when they first arrived, in 1880. She found Kesetta again in an array of faces on a promotional postcard created for the school. She traced her younger brother, misnamed Jack Martha, to one of the grave sites now along the road at the Army War College.

Kesetta had an unusually long history with CIS, and many job placements. At age 35, she became pregnant in Baltimore on one “outing” and was sent to the Rosine House in Philadelphia, a Quaker-

researching the Carlisle Indian School to contact her. This shouldn't be too hard; her office can be found on the third floor of the Community Studies Center.

I want to end this article with something she said during the interview that I felt was so relevant and true. I believe it a cornerstone of her work. “As far as the Indians are concerned, in order for there to be any healing, you need truth. You need the truth and the truth is that a very painful thing was done. We need the truth to move beyond the guilt, to understand and reconcile.”

run home for “fallen women.” Fear-Segal has located her gravesite, north of Philadelphia, where she had worked and raised her son, Richard until her death in 1906. Dick ‘Kaseeta’, age 3, was returned to Carlisle where he was “the Baby of the Indian School,” until he was adopted by a Carlisle family.

Fear-Segal ended this difficult tale with a ‘homecoming’ story. In her research on the Internet, she found a website for the Lipan Apache and wrote a brief description of her research findings. There came an immediate response from the middle of a Texas night. The Castro clan of the Lipan Apache had been telling the story of these two ‘lost children’ each year at their annual gathering for over a hundred years, lost but never forgotten. The response to the photograph of Kesetta she sent to her Lipan Apache correspondent, “my daughter has the same eyes, the same everything.”



Dr. Jacqueline Fear-Segal with her son, Oscar at CCHS book signing .

BOOK SIGNING EVENT AT CUMBERLAND COUNTY HISTORICAL SOCIETY

On the cold night of December 4th, over a hundred people turned out to listen to visiting professor, Dr. Jacqueline Fear-Segal discuss her new book about the Carlisle Indian School, **“White Man's Club-Schools, Race and the Struggle of Indian Acculturation.”**

Faculty, students and members of the Carlisle community, including the family of Dick Kaseeta, gathered to hear about the life of Kesetta Roosevelt, just one of many stories that Fear-Segal has meticulously pieced together in her book.

Fear-Segal related her own journey to the archives of Carlisle. As a British researcher, she initially headed to western reservation schools, near historic sites like Wounded Knee. She rode along with Meals on Wheels, looking for the elderly storytellers that could inform her understanding of the Native American school system. Throughout these interviews the name Carlisle would bubble to the surface. How could this small town in the East have such far-reaching implications? She discovered that Colonel Pratt's Indian School held the template for the philosophy of all Indian schools.

Her research time in Carlisle has allowed her to swim in the cross currents of

THE LOST BOYS OF SUDAN

Janey Daniels '08

On September 13th, a discussion and a documentary/film on the Sudanese war were presented at Dickinson as part of the Learning Community, with Professor Rose's seminar, *Globalization, Trans-nationalism and the New Americans*, and Professor Staub's on the *South Asian Diaspora*. Students were confronted head on by the reality of war. It came in the form of three Sudanese citizens, part of the phenomenon known as the 'Lost Boys of Sudan.' They are part of a group of thousands of youngsters, who were found without parents or relatives, thousands of miles away from their homes.

Although predominately boys, a few girls have also come to the United States and tried to rebuild what was left of their lives. One of those girls, Elizabeth Kuch, was among those speaking at Dickinson, sharing her life story with us. Manyok Giet and John Lam joined her to tell a story about courage, hope, and surviving against all odds. This is the story about the 'Lost Boys of Sudan.'

As I'm sitting here writing this article, I can hear the stories of Manyok, John and Elizabeth echoing in my head. For the last 3 years, I've read about the Sudanese civil war and I've seen images on TV, but I was never so closely confronted with the reality of the situation.

Before the discussion, we watched a film/documentary titled "*The Lost Boys of Sudan*," directed by Meghan Mylan and Jon Shenk. The documentary follows the lives of two Su-

"When the soldiers came, they started shooting at us, we ran, we all ran away. I didn't know where my family was because all I could think about was what I was running away from. We ran for days, it turned into weeks, sometimes months. A lot of people died of walking and some were eaten by the wild animals. The rest of us never stopped walking. We walked until we got to Kenya."

danese 'Lost boys,' of the Dinka tribe, Santino Chuor and Peter Dut, both of whom have lost families in the civil war and are now on a journey to life in the United States.

In 2001, the US government granted asylum to 3800 of these boys and girls to come to America. They were sent to about 38 cities in the US where they are placed in an apartment with their rent paid for the first three months. They receive 'orientation' to American culture, which consists of proper greetings, how close to stand when you talk to an American, proper handshakes, and hygiene. Most of them also receive English lessons for the first three months, and lessons about currency exchanges and the cost of groceries.

When the orientation ends, its time for the boys to go out and find jobs, using the skills they've acquired. This is where the real frustration kicks in for most of them. Although they understand the importance of having a job and building a new life, they would much rather go to school. They want to go back to Sudan to 'help and educate' their people. What they were not aware of is the high price of an American education. The film shows how hard it is for these boys and girls to achieve this goal.

For those who eventually make it to high school, maintaining good grades and juggling a full time job after school is a daunting task.

The film also shows the difficulties they face while adapting to American life and culture. It conveys the sense of guilt that they feel. Guilt for leaving what was left of their relatives, friends, and homes, for being one of the 'lucky' ones, able to start a new life. They also fear losing their culture, but at the same time, they were scared of not fitting in. The struggles they undergo, and the identity crisis and prejudice they experience is evident when one of the boys says, "*here in America, I'm blacker than the black Americans, so they look at me funny, because I'm so black.*"

Despite all these hardships, it becomes clear that these young people are the survivors of their troubled homeland. They are happy to be alive and are intent to live each day as best they can.

After the film, we were introduced to three very brave individuals, two of them male and one female. I learned that the reason why so few girls made it to refugee camps was because thousands of them were captured by rebels and used as slaves,

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raped and killed. Elizabeth was one of the lucky ones.

Each of the “lost boys” took an opportunity to say how they felt about the war, about losing their families and about coming to America. We then had the opportunity to ask them questions. Because I am African, I asked how they felt about the lack of support from other African countries during the war. I wanted to know if they were at all angry that almost nothing was done. The response I got was remarkable, they weren't angry that nothing was done; instead, they seemed angrier at the corruption that prevented African nations from intervening..

I was also curious to know their opinion on religion, since it has been argued that this civil war was mainly a religious one. Sudan is the largest country on the African continent, but arguably, the most divided due to its hundreds of indigenous tribes, divided by language barriers and reli-

gious differences. The Arab-dominated north has been in control of the government ever since its independence in 1956.

Again, I was surprised at the answer. If anything, they said, their faith is stronger than it was before because THEY survived. The “lost boys” firmly believed the religious differences, though a part of the decisions that were made during the war, were not the reason for the war itself. Sudan is split between the Arab Muslims in the North and the Christians in the south. The “lost boys” made it clear they hold no animosity against the Muslim faith at all, instead all their anger and frustration is aimed at the rebels, who destroyed everything that was familiar to them, everything they loved.

I was surprised that the one that was probably the most outspoken, opinionated individual (in a good way) happened to be a woman. I was truly moved by our speakers' willing-

ness to share their story and their continued desire to live their lives to the fullest despite having lost everything in Sudan.

Watching the documentary, I couldn't help having mixed feelings towards the idea of bringing these boys and girls to America. I understand that it is done in an attempt to give them a chance to build a new life, but a part of me couldn't stop wondering if it is just too little too late. What they needed, what all Sudanese people needed, was protection from certain death. Instead they were, in my opinion, abandoned by the rest of the world in the name of politics.

Having the discussion afterwards with the three “lost boys” was a big eye opener for me. I felt like I was literally two feet away from the war itself. Unlike the abstract political analysis I had experienced in the media, it really hit me that this war had a face or rather many faces, beautiful Sudanese faces.



