

COMMUNITY STUDIES CENTER

SPRING / SUMMER 2012

Dickinson

Notes from the Director, Prof. Susan Rose

The Mosaics are a signature feature of the Community Studies Center. They have bridged some 14 disciplines with over 20 faculty and hundreds of students participating in the interdisciplinary research programs. Mosaics have focused on im(migration) and socio-economic policies; community building, de-industrialization, and development; racial, ethnic and religious conflict and cooperation; public health and public policy; environmental issues: global climate change, land and water use, fracking, sustainable agriculture; natural disasters and their impact on people and communities; liberation movements and protest music; transnational communities and families. Dickinson faculty-student research teams have engaged in intensive fieldwork with various communities in Pennsylvania and Patagonia; South Africa and the Mississippi Delta; the Chesapeake Bay and New Orleans; Venezuela and Cuba; Tanzania and Montserrat; Copenhagen and Durban, and soon in Ghana, the Mediterranean, and Trinidad. In the process of engaging in meaningful, collaborative, empirical research, students examine various epistemologies; design research using various qualitative and quantitative research methods; and explore the ethics involved in conducting, interpreting, representing, and presenting "data."

The impact has been profound - on students, faculty, and community members - not only by the measure of academic outcomes (published articles, student-faculty presentations at professional conferences, documentary films, and multi-media websites), but in terms of relationships that have developed and understanding that has deepened. Many of the Mosaic alumni have gone on to graduate school and careers that have continued to explore issues and apply skills they encountered and developed through the Mosaics. The testimonies of current students and alumni (some of which are in this issue) attest to the power and potential of collaborative, community-based research. This fall, three alumni returned to campus to celebrate the 20th Anniversary of Latin American Studies at the College and the Latino-related Mosaics.



Painting by Max Sako Lyonga, Buea, Cameroon

A mosaic is comprised of a number of images, places, memories, spaces, textures; it represents a sampling of experiences and relationships which touch upon and influence one another. Such connections create new perspectives and opportunities.

The Dickinson Mosaics bring people together as they explore the world and their place in it. Focusing on shared experiences as well as differences, they highlight both the common ground and distinctive borders that shape people's lives. The Mosaics examine the ways in which cultural values and structural forces (the economy and polity) affect the life choices and chances of individuals and, in turn, how individuals and groups influence social institutions and domestic and foreign policies.



And one thing leads to another in some of the most amazing, wonderful, and productive ways. Connections in Cameroon with Utamtsi, Cameroon Harambe, and RENATA brought people such as Kanga Morin, Olivia Mukum, and Pochi Tamba Nsoh to campus to share their work in sustainable, organic agriculture and cooperatives; social entrepreneurship and micro-enterprise; journalism and gender violence with students who then return to Cameroon to give back to those communities. A network of people working on domestic violence issues in the Netherlands, Haiti, Cameroon, Cuba, and the U.S. are brought together

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(Director's notes cont'd) for the 2nd World Congress of Women's Shelters in Washington, DC and to Dickinson to share strategies for fighting for greater gender equality and against sexual and gender violence. Various programs, departments, and centers benefit from these reciprocal relationships that span the globe and address some of the most challenging issues of our time at global, national, and local levels. I am reflecting on these Mosaics as I write this in Charleston, South Carolina where faculty are preparing for the "Remembering the Middle Passage Mosaic." Lynn Johnson, Prof. of Africana Studies and Joyce Bylander will be taking students to Ghana and the Sea Islands of South Carolina next year. In tracing the retentions of Africanisms in the Low County of SC and the West African connections to the Gullah people, they will be exploring not only history and literature but contemporary race, ethnic, class, and gender relations – how is this story told and by whom? How is it represented? And what difference does it make?

We live in a world wracked with violence; ethnic, racial and religious conflict; poverty, food insecurity, and uncertainty – but also in an era of hope and possibility. Evidence suggests, as Pinker argues in *The Better Angels of Our Nature*, that violence worldwide is decreasing. Dickinson students are increasingly committed to working on issues of social, economic, and environmental justice. Many are working hard to develop the research and analytical skills they need in order to find effective ways to address the challenges that face them and our society. And they are looking for meaningful ways to contribute to and sustain hope in the midst of trying times. So all of us involved in the Community Studies Center want to take time in 2012 to thank all of those who have supported the Mosaics: the individuals, organizations, and communities who have been willing to share with us their lives, concerns, and aspirations; and to the students, faculty, and administrators who have given of their time, talent, and energy to create these extra-ordinary experiences.

COP 17-CMP 7
DURBAN 2011
United Nations Conference on Climate Change

This past fall & January 2012 a group of Dickinson College students and faculty members attended COP17 in Durban, South Africa as part of a year of intensive study and research about global climate change science and international policy, with a focus on Africa. COP17 is the 17th Conference of the Parties to the United Nations Framework Convention on Climate Change, a meeting that brings together 1000s of delegates from 190 national governments and other organizations to negotiate international cooperation for climate change action. During our time at the conference we conducted and videotaped more than 50 interviews with conference delegates. We have been analyzing our interviews during the spring semester (the taped interviews will soon be publicly available



Dickinson College students and faculty members who attended COP17 in Durban, South Africa.

online). Following the two week conference we spent a week working with the Makaphutu Children's Trust, helping them with the maintenance of their Children's Village and with distributions of food and clothing to the communities that they serve. You will find our reflections on these experiences in our blog. -Neil Leary, Director, Center for Sustainability Education, Dickinson College.
<http://blogs.dickinson.edu/cop17durban/2011/07/welcome-to-climate-change-africa-mosaic-blog/>

For information on future mosaics, see page 11 or visit <http://www.dickinson.edu/blog.aspx?blogid=260>

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As part of Dickinson's Oral History Project, current students have been interviewing alumni. During Alumni Weekend, June 2011, Lauren Smith and Michael Henry participated in the Black Alumni Reunion and shared their experiences in the Mexican Migration Mosaic that took them into the orchards and towns of Adams County and Michoacan, Mexico.

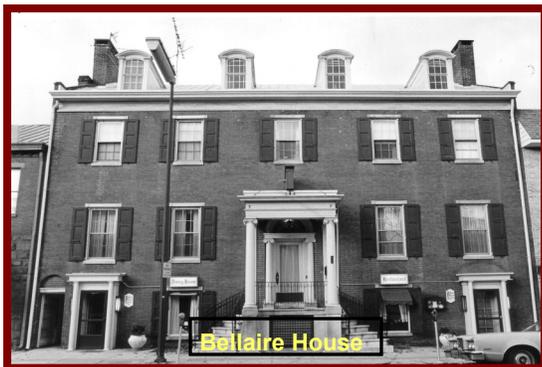
"The work I am doing now," comments Lauren Smith "06", "interviewing people on TV, draws on the amazing experiences I had during the Mexican Mosaic. It really taught me how to interview. It was the hardest semester I ever had at Dickinson but after that, I got all A's. I learned so much."



When Judy Rogers '65, joined us for an interview in Althouse, Lauren was there and naturally curious what it was like at Dickinson for an African-American woman of a different generation. A natural interviewer, Lauren began asking questions: Judy Roger's spoke of integrating the restaurants in Carlisle:



Judy: All of the restaurants were segregated then. And in my Freshman year, on parents' weekend, my father took my roommate and I to the Carlisle Diner (Bellaire House), which was a big hang out for the College crowd.



And we waited and we waited. My father's from Brooklyn, right? And we were waiting and waiting, seeing people being served... like "what's the problem here?" And then the man said, "we would be happy to put it in a bag for you."

And my father finally clicked into what was happening, like ... "put it in a bag!? We're eating here!" He's like ... "My daughter goes to the college" And that was the magic word, so ok... Susan: So then they did serve you? Judy: Right, and they served us. But there was someone from the Law School there who wrote an article in the Harrisburg paper, and they contacted me. They wanted to try the case, you know? And so we did. And they finally settled that in CORE and started serving blacks. And then a group of my friends... (who were white)... We just went around to all of the restaurants in Carlisle, and they would go in first and get a table and then Maureen and I would join them. So we desegregated the Carlisle restaurants.



Judy Rogers and Jim Robinson during a Project Africa event in 1964.

Crossing Borders Trailblazing Dickinsonians expand the horizons of Dickinsonian community by MaryAlice Bitts-Jackson

They emerge from different worlds and different eras, but trailblazing Dickinsonians Esther Popel Shaw '19, Carol Jones Saunders '62 and Sylvie Toux each expand the horizons of Dickinson's worldwide community in important, singular ways. An April 20, 2012 ceremony, "**Crossing Borders: A Celebration of Multiple Homelands**" honored their contributions.

Shaw was awarded a posthumous honorary degree recognizing her contributions as Dickinson's first-known black woman graduate and as a leading Harlem Renaissance poet. James Hope Caldwell Professor of American Cultures Sharon O'Brien presented the citation.

Read more about Popel Shaw on page 7.

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Cuba 2012 “Nine Days in Havana” by Rachel Gilbert '12 Many thought they would never have a chance to travel to the elusive island of Cuba, separated by a mere 90 miles but a huge gap in understanding. For many students and professors alike, Cuba was a topic of interest and study but an intangible goal, a “forbidden fruit” as one student described it. When the Community Studies Center advertised the *Cuba: Social, Economic, and Environmental Sustainability and Resiliency* course in the fall, the response was overwhelming. In the end, sixteen lucky students and five professors and associates formed the Dickinson delegation boarding a small charter flight headed for Cuba on March 10, 2012.

Prior to their departure and throughout nine days in Cuba, students focused on a wide variety of topics associated with Cuban society, politics, and culture. Latin American and Caribbean Studies majors joined Environmental Studies majors in reading about urban agriculture. History majors discussed issues of sexuality and gender equality with Sociology majors while Women and Gender Studies majors read about medicine and socialism. The wide array of topics covered helped prepare students for the seemingly new world they would experience when they stepped down from the airplane into the bright Caribbean sunshine. During the nine days, prior classroom experience and readings came to life with lectures and trips to the National Center for



Sexual Education (CENESEX), an *organopónico* and other urban agricultural sites, the Latin American School of Medicine (ELAM), and numerous musical and cultural events., including concerts by Tony Avila and Silvio Rodriguez. Lectures were carefully yet dramatically translated by our amazing interpreter, Alberto Gonzalez. Esteban maneuvered our large and colorful bus expertly through the streets of Havana while our charming and adept guide, Carmen from the Martin Luther King Center, led us on to our next event. Other members of the Dickinson community who had done research in Cuba previously were able to share their research and work throughout the week as well. Professor of economics Sinan Koont shared his knowledge of urban agriculture and his book *Sustainable Urban Agriculture in Cuba*, while Steve Brouwer accompanied the group to ELAM where he was able to give his book, *Revolutionary Doctors: How Cuba And Venezuela Are Changing the World's Conception of Health Care*, to current ELAM students and faculty he had previously interviewed. Dickinson's photographer, Carl Socolow '77, displayed his inspirational photography to fellow Dickinsonians and Cubans alike at

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(Cuba cont') Centro Pablo de La Torriente Brau's exhibit of his work *Mata Ortiz: vida cotidiana*. As a member of the Dickinson delegation to Cuba, I feel incredibly lucky to have been given the opportunity to travel to a country that is so close and yet so far from our own. We were able to see the vibrant lives of Cubans and comprehend an alternative and complex system of values and ideals during our stay, a system that fosters a different meaning of quality of life than we are accustomed to in the United States. Deep reflection on the lives we live and on the true meaning of solidarity accompanied us all the way back from the beautiful beaches of Varadero and cobbled streets of Havana to the limestone buildings of Dickinson. <http://blogs.dickinson.edu/cubamosaic/>



“ Let me begin by saying that Cuban people are incredibly friendly. There is certainly no barrier between you and the “locals” as you wander around Havana. It is hard to even count the amount of times that I was approached out of the blue by someone on the streets asking me where I was from, where I was going, and if I needed help getting anywhere. Everyone I encountered was quick to recommend a restaurant or a bar where a good friend or a family member worked. It contributed to the atmosphere of solidarity that pervades the air in Cuba.”

Matthew Guariglia '12



The question is: What is old Havana? I think to most Americans they see Fidel and cigars. For me, old Havana is the people. They are incredibly gifted, wonderful people. Second of all, it is the chaotic visual of a city that's gone into physical decline but is still vibrant. *Jordan Haferbier '13*



MATA ORTIZ: VIDA COTIDIANA... PARA CONSTRUIR LA MEMORIA

Por Analía Casado Medina
La exposición Mata Ortiz: vida cotidiana, que abrió el Centro Cultural Pablo de la Torriente Brau este 15 de marzo, durante la visita de intercambio de profesores y estudiantes de Dickinson College, amplió los habituales desvelos de la institución por rescatar la memoria hacia la geografía centroamericana a través del lente de Carl Sander Socolow. Carl Socolow's exhibition Mata Ortiz, opened at Centro Cultural Pablo in Havana, on March 15, 2012 as part of the Dickinson-Cuban intercultural exchange. Dickinson College's photographer, Socolow, '77, accompanied 23 Dickinson faculty & students on a research study trip to Cuba as part of the Cuba Mosaic. Dickinson Prof. Mariana Past is interpreting. To read the whole article in Spanish, go to <http://www.centropablonoticias.cult.cu/inicio.asp?amp1=4&formato1=6>

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Students in the 2011 [Latino/a Mini Mosaic](#) learned about the history of Latino (im)migration to the U.S., and delved into the contemporary debates over immigration, ethnic studies, and food insecurity. They visited the camps and orchards of Adams County, talking with Latino migrant workers, farm owners, and foremen about work, family, and circular migratory routes; they interpreted for Spanish-speaking clients in the health clinics and shelters; and organized photo-voice projects for migrant parents and their children, while teaching ESL and computer skills. These students were inspired and inspiring.

Latino Immigration in Interdisciplinary Perspective: Alumni Panel Dickinson alumni and Latin American Studies graduates Sarah Hiller '06 (Ph.D. candidate, University of California, San Diego), Rosemary McGunnigle-Gonzales '01 (Ph.D. candidate, Columbia University), and Andrew Turner '98 (Senior Staff Attorney with the Southern Poverty Law Center) returned to campus in September 2011 to talk with current students about their work. They focused on (im)migration and the Latino/a experience in the United States drawing on their work in the fields of Global Health Studies, Sociology, and Law. Andrew Turner joined the SPLC's Immigrant Justice Project in 2005 and has represented more than 5,000 mi-



Rosemary McGunnigle-Gonzales



Sarah Hiller

grant workers in labor standards and human trafficking cases in federal court. Sarah Hiller (Mexican Mosaic 2003) and Rosemary McGunnigle-Gonzalez (Mexican Mosaic 2001 and Patagonia Mosaic 2003) spoke with the students in the current Latino Mosaic, reflecting on the skills they developed through the Mosaics and how they continue to use "Mixed Methods in (their) Community-Based Research" doctoral research.



Dr. Shedra Amy Snipes, gave a talk on "A Healthy Dose of Culture: Using Cultural Ethnography to Create Meaningful Ways to Protect Mexican Immigrant Farm workers" fall, 2011.

Co-sponsored by the Community Studies Center (CSC), and the Departments of Anthropology and Sociology. Snipes' talk focused on health concerns for Mexican farm workers exposed to pesticides and engaged in hard, physical labor; mixed methods of community-based research; and the importance of cultural understandings. Snipes' background has a lot to do with her methods. While she grew up in Savannah, Georgia, some of her own African American family members picked cotton without awareness of the harmful health effects of pesticide exposure. In Snipes' work with Mexican-American migrant farm workers in Washington's Yakima Valley, she found that cultural beliefs and practices kept nearly everyone she interviewed from correctly identifying exposure to a whole class of pesticides. Testing revealed that the workers had symptoms of pesticide poisoning as well

as increased levels of cortisol, which is associated with higher risks of diabetes and heart disease. Snipes urges that housing, work conditions and access to medical care be improved for migrant farm workers. After her talk, Dr. Snipes met with the students involved in this fall's Latino/a Mosaic. Dr. Snipes is Assist. Professor of Bio behavioral Health, Penn State University, a Kellogg Health Scholar and biocultural Anthropologist (<http://bbh.hhdev.psu.edu/directory/bio.aspx?id=284>).

First Known Female Black Graduate Wrote Powerful Poems, Illuminated Social Injustices *(excerpt from Dickinson Magazine article)*

by Sharon O'Brien January 2, 2010

A few years ago I was talking with some students at the Zatae Longsdorff Center for Women. We reflected on Zatae's story as the first woman to graduate from Dickinson. Suddenly it occurred to me that she was white.

"Who was the first African-American woman to graduate from Dickinson?" I asked. None of us knew. Here was an untold story: Could we find out?

The students did research in the archives and read up on the history of African-American women in college. I took a most unscientific approach to our project; college records did not indicate the race of students, so I looked through the yearbooks, scanning photographs to see if any of the female students looked black, well aware that an African American could also "look white."

In the 1919 yearbook I came across the photograph of Esther Popel '19, the first woman student, as far as I could tell, who "looked black." An ambiguous photograph wasn't sufficient evidence, so, along with the students, I tried Google. A long shot—why would Esther Popel, whoever she was, have a virtual presence? "Even if she's on Google," a student observed, "that probably won't tell us anything about her race."

We gathered in front of the computer as I typed in her name. "Wow," a student said. "Amazing." Esther Popel had several entries. Key words: "Poet of the Harlem Renaissance," "anti-lynching poem," "contributor to *The Crisis*," "friend of Langston Hughes." Our first known African-American woman graduate was an important part of black literary and political history. We needed to make her part of our history and to discover what stories she had to

tell us. She had died in 1958, but her poems could speak to us.

Esther Popel was born in 1896 in Harrisburg, Pa. She commuted to Dickinson and thought well enough

of her college experience to encourage her daughter to apply in the 1940s. Shaw expected that Dickinson College had addressed the "American Dilemma" of race, encouraging her daughter Patricia to apply. Patricia was accepted but received a letter saying, "We will arrange for you to live with a nice Negro family in town." She could not live in the women's dormitory, as this was a "whites only" space. Dickinson's policy of racial segregation was not unusual at the time, and it continued for almost 20 years. Patricia and Esther were outraged. "I was so mad at Dickinson," Patricia told me in a phone conversation several decades later. "I had wanted to go, but of course I wasn't going to put up with that. So I went to Howard." After graduation, Pat was awarded a Fulbright in Norway, where she married and had children.

In April 2012, Esther Popel Shaw's family came from Norway and Ohio to accept and celebrate the posthumous award of honorary degree from Dickinson that recognized her achievements.



This portrait of Esther Popel Shaw '19 and daughter Patricia hangs in the National Museum of African American History and Culture Gallery until Feb. 28 as part of the *The Scurlock Studio and Black Washington: Picturing the Promise* photo exhibit.



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A CSC student research grant was awarded to Nicholas Wolowski '14 to conduct qualitative research in China during the summer 2011. Medical choice in contemporary rural China, although critical to understanding the new, market-driven medical system and its implications for the health of China's poor farmers, has been studied little to date.



Wolowski's project focused on the impact of privatization of health care on rural Chinese villagers. In this first phase, he examined how Chinese villagers in Anxi in Fujian province currently make decisions about treatment choice. These data will then be compared with what they recall about their health care decisions in the period before privatization (prior to 1980), when health care was heavily subsidized by the government. A comparison of the earlier socialist medical system with the current highly privatized system is a research topic he will pursue more systematically when he returns to China in 2012-13 on Dickinson's Beijing Program.

The project allowed him to gain experience with interviewing villagers about their medical choices and to familiarize himself with how they talk about and define disease. **The Community Studies Center provides grants for students to conduct independent ethnographic research or travel to present the results of field work projects at scholarly meetings and conferences. For more information, visit <http://www.dickinson.edu/academics/distinctive-opportunities/community-studies-center/content/Grants/>**



Sustainable Food and Social Justice Collide in Carlisle by Rachel Gilbert '12



Last Friday, a small group of Dickinson students joined the Coalition of Immokalee Workers (CIW) and a partner organization, Just Harvest USA, to protest Ahold USA, a Dutch parent company of Giant and Stop and Shop supermarket chains with headquarters in Carlisle. The CIW is a community-based organization representing the interests of primarily Latino, Mayan Indian, and Haitian immigrants working low-wage agricultural jobs throughout the state of Florida. Students represented a variety of organizations on campus, including Students for Social Action, the Social Justice House, Students Interested in Sustainable Agriculture (SISA) and the Sustainable Food Committee (SFC). The peaceful protest sought to speak with officials from Ahold USA in order to have them sign on the Fair Food Program, which seeks to improve wages and working conditions for Florida tomato pickers. This is primarily done by asking major buyers of tomatoes, such as Giant, to pay a premium of only one penny more per pound for their tomatoes, ensure that this extra cent is directly given to farm workers, and to negotiate with the CIW to establish and implement a code of conduct in Ahold's supply chain. Additionally, the CIW has an anti-slavery campaign to draw attention to and end the existence of modern-day slavery in

the agricultural industry. The CIW has worked with Taco Bell, McDonalds, Burger King, Trader Joe's, Whole Foods Market, and other corporate giants to make this campaign a reality. Unfortunately, Ahold employees refused to meet with the peaceful protesters, maintaining the same position they have held in the past. The group resorted to speaking with security guards and officials, who ensured that their message would be passed along to those who "weren't in today." The protest was followed by dinner with the farmers. This was a wonderful experience to speak to the farm workers, as they are an integral yet often overlooked, part of our food system. This very topic was discussed during the third [Mexican Migration Mosaic](#) that took place in the fall of 2011. Furthermore, the issue is particularly relevant for Dickinsonians living only thirty minutes away from the orchards of Adams County where many Latino farm workers are employed during apple season.

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2nd World Conference of Women's Shelters by Sarah Wright '12

"Around the world, at least one out of every three women has been beaten, coerced into sex, or otherwise abused in her lifetime, usually by someone known to her."

While the complexity of the issue of violence against women is overwhelming, joining advocates and meeting survivors at the 2nd World Conference of Women's Shelters (WCWS), held Feb. 27th-March 1st in Washington D.C., was nothing short of illuminating and inspiring. United in the spirit of global collaboration, and transcending nationality, race, religion and class, 1,600 advocates from 96 countries connected and shared their visions, ideas, strategies, and experiences in roundtable discussions and interactive workshops throughout the 4-day conference.

Beyond the seriousness of gender-based violence that drove the gathering of this global network, this event reinforced the importance of building networks, sustaining relationships, and the power of a collective voice when combating global issues. It also held personal and professional relevance for me. An internship that I had in Cameroon during the spring semester of my junior year and the enthusiastic support of a Dickinson professor and Director of the Community Studies Center (Susan Rose '77) led me to seize this educational opportunity in Washington D.C., combining my interest in advocacy work and my passion for women's empowerment.

Last spring while studying abroad in Cameroon, I participated in two Clothesline Projects at RENTATA, a woman's NGO that works with teenage mothers and provides counseling and educational outreach and employment training. When Prof. Rose brought the first Clothesline Project to Cameroon through RENTATA and Pochi Tamba Nsoh, she needed help with interpreting between Anglophone and Francophone women participating in the workshop. She asked a fellow student, Colleen Cadman and me to help. That led to my internship with Maya Initiatives (MI), a scholarship program and women's empowerment foundation, based

in Yaoundé. MI's director, Pochi Tamba Nsoh, is the heart and visionary behind this organization, working tirelessly to break the silence of gender-based violence—a taboo subject in Cameroon. These internships enlightened me to the severity of violence against women in Cameroon, as well as the unique cultural sensitivities that must be specifically considered when addressing this topic in any community. When I said my farewell to Nsoh at the end of my stay, I did not know for certain when I would have another chance to be involved in this movement. I had spent a semester in a country that made me keenly aware of the privileges of my own society. The insights garnered

during my experience in Cameroon were revisited and magnified at the women's shelter conference, as Nsoh was invited to attend as part of the self-dubbed "Dickinson Delegation." Taking my understanding of this issue in Cameroon to a global level, the women's shelter conference expanded my knowledge, as well as my network of advocates dedicated to ending the pervasiveness of gender-based violence. The opportunity to hear inspiring individuals share their stories, as well as learn about the innovative ways that advocates are breaking the silence and empowering communities of women, strengthened my understanding of the complexity of the surrounding issues. I also realized how pervasive gender violence is around the world, in both developed and developing countries.

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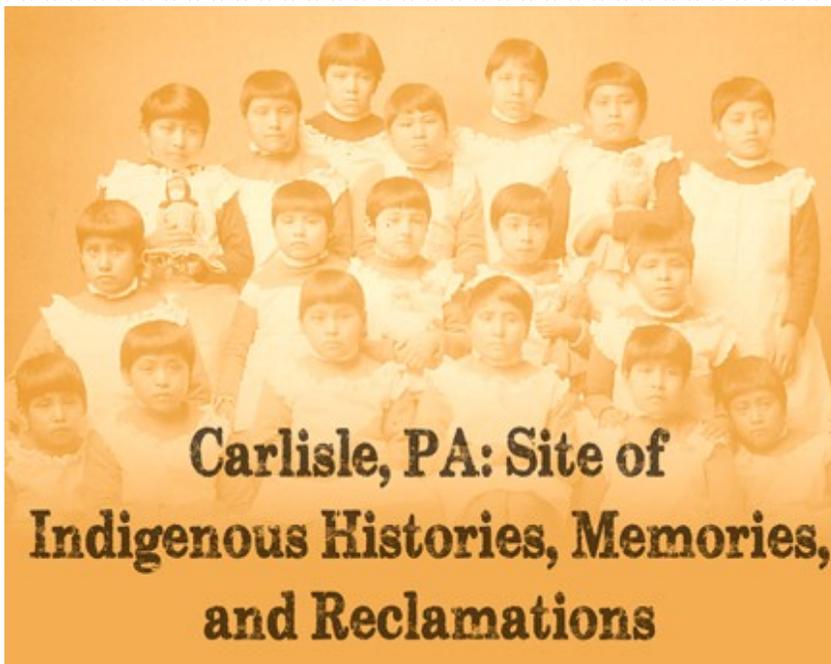


Jan Werd

Pochi Nsoh

Ankeuh
Ndongo

Magela
Aldomovar



Tours of the Carlisle Indian School, located on the U.S. Army War College grounds, will be given Thursday afternoon, Saturday and Sunday mornings.
Advance registration and more information are available on the web site [web site. http://www.carlisesymposium.org](http://www.carlisesymposium.org) .

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

Carlisle is a major site of memory for many Native peoples. The Fall 2012 symposium will bring together Native and non-Native scholars, leaders, artists, and community members to share their work, concerns, and perspectives. Collaboratively we want to create a space for sharing, reflection, creativity, and scholarly work. A number of invited speakers will address the following themes as they relate to Carlisle and the region: sites of memory; indigenous educational issues; relocation [or forced migration]; trauma and memory: historical and intergenerational; reclamations: cultural, language, and land; narratives: oral, written, and visual.

This symposium is free and open to the public, but we do ask that you register in advance on the web site.

THE MAIN PRESENTERS:

Jennifer Nez Denetdale, Dine' (University of New Mexico)
Jackie Fear Segal (University of East Anglia, UK)
Pete Jemison, Seneca (New York)
Jim Northrup, Anishinaabe (Minnesota)
Carter Revard, Osage (St. Louis)
Jolene Rickard, Tuscarora (Cornell University, Ithaca, NY)
Daniel Castro Romero, Lipan Apache (Texas)
Margo Tamez, Lipan Apache (UBC, Canada)
Dovie Thomasan, Kiowa Apache (Pennsylvania)
Laura Tohe, Dine' (Arizona)

FUTURE MOSAICS

The Natural History Mosaic Fall 2012

This Mosaic focuses on a range of topics related to the study of the natural world: field biology and laboratory research, paleontology, museum research, the history and cultural influences of natural history, science writing, and the rhetoric of scientific and expository writing. This Mosaic will develop around a rich array of field-work opportunities at numerous sites throughout Pennsylvania. Many of these sites will involve students in “Community Science” and community-based research. The students will be exposed to the wide range of ways of studying the natural world and to a multi-disciplinary and interdisciplinary set of questions and provisional answers. Profs. Marcus Key, Ashton Nichols, and Gene Wingert .



Mediterranean Migration Mosaic Spring 2013 Morocco, Málaga and Toulouse

The Mediterranean has witnessed the circulation of ideas, people, and goods between Northern Africa and Southern Europe across the centuries. Both during times of conflict and cooperation, colonization, religious expansion, and human migrations have shaped the lives of individuals and the history of cultures. The Mosaic integrates a month long research trip to Morocco, Toulouse and Malaga, focusing on migrations between these countries, exploring the multiple and interacting identities embodied by individuals, communities, regions, and the nation-state. We will examine the creation of transnational communities, ethnic and religious tensions and cooperation, philosophical orientations to diversity, and social policy. Profs. Marcel Borges, Susan Rose, and Sylvie Toux.

Morocco: Religion and Culture: A Mini-Mosaic January 2013

The Morocco mini-mosaic is designed to extend into the “field” the academic explorations undertaken by students in the Fall 2012 Ethnography of Jewish Experience course and/or the Spring 2013 Saints and Demons: Muslim and Jewish Popular Religion in the Middle East course taught by Shalom Staub (staubs@dickinson.edu). Though these two courses have different foci, the mini-Mosaic experience in Morocco will enrich the learning for students in either course. Focus will be on understanding the historical impact of secularizing and modernizing trends, and how these affected Moroccan communities and contemporary secular-religious dynamics, and understanding the complex set of relationships among Arabs-Jews-Berbers in Morocco, both historically and in contemporary Morocco. Prof. Shalom Staub.

REMEMBERING THE ATLANTIC SLAVE TRADE GHANA, WEST AFRICA AND CHARLESTON, SC

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

TANZANIA ETHNOGRAPHIC FIELD SCHOOL

The Ethnographic Field School in Tanzania offers students a thorough understanding of health and nutrition challenges faced by people in East Africa through practical training in field research. We will specifically examine interactions between cultural traditions and practices, regional environments, changing political landscapes, and international economic transformations. Summer 2013. Profs. James Ellison & Karen Weinstein.



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CARLISLE CONNECTIONS

Though it's been nearly a century since Navajo students attended the Carlisle Industrial Indian School, their lives were recalled and honored by present-day Navajo students visiting from New Mexico on June



6, 2011.

Accompanying the 23 students from St. Michael Indian School were five chaperones, including English teacher Joan Levitt, who helped organize the visit to Dickinson and the U.S. Army War College, site of the legendary school.

Susan Rose '77, professor of sociology and director of the Community Studies Center (CSC), organized a half-day event on Dickinson's campus that featured a tour, luncheon and presentation on the history of the Carlisle Industrial Indian School by Barbara Landis, the Cumberland County Historical Society's Indian School biographer.



St. Michael students, from left, Brooke Overturf, Symone Saracino and Jennifer Yazzie conducted oral history interviews with parents, grandparents and other relatives who attended Indian boarding schools. Here they are reading excerpts from the interviews.

Jennifer Nez Denetdale

lectured at Dickinson College on June 7th, 2011, during her short residency at the Community Studies Center at Dickinson College which sponsored the event.

Jennifer is a citizen of the Navajo Nation and originally from Tohatchi, New Mexico. An associate professor of American Studies at the University of New Mexico, she is the author of *Reclaiming Diné History: The Legacies of Chief Manuelito & Juanita* (Univ. of Ariz. Press, '07) & two Navajo histories for young adults. (*Chief Manuelito encouraged the Navaho to educate their children and sent two of his sons to the Carlisle Indian School. One died there and the other one died shortly after returning home.*)

Her lecture, "The Diné/Navajo Long Walk: War, Remembrance, and Hope" examines the ways in which the Diné remember the experiences of their ancestors in the mid-nineteenth century during the period when the United States claimed the Southwest. The stories of the forced march to the Bosque Redondo reservation remain vivid in the collective Diné memory and today are used to convey messages about traditional values.

Denetdale is the first Diné to be awarded a doctorate in history, which she received in 1999 from Northern Arizona University. In 2010, she was guest curator for the exhibit "Hastiin Ch'ilhajíni dóó Diné bi Naat'áanii Bahane': Chief Manuelito and Navajo Leaders," now showing at the Navajo Nation Museum. Her research interests have included the uses of oral tradition to create Diné histories and examinations of Navajo Long Walk stories and memory. She is currently working on a history of Diné women.



COMMUNITY STUDIES CENTER

CARLISLE —>CAMEROON—>BREMEN—>CARLISLE by Rachel Gilbert '12 Students and faculty alike were fortunate to listen to the story of Morin Fobissie Kamba, the co-founder of the Utamtsi Coffee Cooperative in Ba-foussam, Cameroon on Monday, September 19th. Kamba is a Cameroonian who grew up with his coffee-farming parents in the West Region of Cameroon, where he witnessed firsthand the economic difficulties associated with small-scale coffee production. Growing up, Kamba learned French and English, the two official languages of Cameroon, as well as German—all in addition to his mother tongue, Nufi. Years later, after obtaining a university degree in Cameroon, Kamba chose to study economics at the University of Bremen. It was there that Kamba became interested in the coffee market and first began to question why coffee was being sold at such high prices in Bremen when farmers back in his village were receiving about thirty cents a kilo. It was also in Bremen that Kamba encountered Stephan Frost, who would later become his partner in founding Utamtsi. Together, they realized the answer was the middlemen, and conceptualized a cooperative of farmers gaining market power through collective action.

Starting in 2001, while Stephan and Kamba were both still students in Bremen, they began drafting a business plan that focused on sustainable development. They hoped to ensure economic security for coffee farmers in Cameroon, while using organic production to protect biodiversity, maintain the lands regenerative capacity, and ensure purity of their product. They strove to market a product that coffee lovers could truly enjoy and appreciate. They worked on school holidays to make capital to start their business, and in 2005 each contributed their savings of 6,000 Euros.

Today, Kamba and Stephan have linked a vast network of small farmers cooperatives throughout Cameroon. Currently, 1,300 farmers are involved and 500 of these farmers have certified organic farms. Kamba purchases the coffee that is grown in Cameroon in person, where he delivers the payments directly to the farmers. All farmers are guaranteed a fixed price of two Euros per kilo of coffee. This guaranteed price is a way to incentivize young men and women to stay in their villages and farm rather than migrating to cities to search for wage-earning jobs. Currently, individual farmers are being taught to do the initial processing of the coffee beans, however this will eventually change to ensure standardized bean quality. After initial processing, the beans are sent to Bremen, where a roasting facility completes the cycle and produces the finished product, Utamtsi coffee. Handicapped people are also employed in the Bremen factory and special technology is used to make their work feasible. Utamtsi coffee is then purchased by the University of Bremen and sold at their mensa, or cafeteria. Despite the amazing process involved to produce the coffee, its prices are generally the same as other coffees that are not organic or fair trade. This was achieved simply by cutting out middlemen.



Utamtsi has built a medical facility and a “School for the Vulnerable” in Cameroon, where both children and adults with disabilities can live and learn. They are involved in the coffee production process, fulfilling different roles on the farms depending on their abilities. Women have been integrated into the process and have established a women’s ginger producing cooperative based on the same model. Kamba has successfully introduced aspects of environmental, social and economic sustainability in his village and beyond through his work with Stephan and Utamtsi. In a truly amazing example of social entrepreneurship and environmental stewardship, Utamtsi is continuously growing and adding more farmers, more programs, and improving quality of life in both Cameroon and Bremen.

Read more: [Dickinson’s Bremen blog](#)

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COMMUNITY STUDIES CENTER



Encounters among Native Americans and German Settlers in 18th Century Pennsylvania: Highlights from **2011 research visit to CSC & Carlisle.** **Claudia Ulbrich**, a doctoral candidate at Martin Luther University Halle-Wittenberg, Germany.

This year's summer was a great adventure time for me. Conducting a two-month research for my doctoral thesis, I was able to visit many places in Pennsylvania and spend a wonderful week in Carlisle. My dissertation focuses on relations between indigenous societies and German-speaking settlers in Pennsylvania, mainly from 1740 to 1790. Based in Halle on the Saale river, I crossed the Atlantic to trace the history of those who have long lived in the area like the Lenape (Delaware), Shawnee and Iroquois and those who have migrated to the shores of the Delaware and Susquehanna rivers from the Palatinate, Wurttemberg, and Saxony. Giving justice to the different

protagonists of my project, the task of my summer journey was twofold: I was looking for documents like letters and travel reports, which speak about 18th century cultural encounters between American Indians and Germans and I wanted to learn more about the landscape of the Northeastern Woodlands when seen through the eyes of its first inhabitants.

Apart from archives and libraries in the metropolitan areas of New York, Philadelphia and Washington D.C., my primary interest was to get a sense of those places that prominently feature in the accounts of a time, when Pennsylvania emerged and transformed from being the homeland of a mixed group of tribal communities into a colonial contact zone and, ultimately, a state entity. To achieve these two aims, I set out to consult different repositories: papers and people.

An invitation from Professor Susan Rose, Carlisle, whom I met at the International History Conference in Prague, turned out to be a gem-like destination where I found a rich treasure of insights and inspiration in local historic stories and the opportunity to discuss my work with Professors Kim Rogers, Gisela Roethke and other colleagues at Dickinson College. Susan instantly set me on the right track to look for written sources. At Cumberland County Historical Society I discovered an ideal working environment to spend hours with different collections, edited material and manuscripts that enhanced my knowledge about central Pennsylvania in many ways. The staff was very helpful in making sources available, which I could not have found or accessed otherwise. Regrettably, my stay was too short to pay thorough attention to the fascinating array of handwritten and printed texts. However, I discovered a story, which has captured my attention, as it crystallizes the processes of conflict and cooperation between the different ethnic communities during the times of the French and Indian War (1754-1763). A legend in character, the narrative of the captivity and return of a German girl, supposedly by the name of Regina Hartman, quickly gained popularity and was widely known throughout the 19th century, as it featured in folklore and textbooks at parish schools. The narrative states that the girl and her sister were captured by a group of Indian warriors in 1755 and returned together with dozens of children and young adults in 1764, after Colonel Henry Bouquet demanded several Indian groups in Pennsylvania to return all captives that had been taken from colonial settlements.

Once assembled, he marched them from Fort Duquesne to Carlisle where they arrived on December 31, 1764. Many families from adjacent villages made the journey to Carlisle to look for their children. The process of recognizing a son or daughter was painful because the children had changed so much, forgotten their birth names or first language. Parents had to look for a mark, a word or an action to help them finding their children, who had been adopted and raised in the different tribes and bands of Iroquois, Shawnee or Lenape people.



This photo is of the grave of Regina - note it gives both the names Leininger and Hartman - which is in the Christ Church Cemetery in Stouchsburg, Berks County, Pennsylvania.

the different tribes and bands of Iroquois, Shawnee or Lenape people.

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Claudia Ulbrich (cont'd.) Mrs. Hartman also came to look for her daughter Regina. She walked along the lined up children but could not identify Regina. Colonel Bouquet encouraged her to sing a song that Regina might know.

She began to sing a German hymn that she had sung as a lullaby to her children. Regina's memory flashed and she rushed into her mother's arms.

Slightly distinctive versions of the story circulated in the collective memory of Pennsylvania's settlers. Describing the girl's appearance in different ways with either blond hair and blue eyes, or with brown hair and hazelnut eyes, all versions ended with the happy return to colonial society after ten years of life in an Indian community. In 1905, Reverend J. W. Early published an article entitled "Indian Massacres in Berks County and the Story of Regina, the Indian Captive" in the Transactions of the Historical Society of Berks County, Vol. II. Here he revealed a series of inconsistencies in the popular narrative and claimed that different captivities had been melted into one story. The name of Regina Hartman had falsely been used for a girl whose name actually was Regina Leininger. Despite the Reverend's efforts to untangle the legend, it remained on people's minds and was repeatedly recalled in local newspapers such as the Carlisle Evening Sentinel and the Reading Eagle until the 1970s. I currently continue to analyze this account in relation to the distortions of the picture that is given about Indian life, trying to arrive at a more balanced view of this and other stories pertaining to American Indian – German relations in Pennsylvania.

A generous host and diligent networker, Susan Rose also put me into contact with Barbara Landis, the Carlisle Indian School expert at Cumberland County Historical Society. As my interest concerns American Indian history throughout the centuries, I was extremely grateful when Barbara offered to take me on a tour to visit the site of the school, which was established as a pilot project for educating American Indian children in 1879. Now the location of the Army War College, I did not really know what to expect. Our walk stirred up many emotions in me, as we passed the buildings, where teachers and children spent years of their lives in varying circumstances, which oscillated between the educators' zeal and the children's experience of enforced adaptation and resistance. Finding some of the houses in their original architecture or little changed from the outside, I felt drawn to envision the many facets of what life must have been like at the school during the four decades, while it lasted.

Greatly enriched with so many fresh insights and many new questions I have returned to Germany to recommence my writing and work here. With the leaves changing their color and the temperatures decreasing, I vividly remember the warmth and hospitable atmosphere in Carlisle, Easton, Philadelphia and all others places and all the wonderful individuals, who have made this summer a truly amazing experience for me. Vielen Dank!!

If you would like to share your thoughts and advice on exploring American Indian – German relations in Pennsylvania, you can contact her by email at claudia.ulbrich@germanistik.unihalle.de

2nd World Conference (cont'd.)

Sharing this experience with Pochi Nsoh and Ankeuh Ndong (also from Cameroon), Magela Romero Aldomovar (from Cuba), and Jan Werd from the Netherlands who financially supported the "Dickinson delegates", further cemented our ties and has motivated me to pursue this mission to new levels.

This year, my friends and I founded an organization, [Cameroonian Roots](#). Three of us will be returning to Cameroon to promote women's economic and social empowerment through rural development projects, including microfinance, urban agriculture and education. These sustainable, community outreach initiatives are being organized in conjunction with UTAMTSI, an organic, fair-trade coffee co-op we were introduced to while studying in Cameroon. We see the protection and empowerment of women as essential components to the development of a community, and we look forward to working together with our Cameroonian sisters.

Dickinson Extra Features article about [RENATA](#), the Clothesline Project and Maya Initiatives- "Found In Translation".



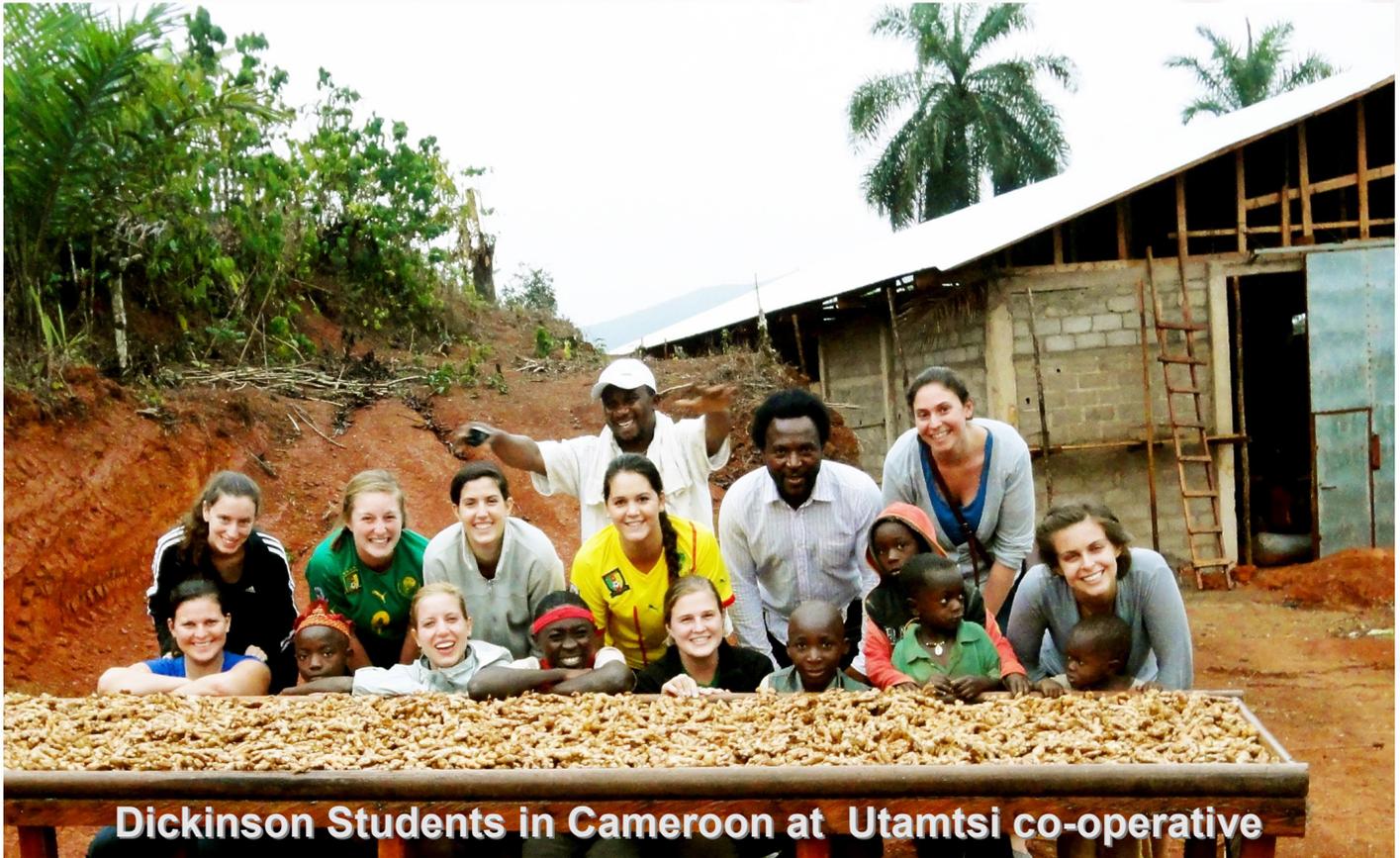
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Dickinson Students in Cameroon at Utamtsi co-operative

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