

COMMUNITY STUDIES CENTER

SPRING / SUMMER 2014

Spring Semester Mosaics 2014

Retracing the Slave Trade

By Sarah Kleine '16

There is a clear difference between being well-read and being well-educated. I would like to think that when I boarded the plane to Accra, Ghana, last August, I was relatively well-read in Africana studies materials as well as more widely-studied literature. But I was not well-educated. I did not understand other cultures, could not fully grasp the hardships of oppressed groups, and was not able to identify any real academic experiences I had ever had that had taken place outside of a classroom. This was all remedied through my participation in the Atlantic Slave Trade Mosaic, one of Dickinson's many semester-long interdisciplinary research programs designed with an appreciation of both the traditional classroom and the outside world as platforms of learning.

The Atlantic Slave Trade Mosaic, which focused on the commemoration, ramifications, and historical context of the trans-Atlantic slave trade, consisted of two required classes—Memory and Memorialization, and Africanisms in African America—and two separate journeys, one to Ghana and the other to Charleston, South Carolina. These two sites were both major players in the mass exploitation of the rights of those forcibly enslaved: Ghana as a source of slave labor and a point of departure for ships filled with hundreds of enslaved people, and Charleston as these ships' landing port, as well as a massive distributor of those who survived this brutal journey to slaver holders around the United States.

Dickinson



Cape Coast Castle in Cape Coast, Ghana

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Eco-E Path Mosaic Students Warm Up to Their Task

By Helen Takacs



Visiting ASU's SkySong Innovation Center. Seated: Hope Boyer; standing, left to right: Justin McCarty, Matt Musante, Kaitlin Soriano, Joojo Ocran, and Cyrena Shiland. (Photo by Helen Takacs)

Seven students are passionately engaged this spring in the Eco-E Path Mosaic with a goal of developing and recommending a curriculum on eco-entrepreneurship (Eco-E), which is also frequently referred to as sustainable entrepreneurship. The mosaic students travelled to sunny Arizona during Spring Break to investigate exemplary programs in sustainability and entrepreneurship and to consider how place can help shape a curriculum.

[Dickinson's approach](#) to sustainability "is born of a concern for the future of the planet, its people, and its living systems... It is motivated by values that seek balance among economic development, eradication of poverty and hunger, advancement of social justice, and protection of the natural world." The

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Lectures, Research, and Projects in Carlisle



Gail Dines Talks about Porn Culture

by Ailin (Kia) Pipkin Gabay '14

In early September, Dr. Gail Dines, a founding member of the activist group Stop Porn Culture, came to Dickinson and spoke about the impact of media on the personal and social construction of sexuality. Dines, who has researched and written about the porn industry for over 20 years, argued that porn promotes rape culture and hijacks our sexuality.

With an authoritative tone, Dr. Dines presented popular images from magazines and other sources to demonstrate the cultural reduction of women to vulnerable and replaceable sexual objects.

She discussed how the corrupted big businesses and advertisement corporations influence the cultural idea that “femininity is vulnerability, masculinity is power,”

leading to gender inequality and relationship abuse. She addressed the gender system as violent against women and the pornographic industry as the “enemy of young men.”

A book signing of Dr. Dines’ latest book *Pornland: How Porn Has Hijacked Our Sexuality* followed the controversial talk. The heated conversation continued as people streamed out of the packed ATS auditorium leading some students to continue their investigation of sex trafficking and the impact of porn in the U.S. as well as internationally.



Gail Dines addressing the audience in Anita Tuvin Schlecter, Dickinson College.



Mersida Camdzic and Keith Doubt enjoying the outdoor patio at Mersida’s Market European Food Store, Carlisle, PA

Dickinson Graduate Interviews the Carlisle Bosnian Community

Keith Doubt, a 1976 graduate of Dickinson College, returned to Carlisle for a week of interviewing members of the Bosnian community in mid September, 2013. Doubt is a Professor of Sociology at Wittenberg University in Springfield, Ohio and he has devoted his time to not only teaching, but also researching various sociological effects on the Bosnian people in their native home and here in the States. The trip to Carlisle provided him with more first person knowledge that will be used in his research. We at the Community Studies Center were happy to host Keith Doubt at Dickinson during his interviews. Mersida Camdzic also helped with the translation of the [Bosnian Clothesline](#) interview and then chose to [tell her story](#).

Afro Venezuelan Music and the Bolivarian Revolution by Ailin (Kia) Pipkin Gabay '14



Ledys Navas playing the drums with students on the steps of Old West.

In late September, the Community Studies Center welcomed Lisa Sullivan and Ledys Navas, directors of the Centro Cultural San Juan in Barquisimeto, Venezuela, who helped organize the educational and research Mosaic trips of Dickinson students to [Venezuela](#). Sullivan and Navas led a lunch talk on the Bolivarian Revolution and Afro-Venezuelan music as resistance. After almost thirty years living in Venezuela and working in Latin America, moving back and forth between rural and urban communities, Sullivan explained her perspective on the events and ideas of the Bolivarian Revolution and its impact in Latin America. She talked about the social unrest of the '80s, the rise of Hugo Chavez from a military officer to his presidential career, and the Bolivarian ideals and social missions that strengthened the connections between Chavez and the people of Venezuela. In addition, students and faculty joined them for rousing music and a bonfire, replete with Afro-Venezuelan drumming at Professor Rose's house.

Dickinson College Builds Carlisle Indian Industrial School Resource Center

By Malinda Triller

More than 10,000 students attended the Carlisle Indian Industrial School (CIIS) between 1879 and 1918, and each one of them has a story. However, over the last century materials documenting the Carlisle experience, including photographs, letters, and the administrative files of the school itself, have become disbursed among various institutions. The scattered nature of the historical record makes it a challenge for descendants, scholars, teachers, and students to connect with the lives of the individuals who were impacted by the school. The Archives and Special Collections department of Dickinson College has partnered with the College's Community Studies Center to create a Web site that will bring together and make freely available these widely dispersed materials.

The CIIS paper trail currently leads to institutions such as the National Archives in Washington, DC, the Cumberland County Historical Society in Carlisle, PA, and the Special Collections of Dickinson College. James Gerencser, college archivist at Dickinson, had long dreamed of building an online resource that would provide convenient access to digital versions of these resources, regardless of their geographic location. In October 2012, more than 290 individuals gathered at Dickinson for the symposium titled "[Carlisle, PA: Site of Indigenous Histories, Memories, and Reclamations](#)." The response to this symposium provided the energy necessary to set a digitization project in motion.

Gerencser collaborated with Susan Rose, professor of sociology and Community Studies Center director, and Malinda Triller Doran, special collections librarian, to develop a plan for an online Carlisle Indian Industrial School resource center. In spring 2013, the three project leaders secured funding from an Andrew W. Mellon Foundation Digital Humanities grant and Dickinson's Research and Development Committee. Since that time, they have sent three research teams to the National Archives in Washington, DC to scan and photograph records located within



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Spring Semester Mosaics Cont.

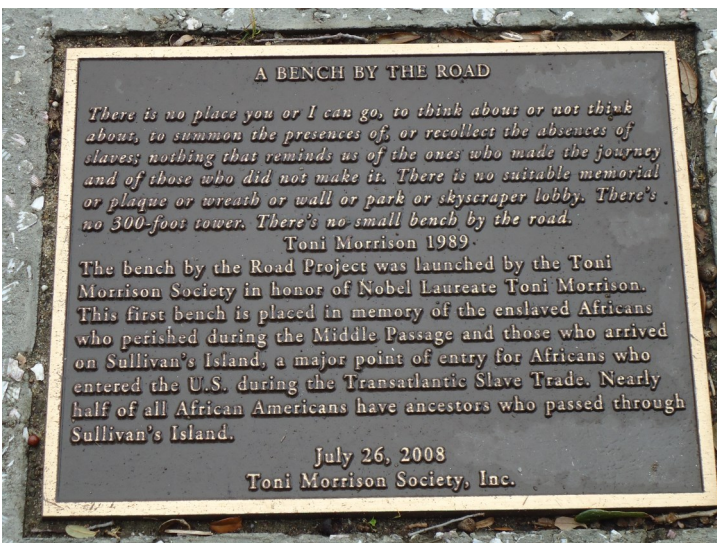
Continued from page 1: Retracing the Slave Trade

The time that my seven fellow Mosaic participants and I spent in both Ghana and Charleston touring various museums, slave dungeons, preserved slave quarters, plantations, and monuments of the trade was instrumental to our understanding of the history of the trans-Atlantic slave trade. In turn, the hours we spent batik-making in Ghana and basket-weaving in Charleston revealed a few of the ways that this history was preserved over the years and how it is told today.

As beautiful as our surroundings were in Ghana especially, I know that I speak for the group when I say that as our initial touristic excitement faded, we could almost see ourselves evolving as both students and citizens of the world. We walked barefoot along the rough dirt path that led to the Last Bath, a babbling river where the newly enslaved were scrubbed clean before heading to the dungeons of Cape Coast and Elmina Castles. At Elmina Castle, we huddled together as our tour guide locked us into a cell that was once used to hold enslaved West African people and where the cold air that emanated from the damp sandstone left our arms coated in goosebumps. At our lodging, One Africa Guesthouse, we stared out at the ocean over our breakfasts of toast, fruit, and hot chocolate each windy morning, quietly mourning those who we knew rested deep within the Atlantic's belly. This I could never learn from a textbook.



Cell at Elmina Castle, Ghana



Months later, our tours of the Old Slave Mart Museum, the Avery Research Center, Boone Hall Plantation, and the preserved slave quarters in Charleston, South Carolina served as the perfect book-end to this time spent in Ghana. My personal moment of understanding did not take place, though, until the nine of us found ourselves huddled around Toni Morrison's bench on Sullivan's Island, South Carolina. As we gazed out at the Atlantic Ocean, Dean Bylander read aloud from the bench's accompanying plaque, Toni Morrison's explanation of the significance of this bench as a memorial of those who died as slaves. It started to rain.

All of a sudden, the powerful mixture of Morrison's prose, the familiar roar of the Atlantic, and the tapping of raindrops as they pooled atop the canopy of leaves overhead seemed to freeze time. Standing in the rain with my classmates, all of whom had been perfect strangers just months before, everything we had learned about the massive scope of the trans-Atlantic slave trade started to come together. Again, I thought to myself, *This I could never learn from a textbook*. For more information, please read http://www.dickinson.edu/news/article/1037/?utm_source=dickinsontoday&utm_medium=email&utm_campaign=dickinsontoday.

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Continued from page 1: Eco-E Path Mosaic Students Warm Up to Their Task



Eco-E Path Mosaic students hiking the King Canyon Trail up to Wasson Peak. (Photo by Nick Bailey)

mosaic students ground their curricular approach in the three pillars of sustainability: social, environmental, and economic, and they use words such as empathetic, joyful, and creative to describe sustainable entrepreneurship.

A sustainable entrepreneurship curriculum would be yet another manifestation of [Dickinson's long-standing commitment](#) "to prepare young people, by means of a useful and progressive education in the liberal arts and sciences, for engaged lives of citizenship and leadership in the service of society." The curriculum being proposed by the Eco-E Path Mosaic is designed for students from all academic disciplines and would provide participants with the interdisciplinary knowledge and tools to identify social and environmental problems as opportunities for innovative and fair solutions.

Cyrena Shiland explains: "Ideally, students should walk away from such a program with skills that encompass an understanding of how to recognize a problem, develop a vision, be able to effectively lead others and themselves, create value and the confidence to embrace sustainable solutions. At Dickinson, solutions-based learning could allow students and professors to change the narrative and connect the dots between the classroom setting experience and real world applications."

In Arizona, the mosaic students met with and interviewed faculty, administrators and students involved in numerous programs at three universities. The goal of these interviews was to better understand the programs' history, mission, strengths, and future directions. "Meeting experts in the field at University of Arizona, Arizona State University, and Northern Arizona University helped me to see how not only each school was unique in the approach to those subjects, but also how the combination of these two broad areas of sustainability and entrepreneurship is something that is groundbreaking and has the ability to make a real impact on the environments and societies of our world," says Hope Boyer.

Some of our activities in Arizona extended beyond the campus settings. Justin McCarty describes the value of one of these outings: "Our time spent hiking up to Wasson Peak with Professor of Environmental History Jeremy Vetter [formerly of Dickinson College, and currently at the University of Arizona] is the right approach. This experience was more informative of water law, biology, and geology than any book I could have read about the area... This four-hour experience taught me more about desert adaptations and economic systems than I have ever known."

"The Eco-E Path Mosaic Spring Break trip to Arizona was both necessary and successful for us to move forward in our curriculum-developing program," says Matt Musante. For more information about this mosaic study trip, please check out the students' daily and fascinating blogs trip at <http://blogs.dickinson.edu/eco-e-mosaic/>. Appreciation is extended to the Community Studies Center, the Center for Sustainability Education, the Provost's Office, and an anonymous donor whose funding helped make the Eco-E Path Mosaic possible.



Visiting Biosphere 2. Seated: Hope Boyer; standing, left to right: Joojo Ocran, Matt Musante, Kaitlin Soriano, Nick Bailey, and Justin McCarty. (Photo by Helen Takacs)

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Ripples of Hope: Why I started L.E.A.D.: A Reflection

by Oanh-Nhi Nguyen '13, Founder

When I think about the people who have influenced me the most, I naturally think about my parents and the sacrifices they have made for my siblings and me to be where we are today. I think about the life-altering friendships

that I developed with teachers, professors, and friends from high school and college. But sometimes it's not the people you are most in touch with that leave a lasting impression. Sometimes it just takes that one encounter, that one enlightening conversation, or even that one person you've never met but have vicariously read about. What inspired me to create L.E.A.D. was just this: a lively collaboration of people, conversations, and encounters. Some of them I never met, some of them I knew for a week, and others I've known for a lifetime. I want to share with you two of the many experiences that have truly shaped my character and pushed me to create L.E.A.D. At 18 years old, there were seemingly limitless things I wanted to achieve; in my mind I could accomplish whatever I wanted to. That mindset had a lot to do with the fact that ever since I was little, I had a personal mission to fight evil one day at a time, whether it was picking up litter or defending my little brother on the playground. I was certain of one thing though--I was so sure that I wanted to empower women and girls. I didn't realize, however, that this inspiration would come full circle when I was contacted by Professor Rose to co-edit a documentary on domestic violence survivors. For almost two years, I watched and listened to countless hours of film of women speaking about their traumatic experiences. These steadfast and powerful women were from all parts of the world. This experience has become such a big part of me. It opened my eyes to the fact that sexual violence is blind to a victim's culture and socio-economic background. It is a continual cycle that affects not only the victims, but also their family, community and our own community as well. It is boundless in its aftermath, and it is inexplicably cruel. One Native woman from Sacramento, California that I met expressed, "I left my husband because I did not want my son to think it was okay for him to beat women, and I didn't want my daughter to think it was okay for men to beat her." And a woman from Cameroon echoed: "When children are little, boys need to be taught to respect girls because it is the boys who later go on and rape." These women's words stayed with me. I realized we need to educate our youth on violence prevention. We need to begin conversations on respect for each other and ourselves.

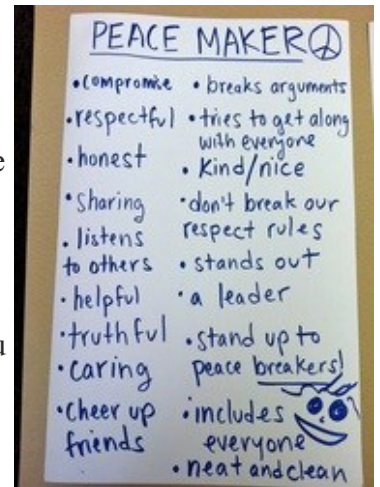


There also was a little boy who inspired me to create L.E.A.D. When I was 19, I traveled to an area affected by poverty and a high alcoholism rate for an alternate spring break service trip to a reservation. We played with the kids, we sang Fireworks Perry together, played basketball, and chased each other. It was an amazing time, and it was great for my soul. But there were times when my heart would break: the first day my service team and I were told that "cutting" is a very common thing for kids to do at school. Another time, a five year old girl recounted how she cries when her mother comes home drunk. When I was initially excited to participate in their community service activity of picking up litter, I held back tears as I saw a five year old pick up two bottles of beer bigger than he was. Despite the roughness of the community, the kids were so happy, playful, and hopeful. They inspired me tremendously. One boy in particular was Chris, a 12 year old. There was a fight on the playground. Chris was upset and intentionally hurt himself. As I sat down during lunchtime, I knew that the boy sitting in front of me, the boy who wasn't eating, talking, or looking at anyone was Chris. He seemed to be in a void. As he

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got up to go outside, my intuition made me follow him. I'm not sure what made me do this, but I'm so happy I did. After two hours, he did not speak (he took a temporary vow of silence), and instead communicated with me by writing in the sand at the jungle gym explaining why he had hurt himself. For two more hours, he finally spoke, and we talked about ways to better cope with being upset and angry. We made a journal together, and oh yes, right then, he was back -- he was smiling and so full of life. He is such a passionate and smart person. After I left, I wrote to him and never heard back for two years. Last April, I opened my school mailbox and received a letter from him. To me, the letter represented that connecting with someone is not measured by how long you've known them, but by the intimate human encounter you can have.

Although it may seem that I made an impact on Chris, L.E.A.D. is a testament of how he impacted me. L.E.A.D. shows the power of youth. I have worked with 25 college students, and their dedication and compassion for their mentees is astounding. I have worked with the mentees, and let me tell you, it would be a huge mistake if we didn't invest in their voices and minds. They are wiser than we ever give them credit for. Robert F. Kennedy acknowledged the need for youth to realize the change they can achieve to better the world today and tomorrow in his 1966 address to the University of Cape Town during Apartheid in South Africa:



Our answer is the world's hope; it is to rely on youth. The cruelties and obstacles of this swiftly changing planet will not yield to obsolete dogmas and outworn slogans. It cannot be moved by those who cling to a present which is already dying, who prefer the illusion of security to the excitement and danger which comes with even the most peaceful progress.

This world demands the qualities of youth; not a time of life but a state of mind, a temper of the will, a quality of the imagination, a predominance of courage over timidity, of the appetite for adventure over the love of ease. It is a revolutionary world we live in, and thus, as I have said in Latin America and Asia, in Europe and in the United States, it is young people who must take the lead.

Each time individuals stand up for an ideal, or act to improve the lot of others, or strike out against injustice, they send forth a tiny ripple of hope, and these ripples can build a current. Although RFK stresses that youth are responsible for leading, I believe older generations are just as responsible to support the change younger generations wish to pursue. Acknowledging and trusting in a youth's dream to make a difference is needed in every community. Don't just listen to and believe in their dream; validate and empower them to accomplish it. Such an alliance reinforces a mutual accountability that is crucial for change. Chris, the students I have worked with, my parents, friends, teachers, the women and girls I've directly and indirectly met are my ripples of hope. My biggest wish for L.E.A.D. is that the exchanges of viewpoints and stories will become a powerful current that breaks the cycle of violence. If I could share one thing I've learned, it would be: believe in, trust, and never underestimate the power of your own ripple.

Updates: L.E.A.D. has served hundreds of students at Bellaire and Mooreland Elementary School, Yellow Breeches Educational School, and Diakon Wilderness Program, and the Homework Clubs at Grandview and Hope Station. This coming year Montgomery Service Leaders will be involved. To bring L.E.A.D. to your school or program, please e-mail lead@dickinson.edu and visit www.youthforlead.org for more information.

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Continued from page 3: Dickinson College Builds Carlisle Indian Industrial School Resource Center

the Bureau of Indian Affairs Record Group. These teams scanned the files of 3,556 students, which include items such as photographs, correspondence, newspaper clippings, and administrative forms documenting the experience of students while they were enrolled at CIIS and after they returned to their homes. One member of the research team also photographed 12 bound ledgers that contain entries documenting events such as the arrival and departure of students and their outing assignments. Upon their return to Dickinson, members of the research team prepared the digital images for presentation on the project Web site: <http://carlisleindian.dickinson.edu>. As of May 2014, more than 1,600 student files were available online. Members of the project team also began transcribing the contents of the ledger volumes to provide the information they contain as searchable and sortable text.



Gerencser, Rose, and Triller Doran plan to continue adding resources to the CIIS Web site over a period of several years. Additional research teams will scan and upload the remaining student files and ledgers located at the National Archives in order to provide comprehensive access to those resources. Gerencser has also begun to seek partnerships with other institutions that hold materials related to the CIIS, such as the Beinecke Library at Yale University, which holds the papers of Richard Henry Pratt, founder of the CIIS, and the U. S. Army Heritage and Education Center.

The ultimate goal is to provide a searchable database that will facilitate discovery, whether an individual wishes to search for information about a specific student or explore broader aspects of the CIIS experience, such as tribal affiliations or outing assignments. The project leaders also anticipate building interactive capabilities into the site that will allow individuals to contribute photographs, family documents, or oral histories. In addition, they plan to work with both Native and non-Native scholars, teachers, and community members to develop teaching and learning materials utilizing the resource center content.

The Carlisle Indian Industrial School resource center will continue to grow as project staff add new content almost daily. For more information about the project, please contact Jim Gerencser in the Dickinson College Archives and Special Collections at archives@dickinson.edu or 717-245-1399, and visit <http://blogs.dickinson.edu/digitalhumanities/2014/03/14/abc27-news-story-on-the-carlisle-indian-school-project/>

In recent years, Dickinson has become much more involved in indigenous studies from organizing the Carlisle Symposium: Indigenous Histories, Memories, and Reclamations to the [digital humanities project](#) to actively recruiting Native American students to enrich our campus.



Native American Perspective by Ravonelle Yazzie '17

I watched my feet take each step on the freshly cut green grass. Wearing my buckskin legging moccasins that moved rhythmically with the drums beating inside my head, I walked to my first Italian class. It was an unusual feeling when my feet sensed a cushioned surface beneath them (since they are used to dancing and tiptoeing their way around jagged stones that jabbed beneath my worn out moccasins). To see the contrasting colors of my light beige moccasins walking across the emerald lawn was a new experience for me. I watched people's bewildered expressions as they glanced at my feet; as if I was the first Native American they'd ever seen – let alone wearing moccasins. I was assured of this hunch when

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a girl said, “I like your boots”, as if my moccasins would be found on the shelves of a Forever 21 clothing store. My moccasins are much more significant than just supporting my feet; as they are to every Navajo seasonal traditional ceremony where I performed songs in the Navajo Language. Though this girl knew next to nothing regarding the significance behind *my* moccasins, I understood she was only genuinely complimenting me. At that moment I had an epiphany: I was no longer home.

Adjusting to any new situation can be daunting, especially when there is no one who can profoundly understand and relate to who you are and where you come from. In terms of a college experience, the most unfortunate time is orientation week where you meet everyone for the first time. It turned out that they are all from Boston, Baltimore or any other place no where near where you are from. These are the times when you feel that no one understands a place where the lands are beautifully painted by the summer rain, leaving the red and brown soils enriched and leaving the perfume of petrichor floating in the air.

This is a time when you tend to be easily offended when someone doesn’t understand how and why your family butchers a sheep because you assumed they had already experienced it before with their own grandmother. You simply forget you are in a totally different region where people don’t understand the frustration you feel when you realize you cannot walk outside at dawn with your white cornmeal to offer along with your morning prayer (at least not without the side walk ending so closely to the street that passing drivers make the rash decision to watch you instead of keeping their eyes on the road). There is also some sort of misunderstanding when your new friends have woken up from their daily naps only to see that your eyes are bloodshot because you were always told by the elders to never sleep during the day. The seemingly normal acts of walking on green grass and taking naps continued to strike me as odd until I truly became accustomed to the college life.

Through experiencing this culture shock, I became more aware of the little things I may have taken for granted back at home. In fact, a friend of mine requested that I bring back an especially beautiful rock that can only be found in Arizona. Truly small things like the Native American jewelry my aunt makes and sends me every year for my birthday – something my friends here at college think is the most beautiful jewelry they have ever seen. I was beginning to share my own culture.

Due to my first-year experiences at college, I learned to become more willingly open with other people. It gave me the chance to learn about who *they* are and where *they* come from. To this day I have continued this mutual learning process each time I meet someone new – whether it be a student, faculty member, or a professor.

Coming from the Navajo Reservation in Window Rock, Arizona, to the small town of Carlisle, Pennsylvania was a drastic adjustment for me, given that they are located on opposite ends of the U.S. map. As if the mere distance was not an enough reason for me to feel that my experience is the most radical one, then possibly being the only full-blooded Native American student on campus at Dickinson should be. I believe as much since almost every person I have met has told me I am the first Native American they’ve ever encountered. To some extent, being the only Native American they might meet brings me pure satisfaction. It also notifies them that we, Native Americans aren’t extinct like they might think we are, and that attending the same institution as them signifies that we have equal opportunities for success. We are no different. Just because we Navajos eat sheep and they eat hummus does not mean we are two totally different species, we are humans and the only lines between us are our backgrounds and unique upbringings. Native Americans in fact, are everywhere, and everywhere we go people should know that we are people too.



In Memoriam: Professor Kim Lacy Rogers (1951-2014)



Kim Lacy Rogers, a leading figure in oral history and the first director of the Community Studies Center, unexpectedly died on Friday, February 21 at her home in Carlisle, where she was Professor of History and American Studies at Dickinson College.

Soon after receiving her Ph.D. from the University of Minnesota in 1983, Kim Rogers began authoring what would become an extremely influential collection of oral history-related books and articles. Rogers's work is marked by insight, depth, and capaciousness. Her numerous publications include *Righteous Lives: Narratives of the New Orleans Civil Rights Movement* (1993); *Interactive Oral History Interviewing* (co-edited with Eva McMahan) (1994); *Trauma and Life Stories: International Perspectives* (co-edited with Selma Leydesdorff) (1999); and *Life and Death in the Delta: African American Narratives of Violence, Resilience, and Social Change* (2006), which won the 2007 Oral History Association Book Award as well as the 2008 National Council on Public History Book Award.

Kim cared deeply about the lives of people she was recording and the conditions that shaped their life experiences—from poverty and racism to violence and healing, resilience and social change. Kim knew well that the *inter-view* involved a reciprocal relationship that called for deep listening and respect—a mutual sighting, if you will—between the narrator and the interviewer. As a good historian, Kim was meticulous in preparing for the interviews she would conduct, in transcribing and analyzing them, and then in archiving them—making sure they were available to other scholars and students. The 200 hours of taped oral-history interviews she conducted with African American civil rights communities and leaders in New Orleans have been deposited in the Amistad Research Institute at Tulane University, and the life stories of 100 community activists and civil rights leaders she conducted with Tom Dent and Jerry Ward in the Mississippi Delta have been archived in the Tugaloo College archives and in the Community Studies Center (CSC) archives at Dickinson College.

Kim was both a leader and an active participant in creating networks of people who had similar scholarly interests and commitments to work that focused on social justice at its core. She co-directed the second Steelton Mosaic with Tyra Seldon (American studies) and Rose (sociology) that worked collaboratively with the African American community within a town hit hard by deindustrialization; and she co-directed the Black Liberation Movements Mosaic with Jeremy Ball (history) and Amy Wlodarski (music) that engaged students in oral history interviewing in South Africa and the Mississippi Delta. This Mosaic was awarded the 2010 national Oral History Post-Secondary Teaching prize.

Kim Rogers joined the faculty of Dickinson College in 1983 where she taught courses centered on recent American history, urban history, gender and family history, and on conservatives and radicals. She played a leading role in the Oral History Association, serving as OHA president in 2004-2005. It was because of her efforts that the OHA had its executive office at Dickinson College from 1999 through 2012. A forthcoming panel on Kim Lacy Rogers' work will be featured at the Oral History Conference in Madison, Wisconsin in October 2014.

In the last few years, Kim was engaged in a study of religious movements in the U.S., with a particular focus on Buddhist and Sikh communities—and with their approach to engaging the last stages of life, their use of alternative medicines and spiritual practice and their involvement in the hospice movement. The title of her recent work: "Great Matters of Live and Death: Americans Confront Aging, Illness and the End of Life." And so she did as well.

FUTURE MOSAICS

Peru: Global Climate Change Mosaic, COP 20, Fall 2014



This mosaic offers students from all majors the opportunity to join an interdisciplinary research team that will explore multiple dimensions of climate change and participate in the 20th Conference of the Parties (COP20) to the United Nations Framework Convention on Climate Change in Lima, Peru. Through intensive study in three-and-a-half courses in the fall 2014, students will develop deep knowledge about climate change science, consequences, justice, solutions and international negotiations, as well as competencies for qualitative field re-

search. We will travel to Lima to participate in COP20, where we will interview representatives of national governments, civil society organizations, scientific institutions and environmental groups. We will also visit cultural and historic sites in Peru. The Mosaic will continue mid-way through the spring 2015 semester (1/2 credit) as members of the research team reflect on the conference outcomes, use videotaped interviews to write research papers and create a digital library of the COP. For more information contact Neil Leary (Center for Sustainability Education) at learyn@dickinson.edu and/or Jeff Niemitz (Earth Sciences) at niemitz@dickinson.edu.

The Arts and Activism: Trinidad and Tobago Mosaic, Spring 2015

Students from all majors are invited to apply to the full semester Trinidad and Tobago Festival Arts Mosaic. The Mosaic integrates a three-week research trip (January 29th - February 21st) to the twin island nation of Trinidad and Tobago. During this mosaic, students will be introduced to the history of the Caribbean region, its politics, culture and economies. Focusing intensively on one ethnographic site, the mosaic examines visual, musical, and expressive arts and their role in the postcolonial politics as experienced and performed by citizens, returning migrants, and visitors to this independent Caribbean state. Students will be challenged to consider the



role of the arts in the politics of the nation and its diaspora. The mosaic offers a comparative view of Caribbean cultural life, spending time in the heavily industrialized, ethnically plural island of Trinidad as well as the more pastoral, tourist-oriented, ethnically homogenous island of Tobago. Through readings, lectures, site visits, participant observation, interviews, and hands-on artistic production (via internships), students will develop their knowledge of the region and explore the nature of the relationship between the arts, socio-cultural development and sustainability, identity politics, and economics. In addition, we will investigate the influence of local activities on migrant populations who return to the Caribbean to partake in festivals and significant cultural moments, as well as the transnational movement of these artistic practices. There will be a program fee. For more information contact Prof. Jerry Philogene (American Studies) at philogej@dickinson.edu and/or Prof. Patricia van Leeuwaarde Moonsammy (Africana Studies) at moonsamp@dickinson.edu

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UPCOMING CONFERENCES

Discovering Community Summer Institute, July 7 - 11, 2014, Middlebury, Vermont A Vermont Folklife Center Program

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

2014 Oral History Association Annual Meeting, Oct. 8-12, 2014, Madison, Wisconsin Oral History in Motion: Movements, Transformations, and the Power of Story

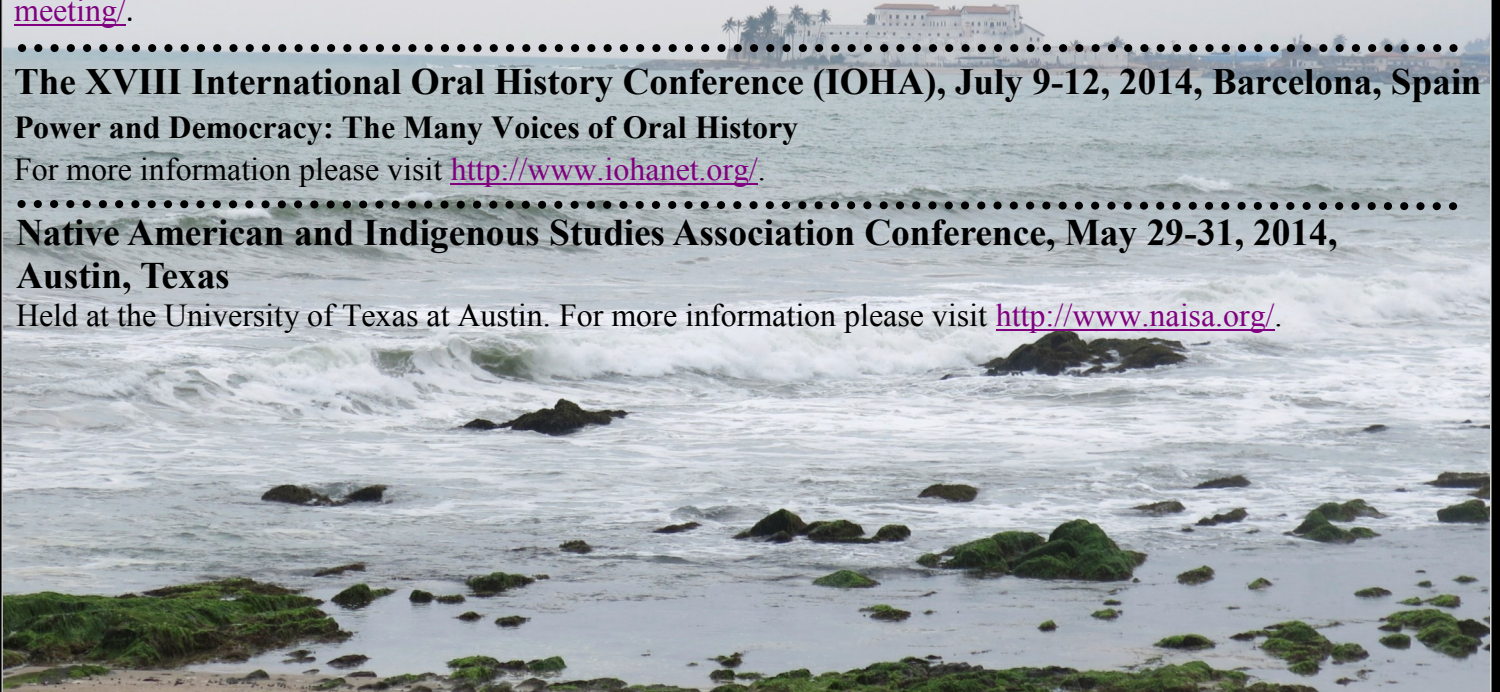
Held at the Madison Concourse Hotel. For more information please visit <http://www.oralhistory.org/annual-meeting/>.

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

For more information please visit <http://www.iohanet.org/>.

Native American and Indigenous Studies Association Conference, May 29-31, 2014, Austin, Texas

Held at the University of Texas at Austin. For more information please visit <http://www.naisa.org/>.



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