

# COMMUNITY STUDIES CENTER

SPRING / SUMMER 2015

## Fall/Spring Semester Mosaic 2014-15

Dickinson

### Voces por el Clima / Voices for Climate

By Neil Leary, Director, Center for Sustainability Education

Whose voices get heard? Whose voices count when decisions are made about climate change? These are among the recurrent questions fourteen students in the Global Climate Change Mosaic considered, researched and debated through the fall and spring semesters.

Myriad decisions – what to do, when to act, who must act, who should pay – are made at scales ranging from local communities, to nation states, to international regimes. Decisions at each scale make important contributions as we stumble and lurch toward actions that together will, we hope, prevent the worst impacts of climate change. But at the end of each year, attention is focused on the annual Conference of the Parties (COP) to the United Nations Framework Convention on Climate Change (UNFCCC) – a meeting that draws thousands of delegates from 190+ nations to negotiate climate deals, plus delegates from numerous observer organizations that want their voices to be heard as well.

The twentieth conference, COP20, held in Lima, Peru in December 2014, was attended by students in the climate change mosaic, myself and Professor Jeff Niemitz. We prepared for our participation in the fall by studying climate change science, risks, and governance, and by initiating work on research projects that carried over into spring semester. With the help of the Community Studies Center and the Media Center, we worked on skills for conducting, recording, transcribing and analyzing interviews. We put these skills into practice at COP20 in Lima, as well as at Voces por el Clima, a concurrent public exhibition and meeting, where students conducted and recorded more than 150 interviews.

Interviews were conducted with government officials from poor and wealthy nations, nations that are large and small sources of greenhouse gases, highly vulnerable nations and less vulnerable nations. Also interviewed are representatives of indigenous peoples, women's, environmental, development, scientific and business groups.

Concerns were raised in many of the interviews about justice, fairness, participation, marginalization and exclusion, concerns that were also evident in the official proceedings of the conference and numerous side meetings. Saleemul Huq, Senior Fellow at the International Institute for Environment and Development, is quoted by Keziah Groth-Tuft '17 in her paper on challenges faced by least developed countries (LDC) as saying "if you're not at the table then you're part of lunch, and we [LDCs] are part of their lunch. They decide something, and we have to take whatever it is." Other students, writing about indigenous people, women and other topics also find questions of justice emerging as key issues for many participants in the COP.



Students of the Global Climate Change Mosaic in Lima, Peru

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## Accolades and Lectures in Carlisle



### **Dickinson Graduate becomes a Robert Wood Johnson Foundation (RWJF) Clinical Scholar in Community-Based Participatory Research**

Congratulations to Dr. Tara Russell '06, sociology and biology double-major and former participant in the Montserrat Mosaic program. She is one of the 31 newly selected scholars for the Robert Wood Johnson Foundation (RWJF) Clinical Scholars program. Dr. Russell began her fellowship, which is supported in part by the Department of Veterans Affairs, in the Fall of 2015 at UCLA. Through this prestigious post-residency program, Dr. Russell along with the other physicians will learn to conduct innovative research and work with communities, organizations, practitioners and policy-makers in order to take a leadership role in improving health and health care in the U.S.

Through the program, scholars will spend two years examining the delivery, impact, and organization of health care. In addition to training in leadership, health policy, and health services research methods, Clinical Scholars are trained in community-based participatory research (CBPR). By engaging community members in the research process, the CBPR model creates a two-way exchange that aims to improve health behaviors while bringing resources and greater visibility to the health issues within a particular community. These physicians will join more than 1,200 distinguished *Clinical Scholars* alumni including RWJF President, Dr. Risa Lavizzo-Mourey.

Dr. Russell returned to campus on April 26-27 to give a number of talks to classes and Health Studies.

Here's an excerpt from an email with Dr. Russell:

"After Dickinson I did my MPH (epidemiology and biostats) up in Boston at Tufts while working at MGH, then eventually made my way to medical school at NYU and have finally landed at UCLA for General Surgery Residency. Interestingly, when I was interviewing for the RWJ Clinical Scholars Program a few weeks ago I spent quite a bit of time discussing my sociology thesis project with a few of the program directors. I can clearly remember defending my honors thesis on The Evolution of American Medicine, in those final hours before final grades were due. Well - I have to slip off to the OR for a case."

To view the announcement from the Foundation please visit <http://www.rwjf.org/en/library/articles-and-news/2014/07/robert-wood-johnson-foundation-clinical-scholars-program-selects0.html>.

### **Dickinson Graduate Returns to Campus to Discuss her Career in Public Health**

by Orli Segal '15

Maggie Murphy, a Sociology and International Studies double major, graduated Dickinson College in 2006. While at Dickinson, she had the privilege to work with Professor Schubert, which sparked her interest in community health. After studying abroad in Cameroon during her junior year, Maggie knew she wanted to return to Africa one day, and, following graduation, was accepted to the Peacecorps in Togo, where she worked as a Community Health and AIDS Prevention Volunteer. Eventually, Maggie continued on to earn a Master's of Public Health, with a concentration in Women's and Reproductive Health, from the Johns Hopkins Bloomberg School of Public Health in 2011. Currently, she is a Technical Advisor at John Snow, Inc. with USAID's Deliver Project, a health-consulting firm, and spends much of her time in West Africa. Throughout her presentation, Maggie emphasized the importance of the field of Public Health, explaining that it is the most holistic approach to policy, research,



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implementation, and development within the medical field. At the same time, Maggie recognized that the field in which she works can be challenging, because each initiative targets very specific communities and it is harder to assess long-term goals within such large projects. Along the same lines, Maggie mentioned that it is emotionally and physically exhausting to work in the international Public Health field. Moreover, Maggie was not shy to emphasize that her four years at Dickinson were undoubtedly influential, both personally and professionally. Prior to college, Maggie had not imagined a career in Public Health or working internationally. Dickinson expanded her school of thought and understanding of the world, which ultimately brought her to where she is today. Maggie's presentation attracted a diverse range of students and was an informative Common Hour discussion!

## **CSC Student Research Grant:**

### **Street Art, Social Consciousness and Migrant Identity in Lima, Peru**

**By Mariel Fernandez '15**

When I visited Lima for the first time in April 2014 while studying abroad in Cusco, Peru, I was struck by the murals that lined the city's streets. Bright, colorful murals punctuated almost every street corner of Lima's historic center, illustrating a diverse array of themes, artistic styles and aesthetics. Several of the murals I saw incorporated traditional indigenous themes, images and symbols. As part of my program, we had the opportunity to spend a month conducting fieldwork on a topic of our choice that culminated in a capstone ethnography. After our trip to Lima, I decided to write mine about the city's vibrant street art scene. My program director put me in contact with Vera Tyuleneva, a curator and professor who gave me a few names of artists as a jumping off point for my research. Throughout my four weeks of fieldwork in Lima, I interviewed 12 artists, visited several of their studios, and attended street art events.



When I returned to Dickinson in the fall, this project evolved into my senior thesis. The research I compiled in May had given me a broad understanding of Lima's street art movement as a whole and served as the jumping off point for my thesis. As I continued and expanded my research, the focus of my project shifted to the ways in which street artists construct and express migrant identity in their work. As many of Lima's young street artists come from migrant families, their work is imbued with a migratory subjectivity and grapples with the implications of the urbanization of indigeneity. As street artists open a dialogue between the city and its inhabitants, their murals engage in a form of visual storytelling where identity is expressed and social consciousness is constructed through images, symbols, codes and colors.

Thanks to a grant from the Community Studies Center, I was able to return to Lima over winter break. I focused on four artists whose work illustrates how street art functions as a site for the construction and expression of migrant identity, resistance and social consciousness. To build on the research I compiled in May, I conducted more in-depth interviews with each artist, joined them to paint, attended street art events and workshops and documented their work with photos and videos. By returning to Lima, I was able to see the evolution and progression of each artist's work and gain a deeper understanding of their work within the context of Lima's larger street art movement.

While each artist that appears in this project has developed a distinct aesthetic and thematic style, all of their work speaks to street art's potential to construct identity, resistance and social consciousness. This selection of artists reflects the diversity of Lima's street art community and culture as well as a collective vision of street

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## Fall/Spring Semester Mosaic Cont.

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While the UN meeting was the focus of our time in Peru, we did make time to observe and learn about current and ancient cultures of Peru, talking with people in the streets, visiting small shops, walking through parks, watching horse races, listening to music and eating ceviche and anticuchos. We visited a community of textile artisans, Machu Picchu, Ollantaytambo, Cusco and other sites in the Sacred Valley.

So what was the outcome of the Lima conference? As Joe Riley '17 notes, "being at COP20, there's so much going on that it's hard to catch what's actually going on in the main negotiations." Few of us had a clear sense of the outcomes till after coming home. Many observers were optimistic leading into the COP that good progress would be made in Lima on a deal to be finalized in Paris in December 2015. Yet many of the same observers were pessimistic that the deal that was taking shape would be sufficiently ambitious to prevent climate change from having disastrous impacts.



*"Our ancestors taught us to take care of the land, to protect the land, maintain the land, live with the land. Our land gives us happiness, it gives us peace, it gives us health, it gives us food. Because of this, we are very concerned. We need to keep working to maintain and protect our nature. We live and we adapt. And this adaptation, for us, is a large experience and we want to work together with you all, and other countries."*

**Segundina Camapa, delegate from La Asociación Interétnica de Desarrollo de la Selva Peruana**

Negotiations stuck on a number of issues, and for a while it looked like a deal in Paris could be at risk. Many hours after the intended close of the two-week conference, agreement was reached on the Lima Call for Action. "Nothing glamorous or jaw dropping," writes Will Kochtitzky '16, "but the parties are in a position to meet the deadline for the 2015 Paris Agreement."

It's clear that a Paris Agreement will lack ambition. But before despairing, recognize that action outside the UN process will be determinative. Actions at state and local levels, the proposed EPA rule for emissions from electric power plants, President Obama's recently announced targets for reducing energy consumption and emissions of the US government, and last fall's US-China agreement on climate change, if preserved, are solid steps forward.

## Thoughts on Mosaics from a Baird Fellow

**Excerpt from: *What's Your Issue?***

**By Christine Burns '14**

In February of 2011, I took the first step of a journey that would change my perspective on life of what I knew to be true. I filled out the application to be part of the Dickinson College Global Climate Change Africa Mosaic ("the Mosaic"). The Mosaic was a unique semester in which a group of 11 students took four classes in the fall of 2011 to prepare for a trip to the 17th Conference of the Parties (COP 17) to the United Nations Framework Convention on Climate Change (UNFCCC) in Durban, South Africa. We spent the first two weeks of our three-week trip at the conference doing research on climate change negotiations, and the final week outside of Durban in the Valley of

*Continued from previous page: What's Your Issue?*

1,000 Hills doing a service learning project. When I started, I was an environmental science major who was sure that climate change was a serious issue. I figured that the reason political progress was slow in this area was because political leaders did not understand the gravity of the situation, for surely if they did, they would do something to remedy it... I learned that the political leaders of the world do know about climate change, and they understand the effects that it could have on the whole world in the future and on the vulnerable populations in the very near future... Yet due to their political agendas, they continue to enact minimally ambitious legislation that will not reduce emissions quickly enough.

Spending the last week in the Valley of 1,000 Hills was the most appropriate way to end our trip. It was a week for the group to reflect, both individually and communally. We reflected on many aspects of the experiences, but the link between the climate change we discussed at the COP and the poverty we witnessed firsthand stuck with me the most.

How is it fair that we were born into the comfortable lifestyles in which we live?

While many of my peers and I are obsessed with purchasing fancy iPhones and Macbooks, these people cannot put food on the table for dinner. The percentage of the South African population living below the poverty line is 23 percent, which is down from 38 percent in 2000 (The World Bank 2012). In a world where people have so much, this is unacceptable. One in every four South Africans lives below the estimated minimum level of income needed to secure necessities of life. South Africa is considered one of the “better off” African countries, meaning the even less developed countries in all parts of the world are struggling far more.

The images in our minds of the distribution lines, the grateful people, and the pride in what they did have will stay with me. We all wanted to change their situations for the better, but we did not know how. That is when one of my professors asked us this question: “Considering all that we have learned this past semester and saw from the children of Makaphutu to the women of the distribution line, is climate change the most important issue to each of us?”

I have thought about this question almost every day since I arrived home, and I am still grappling with how I prioritize the issues that are most important to me. I can say that all I have learned this semester has taught me that climate change is bigger than an environmental issue... As the climate changes, the people in need will need even more help. How can we provide them with this additional help when we do not currently provide them with enough aid, and we ourselves do nothing to address the root of the issue?

I have come to the conclusion that one of the ways that we can help the people who are suffering is by tackling climate change. Donations to organizations like Makaphutu are important, and going there in person is even better. We also need legislation that will protect them and their families in the future. Governments like that of the United States must enact mitigation legislation to reduce our impacts, and adaptation measures should be taken where they are needed... Human rights and climate change are linked, and we can take up two huge issues at once... Through the Mosaic, I have learned to connect climate change to many of the issues that I care about and see how interconnected many of the world's biggest issues are.

In fact, if I have learned anything this semester, it is that I have only just breached the surface of understanding climate change, and I could study it for the rest of my life and still not know everything. I have learned that there is no way we will solve climate change tomorrow, but if we do not start working today, then there is no way we can sustain life on this planet as we have come to know it. This semester has made me realize that I want to dedicate the rest of my life to further study of climate change.

## References

Lovingly Accurate Ministries. 2012. “Makaphutu Children’s Village.” *Loving Accurately Ministries*. <http://laminc.org/lisa/aids-statistics/>.

The World Bank. 2012. “South Africa: World Development Indicators.” *The World Bank*. <http://data.worldbank.org/country/south-africa>.

*“Through the Mosaic, I have learned to connect climate change to many of the issues that I care about and see how interconnected many of the world’s biggest issues are.”*

# COMMUNITY STUDIES CENTER

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art's transformative and subversive power within Lima's social, political and cultural context. Their work situates street art as a site of cultural contestation, reflection and expression where structures of oppression are challenged, identities are transformed and reclaimed and collective social consciousness is constructed. Though he never attended art school, Elliot Tupac is arguably Peru's most famous and celebrated street artist. Elliot is best known for his large scale murals where he appropriates and transforms the style, colors and lettering of traditional *carteles chichas*. Elliot's murals feature phrases of empowerment that speak to the migrant experience within Lima. Carla Quispe explores and integrates several different mediums and forms of artistic expression in

her work. Best known for her project called "La rebelión de las polleras" where she redesigns and transforms the traditional Andean skirt within the urban context, Carla's work appeals to memory, migration and identity. Carla's *polleras* emerge as a unique form of street art and cultural performance (see photo of her work on back page). Choco Car is best known for his cartoon characters, positive messages and intricate lettering and tags (Choco also gives graffiti workshops to kids and teenagers in Lima and other towns and provinces around the country). Choco's work is influenced and inspired by the US hip-hop movement of the 1970s and the wildstyle lettering of the 1970s train painters. Though he is often contracted to paint murals by the municipality and businesses/organization and invited to exhibit his work in museums and galleries, Choco loves to paint illegally and remains committed to graffiti. The work of Mome RC, who requested his real name not be published, situates graffiti as resistance and rebellion against the established order and a voice for marginalized peoples. Mome channels the aggressiveness, contestation and rebellion of hip hop culture in his work. Mome identifies as a graffiti artist, not a street artist, muralist or urban artist and prefers to paint illegally.

The assertion and celebration of indigeneity and migrant identity within the public, urban space of the street represents a resistance to and rebellion against the structures of racism and classism that oppress and marginalize rural migrants. Their artwork serves as a form of resistance and social protest that asserts and affirms indigenous identity within the urban center, critiquing social and political structures of inequality and calling the nation to recognize their presence and subjectivity. Street art emerges as a performative space for young artists to explore the experience of migration, express resistance and construct a cultural identity. Using the city's walls as canvas, young street artists assert their presence and identity within the urban atmosphere. Their work seeks to construct a collective social consciousness, empower marginalized migrants and restore a sense of cultural pride in indigeneity. Their work appeals to history, memory, identity and the process of migration and urbanization.

## **Come Celebrate the 20th Anniversary of the American and Global Mosaic Mosaic Reunion Saturday, September 26, 2015**

Starting with Steelton and expanding to Patagonia, Montserrat, Mexico, South Africa, Cuba, Denmark, Peru, Ghana, Venezuela, Adams County, the Chesapeake Bay, New Orleans, Morocco, Spain, France, and Brazil, Mosaic students have conducted collaborative research on important issues, including (im) migration and identity, diasporas and diversity, natural history and global climate change, black liberation movements and sustainability, education and human rights ([http://www.dickinson.edu/homepage/572/community\\_studies\\_center](http://www.dickinson.edu/homepage/572/community_studies_center))

## FUTURE MOSAICS

### **Inequality in Brazil Mini Mosaic: An Exploration of Race, Class, Gender, and Geography, Summer 2015**

This course takes a critical look at the layers of Brazilian society that shape, construct, and inhibit life outcomes in terms of in/equality. Students will be asked to examine how the most fundamental elements of social stratification (race, class, gender, and geography) function both separately and in tandem to organize systems of inequality in the Brazilian social, political, and economic contexts. For more information contact [Prof. Edvan Brito](#) (Spanish and Portuguese) and [Prof. Anthony Barnum](#) (Sociology).

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### **Race and Education Mosaic: Assessing American and South African Education since Civil Rights and the end of Apartheid, Fall 2015**

For much of the twentieth century U.S. and South African schools were rigidly segregated by race. The civil rights and anti-apartheid movements made equal access to education pillars of their respective struggles for legal equality and political and economic power. In the worlds of South Africa's Freedom Charter (1955): "The Doors of Learning Shall be Open." This full semester mosaic will assess educational integration and equity in the U.S. and South Africa. For more information contact [Prof. Jeremy Ball](#) (History and Africana Studies) and [Prof. Sarah Bair](#) (Education).

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### **Cuba Mini-Mosaic, January 2016**

This mini-mosaic explores the role of written and audiovisual cultural productions in the changing socioeconomic policies, international relations, and expressions of collective identity in Cuba. The multiple interactions between the state, individuals, nations, and communities that go into producing and circulating cultural works will be explored, and how artists participate in and imagine the continually constructed public sphere will also be examined. Sustainability, broadly conceived, will be another important component. For more information contact [Prof. Mark Aldrich](#) (Spanish) and [Prof. Margaret Frohlich](#) (Spanish).

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### **Mediterranean Migration Mosaic: Italy at the Crossroads, Spring 2016**

The 2nd Mediterranean Mosaic will focus on the recent (im)migrations to Italy, especially from Africa. It will explore the multiple and interacting identities embodied by individuals, communities, regions, and the nation-state. The creation and navigation of borders, transnational communities, ethnic and religious tensions and cooperation, philosophical orientations to diversity, and social policy at the national and EU level will be examined. For more information contact [Prof. Marcelo Borges](#) (History), [Prof. Nicoletta Marini-Maio](#) (Italian), and [Prof. Susan Rose](#) (Sociology and Community Studies Center).

More Information on Upcoming Mosaics: <http://www.dickinson.edu/homepage/603/mosaics>

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## UPCOMING CONFERENCES

### Discovering Community Summer Institute, July 13-17, 2015, Middlebury, Vermont A Vermont Folklife Center Program

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

### 2015 Oral History Association Annual Meeting, Oct. 14-18, 2015, Tampa, Florida Stories of Social Change and Social Justice

For more information please visit <http://www.oralhistory.org/annual-meeting/>.

### Native American and Indigenous Studies Association Conference, June 4-6, 2015, Washington, D.C.

CSC and Dickinson Archives will be presenting on the Carlisle Indian School Digital Resource Center: <http://carlisleindian.dickinson.edu/>. For more information please visit <http://www.naisa.org/>.



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