

COMMUNITY STUDIES CENTER

SPRING / SUMMER 2016

Mediterranean Migration Mosaic, Spring 2016

Dickinson



Mediterranean Migration Mosaic: Italy at the Crossroads, Spring 2016

By Isaiah Gibson '17, Hyla Jacobson '18, and Sara Johnson '18

Italy, once a country of emigrants, has since the early 1970s turned into a country of immigration and transition. The European Union has put particular pressure on Italy, as well as Spain and Greece, to secure its southernmost borders. Immigration policies have become more restrictive, especially as people cross over in greater numbers from Africa. The sense of the Mediterranean being collectively embraced as *Mare Nostrum* (our sea) has shifted; it is now patrolled by Frontex.

Lampedusa, a small island located between the boot of Italy and Tunisia that receives many of those attempting to cross the Mediterranean to the shores of Europe, was once seen as the Gateway to Europe. Today it is more commonly conceived of as a border that should protect Fortress Europe and keep people out.

Continued on page 4

Brazil mini-Mosaic, Summer 2015

Brasil was our classroom and *conscientização* was our goal.

By Anthony Barnum & Edvan Brito

From the first day when class was on the beach in Rio de Janeiro to dancing *samba* in a courtyard to exploring NGOs and their work in *favelas*, the lines between formal classroom and the larger world were dissolved. By engaging with a variety of community organizations, academics, government and business leaders, the Dickinson Mosaic students learned about social change and social responsibility, and the importance of Paulo Freire's concept of *conscientização*, or the process of awakening through building critical consciousness.



Sure, we had fun! We caught a soccer game, watched a practice performance from an upcoming female hip hop group, ate an incredible amount of amazing food, visited a center for the protection of sea turtles, among other activities. However, we did these things as part of a research group and we joined in solidarity with other groups.

Continued on page 8

CSC Student Research Grants

Energy and Rights in Bangladesh: Collaborative Summer Research by Wendy Gomez '15

At Dickinson we embrace sustainability as a multifaceted concept that includes both environmental and social aspects. Collaborative research with Professor Heather Bedi, this past summer, granted me firsthand experience in learning the true interdisciplinary meaning of sustainability. Thanks to a CSC student research grant I had the opportunity to travel to Bangladesh and study the situation around the Rampal Power plant in Khulna, a district adjacent to the Sundarbans which is the world's largest mangrove forest. During our research visit we conducted qualitative interviews and I was able to witness firsthand the intersections between energy procurement, environmental rights and human rights in the Bangladeshi context.



In our research we encountered the pressing concerns about energy deficits and energy poverty, and also the cost of development. In Bangladesh, 41% of the country lacks electricity and 89% lack access to modern fuels, placing many in a state of energy poverty. There is a pressing need for energy and through our research we also encountered the recurring narrative that energy cannot come at a cost of human and environmental rights. We traveled to study the Rampal coal based power plant because it currently manifests the broader national energy questions.

Our initial proposal was to interview residents of the Kajer Khoola village, where the Rampal project is located, and learn how they experience a transnational coal plant. However, once we arrived at the site discovered that the situation was more contentious than we had anticipated. We were able to witness the controversial climate that exists around energy development in person. Due to this we immediately redirected our research towards activism and people's rights in regards to nascent energy extractions. I quickly learned the flexibility required in field research as we adjusted our focus towards the intersections between energy demands and people's right to energy and its processes.

We interviewed activists opposing the Rampal power plant, including journalists, economists, anthropologists, environmental scientists, and NGO workers. Through our series of interviews, I realized the complexity of the energy narrative in Bangladesh, one which has attracted people from myriad backgrounds. All interviewees from various disciplines were denouncing dirty energy and promoting renewable sources in conjunction with human and environmental rights. The power plant is only 14 kilometers away from the Sundarbans which encompasses the world's largest mangrove forest and is designated an UNESCO protected region, with an extremely sensitive ecosystem. During our visit we observed the negative impact the Rampal project will have on the surrounding landscape and people's livelihoods which are directly connected to the Sundarbans. These concerns were further discussed at a workshop at BRAC University in Dhaka which brought together activists and academics alike from diverse disciplines in Bangladesh.

Sustainability in an energy demanding world has become increasingly more complex. Our summer research focused on understanding the complexities of the energy narrative in Bangladesh by placing energy needs and human rights on the same platform. Our findings have been compiled into a co-authored paper titled "Our Energy, Our Rights: Power and Justice in Bangladesh." Moreover, the research allowed me to pull from various disciplines and listen to diverse narratives to reimagine a comprehensive view of sustainability.

Family Planning and Contraception among Cameroonian Women in Polygamous Marriages

By Faith Park '16

When I studied abroad in Cameroon last year, I spent a week in a rural Cameroonian village, M' muock Leteh. Located in the Southwest region of Cameroon, it has a population of 11,000 people; approximately 60% of families are polygamous. Most people in the village farm and cultivate Irish potatoes.

This special visit inspired me to come back to the village and conduct qualitative field research among women in polygamous households. With the support of the Community Studies Student Research Grant, I was able to conduct oral life histories in order to learn more about the life of Cameroonian women in polygamous marriages and how family planning and contraception are perceived among this population. High maternal mortality rates and unwanted pregnancies are prevalent in Cameroon because of a lack of access to quality family planning services. This research examined the attitudes, knowledge, and perceptions about contraception among Cameroonian women in polygamous marriages through a case study of M' muock Leteh which helped me better understand the gender norms and inequalities that Cameroonian women have to negotiate. With the help of a translator, I conducted fourteen oral life histories, ranging in length from 30 to 72 minutes. Questions about their childhood, marriage, polygamy, and contraception were asked during these in-depth interviews.



The majority of women, 11 out of 14, expressed their preference for monogamy over polygamy. Among the 14 narrators, 7 were their husband's first wife, 6 were the second wife, and 1 was the 4th wife. The majority were married (10); two were separated from their husbands, and two were widows. Their schooling ranged from 5 to 12 years. When it came to employment, all of them were involved in farming except for one woman who recently gave birth to a child. These women's ages range from 27 to 53 years and they have between 3 to 8 children. While each woman tells her own unique story, certain patterns did emerge from the interviews.



Chantelle is a 35-year old farmer with 3 children and the first wife of a 38 year-old man. Like most of women interviewed, Chantelle grew up in a household that practiced polygamy. According to Chantelle, she was "inspired by the way her father lived well, in harmony with his polygamous family," which led her to accept her husband's idea of getting a second wife. Her husband wanted to get the second wife because it was going to "help them get richer;" he wanted to have more wealth. She said that she was happy about her husband getting the second wife and they decided to look for the second wife individually; it was her husband who found someone first. He consulted her again and she accepted.

According to Chantelle, "life is still the same as before because the husband is taking care of both wives and children the way he used to." She lives in harmony because of her responsible husband, who takes care of everyone without discrimination. Chantelle said, "When it comes to supplies and money for food,

Continued on page 9

Continued from page 1: Mediterranean Migration Mosaic: Italy at the Crossroads, Spring 2016

There is a crisis – it’s a question of what kind of crisis and for whom? According to the UN refugee Agency (UNCHR), more than 300,000 refugees and migrants used the dangerous sea route across the Mediterranean in the first half of 2015, with over 20,000 people having died trying to cross to safer ground in the last few years. Who is responsible, who is to blame? Why are so many people undertaking these very risky journeys? How should concerns related to national security and to human security be balanced? In an increasingly global world, where goods, ideas, money, and culture freely circulate, is human mobility a crime? These are just a few of the questions we explored.



Following are the reflections of three of the Mosaic students: Hyla Jacobson, Sara Johnson, and Isaiah Gibson

This past spring semester, 11 students from various majors participated in the second Mediterranean Migration Mosaic. The mosaic consisted of an interdisciplinary research program, including three weeks of ethnographic fieldwork in Italy. The focus of this research was on migrations from within and to Italy, with an emphasis on recent (im)migrations to Italy from Africa. We examined the creation of transnational communities, ethnic and religious tensions and cooperation, philosophical orientations to diversity, and social policy at the regional,

national, and EU levels. Professor of Sociology, Susan Rose, Professor of History, Marcelo Borges, and Professor of Italian and Film Studies, Nicoletta Marini-Maio spearheaded this mosaic.

We spent our first four weeks of the semester on campus studying migration in historical and sociological context through various readings on migration patterns and policies in Europe and Africa. We also engaged in the topic through films relating to migration from and to Italy. Furthermore, we learned ethnographic research skills, including how to formulate relevant interview questions, conduct interviews, as well as learning how to use audio and video equipment to document our work.

After studying intensively for a month, we traveled for the next three weeks in Italy conducting fieldwork using the tools we gained from Professor Rose’s sociology course “Qualitative Research Methods.” In order to conduct this research project, we used a mixed methods approach of ethnography, using participant observation and oral history interviews. We organized multilingual research teams to benefit members of the group who did not speak Italian or French. We began by spending two weeks in Bologna.

Over the course of these two weeks, we conducted ten interviews ranging from oral histories with individual migrants to speaking with a representative of the United Nations High Commissioner for Refugees. We also visited

When their boat capsized less than a mile off the tiny Italian island of Lampedusa on October 3, 2013 more than 360 asylum seekers from Eritrea and Somalia lost their lives. The tragedy once more drew international attention to the lethal risks migrants take when they try to cross the Mediterranean to Europe. (BBC news)

COMMUNITY STUDIES CENTER

Continued from previous page: Mediterranean Migration Mosaic: Italy at the Crossroads

a reception center for those seeking asylum and/or refugee status; helped facilitate middle school classes in a school that has become a model for integrating immigrant children; participated in a group therapy activity (Clothesline Project) for female trauma victims at *Trama de Terre*, an anti-violence center and shelter that works with refugee women; and much more. Then, we traveled from Bologna to Prato for a day, interacting with the largest Chinese population in Europe. We were successfully able to interview a group of Chinese immigrants who were members at a Catholic Church and willing to tell us about the conditions under which they were working: 18 hours a day, 7 days a week until they could buy back their own documents in



order to apply for a *permesso di soggiorno* in Italy. We also spent two days in Padua where we had the opportunity to speak with Masters level students studying International Relations at the University of Padua. We spoke with a number of people involved with various local organizations that were working with migrants, including *Razzismo Stop*, and a “languageing” workshop with local Italians who were learning English from migrants. We also attended a demonstration for migrants’ rights. This spurred a relationship with some African migrants who later invited us to lunch the next day at their home, Casa Dei Diritti Don Gallo, an old bank office building that they had occupied a few years ago. Although the commune had turned off the electricity and water, it still houses some 80+ men living there as they await the processing of their status.

After Padua, we travelled to Palermo, where we took two day trips. First, we travelled to a small fishing town named Mazara del Vallo, which was nicknamed the “Most Arab City in Italy” because of its large Tunisian immigrant population. There we interviewed people from Fondazione San Vito Onlus about their work with the Arab migrant community. We also got a chance to interact with migrant youth from Tunisia and Morocco. The next day we travelled to the tiny town of Sutera, which is on top of a mountain. Sutera was for many decades a place of emigration—first to the United States and then to Northern Europe. Once home to a population of 5000, now has only 1500 inhabitants. Looking for a way to revitalize the community, fill the abandoned houses, and keep the schools going, the community sought government funding to host refugee families. Furthermore, this program would give them a place to feel at home while they are awaiting for the status of their asylum or refugee application from the United Nations High Commissioner for Refugees. Lastly, we finished our research in Lampedusa, the southernmost point in Italy, which is often viewed as the “Gateway to Europe.” In Lampedusa, we conducted interviews with the Mayor, Guisi Nicolini, as well as the stars of the Berlin Film Festival winning documentary “Fuocoammare,” including Doctor Pietro Bartolo and Samuele, a 9 year old boy who featured in the film.

(Samuele’s older brother, Filippo accompanied him to our interview, and lo and behold, he had starred in two other classic Italian films we had viewed earlier on campus: *The Golden Door* and *Terraferma*.) Doctor Bartolo has been serving as a doctor in Lampedusa for 25 years and has worked with over 250,000 migrants who arrived in Lampedusa from the Mediterranean Sea. Over the years, he had documented what he saw and his flash drive of photos helped inspire Gianfranco Rosi to make this documentary film so that the world could see what was happening in

Continued on page 6

COMMUNITY STUDIES CENTER

Continued from previous page: Mediterranean Migration Mosaic: Italy at the Crossroads



what he called, “another Holocaust.” The Askavusa (Barefoot) Collective exhibit Porto M was another powerful experience. The entrance is made of wood from the boats that had crashed or been seized; and the exhibit features the power in the objects that migrants left behind during their journey to Italy across the Mediterranean Sea.

After we returned to campus from our field research in Italy, we spent the last 5-6 weeks on campus processing and analyzing our research from abroad. Continuing our studies of migration through history and film we also spent time transcribing, translating, and processing video footage from our interviews. Students worked on their independent study projects, which included analytical research papers drawing upon our field research as well as documentary projects.

Our experience this semester, especially our time in Italy, is something none of us will ever forget. It has truly impacted our Dickinson experience. We have learned valuable research and writing skills. The ethnographic research skills we learned abroad are something we never would have been able to gain by remaining in the classroom and many of us will continue to use them next year as we study abroad. We learned both the importance of background research in preparing for interviews *and* how to think on the spot and ask important research questions. We learned how to feel uncomfortable in unknown situations but also how to adapt and work together in a group. Lastly, we learned about the powerful individual stories of migrants that do not appear often in the media. To learn more about our wonderful experience please check out our blog to see what we did each day in Italy and the results of our student research: <http://blogs.dickinson.edu/mediterraneanmigrationmosaic/description-of-mosaic/>.

Cuba mini-Mosaic, January 2016

From Dickinson in the News published March 8, 2016:

Weeks before President Obama’s Historic trip, students take up-close look at Cuban culture and life

By MaryAlice Bitts-Jackson

President Obama embarks on his historic trip to Cuba this month, underscoring and cementing a dramatic shift in U.S.-Cuban relations during his presidency. The trip arrives approximately two years after Cuban President Raul Castro announced the restoration of full diplomatic relations with the United States and at a time of astonishing social change in Cuba. And this spring, Dickinson students were there to witness expressions of those cultural shifts in the making.

Capturing a changing culture



6 Ten students traveled to Cuba in January to take part in a mini-Mosaic, a distinctive brand of learning at Dickinson.

Continued on page 11

Race and Education Mosaic, Fall 2015

Not All Education is Created Equal

By Nyree Addison '17

“It is my great pleasure to offer you a place in Dickinson’s class of 2017.” I remember the day I read my Dickinson College acceptance letter. I was so excited and grateful knowing the privilege of education got me there. My middle and high school education was anything but normal at Claremont Preparatory School. I was able to travel to Amman, Jordan my freshmen year and Beijing, China my junior year. But my appreciation for education started long before these opportunities. The first school I attended was a private school called Regent School located in the South Bronx. Every class was in the same room taught by the same teacher; we didn’t have a gym and there were only three computers for all the students to share. The majority of the students who attended Regent were predominately black (like myself) and Hispanic. I enjoyed going to Regent and got good grades; I did not know anything was wrong until I transferred to a private school in lower Manhattan. It was a brand new school and I was part of the first 5th grade class. There were only four students in my class the first year and I was academically behind all of my classmates. My grades dropped tremendously and I was asked to type my homework, learn a new language, and learn totally new concepts. I was almost asked to leave because my grades were so low and I struggled to keep up. That was when I realized how unequal the education system was. The quality of education was so different between these schools. Regent cost around \$5,500 a year and Claremont cost \$25,000 a year. The difference in the tuition was parallel to the difference in the quality of education.



One of the reasons why I chose to go to Dickinson College was because of their study abroad programs. I looked online and stumbled upon the Race and Education Mosaic that integrated research in South Africa. I read the details of short-term study abroad programs and it seemed liked everything I was looking for. To study something I love in a place I’ve always wanted to go seemed liked an opportunity I had to take. So I did.



Once we landed from the 19-hour flight in Johannesburg, we began our journey by taking a tour of Johannesburg seeing all the places Nelson Mandela talked about in his autobiography. As soon as we landed in King William’s Town it was time to start our research. One of the first places we went to was the Steve Biko Center. This center was where we transcribed our interviews, debriefed, and analyzed our research. The center was like a second home to us in South Africa. Our first home was with our host families. My host mom, Gloria, was a warm-spirited woman, who was always smiling. We connected right away. She was a psychology and English teacher in a rural, low-income neighborhood. She knew the troubles her students had to face when walking to school and in their home. She also said that some of her students were pressured to get pregnant at a young age, so they can bring money into the household. Other students are the head of their households and do not have time to do homework or study for their tests. She stresses to her students that education is the way out of poverty. We shared the same passion so we had a lot to talk about over dinner while watching South Africa’s *Got Talent*.

COMMUNITY STUDIES CENTER

Continued from previous page: Not All Education is Created Equal

Our research team conducted oral histories, interviewing teachers, students, and administrators in rural and urban schools. We compared their stories to research articles we read prior to the trip. Our team split into three different groups: Curriculum, Infrastructure, and Student Achievement. I was placed in the Student Achievement group and interviewing students from both prestigious schools like Dale College and poor schools like Funiwe School. We found that school culture, qualified teachers, and community involvement were major factors in student achievement. Funiwe School was successful in having all three factors and that showed in their test scores. Dale College was previously an all-white school before apartheid ended, and now is predominately all black. Even though Dale is more prestigious and inherits a lot more money than Funiwe, Funiwe's test scores are the same as Dale and in some years achieved higher marks. We did not see this type of success in all the rural schools we visited. When my team visited Bisho High School we did not see any teachers in the classrooms for the duration of our time there. Later we found out that many teachers do not come to class on their payday. Teachers are in short supply therefore giving them the freedom to do as they please. Most of the qualified and involved teachers are placed in academically successful schools.

Many issues that we uncovered in South Africa were similar to issues in the U.S public school system. Money and race are determining factors in a student's academic career. Apartheid was abolished 20 years ago but not much has changed in the education system since. This is similar to the public school system after *Brown vs. Board of Education*; schools are still segregated and the Black-White achievement gap isn't getting better I travelled 19 hours just to learn how similar the problems are within the South African and U.S education system. We compiled all of our research into a documentary because opening people's eyes to the inequalities within South Africa's education system is a small way to create awareness. This trip changed my life, especially when I met a bright young girl in the children's library at the Biko Center. She translated her book into English and taught me some Xhosa words. Going on this mosaic and learning something that could help children like her even in the smallest way is what I had hoped for when applying for this mosaic. This was just the start, and I can't wait to see what's next.

Continued from page 1: Brasil was a classroom and conscientização was our goal

The synchronicity or the organic blending of a variety of cultures makes Brazil a unique place to explore. By visiting multiple sites in the cities of Rio de Janeiro, São Paulo, and Salvador da Bahia, we were able to gain a glimpse of the multiple histories of Indigenous Brazilians, and African, Asian, and European diasporas.

We traced the history of race, class, gender, and sexuality through a variety of museum visits, historical sites, and lectures, moving between the privileged worlds of the economic elites of the Brazilian "wall street" (BM&FBOVESPA) to the underprivileged worlds of the *favelas*. We explored a *quilombo* or a community founded by runaway slaves and participated in a *capoeira* class with local youth. We went to a traditional *terreiro* of *Condomblé* and learned about the Afro-Brazilian religion while participating in a simple purification ceremony.



COMMUNITY STUDIES CENTER

Continued from previous page: Brasil was a classroom and conscientização was our goal

We met with public school teachers and their students, learning about the struggles they face and how they organize to make demands for a better society and how they help each other gain access to higher education. We danced in the largest Gay Pride Parade in the world, learned about the Black trans experience in Brazil, and met with the oldest LGBTQ organization that continues to document hate crimes nationwide. We visited universities and met with social workers who worked in poor communities and learned about the sexual exploitation of children. But mostly we learned about our responsibility for each other on a local and global scale and the importance of engaging in struggle to make a difference in the lives of individuals. For more details and pictures check out our blog at: <http://blogs.dickinson.edu/inequalityinbrazil/>

Continued from page 3: CSC Research Grants—Family Planning and Contraception among Cameroonians in Polygamous Marriages

he distributes to both wives so we are happy.” She does not recount have any problems with her husband or the second wife. She reports that if minor problems occur, they are easily solved and they live in harmony.

In contrast, Benise represents women who struggle with their husbands in polygamous marriages:

Benise is 45 years old and was forced to marry her husband by her family at the age of 15. She got separated from her husband after he brought in the second wife, even though she had initially desired for him to have a second wife. When the second wife was brought in, however, she “decided not to give money to the husband because she was afraid that the husband would give money to the children from the second wife.” When she started reserving money for herself, her husband became annoyed and problems arose, which led to abuse and she decided to leave her husband. She said, “All I did was never appreciated by my husband.” This led her desire to bring in the second wife since when two of them [Benise and the second wife] are living together, the husband will be able to appreciate what she was doing. The husband can judge between them and see who is better. The idea was to see if the husband could change his attitude towards her. She asked her husband and looked for the second wife herself; she chose the one who could live in harmony with her. However, things did not work out and then the second wife also left after Benise because of their husband’s behavior.



Polygamy is prevalent in M’muock Leteh because of the women’s role in agricultural production. One of the women said, “Many wives mean more labor and also more children who can assist with the farm work.” Another said, “Polygamy is good for farming since many hands are needed. To have many wives is to be rich in the village.” Multiple wives were linked to the agricultural work force as well as wealth in M’muock Leteh, Cameroon.

In addition to farm work, women manage all the housework responsibilities. All the interviewees talked about how their daily schedule mainly evolved around the housework and farming. All the women wake up early to

Continued on page 10

Continued from previous page: Family Planning and Contraception among Cameroonian Women in Polygamous Marriages

cook, prepare their children for school, go to the farm, take care of children after school, and do all the necessary chores around the house. Although they do not receive much credit, they work diligently at the farm and house to meet their gender expectations without seemingly questioning them.

The phenomenon of polygamy perpetuates gender expectations and inequality in M’muock Leteh. Many women in the interviews expressed both the respect and fear they had of their husbands. For example, one woman in particular talked about how she would always submit to her husband and never stand up for herself when he would hit her. Many women simply accept actions of their husbands in order to sustain their families. This seems to be rooted in the Cameroonian culture where women in polygamous marriages are expected to be submissive to men and conform to gender expectations. But this does not mean women do not have agency. When it came to contraception, it was not widely utilized among the women in M’muock Leteh. The majority of women used natural methods to calculate their periods. Only 5 out of 14 women ever used modern contraceptive method and when they did, it was only very few times for a short period of time. Many women also associated contraception with side effects. Multiple women mentioned injection leading to “obesity, illnesses, and menstrual overflow.” They expressed negative perceptions of modern methods and favored natural methods. It is crucial to consider common misconceptions of contraception as well as experiences in polygamous marriages in order to implement successful maternal policy and program in rural villages

Although women in the village are reluctant to use modern contraceptive methods because of side effects, contraception is important as the lack of use can lead to a high maternal mortality in Cameroon. Although a high mortality rate was not relevant in M’muock Leteh, it is still an important issue in Cameroon at a national level.

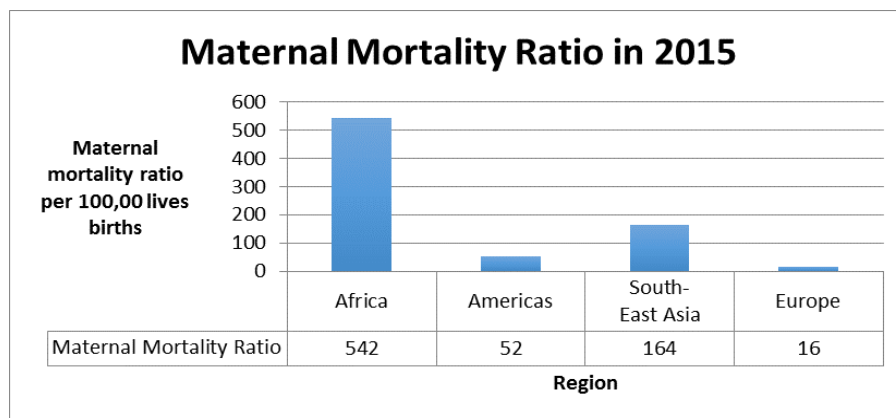


Figure 1 Maternal mortality trends by region in 2015 (ratio per 100,000 live births) (WHO)

Overall, I am extremely grateful for the opportunity I had to conduct field research in Cameroon through the Community Studies Grant. It was heartwarming to meet many women in the village and listen to their stories. Through this research, I was able to apply experiences, knowledge, and skills I gained at Dickinson in Cameroon; I also was able to deepen connections with Cameroonian culture and people. In re-evaluating my “American” ways and respecting “African Time,” I developed a better understanding of the need for adaptability, patience, and flexibility. I learned the critical importance of gaining the trust of a community, developing genuine relationships, and respecting the limits imposed by different cultural norms. It is my hope to conduct more research and work in the public health field in Africa in the future. Please visit [Dickinson in the News](#) for more information.

COMMUNITY STUDIES CENTER

Continued from page 6: Weeks before President Obama's historic trip, students take up-close look at Cuban culture and life

son that combines intensive, interdisciplinary research with global study. Through the course, they investigated the role of written and audiovisual media in Cuba's changing socioeconomic policies, international relations and expressions of collective identity. After learning in the classroom about Cuban literature, art and film, the students had a chance to meet some of the artists whose works they've studied and study firsthand the ways Cubans maintain their dynamic culture in the face of changing technologies, policies and politics.

Each participant had taken courses in Spanish language and was actively enrolled in a Spanish-language translation class and/or a class on Cuban cinema. While they translated a variety of contemporary essays, short stories and poems, the Spanish-language students paid attention not only to the theoretical issues that vex all cross-cultural translators but also to major themes in the work. Students in the cinema class analyzed the ways film and documentary media shape the presentation of history, culture, gender, sexuality and politics.

Beyond the classroom

Once in Havana, the research teams got a behind-the-scenes look at how cultural projects are imagined, funded, promoted and remembered in Cuba today, by meeting with writers, translators, directors, scholars and artists. They also conducted translation projects in key cultural sites, including the International School for Cinema and Television in San Antonio de los Baños, UNEAC (Unión de Escritores y Artistas Cubanos) and La Universidad de Habana. Madeline Chandler '16 ([Spanish](#), [Psychology](#)), who is enrolled in the translation class, enjoyed working directly with poet Roly Avalos Diaz after studying and translating his work in class.

"Just having the opportunity to visit Cuba, a country that has been closed off from the rest of the world for so long, was simply incredible, and it was truly an unforgettable experience to take what we had been learning in the classroom all semester and see it brought to life," says Chandler, who continues to work with Diaz on translations of his work and will share those texts with the Dickinson community in a forthcoming blog. "I could ask Roly any questions I had and hear what his influences were—things that one normally cannot get from a text."

FUTURE MOSAICS

Meltdowns and Waves Mini Mosaic:

Responding to Disasters in the U.S. and Japan, Summer 2016

This mini mosaic will explore whether there are ways to identify post-disaster mitigation that over the long term will reduce communities' vulnerability to disasters. In particular, students will study the Three Mile Island accident, Hurricane Sandy, the Tohoku earthquake, resulting tsunami and Fukushima nuclear accident. For more information contact [Prof. Marcus Key](#) (Earth Sciences) and [Prof. Alex Bates](#) (East Asian Studies).

Natural History Sustainability Mosaic II, Fall 2016

This mosaic will introduce students to exciting versions of paleontology, nature writing, and field biology. In addition to coursework, numerous field trips will enhance the experience. Students will not have a regular schedule, instead all of the Mosaic students will work with all three of the Mosaic professors in shared enterprises that will call for varying time schedules and commitments each week. For more information contact [Prof. Ashton Nichols](#) (Environ. Studies and English) and [Prof. Marcus Key](#) (Earth Sciences), and [Prof. H. Eugene Wingert](#) (Biology).

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

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UPCOMING CONFERENCES

Discovering Community Summer Institute, July 18-21, 2016, 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.

2016 Oral History Association Annual Meeting, Oct. 12-16, 2016, Long Beach, California OHA @50: Traditions, Transitions and Technologies from the Field

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

Native American and Indigenous Studies Association Conference, May 18-21, 2016, Honolulu, Hawai'i.

For more information please visit <https://www.naisa.org/naisa-2016-in-honolulu.html>.

Lampedusa



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