

# COMMUNITY STUDIES CENTER

SPRING / SUMMER 2017

## Meltdowns and Waves Mini-Mosaic, Summer 2016

Dickinson



The scene from a nuclear protest outside the Prime Minister's house in Tokyo

### The Meltdowns and Waves Mini-Mosaic: Responding to Disasters in the U.S. and Japan, Summer 2016

Disasters arise frequently. The question that *The Meltdowns and Waves Mini-Mosaic: Responding to Disasters in the U.S. and Japan* addressed during the summer of 2016 was: Are there ways to identify post-disaster mitigation that will reduce communities' vulnerability to disasters over the long term? Through introductory lectures in Carlisle, students learned about the causes of the Tohoku earthquake, the resulting tsunami and Fukushima nuclear accident, as well as Hurricane Sandy and the Three Mile Island accident ([http://threemileisland.org/resource\\_center/index.php](http://threemileisland.org/resource_center/index.php)). By means of active community-based learning, especially by interviewing community members, students learned what social, economic, and environmental effects of these disasters had on their respective societies.

Students participated in field trips to Three Mile Island and the NJ coastline as well as a two-week research trip to Japan (<http://blogs.dickinson.edu/meltdownsandwaves/>)

*Continued on page 5*

## Natural History Sustainability Mosaic II, Fall 2016

### Kiss Me, I'm Dreaming, said the Mosaic Student to the Blue Crab.

By Ivy Gilbert '18

"Tom was right when describing the mating crabs as sour and feisty. When we pulled the two apart and started sorting legal Jimmies and Sooks into the barrels, the beautiful swimmers put up a fight. They would attempt to grab anything that came close to their claws, and once in their vice, they refused to let go. The only way to properly hold the crab was to grab them behind their swimming flippers, and that still was risky. That night we "feasted" on 12 blue crabs, and I decided that for all the work we put in to pull these creatures from the briny water, the small amount of meat was questionably worth it."

- An excerpt from Ivy Gilbert's Natural History Journal. The Chesapeake Bay, Smith Island Trip. October 5<sup>th</sup> 2016



In the fall of 2016, nine students participated in the Natural History Mosaic II and shared a life-changing experience. This mosaic brought together courses in Natural History, Writing about Natural History, Paleontology, and a student chosen independent research topic to create an immersive learning environment. During the term, students interacted and created relationships with professionals in their respective fields and had opportunities to participate in hands-on learning.

*Continued on page 7*

## CSC Student Research Grants

### Japanese American Identity in Honolulu, Hawaii by Nalani Saito '17

Thanks to a Community Studies Center Student Research Grant, I spent this past summer in Honolulu, Hawaii on the island of Oahu, interviewing local Japanese Americans about the intersections of their place-based identities. As an anthropology major at Dickinson, I have found the unique opportunity to develop my own sense of identity through my academic interests. From my first anthropology class to my first research experience, I have brought my identities as a *hapa*, or multiracial, Japanese American into critical dialogue. I was intentional in selecting a thesis topic that would allow me to both reflect upon what I have learned in my college career, and to continue exploring my own identity and the ways in which it connects with place and larger historical factors.



To delve into this research topic, I conducted ethnographic research, consisting of participant observation which entailed living with my grandmother in Moiliili, a historically Japanese neighborhood in Honolulu and engaging in communal celebrations such as Obon. Simultaneously, I conducted semi-structured interviews with 25 Japanese American men and women, ranging in age from 21-90 and all local to Hawaii. In analyzing my data, several themes emerged, from the impact of World War II to the communal importance of education.

The most pertinent theme to emerge from my interviews was the significance of familial ties across generations for Japanese Americans in Hawaii. All 25 individuals I interviewed were well versed in their ancestors' immigration histories, sharing with me the role of each family member in constructing their genealogical story. In fact, as all but one informant's ancestors first immigrated between the late 19<sup>th</sup> and early 20<sup>th</sup> century, 24 of the people with whom I spoke recalled as many as six generations worth of family history. These family histories were quite diverse, yet the initial push for most informants' ancestors to immigrate to Hawaii was to work on the sugarcane plantations established by American expatriates post-emancipation.

For example, Nobuko, an 89-year-old Nisei, or second generation, Japanese American woman local to Oahu recalled her father's story. At just 13 years-old, her father immigrated to Maui to work as a plantation laborer. At 18 years-old, Nobuko's father sent home for a wife, also known as a picture bride, and soon after, he traveled to Japan to retrieve his bride. After the newlyweds returned to Hawaii, Nobuko's father made the decision to begin an independent farm, hence, they moved to a swampy plot of land in Kipapa Gulch on Oahu, where Nobuko was born and raised.

At the intersection of Nobuko's family story and many other informants' family stories, which share several similarities, ties have formed, lacing Hawaii with a complex and distinctive kinship network that manifests both privately and publicly.

# COMMUNITY STUDIES CENTER

I believe that this kinship network is responsible for the normalization of traditional Japanese practices associated with rural Japanese life during the height of immigration; a key example of this is Obon.

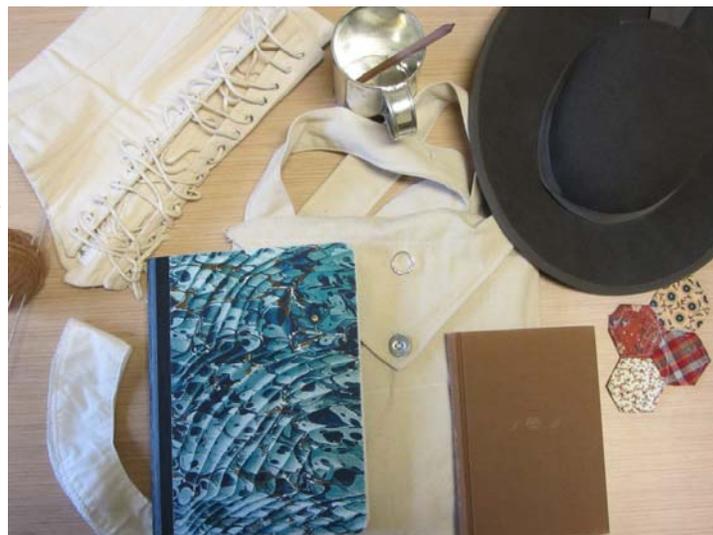
Originating in Buddhist practice, Obon was carried to Hawaii and adapted to plantation life, eventually accommodating songs and dances reflecting labor. The festival developed into an entire season and, today, Obon is organized by dozens of dance groups across the island. However, in Japan, Obon is rarely practiced. In moving from rural Japanese communities, through Hawaiian plantations, and into local Japanese American community, Obon demonstrates repeated practice of “tradition” to continually reinvent a community that subconsciously remembers where it is from. In being integral and integrated into Hawaiian social order, this kinship network, and subsequent practices, operates cyclically with Hawaii’s physical and social spaces to produce an ever-relevant understanding of Japanese Americanness, planted by Japanese immigrants and nurtured by Hawaiian soil.

As of now, I am in the process of writing my senior thesis and weaving together my data with the research literature. I am so grateful to have had the support of the Community Studies Center throughout my research process and during my time at Dickinson College.

## **Race and Gender in Civil War Reenactments: Gettysburg** **By VJ Kopacki '17**

Over the summer of 2016, I worked at a living history museum in Massachusetts where I began doing research towards an honors thesis in Anthropology. My topic, race and gender in Civil War reenactments, was inspired by the time that I’ve spent as a reenactor over the past six years, as well as the struggles that some of my reenacting friends have experienced during their time in the hobby.

I knew that if I wanted my research to really capture the mindset and values of reenactors that I would need to visit the Mecca of reenactments: Gettysburg, Pennsylvania. I spent November 18<sup>th</sup> to 20<sup>th</sup>, conducting interviews during the annual Remembrance Day celebration.



With help from a key informant and several of the reenacting groups to which I belong, I was able to gather a subject pool of nineteen individuals. The people who met with me came from different backgrounds and all had their own unique reasons for reenacting: a love for history, educating the public, commemorating the past, honoring ancestors. Many had been reenacting for decades, others only recently joined in the hobby. Additionally, I wanted to capture as diverse a cross-section of reenactors as possible: many of my subjects were women, LGBT, or people of color.

Unfortunately, due to the chaos of Remembrance Day, six of the people with whom I wanted to speak were unable to meet with me during their scheduled interview times. In total, I spoke to thirteen people over the three day weekend. Most of the interviews lasted for about forty-five minutes, but several interviews lasted for an hour and a half. The majority of the interviews I conducted occurred at the 1863 Inn of Gettysburg, which is a popular spot for tourists and reenactors alike. A handful of interviews happened at the Civil War House on Gettysburg

*Continued on following page*

# COMMUNITY STUDIES CENTER

*Continued from previous page: CSC Research Grants—Race and Gender in Civil War Reenactments: Gettysburg*

College's campus, or private residences of reenactors who live in town.

Now that my field research is complete, I have begun to analyze the interviews for important themes. For the purpose of my thesis, I am paying special attention to experiences regarding race and gender. The reenacting hobby is often portrayed as homogenous, however, in recent years many women and people of color have become involved, shifting the kinds of narratives that are depicted in historical representations from hegemonic stories to forgotten or neglected histories.

The themes that I am currently evaluating include the meaning of “authenticity” and the ways in which historical accuracy is wielded as a political tool of exclusion, the performance of idealized masculinity and femininity in identity construction by reenactors, and the impact of perpetuating revisionist history on African American individuals' involvement in living history.

Many of the reenactors I spoke with told me that they chose reenacting as a hobby that allows them to feel connected to history. This phenomena is often referred to as experiencing “magic moments” or a feeling of verisimilitude. The joy with which fellow reenactors spoke inspired me to keep digging, especially since almost all of my subjects admitted that reenacting is struggling to evolve with the times. Many of them, like me, see reenacting as an opportunity to engage with history and to address silences and lapses in history.

Thanks to a student research grant from the Community Studies Center, the opportunity to conduct field research has enabled me to test the skills that I have learned as a student of Anthropology at Dickinson, while also applying a critical lens to my own interests and hobbies. The insights that I have received—and will continue to receive—shape the trajectory of my research now and for the future.

## **Race and Education in the Dominican Republic**

**By Jessica Lizardo '17**

“Fuera los Haitianos” (Get Out Haitians) deface the walls of the streets of the Dominican Republic. On December of 2015, I had the opportunity to return to the Dominican Republic after not being there for 10 years. This trip, intended to reconnect me with my Dominican roots, turned out to consist of me seeing this sign daily, serving as a constant reminder of the anti-Haitian sentiment that can be found in Dominican culture.

Many people are not aware of the history of the colonization of the island of Hispaniola in which the Dominican Republic and Haiti reside. European colonization divided the island, once populated by the indigenous Tainos and Arawaks, in the 1500s. The French colonized the Western side of the island where Haiti is located and populated it with African slaves. The Spanish colonized the Eastern side of the island where the Dominican Republic is located. Spaniards settled in the Dominican Republic in greater numbers than the French did in Haiti.



*Continued from page 1: The Meltdowns and Waves Mini-Mosaic: Responding to Disasters in the U.S. and Japan, Summer 2016*

Here is one student's perspective on the mosaic.

By Alex Holmes, '18

We travelled to Japan to learn about the 2011 Tōhoku earthquake and the ensuing tsunami and nuclear meltdown, or as it is known in Japan, 3.11. We spoke to college students, NGOs, nuclear activists, and people who are still displaced, five years later. We will never forget what we learned there. We discovered that Tokyo Power and Electric acted immorally, that Fukushima produce should be treated with caution, and that Three Mile Island (TMI) was not nearly as bad as it could have been. Before going to Japan, we had the opportunity to visit Middletown, Pennsylvania, located just outside Harrisburg and downwind of the Three Mile Island nuclear power plant. While the TMI incident did not come close to the 3.11 devastation at Fukushima, it provided a useful case to compare and contrast the causes and consequences of the breakdown, and government and community responses. This is some of what we heard:

Sitting in a church in rural Fukushima we listen to a woman who had to flee her home for fear that the radiation would harm her young children. One of them squirms and whimpers in her arms, until she is placed on the floor with her toys. Her children do not play outside, even though they have moved nearly a hundred miles from the site of the disaster. Radiation is everywhere. The soil is too dangerous for children to touch, their food must be tested for radioactive isotopes, and their clothes are permanently stained with the invisible glow of nuclear decay. This woman, and countless like her, must raise her children knowing that the air is not safe for them to breathe. This is true; there is no amount of radiation that is totally harmless any more than there is a safe amount of bleach that people can drink. The only consensus on the point at which these levels become life threatening is that there is no consensus. Every government agency, NGO, and special interest has not just their own numbers, but also their own units for how much radiation is cause for alarm. This woman does not trust the government, the power company, or the doctors, all of whom constantly reassure her.

We sit there and listen to the kind of life she and her children lead with such an ubiquitous fear always over their heads. We ask ourselves the heartless question: is this woman a victim or a hypochondriac? It is precisely the same question that we made in Middletown PA, sitting in a crucifix-laden kitchen, almost literally in the shadow of the massive cooling towers of the abandoned reactors. The woman before us tells a harrowing tale of confusion in the midst of running her babysitting service, fear for her own children and those whom she was watching, and describes the symptoms her young son exhibited that seemed to indicate radiation sickness. She was confused, she was scared, and she was angry. Now many years later, she still lives in the same house, right next to the reactor which continues to power her home. Nearly forty years later, she is not the least bit concerned. Her son is grown and healthy, and her faith in the government, the power company, and doctors has slowly been restored, despite her total distrust of them in the wake of the accident. She insists another meltdown could never happen here; it wouldn't be allowed.

Whether we are talking about Hurricane Sandy, the Fukushima Reactors, Three Mile Island, the earthquake, or the tsunami, we are asked to make judgments, and hindsight is 20/20. Studying this subject, it is easy to be reactionary when we learn that Tokyo Power and Electric isn't making fair payouts to those whose homes were destroyed, or that Japanese food radiation safety standards are different for grocery stores than school lunches, or Three Mile Island is still stockpiling nuclear waste. We are learning these things from the sober faces of people who have lived these realities, and from those who continue to navigate those realities and obstacles every day. More disasters will occur – how will we as individuals and as citizens respond?

*Continued on following page*

# COMMUNITY STUDIES CENTER

*Continued from previous page: The Meltdowns and Waves Mini-Mosaic: Responding to Disasters in the U.S. and Japan*

## Hayat Rasul's '19 poem:

I decided to write this poem after visiting the Ogawa Elementary School in Japan. As I gazed at the remains of the small campus, I allowed myself time to reflect upon both of the disasters in New Jersey and the Tohoku region of Japan. As the mosaic was coming to a close, the experiences and struggle these regions were battling seemed endless.

### PUSH

*The past week has been filled with narratives that I am not sure how to share in words other than a poem.*

You are not who I expected you to be.

Pulling back before releasing you  
are not who they expected you to be.

whole homes stripped to  
foundation homes  
thought to have had  
foundation

Homes no longer a home but toothpicks for you to pick grime out of your teeth, consuming  
reminding us that we consume without asking

And you came without asking

You are proof that you act on your own, a  
vessel we are only guests on

clipping phone lines like floss string and plucking bolts off tracks, flicking them to destination

Concrete walls like Lego pieces, your job to disassemble.

You are reclamation of space and decolonization in its purest state...

...

You are not who I expected you to be,

Storm without calm

always

pushing.

For more information about this mosaic please refer to this article ([https://www.dickinson.edu/news/article/2264/in\\_the\\_wake\\_of\\_disaster](https://www.dickinson.edu/news/article/2264/in_the_wake_of_disaster)).

# COMMUNITY STUDIES CENTER

Continued from page 1: *Kiss Me, I'm Dreaming, said the Mosaic Student to the Blue Crab*

Together, the group of students explored their local environment, catching snakes at Powdermill Nature Center with the Senior Curator of Zoology and Botany for the State Museum of Pennsylvania, Walter Meshaka. Members of the Mosaic were encouraged to help capture and interact with the large rat snakes as Walter collected information on the snake's length and if they were a re-catch. Powdermill was not the only opportunity for interactive backyard learning; students also explored the "potholes" left behind by glacial washes along the Susquehanna, curated their own insect collections, and spent time observing the Elk herd in Elk County, Pennsylvania.

The Natural History Mosaic provided a comprehensive understanding of the intricate Chesapeake Bay Watershed, with trips to Elk County in Northeastern PA to the mouth of the Chesapeake Bay itself. As a group, we saw and studied how human's interactions with the natural world impacted the Bay. When we went on our trip to Smith Island in the Chesapeake, we mingled with the Watermen, people who have been living off the bay for hundreds of years, and witnessed how their culture and the Bay ecology were intertwined. Together, we attempted to go crab fishing. The nine students, and even the professors, kissed smelly menhaden for good luck before ripping them apart and placing them in crab pots. "Kiss me, I'm dreaming," became the chant of a successful catch as the pots sank to the bottom of the Bay. This experience was the crux of Mosaic learning; we had read William Warner's famous text *Beautiful Swimmers* in class, spent time in paleontology talking about evolution, and individually studied aspects of the Bay. The blue crabs were devoured as we shared our knowledge and readied ourselves to set off on another adventure.

The group bonded quickly, especially the more time we spent off-campus. We shared meals, exhaustion, and close sleeping quarters on every trip. Campfire talk was always reflective of the day's itinerary and a community was created between the students and the professors. When reflecting on our experiences in the mosaic, the common theme was "community;" we essentially became a supportive family unit the more we traveled and studied together.



Playing in salty marsh water and catching snakes were not the only hands-on opportunities. Students were also armed with binoculars and took to monitoring the horizon for migrating hawks. We met with Dave Grove at the Waggoner's gap Hawkwatch to learn the art of hawk identification before our second bay trip to Kiptopeke. Later, when we made it to our cabin on the shore of the Bay we were prepared to get atop the observation platform and begin scanning the tree line for the contemporary dinosaurs. Along with hawk watching, we explored the James River for Miocene fossils. It was on this trip that Jackie Geisler '17 found a megalodon

tooth, and other students found extinct scallops the size of their heads!

Along with place-based learning, students also produced an independent research project. Students studied literature, Dickinson squirrel diets, stream ecology, invasive flathead catfish, the importance of weeds, and the contents of newt stomachs! I had faculty support to research and design The Dickinson College Fossil Guide for the Admissions Office, showing children how they could travel through time just by looking at the Dickinson limestone. Our projects combined what we had learned in class and in the field with our own personal passions, giving us ownership of our mosaic experience. The course ended with a banquet at Ashton Nichols's home and a viewing of Gene Wingert's Natural History Mosaic film. There was a focus on documentation and reflection throughout the Mosaic, as students produced their own videos and kept natural history journals. Having one last hoorah with our stomachs stuffed with Italian food and our hearts filled with gratitude, the Mosaic came to a close.



# COMMUNITY STUDIES CENTER

*Continued from page 4: Race and Education in the Dominican Republic*



The history of Hispaniola's colonization whereby two nations composed of different cultures and histories sharing a relatively small space may have been doomed to have social, political and economic problems. In focusing on the racial composition of the island, the Dominican Republic came to be a nation founded on European ideologies having a mixture of people of different races: Indigenous, African and Spanish. Haiti, however, became the first black republic in America, gaining their independence from France in 1804 while having a homogeneously black community due to the mass importation of slaves from Africa. Due to the unique history of colonization in the island of the Hispaniola, Haiti and Dominican Republic have different cultural, political, economic, and demographic

features. Historically, these nations have encountered extreme forms of conflict due to their differences.

The Dominican Republic is known to be a nation that has rejected its African ancestry and upheld its European and indigenous ancestry. Anti-Haitianism has come to be a term used to describe the hatred, prejudice and discrimination against Haitian people and their language, culture and race. Because Haiti has been prone to natural disasters and extreme poverty, many Haitians seeking a better life have immigrated to the Dominican Republic. This historical immigration pattern, along with other conflicts such as Haiti once colonizing the Dominican Republic, and the dictatorship of Trujillo have been contributing factors to anti-Haitianism.

To return back to my first point, the wall which boldly displayed “Fuera Los Haitianos” became the influential factor for me learning more about the relationship between both countries. In reconnecting with the Dominican Republic, I developed a strong interest in the social, political and historical issues of the country. More specifically, I became interested in exploring Dominican-Haitian relations, the politics of racial identity, and institutionalized racism. As a Sociology major and Educational Studies minor, studying issues of race, education, and inequality has always been my biggest interest and focus. In learning about the history of the island and contemporary issues of race and immigration, I decided to explore this from a sociological and educational perspective. I questioned, if individuals of Haitian descent face different forms of racism and discrimination, then what are the experiences of students of Haitian descent in the Dominican Republic's educational system? Many Haitian youths migrate to the Dominican Republic or are Dominican born of Haitian descent. If anti-Haitian practices are engrained in Dominican culture and history, then how is this negotiated in one of the most important social institutions, the educational system?

Determined to write a senior thesis, I decided that I wanted to embark on a one-month journey during the winter break of my senior year to conduct ethnographic research in a school in the Dominican Republic to collect data on this very important issue. Thanks to the Community Center Studies student research grant this possibility became a reality as it provided the resources necessary for me to embark on this journey.

## **METHODS**

The approach taken for conducting this research was an ethnographic one. Qualitative methods were used in order to capture the reality and experiences of students of Haitian descent in the Dominican Republic's educational sys-

# COMMUNITY STUDIES CENTER

*Continued from previous page: Race and Education in the Dominican Republic*

tem. Using a phenomenological approach, I was most interested in students' points of view. I wanted to explore the ways in which the personal lives of students were affected by the blatant and unapologetic forms of discrimination and racism in the Dominican Republic, specifically in school.

The primary forms of data collection were participant observation, field notes, and in-depth interviews. I was able to observe and make meaning of interactions while also receiving the personal insight of participants. The school that I observed was a primary school that offered kindergarten through sixth grade. There are approximately eighty staff members and a thousand students in the school. From the perspectives of staff members and from my own observations it was clear that the school was understaffed and lacked funding. I interviewed students of Haitian descent, whether they were Dominican born of Haitian descent, and Haitians who migrated to the Dominican Republic. I consider Dominicans of Haitian descent to be those who were born in the Dominican Republic and have one or both parents who were born in Haiti. In addition, I was able to interview Dominican students, teachers and administrators

After going through authorization procedures, I came up with a plan to visit a different classroom every day for a week and a half. Every classroom that I visited had one or more Haitian students. Aside from classroom observations, I was able to interact with the students in the class and follow them throughout their daily classes and activities. I established a relationship with the students and they became comfortable with me. I then approached students during the end of the second week of the study to ask if they might be willing to be interviewed. If so, they had to have their parents sign an assent form that indicated the purpose of the interview and the students' rights. Once I received the assent forms, I spoke with the students' teacher and kindly asked for the student to be excused from class in order to be interviewed. The interviews were conducted in an empty classroom.

My findings show that students of Haitian descent are being discriminated against in their school on a daily basis in multiple ways and the emotional and psychological resources that these students need to cope with such discrimination is almost non-existent.



## **FINDINGS**

I examined the peer-to-peer interactions between Dominican students and those of Haitian descent. I then looked into teachers' perceptions of students of Haitian descent and lastly, I examined the school as an institution and the resources that are available to the Haitian population.

When it came to peer-to-peer interactions, students of Haitian descent were bullied by Dominican students on a daily basis. The field notes from my observations during recess describe many instances where Dominican students would push and shove students of Haitian descent followed by the saying "get out of my way stupid Haitian". This was one of the many examples of bullying that I witnessed. Nadia, a Haitian born female who is 14 years old and immigrated to the Dominican Republic at age 3 shares her experience in being bullied when she says:

.... the students bother me so much. If you are walking, they push you. Because you are of another race they say mean and ugly things to you... certain words"

*Continued on following page*

# COMMUNITY STUDIES CENTER

*Continued from previous page: Race and Education in the Dominican Republic*

Melli, a female student of Haitian descent born in the Dominican Republic similarly expressed how she was bullied by a boy because she was of Haitian descent. “He said to me ‘you damn Haitian;’ He provokes me. When, for example, he is sitting there (points) and I pass by his side, he kicks me.” Nadia and Melli were not the only students to express this sentiment. All of the students of Haitian descent that I interviewed reported that they have been bullied and were called names because of their race. The Dominican students and staff members that I interviewed also attested to witnessing such things. Dominican students often mocked Haitian students’ Spanish accent and excluded Haitian students from social groups, and class games. Through observations, I noticed that many of the students of Haitian descent surrounded themselves with other Haitians during recess. To avoid discriminatory encounters, students shared that they would rather remain with students who are like them.

Many teachers and staff members seemed to have had preconceived notions about Haitian students. When I introduced myself to teachers by giving them some background on my research, and asking for their permission to observe their classroom, they automatically pointed to a Haitian student, commenting that they were good students. They then would share with me how the particular Haitian student “is not violent,” “not aggressive,” and is “very well behaved.”



Overall, the students of Haitian descent that I interviewed are conscious about the conflicts that exist between Haiti and the Dominican Republic and how they affect their experience on a daily basis. Nadia responded to this by saying, “even though we are of different color we have the same blood. If you are white or black this does not mean that this is something bad.” A 10-year-old Dominican-born Haitian student, named Ellen, shared similar views: “yeah, we are brothers with the same blood and they (Dominicans) say no to this”. These students often expressed how they are not

wanted in the schools, causing them to feel like they do not belong. Because of the lack of resources, some students in the study expressed themselves in ways that they were internalizing the racism that they are exposed to. In internalizing the racism, students have a difficult trajectory when it comes to identity formation.

It is important to address that students of Haitian descent do not have the proper resources that can help them cope with such discrimination inside and outside of the schools. Students of Haitian descent are lacking the emotional and psychological support in schools and in their community that can help them understand and challenge the discrimination that they face. Instead, many of these students have no option but to internalize the racism and live a life where all they know is that they are “bad” and “not worthy” because of their culture and the color of their skin. As one Haitian student said “I know that my people (Haitians) are bad.” This speaks volumes! These students are alone in a battlefield, outnumbered and outsourced.

The Dominican Ministry of Education should take an initiative to investigate the experiences of students of Haitian descent in Dominican schools as this population continues to immigrate to the country. The Dominican public education curriculum should aim towards recognizing the growing Haitian population and should develop programs that aim towards inclusion and acceptance. Furthermore, teachers and administrators should undergo intensive training on how to deal and embrace students of all backgrounds and promote an inclusive community. This is

# COMMUNITY STUDIES CENTER

*Continued from previous page: Race and Education in the Dominican Republic*

a start. It is important to recognize, however, the multi-dimensional ways in which anti-Haitian sentiment has been embedded in the culture and history for hundreds of years. Listening to these students' narratives and validating their experiences can be a step forward in challenging the systematic and institutionalized forms of anti-Haitianism.

Planning, developing and conducting my own research is the highlight of my Dickinson career and my proudest accomplishment. I owe this all to Dickinson and those individuals who supported my interests even though I once thought that this was impossible. Through the endless support and encouragement of my professors and friends, I was able to conduct interdisciplinary research and take my Dickinson education outside of the classroom and into the field. I encourage all students at Dickinson to take advantage of all that this institution has to offer and pursue whatever it is that you are passionate about because you will have an incredible support network that will never doubt you –though positively challenge you they will!

## MOSAIC ALUMNI NEWS

“I just moved back to the States a few weeks ago [after teaching English in Chile for a year]. I'm excited to say I found a new opportunity here where I will be able to use my Econ and Mosaic background even more than I was able to in Chile.

I'm going to be interning for the United Nations Foundation in D.C. on their Energy Access team. I will be working on an initiative called Sustainable Energy for All and in particular I will be working on projects focused on increasing access to renewable energy in developing countries.

I know my experience with the mosaic was a large part of the reason I was able to get the internship and I'm very excited to be able to use my research and knowledge I gained from it to assist the United Nations Foundation.” - Maeve Hogel

Please visit [http://www.dickinson.edu/homepage/825/reflections\\_on\\_the\\_mosaics](http://www.dickinson.edu/homepage/825/reflections_on_the_mosaics) to view videos from alumni reflecting on the impact of mosaics in their lives.

**We'd love to hear from you too! Please feel free to send your updates and how they relate to your mosaic experiences to Meta Bowman at [csc@dickinson.edu](mailto:csc@dickinson.edu).**

## FUTURE MOSAICS

### Climate Change and Human Security in Nepal, Fall 2017

Climate change threatens human security, it can displace people with extreme weather events, and it is also a "threat multiplier" that can aggravate existing vulnerabilities. Students and instructors will explore all these issues with particular focus on Nepal and how climate change is likely to be manifest in ecological, social, economic and political changes. This mosaic is composed of courses in Environmental Studies, International Business and Management and Interdisciplinary Studies plus an independent research course that will feature a three-week field component in Nepal. For more information contact [Michael Beevers](#) (Environmental Studies), [Neil Leary](#) (Center for Sustainability Education), and [Michael Fratantuono](#) (International Studies, Business and Management) .

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

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## UPCOMING CONFERENCES

### Discovering Community Summer Institute, June 26-29, 2017, 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.

### 2017 Oral History Association Annual Meeting, Oct. 4-8, 2017, Minneapolis, Minnesota Engaging Audiences: Oral History and the Public

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

### Native American and Indigenous Studies Association Conference, June 22-24, 2017, Vancouver, British Columbia Canada.

For more information please visit <https://www.naisa.org/naisa-2017-in-vancouver.html>.

## Nepal



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