Wherever You Go, There You Are:
Tucker Brings Jon Kabat-Zinn to Dartmouth
By Nancy Fontaine, Public Affairs

In celebration of its 60th year, the Tucker Foundation, in cooperation with the Dartmouth-Hitchcock Palliative Care Service and others, brought mindfulness meditation teacher and mind-body medicine researcher Jon Kabat-Zinn, PhD, to campus for a three day residency. During his visit, Kabat-Zinn saw over 1,500 people in a series of events that included a public lecture entitled, “The Healing Power of Mindfulness: Living As if Your Moments Really Mattered,” a mindfulness workshop, and meetings with students and staff from all areas of campus.

Kabat-Zinn has studied the effects of mindfulness meditation on stress and illness for over 30 years. He is the founding executive director of the Center for Mindfulness in Medicine, Health Care, and Society at the University of Massachusetts Medical School. The author of numerous scientific articles and several best-selling books, Kabat-Zinn teaches mindfulness and Mindfulness-Based Stress Reduction (MBSR) in various venues around the world.

“The Tucker Foundation worked to bring Jon Kabat-Zinn to campus because of the grounding of the mindfulness-based stress reduction approach in general practices of reflection and compassion and in Buddhist spirituality,” said Helen Damon-Moore, director of service and educational programs for the foundation. Ira Byock, director of the Dartmouth-Hitchcock Palliative Care Service, noted the special significance of Kabat-Zinn’s visit to Dartmouth. “We can best practice whole person care and advance the health of the population we serve by being whole — continued on page 2
The Heart of the Matter: How We Portray Our Religious Communities to Others
By Karen Orrick '11, Tucker Student Director for Religious and Spiritual Life

“The Heart of the Matter: A series exploring religious communities at Dartmouth” featured six hour-long events through which different religious communities on campus—Al-Nur Muslim Students’ Association, Jesus Christ of Latter Day Saints Student’s Association (Mormon), Hillel Jewish Students, Aquinas House Catholic Students, and Baha’i Students—hosted an open event presenting their groups’ beliefs and practices. The sixth event of the series was a lecture with Christian theologian Miroslav Volf and Muslim scholar Ingrid Mattson titled “Loving God, Loving Neighbor: a Dialogue.”

The Heart of the Matter was conceived as an intentional series for the public, showcasing a few of the religious communities on campus in events geared toward newcomers. While each event was informative and positive, I was struck with how difficult it is to portray our own deeply held religious beliefs to others who are non-believers. It turns out not to be easy or natural to enter someone else’s prayer without believing it oneself.

A number of initial questions come up: What do we hope to get from presenting our religious community to outsiders? Are we trying to make the space as welcoming as possible for others; to be as authentic as possible regarding our beliefs, practices and histories; to communicate our truths as cohesively as possible? Religions often

and healthy ourselves,” he comments. “Jon’s visit to Dartmouth is evidence of our commitment to the health of our entire community.”

Kabat-Zinn spoke with Nancy Fontaine, Dartmouth Public Affairs, prior to his visit to Hanover:

What is mindfulness?
The awareness that arises by paying attention on purpose and non-judgmentally, in the present moment. That’s easy to say, but it turns out it’s one of the hardest things in the world to actually implement.

Why do you think that is?
We’re lost in thought most of the time, caught up in the future (planning and worrying), and the past (in memory), so that very often the present moment just gets completely squeezed. Medicine is really a partnership where you negotiate a kind of common trajectory. If the patient’s not doing what he or she can do to optimize well-being, what the healthcare system can do from the outside is really rather constrained.
coalesce around a truth, sometimes claims to The Truth. In a situation where we know our audience likely does not believe what we do, yet we are given the opportunity to share our beliefs, how do we engage? Is this a necessarily uncomfortable situation for both presenter and listener?

As I attended the different events, I noticed tensions arose around four different, yet interrelated motifs:

1. **Inclusivity vs. Exclusivity** came up most often in the context of prayer, and was handled differently by different groups. This tension concerned the balance between inviting people to join in prayer as a gesture of openness against both the desire not to force people into doing something they do not believe and the question of the appropriateness of nonbelievers participating in sacred rituals. One prayer event was set up as a space where visitors could watch as believers prayed. In contrast, another event involved almost everyone reading a passage from the ritual tradition. While this included everyone in the prayer service, it did not provide an outlet for those who may not have wanted to join in or who felt uncomfortable reading passages of scripture they did not believe.

2. Directly tied to the tension between inclusivity vs. exclusivity is the tension that arose around **Safety vs. Authenticity.** The events, geared towards outsiders, newcomers, and often nonbelievers, were meant to be safe for all. They were also supposed to authentically present a group’s beliefs and practices, and the two aims were not always aligned. At times during events I found myself listening to histories, ideas, or beliefs presented as Truth that I did not believe in, which made me a bit uncomfortable. However, presenting these beliefs as Truth was authentic to the religious groups who presented them.

3. The third tension I noticed was in the balance of **Accessibility versus Depth.** How can these events be broad enough and explained enough that they’re accessible to outsiders, yet deep enough to convey interesting insights? In presenting a completely foreign tradition, it’s quite helpful to provide basic, universal information about a faith, and useful to get a sense of what the larger faith community believes and its historical context. I always really appreciated, however, when presenters would reflect personally on their own faith journeys. At the "Meet the Mormons" panel, for example, one student told of learning to speak French fluently in high school—and later learning that his mission assignment was to the Republic of Chile. It made me reflect on and appreciate this student’s faith in and respect for directions given by the Mormon Church, which, for this student, reflect the wishes of God.

4. The last tension I found was whether, in the short allotted hour, the activities would focus more on **Beliefs or Practice.** Some events were ritually based, some were panels, and others fell between. What do you gain from highlighting one or the other? What do you lose? Different structures highlight different information and leave visitors with a different feel for one’s faith and different information to take away.

However groups decided to address the tensions noted above, being aware of how they were being received, of what others were feeling, and of how to thoughtfully respond seemed to be the most useful skill in making the time together a positive experience. In the end we all learned more about each other, and, I think, about ourselves.

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The Heart of the Matter
The Tucker Foundation is committed to helping students, and the college as a whole, explore service, spirituality, and social justice. We do this by providing opportunities for reflection. Each of our service opportunities incorporates time for reflection about the meaning and purpose of the service activity. Through lectures and seminars, we also promote the discussion of such questions on campus. I would like to briefly highlight three such activities that have been sponsored by the Tucker Foundation this year.

First, the Tucker Foundation, in conjunction with the Teagle Foundation, sponsored a workshop involving twenty-six students, faculty, and staff entitled “Reconceiving the Secular Liberal Arts.” Participants prepared for this eight hour workshop by reading a packet of relevant articles, and the workshop was facilitated by two persons from Vassar College. All participants described the event as a unique opportunity for students, faculty, and staff to spend significant time discussing and reflecting on such questions as: “At Dartmouth, are you assumed to be non-religious until proven otherwise?”; “What commitments do you have to leave at the door when you enter the classroom?”; and “What story does Dartmouth tell about itself?”

Second, throughout the fall term, the focus of our modest ecumenical service in Rollins Chapel was “Big Questions.” In these services, I, along with Assistant Chaplain Kurt Nelson, addressed such questions as:

- Am I my brother’s keeper? Who am I? Who ought I become?
- What is truth? What can we do about the world’s troubles?
- Are all religions the same? What about the end of the world?

Participants further explored these questions in a breakfast discussion group that followed each early morning service.

Third, the Tucker Foundation begins each year’s Martin Luther King Jr. celebration with a community faith celebration. This year our speaker was Diane Nash, a legendary civil rights leader who, among other things, was one of the freedom riders and the leader of the student movement in Nashville that de-segregated the city’s lunch counters. Her address, entitled “How students changed Nashville and the Nation” was delivered to a capacity crowd in Rollins Chapel in a service that included dancing by student groups, songs by the Gospel Choir and the Aquinas House Choir, and thoughtful readings from Dr. King’s writings.

Other activities, such as an address by Geoffrey Canada and a visit by Jackson Katz, were exciting ways to reach out to campus and community. In all of these ways, the Tucker Foundation continues to embody the important legacy and concerns of William Jewett Tucker, and his conviction that conscience and character are essential to a liberal arts education.
Project Preservation: Learning, Remembering, Connecting
By Susan Matthews ’11

This summer Susan Matthews ’11 will lead a group of students on Project Preservation, a cross-cultural service and education trip to Eastern Europe.

Two and a half years ago, I found myself in the small town of Stojanov, Ukraine, covered in dirt and paint, attempting to right an iron fence post. Suddenly the two fellow Dartmouth students helping me erect the fence noticed an old Ukrainian woman walking toward us with emotion that was evident from yards away.

When she reached us at the edge of the Jewish cemetery we were restoring, her words spilled out so quickly that Ashia, a Polish student who translated for us, could barely understand. The woman told us that she remembered, as an eight-year-old hidden in a ditch, watching the Nazis force the remaining Jews of Stojanov to dig their own graves in the middle of their own cemetery. She watched as they eventually shot them, creating a mass grave of 30 people. Until now, she had never told anyone what she had seen. In sharing this, she said, she wanted to thank us — the American strangers here to preserve this cemetery that had stood decimated for over 60 years.

We had come to Stojanov as part of Project Preservation, a Dartmouth service trip sponsored by Dartmouth College Hillel with a mission that is slightly different from other opportunities that Tucker offers. Trip features studying genocide particularly and the Holocaust for 10 weeks, traveling to Eastern Europe to visit the infamous concentration camp of Auschwitz-Birkenau, and restoring a Jewish cemetery. The idea of the Project is that we are doing the work that those killed in the Holocaust cannot do themselves — tending to the resting places of their ancestors. In recent years, we have also had the honor of saying the mourner’s Kaddish over the graves of those brutally murdered during the Shoah.

One special aspect of the Project is its emphasis on engaging an even number of Jewish and non-Jewish students, to emphasize that genocide is a human problem, not a Jewish problem. In my own experience as a non-Jewish participant, the Project offers a unique opportunity to understand the tragedy of genocide on an intimate level and then to do something tangible to ensure that the individuals who perished are not forgotten.

As one of three trip leaders, this June I have the opportunity to watch the trip evolve: this year we will be traveling to the American University of Kosovo after visiting Auschwitz-Birkenau. This year’s Project is particularly meaningful because we will address the fact that the world has not in fact heeded the adopted mantra of the Holocaust, “Never Forget.” In Prishtina, Kosovo, we will work with AUK students, many of whom experienced the 1990s conflict between the Serbians and Albanians, to preserve a Jewish cemetery in remembrance of the Holocaust, as well as to create a memorial to those who suffered much more recently during the Kosovar conflict.

Ultimately, the Project is about understanding how humans can commit such atrocities, and triumphing over these actions by uniting across religions, races, age, nationalities and cultures to take a stand against genocide.
Multi-Faith Council Offers a Place for Everyone

By Marisa Gilmore ’11

When Assistant Chaplain Kurt Nelson arrived at Dartmouth in the fall of 2007, the multi faith program looked very different than it does today. What started as a group of people eager to talk about faith and religion in an open-minded and accepting environment has expanded to something even more complex in recent years, and both Tucker staff and its student members have been integral to the development of the program’s identity.

At its core, the Multi-Faith Council is a group of people who hope to learn more about one another’s spiritual worlds and beliefs. Ahmad Nazeri ’11 says that what initially drew him to the program was his desire to respectfully challenge and question his own spiritual paradigm, as well as those of others. Having grown up in Afghanistan and Pakistan, Ahmad says that he had not had much exposure to those with backgrounds in faiths other than Islam, so he welcomed the idea of being part of the Council, where members gather to “eat together, as a family, and discuss faith freely.”

Since joining, Ahmad and other students who are involved in the program have seen it expand to different platforms, allowing its members to pursue new ways of exploring spirituality. In the fall of 2007 the Council was the entirety of the Multi-Faith program; the program has since expanded to include the Faith in Action Alternative Spring Break Trip, the Multi-Faith Summer Retreat, and the Interfaith Living and Learning floor.

One of the most notable additions to the program has been the addition of the Faith in Action trip each spring break, which began in the Spring of 2008 as a service trip to Biloxi, Mississippi. Now students travel to San Francisco to work with Habitat for Humanity, local churches and shelters, and other service organizations that strive to improve the community. But more is accomplished on this trip than hard work and community service; according to Ahmad, this is also an opportunity for students to reflect on what the experience means to them and why they choose to participate, both in the form of structured reflection activities and more spontaneous conversations.

The growth of the Multi-Faith program over the past four years has allowed more and different students to become involved, as it continues to offer participants new ways to explore the ideas of faith and spirituality. Those who have been part of the program have been central to establishing a place on campus that promotes acceptance, respect, and, more than anything else, community. Farzeen Mahmud ’12 says it best: “Dartmouth’s Multi-Faith Council is a space where all kinds of thought or feeling are allowed, and all realms are considered, divine, un-divine, human, un-human, theistic, atheistic, silly, and serious.”

Civil Discourse:

The Dartmouth Multi-Faith Council is hosting and leading a series on Civil Discourse this spring. Through events and discussions of broad-ranging topics including ethical dilemmas, abortion, conservatism, socialism/capitalism, military engagement, and the convergence of religion, atheism, ethics and politics, the MFC is exploring how we thoughtfully and productively encounter difference in our public lives. Attendance and discussion have been robust, and guest conversants have included Andrew Samwick, director of the Rockefeller Center; History Professor Russell Rickford; Editor of the Dartmouth Review, Charlie Dameron ‘11; Ken Yalowitz, Director of the Dickey Center; and our esteemed Dean Richard Crocker.
Finding Faith in the Village
By Jess Krug ’11

The Christians Reaching Out in Service to Society (C.R.O.S.S.) Fellowship is awarded by the Tucker Foundation to a Dartmouth undergraduate who works with a non-governmental community service organization in an under-resourced community. Jess Krug was the 2010 C.R.O.S.S. Fellow.

As a C.R.O.S.S. Fellow volunteering at Nyumbani Village in Kitui, Kenya during the summer of 2010, I found a great source of inspiration and vitality in something I had learned to hide and ignore long ago: my faith. I am not sure what it was that led me to diminish the role of spirituality in my life up to that point. My family had gone to church weekly for a good portion of my life, but religion had always been a thing we practiced for an hour on Sundays and during blessings over meals: it never represented an active part of our lives.

When I arrived in the Nyumbani Village, I quickly became aware of the central role faith played in the lives of the people. Followers of many denominations gathered for the Sunday Catholic service, recognizing spirituality as a source of unity rather than a reason for division. People acknowledged God’s role in their futures, pursuing certain educational and career paths “if God wills it.” When I had a particularly difficult day or received painful news, the people surrounding me told me almost instantly that I was in their prayers. And though I did not want to leave when my time in the Village came to a close, I found comfort in telling my new friends that, “It is my prayer that I will come back some day.” A phrase that had seemed taboo only months before now was my honest response.

Before going to Kenya, I also rarely spoke of how a homily or readings had affected me during mass. My family would have found it odd if I had shared my reaction to a mass or asked what they thought a certain passage meant. Even though the mass in the Village was said in the local language of kiKamba with few segments in English, I was often asked what I thought of the mass or whether or not I agreed with the homily. I felt much more comfortable bringing up topics that confused me or interested me during mass because I was in an understanding environment where people knew their beliefs. I did not feel as though I was preaching to them, but simply as if I was engaging in discussion on an interesting topic.

People in the Village did not talk about things like the weather over which they had no control; instead, they engaged in meaningful conversations about what mattered to them, never avoiding topics out of fear of making others uncomfortable. Honesty and openness reigned supreme, and if I tried to avoid either, it became obvious to those around me. It was an incredibly fulfilling way to live, and it is certainly something to keep in mind as I look toward my future and my potential career.
After many wonderful days of service across the city of San Francisco, I’ve been compelled to think deeply about the state of the American dream. To this point, my concept of the “American dream” has been informed mainly by profit and incentives—individual economic improvement, if you will—and the ability to pursue a comfortable life of independence and liberty (white picket fence optional). Schooled in this vision all of my life, I’ve been asking some big questions in the past week regarding the issue of homelessness: what does it mean to be homeless, to lack social and economic security to the point where I wouldn’t even be offered the option to view the American menu of choice? What would happen if there were no public officials representing my preferences, or if I didn’t have the chance to partake in the political process? On a simpler, human level, what if I just wasn’t considered by the vast majority to be a contributing member of civil society?

I am thinking this week that perhaps we could conceive of the American dream instead as a communal and moral affair. The American dream could be about all of us, rather than just about “me” and “my” pursuit of personal success. While I’m aware that these are not mutually exclusive, after working with Zaytuna, the urban garden, Glide, Larkin, and Hamilton, I’ve realized that there is promise for the future. I’m grateful that this trip has given me the opportunity to work with so many individuals who have devoted their careers to community service, and thankful to have learned from those individuals that service takes different shapes, forms, and degrees of involvement. I’m also grateful that such lessons apply to more than just the issue of homelessness, and that if I can expand the communal attitude I’ve seen here over the past week and a half, challenges we currently face in public education, environmental justice, and healthcare (to name a few) can also be effectively addressed.

I’ve also been thinking about this idea in relation to faith, as was first brought up during Friday prayer service at UC Berkeley: What does it mean for humanity if we spiritually accept that all human beings share a soul? Intellectually this may not be a notion easy to swallow, but our faith has the capacity to influence our conceptions of morality and our sociopolitical behavior. It seems to me that faith enhances human connections in this way, encouraging individuals to help their fellow human beings. Belief in a collective, communal good prompts us to think of service and justice as well. I hope someday that faith, ethics, and collective advancement are the primary ideas that define the American dream, and that the abstract ideal associated with the American future is one of compassionate duty toward one another. The Faith in Action trip brought this ideal “home” for me.

"It seems to me that faith enhances human connections in this way, encouraging individuals to help their fellow human beings."

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Dartmouth for Clean Water Group Continues its Support of Haiti
By Marisa Gilmore ’11

Dartmouth for Clean Water, a Tucker organization founded in 2009 by five ’12s, is continuing its efforts to educate, fundraise, and supply clean water filtration systems for the people of Haiti. DCW is currently working to establish a program with schools in the Upper Valley to speak with students about the issue of clean water. So far they have started a successful partnership with Kimball Union Academy, a local College Preparatory school.

They are also in the process of raising more money to be able to supply more clean water filtration systems. They currently have ten systems installed and working in Haiti to supply clean water to 7000 people each day. DCW worked closely with the Dartmouth President’s Office to help respond to the cholera epidemic after the Haitian earthquake. Through the joint collaboration DCW was able to send down seven high-powered clean water filtration units (each filters enough water for 700 individuals daily) to Haiti to help with the epidemic, since unclean water is a major factor in cholera transmission.

Good News

• Habitat for Humanity has been awarded $2500 from the student Dartmouth Investment and Philanthropy Program for their impressive projects and their on-going commitment to service, having successfully built two houses in the past year. DIPP is a student group that invests $300,000 of the College's endowment and donates the returns to philanthropic causes.

• This past winter term Local Service launched a new education initiative, a lunch series entitled "Upper Valley Voices." Area non-profit leaders and change-agents come to the Tucker Foundation every other Friday to discuss their work and why community matters to them. Past speakers have included Hildegard Ojibway, Executive Director of the Good Neighbor Health Clinic, Mary Feeney, a founding member of the Upper Valley Haven, and the Reverend Nancy Vogele ’85, of St. Paul's Episcopal Church in White River Junction (coincidentally Tucker's first Volunteer Coordinator).

• The Language in Motion (LIM) program is currently in its second year at Dartmouth, and growing rapidly due to grant funding from The Arthur Vining Davis Foundations. In the Fall and Winter terms, 16 undergraduate presenters completed over 20 presentations in 4 partner high schools to reach a combined total of over 225 high school students. LIM Director Jay Davis and LIM Coordinator Zeva Levine were selected to co-present a workshop about the LIM program at the 3rd Annual National Partnership for Educational Access (NPEA) Conference on Apr. 28-29, 2011 in Atlanta, GA.

• Tucker brought three prominent speakers to campus in addition to Jon Kabat-Zinn, each of whom drew enthusiastic crowds: Geoffrey Canada, founder of the Harlem Children’s Zone, on April 25; Jackson Katz, prominent gender violence activist, on May 3; and Gary Dorrien, liberation theology historian, on May 5.

• The SEAD Program was able to expand its presence to the fall term as well as the winter this year, placing 13 undergraduate interns who spent their off-terms working full-time in SEAD’s 8 partner high schools. SEAD is also undergoing a strategic planning process looking ahead to the next five years; one exciting initial survey result is that 82% of Dartmouth alumni who have worked with SEAD say that their experience has had a significant effect on their career choices.
Dartmouth and the Peace Corps
Save the Date!

Dartmouth celebrates the Peace Corps’ 50th Anniversary and a half century of the college’s involvement!

Planning is moving forward for the Dartmouth celebration of its association with the Peace Corps. The day-long celebration will occur on Tuesday, November 15 and activities will include addresses by President Jim Yong Kim; former Tucker Foundation Dean and PCV Charley "Doc" Dey; the premiere of the documentary about Dartmouth and the Peace Corps currently in production; and a dinner and performance by the Rockapella singing group.

Tucker Involved Students Present at Student Forum on Global Learning

Liana Chase ’11, Student Director for International Fellowships and Grace Taveras ’11, Alternative Spring Break Leader and Nicaragua CCESP Seminar Co-Officers – Us vs. Them: Destructive Attitudes in Student Service

Carla Castillo ’11, Alternative Spring Break leader, Christine Goldrick ’11, Alternative Spring Break leader, and Cameron Nutt ’11, Student Director for Nicaragua CCESP – Partnership in Practice: Reflections on Students and Solidarity


Pratyaksh Srivastava ’12, President of Dartmouth for Clean Water – Clean Water Provision in Rural Haiti: A Communal Approach

Annie Saunders ’12, Tucker Fellow – Dartmouth Humanitarian Engineering Projects: How to Ensure Long Term Success

Karen Orrick ’11, Student Director for the Office of Religious and Spiritual Life and Farzeen Mahmud ’12, Alternative Spring Break Leader – What Would Equality Look Like?

Sharon Muhwezi ’11, Tucker Fellow, and Mbumbijazo Katjivena ’12, Tucker Fellow, – Building Capacity: Service, Social Justice and Empowerment in One’s Homeland

Sophie Novack ’11, Tucker Fellow, and Connie Shang ’13, Tucker Fellow – Teaching the Creative Arts in Cross-Cultural Contexts

Grace Taveras ’11, Alternative Spring Break Leader and Nicaragua CCESP Seminar Officer – Social Justice for Children: Making the Invisible Visible

Akikazu Onda ’12, Alternative Spring Break Leader – The Merit of Using Rural Poverty in Kentucky to Study Poverty Abroad

Maryam Zafer ’12, Alternative Spring Break Leader – The Role of Cultural Beliefs in Viewing Psychiatric Illnesses in Morocco

Gurveen Chadha ’13, Local Service Chair – Why Are we Trying to Westernize the Arctic?

On March 5, Professor John Rassias was honored by the Director of the Peace Corps Aaron Williams at a celebration of the Peace Corps’ 50th year at the John F. Kennedy Library and Museum in Boston. Rassias’ method of teaching language was incorporated into Peace Corps training. Professor Rassias acted as a consultant and troubleshooter during the Peace Corps’ first ten years as part of its language program, and directed the first language pilot program for volunteers going to French-speaking West Africa.

See the Dartmouth Peace Corps webpage at: www.dartmouth.edu/~tucker/peacecorps
Making Connections: Bringing Together The Family Place and Dartmouth
By Christy Lazicky ’11

Last fall I became the Tucker Foundation Student Director for Community-Based Learning and was charged with being a liaison between Dartmouth and The Family Place, a community agency in Norwich, Vermont that works to empower young mothers of generational poverty. My role quickly became involved and exciting as I discovered ways I could link the agency to Dartmouth.

I first worked with Professors Giavanna Munafo and Jack Wilson. Professor Munafo wanted her class to explore how the economic crisis was affecting women in the Upper Valley. Groups of students were matched up with different community agencies to learn about challenges many women struggle with and how agencies strive to address them. Students working with The Family Place created a public service announcement video to help with publicity. Professor Wilson’s class worked to design a playground area for their daycare program. Students carried out multiple site visits to survey the landscape and ascertain expectations for the playground. They supplied the design knowledge through their research and classwork while The Family Place staff provided ideas for ways the children could interact with the environment. It was great to see the two groups work together to collaboratively design a playground.

I then connected with Professor Fluri from the Geography department, who studies the transportation issues faced by the women of The Family Place. I acted as her research assistant and helped facilitate related focus groups. Hearing about the women’s dependency on others for transportation highlighted how different life can be outside of the Dartmouth “bubble”.

As I began interacting with the staff and the women and learned about the variety of programs the Family Place offered, I started wondering how I could connect more Dartmouth students to them. I found that one of the women was working to obtain her GED but was struggling with the subject of biology. I asked professors to gauge interest for a volunteer tutor position. Within hours of putting out the call, Christie Miles ’11 had signed up to volunteer and still tutors today.

The next project was finding students who could help Professor Wilson install the planting beds his students had designed at the playground site. I spread the word through the Greek philanthropy network, and volunteers from Tri-Kap agreed to spend their afternoon providing the needed manpower. Finally, I found student groups to assist in the Welcome Baby Bag project. The Family Place delivers a baby bag filled with brochures and useful parenting gifts to new mothers. Tri Delta enthusiastically agreed to help raise funds, while the Dartmouth Knitting Club volunteered to knit baby hats and booties. Students from all over campus volunteered for the afternoon of the Martin Luther King Jr. Day of Service, helping to assemble the bags. Within a few hours, the baby bags were filled with useful and fun items.

At the end of winter term I helped to organize a culminating community-based learning dinner to bring together students, faculty and community partners who had been involved. Everyone shared their learning experiences and discussed how to make the community-based learning model most beneficial. Watching these connections come full circle gave me a great sense of pride and satisfaction.
Like What You See?

You can help support the Tucker Foundation's programs in service, spirituality and social justice by making a tax-deductible gift. What we do is made possible by the generosity of our donors, past and present. No matter how large or small your gift might be, it is deeply valued.

Checks may be made out to Dartmouth College with “Tucker Foundation” in the memo field and sent to:

William Jewett Tucker Foundation
Attn.: Toni Pippy
6154 South Fairbanks Hall
Hanover, NH 03755

For more information, you can contact us at (603) 646-3350 or Tucker.Foundation@Dartmouth.edu

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