13-14 Integrative Research Project Compilation

**Number of ICRPs related to these areas:**
- Gender inequality/issues: 4
- Sustainable development: 1
- Human rights: 4
- Access to educational opportunities: 3
- Sustainable food systems: 1
- Access to quality health care: 4
- HIV/AIDS issues: 0
- Environmental activism: 5
- Economic inequality: 3
- Domestic violence: 0
- Ethnic partisanship: 0
- Working w/special needs individuals: 2
- Animal rights: 4
- Technology gap: 0
- Social welfare: 5

**13-14 ICRPs by Project Site**

<table>
<thead>
<tr>
<th>Placement Site</th>
<th>Dates (Mo/Yr)</th>
<th>Supervisor(s) On-Site</th>
<th>ICRP Title</th>
<th>Service Learning Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carson Street Primary School &amp; Aboriginal Medical Service of Bunbury</td>
<td>Aug 2013 - Dec 2013</td>
<td>David Platt</td>
<td>Exploring Aboriginal Access to Health Care and Education</td>
<td>Access to educational opportunities and health care</td>
</tr>
</tbody>
</table>

**ABSTRACT**

The project explored the barriers the Aboriginal population faces in their access to education and health care. The question stemmed from weeks spent volunteering in multiple classrooms at Carson Street Primary School, as well as observations made on weekend visits to the remote locations of Leonora, Western Australia for a remote and indigenous volunteer trip and to Bunbury, Western Australia to observe in an Aboriginal clinic promoting eye health. At all of these locations, a lack of attendance and use of services by the Aboriginal population was noticed. The objective of this project was to determine the reasons behind this lack of attendance. It was predicted that there were various reasons ranging from Aboriginal cultural habits to lack of access because of marginalization.

Research methods included observations made in classrooms at Carson Street as well as in the Bunbury eye clinic. Research also included interviews with Carson Street School staff members John Exeter (principal), Shona Ballantyne (Conductive Education Coordinator), Nola Dunnett (Health Department Nurse), and Deanne Jones (Teacher). Other interviews with Susan Gordon, coordinator of Sister Kate’s home for members of the Stolen Generation, and Dr. Angus Turner, ophthalmologist focused on Aboriginal eye health in remote locations. Peer-reviewed journal articles were also used for research. The research revealed marginalization and low socio-economic status, as well as Aboriginal cultural habits, such as mobility and past-experiences with non-Aboriginal people, limited access to education and health care. Research also revealed many efforts to increase engagement and attendance of the Aboriginal population in educational and health care related services.
### Ecuador, Quito Liberal Arts - Placement Limitations: Placements in medical services or hospital settings are not possible.

<table>
<thead>
<tr>
<th>Placement Site</th>
<th>Dates (Mo/Yr)</th>
<th>Supervisor(s) On-Site</th>
<th>ICRP Title</th>
<th>Service Learning Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>CEPAM- El Centro Ecuatoriano para la Promoción y Acción de</td>
<td>Sept 2013 - Dec 2014</td>
<td>Susana Balarezo</td>
<td>Anti-Machista Men’s Spaces in Quito Ecuador</td>
<td>Gender inequality/issue</td>
</tr>
</tbody>
</table>

**ABSTRACT**

This paper outlines six Ecuadorian men’s current involvement in anti-machista spaces and organizations. These men actively meet in men’s groups to promote gender equality in Ecuadorian society. My work was completed with contacts from CEPAM, Cascos Rosas, and a men’s group that met monthly. Through semi-structured and informal interviews and discussions I explore reasons for involvement in these groups, analyze individual self-identification terminology, and discuss social consequences for involvement. This work also explores sub-topics such as gender, feminism, cultural values, generational differences, and violence against women. This work fills in gaps in current literature regarding positive ‘pro-feminist’ men’s work in relation to Latino men’s identities and machismo.

---

### France, Clermont-Ferrand - Placement Limitations: None reported.

<table>
<thead>
<tr>
<th>Placement Site</th>
<th>Dates (Mo/Yr)</th>
<th>Supervisor(s) On-Site</th>
<th>ICRP Title</th>
<th>Service Learning Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not provided</td>
<td>Sept 2013 - May 2014</td>
<td>Joëlle Caron</td>
<td>The History of an Associative Cafe in a Country of Talkative Wine-lovers</td>
<td></td>
</tr>
</tbody>
</table>

**ABSTRACT**

This paper, after a brief definition of an associative cafe, tells the history of les Ca’teuses, an associative cafe in Beaumont, France. I offer my observations about certain aspects of the French culture as well as aspects of the French culture that I observed at les Ca’teuses. Finally, I explain why I believe associative cafes were invented in France.
France, Clermont-Ferrand - Placement Limitations: None reported. (cont.)

<table>
<thead>
<tr>
<th>Conservatoire</th>
<th>Oct 2013 - Jan 2014</th>
<th>Yacine Graphissimo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emmanuel Chabrier</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

ABSTRACT

During the past several months I have been part of a French traditional folk dancing group called La Bourrée des Volcans. My objective was to learn and experience traditional French dances, learn French dance terms, and improve my comprehension and execution of instructions given in French. During the process I also learned a lot about French teaching styles and was able to interact with a group of people outside of my day-to-day contact. I would go to rehearsals that met once a week for 2 to 2.5 hours and participate in the group rehearsals and lessons. The group, La Bourrée des Volcans, is a formal group that performs locally and in festivals and shows throughout France and other parts of Europe.

ABSTRACT

For my ICRP I took an art class focused on drawing at the local conservatory. I have always had a deep appreciation for art, particularly its history, having come from a very artistic family. I started taking art classes when I was 5 and have not stopped since so it only made sense for me to continue this passion while in France. It was a wonderful and very constructive class. In this paper I give a brief history of my first few days in the class and how they threw the traditional French stereotypes out of the water. Then I describe the other members in my class to give an idea of the wonderfully diverse group of people I got to spend time with each week. Then I give a few of their responses to the question “Why do you take an art class?” And I further discuss how their responses and the class as a whole prove that France isn’t a neat little black and white portrait like it is sometimes made to look.
### France, Strasbourg - Placement Limitations

Legal difficulties with having students volunteer in a country where volunteers are suspected of being under the table employees. Language limits and medical experiences would not likely be possible here for confidentiality and other reasons.

<table>
<thead>
<tr>
<th>Placement Site</th>
<th>Dates (Mo/Yr)</th>
<th>Supervisor(s) On-Site</th>
<th>ICRP Title</th>
<th>Service Learning Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>La Chorale de l’Université de Strasbourg</td>
<td>Sept 2013 - Dec 2013</td>
<td>Annick Desbizet</td>
<td><em>A Study of Music and Communication</em></td>
<td></td>
</tr>
<tr>
<td>Caritas Secours Catholique d’Alsace</td>
<td>Sept 2013 - Dec 2013</td>
<td>Liza de Turkheim</td>
<td><em>The Welfare State and Hunger in France</em></td>
<td>Social welfare</td>
</tr>
</tbody>
</table>

## ABSTRACT

For my ICRP project, I participated in a local choir called: La Chorale de l’Université de Strasbourg or “La Cohue.” I attended a two-hour choir rehearsal every week and also attended a choir retreat that took place in a beautiful manner house in the Alsatian mountains called: Château du Liebfrauenberg. What I realized through my experience aboard is that everyone has their own way of figuring out their rhythm in a new country; I found mine through music. Not only did music help me with my language acquisition and pattern recognition, it also helped me break down inter-cultural barriers in order to help me become closer with the people I met. Music is what helped me realize, in such a seemingly foreign place, that these people are actually not so different. I could ask them questions, write down detailed field notes and joke around easily. In choir, nobody cared about my pronunciation, nobody cared I didn’t fully understand all the jokes, all that mattered was that we were making something together. When we sang, everyone spoke the same language.

France is known for its’ generous system of social protection. The French are willing to contribute a large portion of their income to the government with the expectation that they will receive a multitude of quality social services in return. Despite these provisions, there are still those in France who do not have enough food on the table. Still suffering from the effects of the financial crisis, an alarmingly large proportion of French residents are unemployed and unable to provide for themselves. Through serving breakfast to the homeless at Caritas Secours Catholique d’Alsace, I have come into direct contact with those who are reliant on the social protection programs. Through my research and personal conversations at Caritas, I have explored the nature of the French social welfare state and how it provides for those in need.
ABSTRACT

For my ICRP, I worked within a bakery in downtown Strasbourg, France helping early in the mornings preparing the various breads, pastries, and other baked goods sold throughout the day at the business. Working within a bakery exposed me to a large part of French culture through cuisine. Being in a fast paced, exciting setting was something that always kept the early mornings interesting and made for many different learning experiences throughout my time working there. I was able to meet many different people through my work at the bakery and found myself immersed in French culture through the use of the language as well as the traditional practice in the creation of an iconic part of French life. For this project, I wanted to look at the different aspects of a bakery that make up the business as a whole as well as explore the history of the traditional, iconic baguette and how it has changed throughout time to what it is now in modern day. Working at the bakery gave me hands-on experience and knowledge about the preparation of these baguettes, while the research gave me insight on the history. By combining direct fieldwork with research of the importance and tradition that goes into the baking of various French breads, I was able to gather a better understanding for this contributing aspect to a large part of French culture.

ABSTRACT

For my Integrative Cultural Research Project, I volunteered at the Croix-Rouge Française, or France’s branch of the Red Cross. At the Croix-Rouge in Strasbourg, there is a second-hand clothing store called the Vestiboutique. The Vestiboutique brings in a diverse clientele, which I discovered includes a large number of immigrants. As I interacted with immigrants to France, I became increasingly interested in French policies and reactions to immigrants. Through the use of news articles, and governmental and non-governmental reports, I was able to contextualize my observations while volunteering at the Vestiboutique, and thus further understand the relationship between the existing French culture and its immigrants.

ABSTRACT

The goal of this project was to gain a deeper understanding of the history of the Société Protectrice des Animaux and of the people who volunteer there. This was accomplished through research of the organization and weekly volunteering at the Strasbourg shelter. The SPA is a French organization devoted to providing care for animals and educating the public on issues of animal rights, as well as advocating for the welfare of animals. The SPA has been essential to the animal rights movement in France. The French volunteers at the SPA are primarily young women, and compassionate both towards the animals and other volunteers. The value of advocacy organizations as well as organizations providing direct aid in helping an underprivileged group is demonstrated by the history of the SPA. The differences between French and American volunteers at animal shelters was also evident in the field research done for this project. The research in this project would be useful to anyone researching the history of aid organizations or volunteering culture in France.
**Germany, Bonn - Placement Limitations:** Students cannot work in medical settings. Prisons or houses for battered and abused women do not usually accept our students.

<table>
<thead>
<tr>
<th>Placement Site</th>
<th>Dates (Mo/Yr)</th>
<th>Supervisor(s) On-Site</th>
<th>ICRP Title</th>
<th>Service Learning Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bonsai Training</td>
<td>Nov 2013 - Feb 2014</td>
<td>Michaela Lanaro</td>
<td>Being a Sports Leader</td>
<td></td>
</tr>
</tbody>
</table>

**ABSTRACT**

My project here in Bonn was to study the German culture of leadership and to learn what it means to be a German leader on a sports team. I did this by joining an Ultimate Frisbee team called Bonsai. I interviewed teammates and the leaders of the team talking about aspects I noticed during practice. For example we talked about how a leader must inspire those around them, communicate well and how they as leaders were committed to the team. I participated in all practices and a couple of tournaments with Bonsai. I also would offer advice about strategies and talk with teammates about what was the correct strategy to use during a play. During my time with Bonsai I learned about German culture in sports, about companionship and about leadership by immersing myself with the team and what they stood for in German society. These are just some activities I participated in while with Bonsai.

**Germany, Erlangen - Placement Limitations:** None reported.

<table>
<thead>
<tr>
<th>Placement Site</th>
<th>Dates (Mo/Yr)</th>
<th>Supervisor(s) On-Site</th>
<th>ICRP Title</th>
<th>Service Learning Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stadtmuseum Erlangen</td>
<td>Oct 2013 - Dec 2013</td>
<td>Christina Hein</td>
<td>How Children Learn the History of Erlangen</td>
<td></td>
</tr>
</tbody>
</table>

**ABSTRACT**

For my Intercultural Research Project I worked at the city museum of Erlangen, mainly with the Museumspädagogik (Museum Education). The field experience included; taking part in tours that are designed to teach a certain aspect of history to children (for example, the history of Erlangen in the “old ages”), working events and special exhibits, working in the museums archives, and also some administrative work. My time spent at the museum has broadly expanded my German language skills, my knowledge of German history, and created my new curiosity for teaching methods. This new found interest will be the focus of my thesis. I began to further examine the question “what is the most efficient way for children to learn”. In my paper I will use research from several authors, interviews with the Stadtmuseum Erlangen, my experiences with the students at the museum, and the museum itself.

<table>
<thead>
<tr>
<th>Placement Site</th>
<th>Dates (Mo/Yr)</th>
<th>Supervisor(s) On-Site</th>
<th>ICRP Title</th>
<th>Service Learning Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ohm Gymnasium</td>
<td>Sept 2013 - Feb 2013</td>
<td>Ute Guthenz</td>
<td>An Internship at Ohm High School</td>
<td></td>
</tr>
</tbody>
</table>

**ABSTRACT**

This essay looks at teaching practices in English classes taught at Ohm Gymnasium. Gymnasiums are different than a traditional high school in the United States and include grades 5-12. I worked with grades seven, eleven, and twelve under my supervisor Ute Guthenz. In addition to my ICRP, I took two classes on teaching English at the university in Erlangen. I took Teaching English as a Foreign Language (TEFL) and Seminar am Paraktikum (Internship). TEFL taught me the theories behind teaching, which is the basis for my paper. The seminar was about my internship. I worked with five other teaching students. Every Friday, we teach taught one class—without the help of our supervisor. For this essay, I combined my classroom experience with my ICRP internship. I concluded teachers use a variety of theories in classrooms because one theory is insufficient.
### Radio Z

**My Experiences and What I've learned from Radio Z**

**Placement Site**: Kousen-ji Temple  
**Dates**: Jan 2014 - Feb 2014  
**Supervisor(s) On-Site**: Kitamura-san  
**ICRP Title**: Mindfulness and Meditation in Japan  
**Service Learning Aspect**: Social welfare

### Social welfare

I completed a 60 hour internship for Radio Z. I worked in the Musik Redaktion, where I put together playlists. I also wrote scripts for and recorded jingles, which are advertisements for events related to Radio Z. The station does not get any money from traditional advertisements. It is funded mostly through subscribers. Radio Z is an independent radio station that promotes responsible media and the responsible consumption of media. The station provides a mix of entertainment and social justice. They work toward representation and there are many programs dedicated to giving those who are usually overlooked or ignored a voice. Media says a lot about society. Through my time at Radio Z I got the chance to learn about how Germans go about discussing social justice. All aspects of media and culture need to be analyzed and discussed when one critically consumes media. Apart from social justice, Radio Z cares about world issues. Sustainability is also very important to Germans, and discussed often in the media.

### Germany, Erlangen - Placement Limitations: None reported. (cont.)

### Placement Site: Toraya Uniform Company  
**Dates**: Jan 2014 - Feb 2014  
**Supervisor(s) On-Site**: Yasui Teruhito  
**ICRP Title**: More than a Mascot  
**Service Learning Aspect**: Social welfare

### ABSTRACT

Japan, Hikone JCMU - Placement Limitations: Students with lower level language skill usually have fewer choices for placement. Without any medical qualification or training or sufficient language skills, students cannot be placed in medical/hospital settings.

### Placement Site: Kousen-ji Temple  
**Dates**: Jan 2014 - Feb 2014  
**Supervisor(s) On-Site**: Kitamura-san  
**ICRP Title**: Mindfulness and Meditation in Japan  
**Service Learning Aspect**: Social welfare

### ABSTRACT

In this paper, Buddhism and the Buddhist lifestyle in Japan are examined and analyzed through experiences in internships, interviews, lectures, and classes. The paper explores the similarities and differences between the two overarching schools of Buddhism in Japan – Zen Buddhism and Pure Land Buddhism. In addition, the paper discusses the shakuhachi, an instrument used traditionally by Buddhist monks for the purpose of meditation, and the relationship between meditation and music.

### Placement Site: Toraya Uniform Company  
**Dates**: Jan 2014 - Feb 2014  
**Supervisor(s) On-Site**: Yasui Teruhito  
**ICRP Title**: More than a Mascot  
**Service Learning Aspect**: Social welfare

### ABSTRACT

Hikone's mascot Hikonyan is an example of the heavy influence that mascot characters have over Japanese businesses while also representing core values of Japanese society. Hikonyan's pervasion of Hikone allows for the mutual benefit of the city government in addition to local businesses. Through the clear profitability that Hikonyan's façade provides, I can reason that there is cultural significance placed on appearances over reality. In this vein I use an economic lens through which to determine and analyze a cultural aspect that otherwise seems without reason.
ABSTRACT

A thorough examination of the sex education of adolescent girls in the informal settlement of Kibera in Nairobi. The study considers issues girls face in slum areas in Nairobi, including high rates of HIV infection and teenage pregnancy. The study assesses gaps in sex education, and the ability of sex education to address the challenges faced by the target group. The study concludes that adequate sex education is a reasonable measure to address these problems and help limit the challenges faced by adolescent girls in urban slum areas.

ABSTRACT

After a journalism internship with UP Magazine, this study examined qualitative research gathered by extensively interviewing members of the magazine, as well as others involved with Kenya’s mass media entities. Those interviewed were from a variety of specializations from a content manager to an editor. Regardless of their specific role, the general trend is that those involved in the media find gaping flaws in the passing of a censorship bill. While the monopoly of the communication networks abruptly transitioned a liberalized industry during the ‘90s, the following decade a growth in journalism. However, media bills in 2007 and 2009 respectively set up the Media Council of Kenya and the Broadcast Advisory Council. While the former regulates more traditional forms of media, be it print or the evening news channels, the latter is granted the power to regulate the internet in Kenya through the 2013 media bill. Therefore, this study compiled research from newspaper articles, magazines, available online literature, as well as personal interviews. Furthermore, this paper evaluated the comparisons between Kenya’s history with censorship to current reactions by media agencies. By juxtaposing the past to the present, the study highlighted the dangers in restricting the right of free press. At the very least, these documented reactions to the media censorship bill provides a cautionary tale, as well as possible solutions. The broader scope of this research was to gauge the role of print and web-based media within Kenya’s political discourse, but with the narrower focus on the backlash that followed the 2013 censorship bill. All interviewees were from or at least based in Nairobi, Kenya.
**Mexico, Oaxaca - Placement Limitations:** None known

<table>
<thead>
<tr>
<th>Placement Site</th>
<th>Dates (Mo/Yr)</th>
<th>Supervisor(s) On-Site</th>
<th>ICRP Title</th>
<th>Service Learning Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unión de Museos Comunitarios de Oaxaca</td>
<td>Jan 2014 - Feb 2014</td>
<td>Teresa Morales, Erica Camarena</td>
<td>Strengthening Collective Memory through Tall Tales</td>
<td></td>
</tr>
</tbody>
</table>

**ABSTRACT**

Tall tales speak of real people who have done incredible things. Most have an historical basis because the characters existed in reality or represent a combination of qualities of true people. In a cultural and historical perspective, tall tales serve to preserve the past in a way that highlights and dramatizes the most interesting elements. This project sought to help middle school students of Santa Ana del Valle, an indigenous pueblo close to the city of Oaxaca, research aspects of their own history and represent them through tall tales. Through the workshop we designed, we specifically chose the subject of emigration as a central theme for students to develop in their stories. We knew that migration was a central issue for communities in Oaxaca and specifically for Santa Ana del Valle. The students interviewed elders regarding their positive and negative experiences migrating to the United States and developed tall tales inspired by these testimonies. In this way, over 100 middle school students of 3 classes were able to explore and strengthen collective memory in a creative fashion. The students illustrated their stories and presented them to community members in a public event and temporary exhibition in the community museum. They developed a wider awareness of the importance of preserving their community's history, and the role they can play in the effort this preservation requires.

Trasnationality is a complex phenomenon that affects our daily lives in ways that are difficult to perceive. To address this subject, we worked with 3 classes of middle school students of Santa Ana del Valle, a Zapotec pueblo close to the city of Oaxaca. We explored the concept of trans nationality as a bridge between themes such as the North American Free Trade Agreement, genetically modified seeds and migration. The students came to an understanding of trans nationality as the way that products, companies, ideas, identities, people and social movements cross borders. They reflected on how we all interact with these processes, examining their personal experiences of consumption, interactions with mass communication media, and the daily reality of their families and community. We also identified ways in which people resist and create alternatives to these phenomena. Through these reflections they were able to connect their experiences with worldwide political and social processes. Finally, the students used poetry as a vehicle to explore, criticize and resist these themes in a deep, creative and personal way. Over100 students presented their poems in a public community event and in a temporary exhibition of the community museum. We hope that this project allowed students to address subjects that are present in all our lives, but often seem so broad that we cannot understand our relationship to them, offering an opportunity to learn that their experiences and ideas can be transformative and powerful within the classroom and beyond.
For my Integrative Cultural Research Project, I have been studying domestic work in Dakar, Senegal. Domestic workers make up the largest group of informal workers in the world with an estimated 53 million domestic workers. In cities like Dakar, most households have at least one employee who cooks and cleans, among other domestic tasks. These domestic workers help families to function, thus keeping the city running. Unfortunately, the work of these women is not always valued. Often they are underpaid and overworked. Since domestic work happens behind closed doors, we are not always able to see what everyday life is like for these women. So, for my project, I interviewed domestic workers in Dakar for a closer look at what they do and how they live, inquiring about everything from how much they are paid to what goals they hope to achieve. I was also able to cook and clean with ‘les bonnes’ who work for my host family for a first-hand understanding of their job. Lastly, I observed these women work to further understand the feminine role in the family and the employee/employer relationship in Senegalese households.

Zidisha is the first micro-financing organisation that is “peer-to-peer” lending. This means lenders and borrowers can talk directly about the loans and the progress of their business. Zidisha is a non-profit NGO based out of California and started by my Project Supervisor, Julia Kurnia in 2009. Zidisha was founded as an online platform, without any offices to keep administrative costs low. All members of the Zidisha community are volunteers, giving their time to improve the economic opportunities to entrepreneurs in multiple countries (Benin, Burkina Faso, Ghana, Guinea, Indonesia, Kenya, Niger, Senegal, Zambia). As a Client Relations Manager, I worked with borrowers directly here in Dakar. I reviewed their loans, answered questions, and posted borrower updates to the website. I met with Coach Benevoles who are also Zidisha volunteers and are often borrowers themselves. I held meetings with other organisations to form partnerships with Zidisha. My role was to also spread the word about Zidisha via social media and word of mouth. Zidisha has many aspects that make it a unique and truly for-the-client lending organisation. The entire Zidisha community is transparent and open to new ideas and volunteers. Through this internship, I gained experience with micro-financing innovations from website models to loaning strategies.
Dakar is one of the premier cities of West Africa, attracting rural citizens and immigrants alike. This melting pot of cultures and ethnicities, mixed with the colonial legacy and continued presence of the French, has created a need for a common language. Increasingly, the urban areas of Senegal have turned not to French (the official language of Senegal), but Wolof. A lingua franca since the arrival of Europeans, Wolof is spoken by 80% of the population of Senegal, despite originating from an ethnic minority of 47%. It holds no official position, yet is predominant in local radio and television programs, and President Macky Sall gives public speeches in both French and Wolof. This linguistic majority does not translate into any privilege for the ethnically Wolof, and many citizens are proud of their ethnic heritage despite only speaking Wolof. Using my observations of public spaces and television broadcasts, interviews with friends and family, and existing research on the linguistic make-up of Dakar, I attempt to understand how the Dakarois think about and navigate their language choices in Dakar and beyond.

Dakar being the center of French-speaking West Africa, the proliferation of English media can be heard and seen throughout the metropolis. A common sight around Dakar is the number of advertisements for “bilingual” schools that promise that their pupils will be prepared to be a part of the English-speaking or international work force. But what does bilingual education look like? For my Integral Cultural Research Project, I chose to step (and even teach) inside the classrooms of Cours Sainte Marie de Hann, an internationally recognized institution, to see first hand what bilingual education looks like. I taught English 16 hours a week in at both the elementary level in the bilingual-Senegalese program and at the secondary level the French program. Rather than having surface level contact with several similar institutions in Dakar, I decided to invest myself with the specific case of CSMH.
Spain, Cáceres - Placement Limitations: K students cannot work in medical/hospital settings. Volunteer work is not as popular in Spain (therefore) ICRPs are not always available in the field of medicine or science.

<table>
<thead>
<tr>
<th>Placement Site</th>
<th>Dates (Mo/Yr)</th>
<th>Supervisor(s) On-Site</th>
<th>ICRP Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pella Creaciones Artísticas</td>
<td>Oct 2013 - Jan 2014</td>
<td>Gemma Delicado</td>
<td>Comparing Traditional and Modern Approaches to Teaching Amateur Artists</td>
</tr>
<tr>
<td>Las Hermanitas de los Pobres</td>
<td>Sept 2013 - Jan 2014</td>
<td>Sister Ana</td>
<td>Not provided</td>
</tr>
</tbody>
</table>

ABSTRACT

This ICRP project deals with two vastly different ways of approaching art education that have entirely different goals and methods, and how they can benefit from incorporating elements of each other into their own understandings of what art should be. These teaching approaches were analyzed as part of the student’s participation in art lessons at Pella Artistic Creations in Cáceres, Spain. One approach is traditional and based on aesthetics and realistically reproducing the world in paint, while the other encourages use of the imagination to express oneself and pose ideological questions. Both are valid approaches that can be beneficial to all students, but work best for certain students than others.

ABSTRACT

The goal of my ICRP was to observe and obtain a deeper understanding of the elderly population living in a nursing home in Cáceres, Spain so as to gain perspective on the fundamental differences, if any, between my personal experiences in the United States with similar residences. My objective was to understand what was involved in the care of the elderly, including who and what steps are taken. I wanted to know what happens to the elderly population if ever they reach a point where they can no longer take care of themselves without physical help. Las Hermanitas de los Pobres is one of the options that I found here in Cáceres, a nursing residence run by an order of nuns by the same name. At my site, my basic responsibility was to help the employees and nuns serve dinner to the residents of the home every night and helping to clean up afterwards. I obtained the necessary research for my ICRP paper by careful observation and series of short interviews to gain insight into the personal lives of the people that help make Las Hermanitas de los Pobres an efficient, successful, and comfortable place to live.
Spain, Cáceres - Placement Limitations: K students cannot work in medical/hospital settings. Volunteer work is not as popular in Spain (therefore) ICRPs are not always available in the field of medicine or science. (cont.)

<table>
<thead>
<tr>
<th>Placement Site</th>
<th>Dates (Mo/Yr)</th>
<th>Supervisor(s) On-Site</th>
<th>ICRP Title</th>
<th>Service Learning Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>La Asociación de Padres para la Integración en Cáceres</td>
<td>Sept 2013 - Jan 2014</td>
<td>Lucio Carretero</td>
<td>Utilizing Motivational Strategies to Promote Self-efficacy in the Working w/special needs individuals</td>
<td></td>
</tr>
</tbody>
</table>

**ABSTRACT**

For my Integrative Cultural Research Project I volunteered as a student intern at La Asociación de Padres para la Integración en Cáceres (ASPAINCA), a non-profit organization working toward the integration of persons with disabilities into the greater community. ASPAINCA’s team is composed of a psychologist, social worker, speech therapist, occupational therapist, physical therapist, and other credentialed professionals. The staff at ASPAINCA works with a large range of disabilities, including but not limited to physical, intellectual, and developmental disabilities. I observed and actively participated in some of the therapies including art therapy, sports therapy, school support, and information technologies. My ICRP research paper focuses on motivation and the different techniques that aid in fostering motivation in individuals with disabilities to promote self-efficacy. I discuss the approaches that I observed over the course of my time volunteering at ASPAINCA with regard to cultivating and maintaining motivation in clients with disabilities, and indicate what I believe works well and what could be done differently. Volunteering at ASPAINCA was one of the most rewarding experiences that I have had in Spain, and I have grown immensely from the experience both personally and professionally.

Spain, Madrid - Placement Limitations: Students are not placed anywhere their safety could be at risk. For example, work with drug addicts, alcoholics, people with HIV, etc. Sometimes it is difficult to place students with lower level language skills.

<table>
<thead>
<tr>
<th>Placement Site</th>
<th>Dates (Mo/Yr)</th>
<th>Supervisor(s) On-Site</th>
<th>ICRP Title</th>
<th>Service Learning Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASION</td>
<td>Oct 2013 - Jan 2014</td>
<td>Gema Lopez</td>
<td>The Mental Health of Children with Cancer</td>
<td></td>
</tr>
</tbody>
</table>

**ABSTRACT**

ASON is a non-profit organization created in 1989 whose aim is to help families of children with cancer. While working at ASION my job was to entertain inpatient and outpatient children with cancer. I did this by going to different hospitals in Madrid and playing games and doing crafts with children aged between a few months old to sixteen years old. My work at ASION motivated me to question the mental health of children with cancer, focusing mainly on depression. Through my work with ASION as well as the many articles read for my research, I found that the occurrence of mental health problems in children with cancer is very similar. In addition, I found that, at times, siblings of children with cancer have a greater chance of developing mental health problems.
**ABSTRACT**

This project was conducted with the intent to learn a great deal about the conservation efforts toward improving the lives of threatened bird species across all of Spain. Through researching and working at SEO (Spanish Society of Ornithology) I was able to work first-hand with passionate individuals who work every day to improve the lives of said species. Months of research have culminated in this project, an in-depth analysis of the threats and dangers that the many birds of Spain are confronted with and how SEO has worked to counteract those threats. I examine birds through many diverse habitats by researching many different articles and I explicitly explain examples of threatened species within these unique habitats. This project undoubtedly proves the critical significance of why avian conservation is not only necessary in Spain, but within the world as a whole.

**ABSTRACT**

The topic of investigation for this project was centered around factors that influence second language development. For the volunteer aspect of this project, I spent my time working in various classrooms at a trilingual (students speak Spanish, while learning English and French) Montessori school in Madrid, Spain. Over the course of this project, I worked with students as young as three and students as old as 16. I worked with the older students, helping them prepare for English Certificate exams, as many of them wish to attend English speaking universities in the future, or to work for English speaking companies. When working with the younger students, I helped lay the foundation for their future English language development. Working with wide range of students allowed me to see second language development in many different stages. This experience gave me to opportunity to form relationships with my students and coworkers, from which gave me the chance to learn about Spanish life and culture, while also allowing me to practice my Spanish speaking skills. From this experience I gained knowledge, experience and invaluable relationships, but most importantly this experience gave me a renewed appreciation for learning a second language and has inspired me to continue learning and practicing my Spanish speaking skills.
ABSTRACT

This paper examines how the Forest Restoration Research Unit (FORRU) runs the educational sector of its organization and how, through education, FORRU can strengthen knowledge about sustainable development in Northern Thailand. Data on FORRU’s educational programs were gathered from observation of school workshops, interviews with staff members, and research into environmental education in Thailand, the ecology of Forest restoration, and community forest management. By working with local and international student groups, FORRU is able to provide schools with a much needed hands-on education that promotes interest in environmental issues related to Forestry. This education is important to students in the city to make a connection with the diverse ecosystems just outside the city, and it is important to students in rural areas, who live in close proximity to the land need to be restored. Degradation to forests of Northern Thailand from the logging industry and failed plantation restoration have left communities in search of a restoration method that can ensure healthy land and abundant resources for future generations. FORRUs work with Hmong villagers in Ban Mae Sa Mai and with those on Doi Mae Salong, demonstrates the unit’s efforts to provide resources and education to empower adults and students to work towards healthy forest restoration. The outcome of this collaborative work is community run projects, which can mutually benefit forest diversity and villagers’ self-sufficiency.

ABSTRACT

This research explores how the local management of Ruammit Elephant Camp (REC) leads to sustainable practices with implications for the entire community. Involvement and cooperation throughout REC and Ruammit village creates more trust and ownership between community members. A 1:1 ratio of mahouts to elephants works to form individual relationships, building a safer environment for both mahouts and elephants. Finally, allowing the elephants to roam the forest every night provides numerous health advantages for the animals and decreases the camp’s environmental impact. These widespread social, economic, and environmental benefits for Ruammit demonstrate the sustainability of REC. A viable solution for the elephants, REC also supports the economic needs of local people. Still, harmful stereotypes about elephant camps exist today. Tourists were found to have a lack of knowledge about REC, which may perpetuate false perceptions of the camp and lead to a loss of income. The general public must become aware of the camp’s positive impacts on the community for REC to be sustained in the future.
Thailand is considered to be one of the few places left in the world to practice a traditional form of tattooing. The tattoos that are considered to be traditional in Thailand are called say yant, or sacred tattoos. These tattoos are believed to be magic, and act as a form of protection from injury or even death. These sacred tattoos are not the only form of tattooing in Thailand, though. Modern tattooing is becoming increasingly popular, particularly among young adults. While sak yant are declining and modern tattoos are gaining popularity in Thailand, both play an important role. However, one is accepted as a part of Thai culture, likely due to its association with Buddhism, or perhaps because it had simply been around so long. The other is rejected as Thai culture, possibly in part because of its connection with Western culture. Key findings include a) most Thais consider sacred tattoos to be part of Thai culture, but do not consider modern tattoos to be part of Thai culture, b) despite being part of Thai culture, Thais may still view sacred tattoos less favorably, c) ideas of cultural appropriateness regarding tattoos are not hard and fast but vary from person to person.

This paper argues that in the Karen village of Huai Tong Ko, the craft of blacksmithing is a hybrid practice that serves as a traditional practice, tourist attraction, and functional, local service. While living in Huai Tong Ko for two and a half weeks and learning to blacksmith, I was able to observe that the modern smiths use a wide range of materials, both traditional and modern, to provide a large selection of goods and services to consumers both local and non-local. Due to its adaptable, hybrid nature, the local practice of blacksmithing defies overly selective stereotypes about the Karen lifestyle, such as the ‘Karen Consensus’ that are harmful to the community’s access to development funds and resources. The role of blacksmithing in Huai Tong Ko can be viewed as a realistic example of the community’s engagement with both tradition and current society, and help dispel narrow stereotypes that persist about the Karen in both Thai and Western societies.