



Class Title:

Understanding Care: through our communities, our histories and ourselves

Overview: How do we as individuals and communities practice and facilitate care? Through class exercises, field trips, and visits from guest speakers - students will hopefully walk away with an empowered toolset and a deeper understanding of some of the many facets of care. Inspired by [Simone Leigh's](#) practice and [Shannon Mattern's essay on Maintenance and care](#).

Tangible Takeaways:

- *Concept of Deep listening & multiplicity of history*
- *Vocabulary of tools for recording/ documenting personal stories*
- *Exposure to various socially engaged / social projects*
- *Exposure to journaling & Tool share for self reflection*
- *Engagement with local community through field trips*
- *Developed Independence through self guided / exploratory research activities*

Week 1: Hearing + Listening



- Introduction exercise
 - In pairs, introduce yourselves to each other and share a story about yourself (can be anything). After 10 minutes we'll then introduce our partners and their stories to the class.
 - What are things you noticed from the exercise? What kinds of stories did people share?
- Watch Pauline Oliveros - Hearing & listening
 - <https://youtu.be/QHfQuRrJB8>
 - Inclass Exercise: Deep listening
- Chimamanda Adichie - The Danger of a Single Story
 - https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?language=en
 - Discuss as a class
- Sara Hendren - Yielding to Heartbreak (if time? Otherwise add as optional to watch as hw?)
 - <https://vimeo.com/179040817>
 - Discuss as a class
- Oral History projects:
 - StoryCorps, Veterans Project
 - Thickmapping / Storymaps
 - Projects students are Inspired by
 - More TBD
- Tools for Recording
 - Brainstorm with class on board about different tools to record oral stories

Homework:

- Make: Thinking about the talks, class discussion and our tool brainstorm in class - record or document a story or learning a new skill from someone. Can take any form. Make sure to share a link or Image of project, submit a 300 word response of your experience of the process.
- Create a playlist on youtube of your favorite songs, sounds, or talks. Reflect on why they bring you joy. We'll pull them together and create a shared repository.
- Read: [Simone Leigh / Art as Medicine](#)
- Additional Resources: Tool list, more TBD

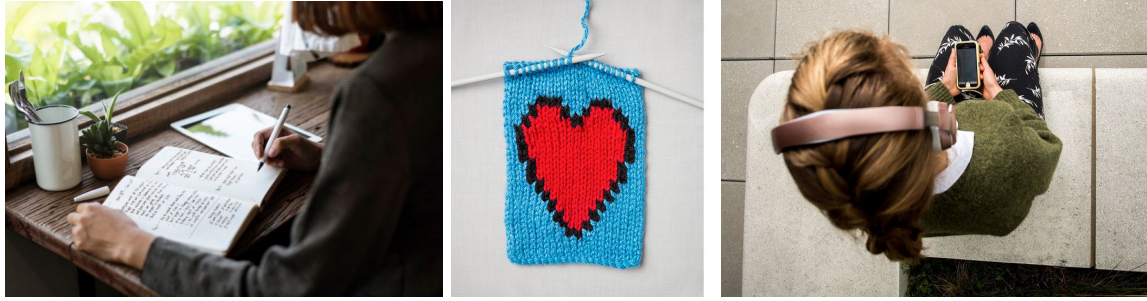
Week 2:

Reclaiming History through Space



- Class conversation about [Simone Leigh's work - Article "Art is Medicine"](#)
- Talking about reclaiming space, history, and architecture
- Slideshow of projects of interest:
 - [Black Gotham Tours](#)
 - [Northside Project](#) / [Pruitt Igoe Bee Sanctuary](#)
 - The Pink House via [Rebuild Foundation](#)
 - [Article 1](#) / [Article 2](#)
 - [Drawing Displacement: Reconstructing the Erased Saint Louis Chinatown](#)
 - More TBD
- 2nd half of class to go on a walking tour like [Black Gotham: Other Side of Wall Street](#) or visit a project like [The Pruitt Igoe Bee Sanctuary](#)
- Hw: identify and write 500 words (with at least 1 picture) about an initiative of care within your community. What history does it speak to? What about it speaks to you? Make sure to share to the class folder :)

Week 3:
Radical Self Care & Love



Loving yourself means choosing a more empowered narrative about where you are and where you want to be that self-care can nourish our ability to care and provide for others.

- Begin with in class journaling for 15 minutes about the last 2 weeks.
- In pairs share with each other what you worked on for Homework the last 2 weeks.
 - What were some challenges you encountered?
 - What were some exciting moments?
 - How did it feel just now to take time to journal?
- Share with the class our partners projects

Presentation:

- Digital archivist Hillel Arnold & the “invisibility problem”
 - Whiteboard exercise: what are some other examples of this invisibility problem?
- Concept of “Emotional labor”
 - Hoschild’s definition of Emotional Labor and Global Care Chains
 - Youtube clip
- Slow movement in the 21st century: Slow web / Slow food
- Journaling, mindfulness and technology breaks
- Various Mindfulness & Productivity apps
- journaling techniques & routines of people through history
- The empowerment of personal finance and navigating local government

Whiteboard activity

- What are apps or things that you use that help facilitate care throughout the day?
- What are activities that rejuvenate or recharge you?

Hw:

- journal for 10 minutes each day (choose the time of day and topic that works best for you?)
- Write a 200-300 word reflection on how it felt to write each day?
- Bring in a clothing item with a rip or hole if you have one for next week’s workshop

Resources

[Quiet: The Power of Introverts](#) , [Slow Web](#) , [How to break up with your phone](#) , [Eyeo: Chad Vavra “Mountains Don’t care”](#) , [Bell hooks All About Love](#)

Week 4:

Mending as Care // History of Sashiko // Workshop with [Atsushi Futatsuya](#)



Sashiko stitching

From Wikipedia, the free encyclopedia

Sashiko (刺し子, literally "little stabs" or "little pierce") is a form of decorative reinforcement *stitching* (or functional embroidery) from Japan that started out of practical need during the Edo era (1615-1868). Traditionally used to reinforce points of wear or to repair worn places or tears with patches, making the darned piece ultimately stronger and warmer, this *running stitch* technique is often used for purely decorative purposes in *quilting* and *embroidery*. The white cotton thread on the traditional indigo blue cloth (said to recall snow falling around old farmhouses^[1]) gives sashiko its distinctive appearance, though decorative items sometimes use red thread.^[2]

Sashiko embroidery was used to strengthen the homespun clothes of olden times. Worn out clothes were pieced together to make new garments by using simple running stitches. These clothes increased their strength with this durable embroidery. By the Meiji era (1868-1912) sashiko had been established enough that it had evolved into winter work in northern farming communities, when it was too cold to work outside.^[3]

Mostly geometric patterns are used to make this work. There are two main styles: moyōzashi, in which patterns are created with long lines of running stitches; and hitomezashi, where the pattern emerges from the alignment of single stitches made on a grid. Common motifs used are waves, mountains, bamboo, bishamon, key fret, double cypress fence, arrow feathers, seven treasures, pampas grass, overlapping diamonds, linked diamonds, lightning, linked hexagons and persimmon flower.^[4] The embroidery uses special sashiko thread and needle. Modern day *sashiko* stitching is not restricted to the traditional indigo coloured fabric but uses a variety of colour combinations, and it is considered a beautiful surface embellishment for fabrics.

Many *sashiko* patterns were derived from Chinese designs, but just as many were developed by the Japanese embroiderers. The artist Katsushika Hokusai (1760–1849) published *New Forms for Design* in 1824, and these designs have inspired many sashiko patterns.

Patterns [edit]

- *Tate-Jima* (縦縞) — Vertical stripes
- *Yoko-Jima* (横縞) — Horizontal stripes
- *Kōshi* (格子) — Checks
- *Nakamura Kōshi* (中村格子) — Plaid of Nakamura family
- *Hishi-moyō* (菱模様) — Diamonds
- *Yarai* (矢来) — Bamboo Fence
- *Hishi-Igeta* (菱井桁) / *Tasuki* — Parallel diamonds / crossed cords
- *Kagome* (籠目) — Woven Bamboo
- *Uroko* (鱗) — Fish Scales
- *Tate-Waku* (竖沸く) — Rising steam
- *Fundo* (分銅) — Counterweights
- *Shippō* (七宝) — Seven Treasures of Buddha
- *Amimo* (縁目) — Fishinn note

- Walkthrough of the history of mending & Sashiko

- <https://youtu.be/FQtMOqQiPag>

- After his lecture, everyone will work on mending a personal item or work through a sampler provided by Atsushi

HW: Visit this site: <http://www.artandfeminism.org/>

Read [“Wikipedia Edit-A-Thon Reinforces the Value of digitizing Black History](#)

Watch: [Jer Thorp “Make Data More Human”](#)



Sashiko stitching on a reversible fireman's coat (*nikoshibanten*) with ginkgo leaves (top), interlocking circles (bottom), and kanji characters, paste-resist dyeing and hand-painted pigment on plain-weave cotton, from the late Edo-early Meiji period (Los Angeles County Museum of Art)

Week 5:

The Archive as Care



- 15 minute discussion about Jer Thorp & the issue of reduction in history and data
- 1st half of class = visit from a local journalist talking about how to identify primary sources
 - Concept of social media potlucks by grassroots organizations and activist circles
- 2nd half of class = workshop from local organizer of a Wikipediathon
 - Small presentation
 - They'll walk students through the process of editing as well as the steps to organizing their own

Homework:

Watch: [Tega Brain's coin-operated wetland](#)

Look at: [the Field guide to NewtonTown Creek](#)

Look at: [Baltimore's Floating Wetlands](#)

Watch: [Baltimore's Autonomous infrastructure: Mr. Trash Wheel](#)

Bring: Headphones

Week 6:

Field Trip to Newton Town Creek Nature Walk

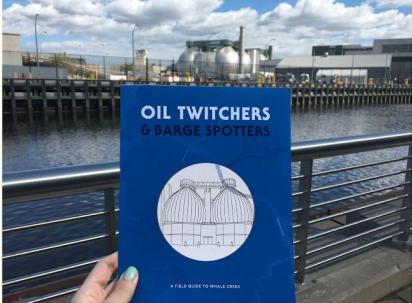
led by an environmental scientist / plant remediation specialist

01 **Oil Twitchers & Barge Spotters**

A FIELD GUIDE TO WHALE CREEK

EXPEDITION MATERIALS

What does a sludge boat look like, and what does it do? Have you ever watched old automobile carcasses being collected at Sims Metal Management?



A Field Guide to Whale Creek situates you between the industrial and the "natural" at the Newtown Creek Nature Walk, designed by George Trakas and built in 2007. Along the edge of

1. Indian mustard (*Brassica juncea* L.) Info: *Brassica juncea* (L.) Czern. – Indian Mustard

As [International Journal of Molecular Sciences](#) has published, heavy metals affect not only industrial sites but also cultivated land, spreading risks for human health. Brassicaceae species are really useful to accumulate certain metals while producing high quantities of biomass in the process, and Indian mustard is the star of this group.



"Brassica juncea" by elminium. Licensed under Creative Commons 2.0 via [Flickr](#)

It can remove three times more Cd than others, reduce 28% of Pb, up to 48% of Se, and it is effective against Zn, Hg and Cu as well. However, what is unknown is that Indian mustard removed radioactive Cs137 from Chernobyl ([Phytoremediation of Radiocesium-Contaminated Soil in the Vicinity of Chernobyl, Ukraine](#)) in the 80's as well.

1st half = walk

2nd half = recap and brief presentation about plants roles in environmental healing and remediation

Week 7-8:

Optional Extended Study :

Applied research project, where you can delve more into researching into topics of one of the earlier weeks.