Words from the Chair:

Collectively, anthropologists have spent much of their time studying small communities in their many forms. Among the examples are prehistoric hominid groups, hunter-gatherer bands, village horticulturalists, corporate communities of contemporary peasants or, closer to home, religious communities of believers or the corporate culture of a large business. Through fieldwork we have experienced the pleasures and (sometimes) the frustrations of living in some of these groups. But, we haven't spent much time wondering about or maintaining our own small community.

This newsletter is an act of community, where that word is meant to imply both a group of persons and a shared commitment to certain kinds of knowledge. As is common in such publications, it contains sections which inform us of each other's personal milestones and career accomplishments, in order to maintain social knowledge among former teachers and students, friends, affiliates and colleagues. But, as is uncommon for the newsletters we have reviewed, we have designed AnArchaey Notes in the belief that all of us who have been affiliated with the Department retain an interest in the subject matter and perspective of Anthropology. Thus, we also plan intellectually substantive features, such as the "Opinions" section and the summaries of recent book-length publications by departmental faculty included in this issue. We hope to stimulate your continuing social and intellectual curiosities.

Our test mailing elicited abundant ideas and information. Please continue to communicate with us. We expect the design and contents of this newsletter to change with your suggestions and our proficiency with "desktop publishing."

I would like to thank Dorothy Holland, Diane Levy, DeKristie Adams, Nancy Gottovi, Lyi Hong, and Brenda Moore for their extraordinary efforts to initiate this project.

Editor's Note:

This is the inaugural issue of AnArchaey Notes. As Bruce Winterhalder, the Chair, wrote in the previous column, we view the newsletter as an act of community. I want to extend the metaphor. This issue is the result of myriad small decisions and steps. Far from being a domesticate, it grew more like a wild thing. Now, reading through the whole issue, I feel as though I've been at a very busy crossroads for a short period of time. There were various people going by, stories of events to come or past, a lot of excitement and flurry, but the coverage was spotty. There are other events going on that no one mentioned. There are other people, other groups, that somehow didn't get included. If your favorite people aren't here, if you aren't here, maybe you will be next time. You're invited to participate. Please send in articles, contributions to any particular section, and/or suggestions for the next issue. We're especially interested in submissions to "Opinions." Details on page 2.

Dorothy C. Holland

Katherine Dunhum receives honorary degree. See Page 11.
Opinions

We asked for opinions on Anthropology's current or possible contribution to issues of cultural diversity in the classroom and the workplace. If you're moved to add to the debate on cultural diversity or have other comments, please send them to the editor (see bottom of this page) by March 1, 1994.

Mary Ann Medlin (PhD '83) is on the faculty of Barber Scotia College.

U.S. Anthropology, in the classroom and in textbooks, assumes fluency in and a preference for "White" culture. In my nine years of teaching undergraduate anthropology at six institutions of higher education, the entering students I have found most knowledgeable about the anthropological concept of culture have been my students at Barber Scotia College, an historically Black undergraduate institution. These students enter class knowing that there are White cultures and there are Black cultures, and that those categories contain significant differences. These students readily grasp cultural differences as ways of knowing and behaving. Unlike White students, African-American students need much less instruction about the difference between culture and society. Instructors' lack of awareness of knowledge they already have leads to disinterest and frames the course as one in which their experience is once again disregarded.

The preference for White culture in introductory texts is demonstrated in a reliance on White middle-class culture as the baseline for comparison, reinforcing the idea that the culture of any non-White population is a "subculture." Black students, in my experience, read "sub" as "less than." They are aware and critical of having their own ideas and behavior compared with a presentation of "White" ideas and behaviors as a "higher" standard.

If Anthropology wants a place in the cultural diversity movement, we have to hear what minority students understand us to say in our classrooms and our texts.

An even more serious shortcoming comes in the presentation of cross-cultural comparison. The comparison counterposes "the other," almost always portrayed as homogeneous, with an American culture fictionally depicted as homogeneous. This presentation contradicts minority students' direct experience of diversity within the United States. Is this why minority students, particularly African-Americans, are seldom engaged by Anthropology? If Anthropology wants a place in the cultural diversity movement, we have to hear what minority students understand us to say in our classrooms and our texts. Exactly what the cultural diversity movement has to contribute to minority students should be the topic of a future Opinions column.

Roger Lancaster (BA '85) is on the faculty of Columbia University.

It has been argued that Anthropology's main philosophical mission in the twentieth century has been the displacement of privileged and privileging assumptions. This is a tradition of which we can all be proud. By developing a systematic critique of ethnocentrism, racism, and cultural chauvinism, Anthropology has long played a constructive role in American intellectual life. The current conservative backlash against multiculturalism often takes the form of an hysterical attack on cultural relativism. On this issue, the fears of the right are not entirely misplaced: authoritarian regimes, whether they are based on class oppression, military dictatorship, or arbitrary intellectual exclusions, can scarcely tolerate respect for other ways of doing things. An understanding of other cultures provides the theoretical leverage for engaging in self-reflexive cultural criticism.

Unfortunately, the idea of "respect for cultural diversity" can degenerate into a series of empty gestures. For example, today's well-intentioned pedagogy stresses the development of "self-esteem" as part of a progressive educational agenda. Now clearly, the traditional system of education has systematically damaged the self-esteem of poor, minority, female, and underprivileged children. And encouraging self esteem, while teaching mutual respect—the laudable goals of the ill-fated
"Children of the Rainbow" curriculum in New York City—remain important goals. But they aren't enough. It scarcely matters whether children of the inner city have high self-esteem or low self-esteem if, when they leave high school, they face a world of minimum wages, low-prestige occupations, dead-end jobs, and unemployment.

As anthropologists working in today's universities, we need to maintain our traditional critique of the various ethnocentrism. The time for this critique has in no sense passed, and we should continue developing it as conditions change. But we also need to expand our analysis into areas where anthropologists haven't always excelled. In some of the current debates it is clear that both multiculturalists and monoculturalists share a common misunderstanding of culture as a brittle, abstract, unchanging set of attitudes. Anthropology is not entirely innocent of this misunderstanding, for its own classical methods have tended to seek out and produce well-demarcated, well-defined units of study. In teaching respect for cultural diversity, then, we should be careful not to reify cultural differences. We should remind ourselves and our students that culture is a responsive, changing, and historically contingent practice, and that we all occupy multiple cultural identities simultaneously.

Finally, many of today's discussions occur within the assumption that misunderstanding, ignorance, or disrespect are the basic causes of problems in the world. But colonialism was driven less by misunderstanding than by political and economic incentives. Racism and ethnic stratification today have as much to do with privilege as they have to do with prejudice. As dominant cultural vocabularies, and endows those vocabularies with the power of representational authority.

In this country the civil rights movement and, more recently, the "multiculturalist" movement, have thrown down a challenge to this construction of national identity. We are witnessing nothing less than a great experiment in alternative nation-building. We are witnessing an attempt to define community and citizenship in ways which can both "celebrate" particular cultural differences and constitute democratic politics of inclusion. As long as the nation-state perseveres as the dominant form of global political organization, this is the kind of national identity we must strive to construct.

This is why I disagree with the great liberal, Arthur Schlesinger, Jr., when he suggests that multicultural identity politics augurs the "disuniting of America." While Schlesinger acknowledges the depth of racism in our society, he still ignores the continuing power of de facto Anglo domination. He says we must beware the loss of national purpose and identity, beware the threat of separatism and cultural chauvinism. However, probably because he is an Anglo man, Schlesinger cannot imagine that this "national identity" has always been constructed through the chauvinist categories of Anglo value and rationality. It accommodates him well enough, but does it accommodate everyone who has a legitimate claim to be an American?

This is also why I do agree with Spike Lee, who responded to the observation that white people often squirmed uneasily through his films, by commenting, "If white people have to squirm, that’s too fucking bad. Black people have to squirm like that on a daily basis in this society." Our friend Spike calls into question the sacrosanct value of "stability" which Schlesinger implicitly invokes. I'm always wary of this notion of "stability." In a society stratified by race, class, and gender, who gains from this stability? Stability masks the everyday pain of too many people. What we need, at least for the moment, is to unsettle ourselves. What we need is a framework for an active, spirited, inclusionary politics of difference. We need a permanent insurrection, oriented to defining a radical democratic identity.

Bradley A. Levinson (PhD '93) is on the faculty of Augustana College.

I look at the issue of "cultural diversity" comparatively, and in terms of the politics of the nation-state. The history of most modern nationalisms and state formation suggests an imperative to integrate cultural differences into a unitary identity. The nation does not accommodate, it "assimilates" difference. Yet the unity identity enforced in this way does not represent the "average" or "combination" of constituent differences. Rather, it implicitly endorses a certain set of

Linda France Stine (PhD '89) is on the faculty at Samford University.

Issues surrounding cultural diversity must be addressed on our college campuses. We live in bewildering times. Hate crimes, motivated by bigotry and fear, are increasing. We see evidence of this on our college campuses, in our
neighborhoods, and throughout the world. There seem to be two great trends at work, one towards unification and one towards divisiveness. The changes in the Soviet Union (fission) and Germany (fusion) are familiar examples. We are involved in a global economy—an historic phenomenon, made evident by changes in communication technologies. Global technologies bring immediate, visceral responses to economic and political changes. The world-wide increase in hate crimes against those of (perceived) difference in race, ethnicity, caste, gender, or religion—again, an historic phenomenon—is associated with issues of economics, politics, and social stratification. How are we to make sense of these issues?

Multicultural studies are being promoted on college campuses to guide students towards an appreciation of "otherness." It is hoped that such cultural appreciation courses will instill mutual respect. I support the notion of these courses, and their proliferation, but all too often these courses have been less than successful. Students find that they don't know how to pick and choose pertinent information. Professors often find themselves uncertain as well. Sometimes a form of reverse discrimination is felt. This confusion is due to a lack of unifying principles. Anthropology offers a perspective that gives overarching support to the study of human beings. Concepts such as holism, culture, ethnocentrism, and cultural relativism provide the solid building blocks needed to construct a bridge towards understanding "otherness." Anthropology celebrates diversity and provides tools that enable us, as social scientists, to systematically investigate human diversity. Our strength lies in our four-field approach, incorporating physical anthropology, linguistics, cultural anthropology and archaeology. This enables us to find and illumine the commonalities of the human species. The discipline's historic investigation of how and why human cultures are different, as well as what each shares in common, will help explain cultural diversity. Historic and current debates about the effects of contact and acculturation, multiculturalism, egalitarian pluralism, unequal pluralism, assimilation, annihilation, syncretism—abound in the anthropological literature.

**Anthropology celebrates diversity and provides tools that enable us, as social scientists, to systematically investigate human diversity.**

Native American groups varied greatly in technology, custom, language, politics, status, and residency rules, over time and space. The interaction of those groups is fascinating and instructive. The impact of colonization, and the interaction between diverse ethnic and religious groups is our heritage—our present reality. To come to terms with that reality, we have to realize that English settlers were not homogeneous, neither were Hispanic, African, Asian, Middle Eastern, Western European, or Eastern European immigrants and slaves. The same holds true for today's immigrants. Anthropology demonstrates the rich, present traditions of the people of the world. Students leaving these courses have a greater appreciation and respect for their own cultures, as well as for diverse cultures. Hopefully, Anthropology's conceptual tools will have a permanent influence on their worldview.

(Photograph courtesy of The Register-Guard, Oregon.)

**Sandra Morgen (PhD '82)** is Director of the Center for the Study of Women in Society and a faculty member of the Department of Sociology, University of Oregon.

Sandi demonstrates, along with a psychology professor at the University of Oregon, passions involved in cultural diversity requirements. From what we gathered from the article accompanying this photo, the faculty was debating whether to add a second course requirement. UNC-CH has just instituted a cultural diversity requirement.

We invite Sandi to supply some text for next issue's "Opinions" column.

* * *
Reading National Geographic

Catherine A. Lutz and Jane L. Collins, University of Chicago Press, 1993

For its millions of readers, the National Geographic has long been a window to the world of exotic peoples and places. The magazine's 100 year history of publication and its image as a national institution with scientific legitimacy and popular mandate make it an important American cultural phenomenon. In this book, we examine the role of the magazine's photographs in forming not only popular images of the non-Western world, but an emerging sense of national identity in the United States through the twentieth century. We read the photographs, in other words, as historical and cultural artifacts reflecting on their producers and consumers, particularly in regard to the post-World War II period's important watersheds of decolonization, the Vietnam War, and struggles over racial and gender issues in American society.

We took on the project for several reasons. The first was to explore the source of much of the pre-understanding with which undergraduate students come to anthropology classes, an understanding which presumably requires explicit address in the classroom. We also assumed this was one source shaping Americans' sense of who such people as Grenadians and Panamanians, Iraqis and Kuwaitis are and what they want.

How does the "spectacularization" of contemporary society ramify in representations of the non-Western world?

Second, like many anthropologists, we are interested in bringing anthropology home, studying elite institutions while particularly focusing on the connections between the United States and the wider world. The book also reflects on a more widespread academic concern with the role of mass media in late twentieth-century industrial society. How does the "spectacularization" of contemporary society ramify in representations of the non-Western world? What are the class, race and gender interests served in or mediated by such cultural artifacts? How can one understand the overlaps, contradictions, and ambiguities of desire both within and between the groups of producers (such as photographers and editors) and readers of the images?

The research on which the book is based had three components. The first was an institutional analysis of the National Geographic Society itself. Established in 1888, it first developed during the period of growth of mass circulation magazines, new technologies of photographic reproduction, and emerging American interest in the rest of the world, particularly in the wake of the Spanish-American war and the acquisition of colonial possessions. The magazine's popularity grew in this era of what were considered "new global responsibilities." The Society positioned itself in Washington as an authoritative source of information with connections to the state through, for example, providing maps to the White House and the military. The magazine's circulation increased particularly through the 1950's and 1960's, spurred by such things as rising educational and income levels as well as by a Cold War, Sputnik-prompted renewed interest in science and technology.

Observations and interviews at the National Geographic Society headquarters in Washington, D.C. allowed us to describe how the magazine's photographers, editors, and designers select images and text to produce representations of Third World cultures. The collection of an average of 11,000 frames per article allows editors tremendous leeway in choosing a story to tell with the approximately 30 photos eventually published. The caption and layout departments are also key sites at which the meanings of the photographs are amplified and/or refigured. Through interviews with the editors, we describe the process as one of negotiating standards of "balance" and "objectivity," informational content and visual beauty.

The second part of the research and the book involves a close reading of some six hundred photographs from the period 1950 to 1986. Issues of race, gender, privilege, progress and modernity are examined as they are drawn out by such things as color, pose, framing, and camera vantage point.

A set of genre conventions are identified in the photographs of this period, including pervasive idealization of others and focus on the exotic through attention to native dress and rural settings. The female breast is a commonly identified salient feature of the magazine's photographs; this both helps reproduce American racial and gender ideologies and popularizes the magazine by positioning it between scientific realism (this is how they dress) and entertainment.

A typology of seven types of "gaze" identifiable in the photographs is also posited and their historical correlates and potential effects on viewers discussed. This helps explain why photographs that include cameras and mirrors are so frequent in the magazine, and why photographs which include both a Western and a foreign person suddenly become rare in the late 1960's.

Study of reader response to popular media has been an important component of new understandings of mass culture. The third part of the book draws on such things as Janice Radway's work on popular romance novel readers which prompted growing dissatisfaction with textualism in media and cultural analysis. Through interviews with 55 people, we assess how the cultural narratives of the magazine are received and interpreted.
A tension is identified in readers between the desire to know about other peoples and their lives and the wish to validate middle-class American values. In part, this is revealed through a pervasive use of social evolutionist discourse in which the idea of the "primitive" has continuing force as both a positive, nostalgic, or even critical concept and as the category for a stage of humankind whose transcendence readers use in celebration of the modernity of the self. The return of the repressed of racialist thinking is also chronicled, as are a variety of ideological dilemmas that people struggle with in thinking about cultural and class differences.

The National Geographic is a complex institution when examined in the full context of its history and of its audience's reading. It promotes a kind of conservative humanism that acknowledges universal values and celebrates diversity while it allows readers to relegate non-Western peoples to an earlier stage of progress. The magazine and the Society can be seen as key middlebrow arbiters of taste, wealth, and power, and allows a window into middle-class America and the wishes, assumptions, and fears it brings to bear on our armchair explorations of the world.

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Purifying the Faith: The Muhammadijah Movement in Indonesian Islam

James L. Peacock, Monographs in Southeast Asian Studies Program for Southeast Asian Studies, Arizona State University, 1993

Purifying the Faith is being reprinted. First published in 1978, this book was unusual in that its preface was written by a member of the movement Jim studied. The preface, authored by Djarnawi Hadikusuma, Secretary-General of the Central Leadership of Muhammadijah, follows:

I met Professor James L. Peacock and got acquainted with him in 1970 when he was busy studying about Muhammadijah, its ideal, development, and activities. Holding a notebook in one hand and a pencil in the other, he talked to people, to Muhammadijah leaders and to its youth, in his smooth and fluent Indonesian. He distributed questionnaires. He found himself amidst the participants of what is called Darol-Aqrom or—in common terms—a training center. He visited Muhammadijah schools, hospitals, orphanages, mosques, courses, and meetings. His pencil was moving rapidly across the blank sheet as he listened and watched. It seemed that not a thing could escape him unnoticed.

As an organization Muhammadijah has proved itself not only to be an educational and social movement but also a reformist movement that has created the great awakening of the Indonesian Moslems which is now still in progress. It was only three years after the Japanese had defeated the Russians at the battle of Manchuria in 1905, when a certain Indonesian physician by the name of Wahidin Soedirohoesodo founded an organization named Budi Utomo. In 1911, the Sarekat Dagang Islam was formed by Haji Samanhoedi, and in the same year an ulama or Islamic scholar opened a private school bearing the name of "Muhammadijah." On November 18 the following year, he founded an organization under the same name. While Budi Utomo seemed to be intended apparently for the middle-class and the Sarekat Dagang Islam was founded for joining together the Moslem Batik Producers in their struggle against Chinese commercial domination, Muhammadijah was able to unite the mass in general. In 1912, the Sarekat Dagang Islam changed into a political party named Sarekat Islam.

It seemed that not a thing could escape him unnoticed.

Muhammadijah soon spread widely, moving and operating in the field of Islamic propagation, education, and social affairs. But above all, the organization teaches that Islam not merely preaches the religious rituals, but also calls and guides its followers to promote the condition of human societies in every aspect of life. Muhammadijah has taught the people and laid bare what the religion of Islam really is. Islam has for ages been covered by ignorance, cults, mysticism, and superstitious beliefs that made the Islamic peoples easy prey to colonialism. Muhammadijah endeavors to disclose the real Islam as Jamaluddin and Abduh did. To some extent the attempt has been successful. The disclosure has been formulated and stated as the aim of the movement in the statute of Muhammadijah which runs: "To uphold and to uplift the teachings of Islam so as to create the true Islamic society."

Unlike other writers who are focusing their attention mainly on the educational and social activities of Muhammadijah, Professor James L. Peacock has busied himself commenting on and analyzing the ideal, ideology, and mental attitude of its leaders and even their personalities. He deals with Muhammadijah as a mass-organization or, to be more exact, as a living thing. He describes the condition of the cultural ground on which Muhammadijah has come to life and developed. He tells us how the Muhammadijah leaders interpret the doctrines of Islam. He shows the democratic sphere between leaders and members. In doing so, his work becomes more vivid and colorful.

This present work is no doubt of great value and most useful not only to those who are eager to learn more about Muhammadijah but also to anyone who is interested in the development of the Islamic people in Indonesia and its surroundings, which in the years to come will probably emerge as a potential power.

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The Cochabamba Formative Period Project, financed mostly by five grants from the National Geographic Society, began in 1984 with the specific purpose of defining and dating the earliest ceramic sequence in the Department (State) of Cochabamba, Bolivia, an archaeologically unknown region. In 1986, we unexpectedly encountered a burial mound, completely covered, with nothing visible on the surface. At Conchu Pata people had begun by digging shallow graves, placing burials and offerings in them, and covering them with earth brought from elsewhere. An adobe brick wall with a stone foundation surrounded the burials. Additional burials were placed above the earlier ones, often intruding into them. There is no precedent for such a burial mound in South America, except in parts of Colombia, and we were not prepared to deal with the find. The season’s work was reported in Excavaciones en Maira Pampa y Conchu Pata, Mizque (Proyecto Formativo), Cuadernos de Investigación, Serie Arqueología, No. 6. Instituto de Investigaciones Antropológicas, Universidad Mayor de San Simón. Cochabamba. We returned to Conchu Pata in 1987 better prepared to handle a burial mound, and excavated some 40 burials, 17 of which were previously undisturbed. The 2μC dates for the mound cover the span of 800 to 1100 B.C., although I suspect the mound was used until around 600 B.C.

The importance of Conchu Pata lies in several areas of interest to South American, particularly Andeanist, archaeology. For physical anthropology, the large collection of osteological information offers a most unusual opportunity for further study of diet, pathology, and population composition. The detailed information concerning burial customs is unique for the early ceramic cultures. The rich grave goods—intact ceramics, stone bowls, beads of semi-precious stones, coral, bone, marine shell, and mica—indicate early participation in, and the existence of, a widespread network of exchange extending to the Pacific Coast, central Peru, and the Amazon Basin. Differential wealth of offerings in various graves argues for a ranked society and gender ranking. The site was being destroyed by construction and use of modern agricultural tools.

My particular contribution to the monograph, in addition to participating in the 1987 excavations, was the interpretive analysis of material culture items.

British Colonial Rule and the Resistance of the Malay Peasantry, 1900-1957

Donald M. Nonini, New Haven: Yale University Southeast Asia Monograph Series, 38, 1992

This is a study of the dialectical relationship between the formation of the British colonial state in Malaya and the emergence of a modern peasantry. The book focuses on this dialectical relationship within an analytical history of the western states of the Malayan peninsula from the early nineteenth century, through the beginning of active colonial rule by the British in 1874, to the end of colonial rule in 1957; a brief epilogue examines the condition of this peasantry within the postcolonial Malaysian state and society.

The dialectical relationship between the British colonial state and rural Malay farmers exemplifies a more general process that Marx referred to as "primitive" or "primary" accumulation, in the course of which indigenous peoples in modern colonial societies have been dispossessed and marginalized by the policies and programs of colonial states. In the book, this process in the Malayan situation is reconstructed in terms of the growth and shift in the imperatives of British colonial rule to assure European capitalist accumulation, on one hand, and in terms of the appearance of a new ethnic group, "Malays," and of a new "peasant society" to which most Malays belonged, on the other.

The book thus represents a project within historical anthropology relevant to contemporary anthropological concerns--such as the role of history within anthropological theory, the place of agency vs. structure in the processes of social change, the formation of states, the emergence of ethnic groups and classes within the societies of the colonial and postcolonial worlds, and the appearance of nationalisms and nationalities.

Historical Ecology: Cultural Knowledge and Changing Landscapes

Carole L. Crumley, ed. Santa Fe: School of American Research Press, 1993

In October 1990, ten anthropologists participated in a School of American Research Advanced Seminar entitled Historical Ecology. The book includes their papers and a comprehensive introductory essay by the Seminar's organizer, Carole Crumley.

In this volume the authors develop a multi-scalar, temporal and spatial framework, with an explicit focus on the
role of human cognition in the human-environment dialectic. They argue that to chart sensible, sensitive environmental policy, a comprehensive plan based on previous experimentation must be developed; following Henri Bergson, they seek to “drain the past to irrigate the future.”

**Precis:** Environmental change is arguably the most pressing and potentially disastrous of problems facing the global community. Pollution, global warming, species extinctions and massive disruptions of critical ecosystems have become commonplace topics, yet consensus about how these problems are to be addressed continues to elude policymakers.

Recent technological developments have enabled researchers to ask complex questions about the relations among elements affecting and affected by climate. Unfortunately, few efforts have been made to incorporate information about either how humans alter the environment or how environmental change affects human activity. Changes in subsistence strategies, demography, or perception have, over time, resulted in both intentional and unintentional modification of the global environment. Although anthropologists (especially archaeologists), geographers, historians and other social scientists have reconstructed many of these complex interactions from as long ago as the early Pleistocene (three million years), these data have not been incorporated into a comprehensive, interdisciplinary framework reflecting the contributions of social, physical and biological scientists, and humanists.

Only a handful of disciplines bridge natural and social sciences, the humanities, and the professions; among the most comprehensive and theoretically sophisticated is Anthropology. Anthropology, broadly understood, is integrative and comparative, inclusive of temporal, spatial and cultural dimensions. The discipline’s historic focus on the dynamics of change renders an anthropological perspective particularly appropriate in unravelling complex chains of mutual causation in human-environment relations.

Among ecologists who explicitly study the human species, approaches cover a broad (albeit overlapping) range. Human and social ecologists ably model human-environment relationships in the distant past or the ethnographic present. Cultural ecologists and cultural geographers, while cognizant of the central role of culture in human adaptation, generally do not engage in the analysis of long-term change.

The long-term understanding of global change is facilitated by documenting multiple regional environmental changes. These regional environmental histories, informed by past and present populations’ experience, in turn foster creative thinking about the mitigation of contemporary problems and encourage locally and regionally developed answers to global situations in which sensitive cultural issues play an important part. These interactive long-term sequences may be traced through the study of changing landscapes, defined as the material manifestation of the relation between humans and the environment.

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**Faculty Publications**

**Donald L. Brockington**

**Carole L. Crumley**

**Sue E. Estroff**

**Terence M.S. Evans**
1993 Rationality, Hierarchy and Practice: Contradiction as Choice. Social Anthropology, March.

**Glenn Hinson**
1992 Sung from the Heart: Traditional Music and Dance from the Carolinas. Program booklet for the "Sung from the Heart" presentation. Duke University Institute for the Arts.

**Dorothy Holland**
1992 (with Margaret Eisenhart). Gender Constructs and Career Choices: The Influence of Peer Culture on Women's Commitments in College. Gender Constructs and Social Issues (Tony L. Whitehead and Barbara V. Reid, eds.) Champaign: University of Illinois Press.

**Norris B. Johnson**

**Paul W. Leslie**

**Catherine Lutz**
BICENTENNIAL CELEBRATION

UNC-CH is currently celebrating its 200th birthday. Bicentennial observance activities officially began on University Day, October 12, 1993, and will end with Commencement on May 15, 1994. President Clinton spoke on University Day.

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NEWS FROM THE RESEARCH LABS OF ANTHROPOLOGY

In a recent poll of professional archaeologists from across North America, UNC-Chapel Hill emerged as one of the ten PhD programs in archaeology that were considered "most improved" over the past five years (Society for American Archaeology Bulletin, vol. 11, no. 1). This is especially noteworthy given the small size of our faculty compared to the other programs that were cited.

This summer (1993) Drs. Vin Stepnaitis, Trawick Ward, and Stephen Davis conducted an excavation in Mississippi as part of the RLA summer field school. The Lowe-Steen site on the Pearl River near Monticello, was inhabited at least 500 years ago. It is an Indian mound and village that may have been inhabited by the precursors of the Choctaw people. The goal was to learn more about this community by uncovering artifacts and traces of houses and other features.

In other news, the search is still continuing for a permanent home for the North Carolina Archaeological Collection. The collection is now housed safely in Wilson Library but cannot hope to remain there permanently. A feasibility study for a new building has been prepared featuring plans for a 22,500 square foot facility, located partially underground in the space between Alumni Building and Howell Hall. It would include storage space for collections, as well as exhibit, office, and lab space which would certainly enhance the lab's public programs. At present there is a critical shortage of office and lab space, especially with the arrival of new faculty member Clark Larsen.

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NEWS FROM THE ANTHROPOLOGY STUDENTS' SOCIETY

A.S.S. is the current acronym for the Anthropology Students' Society, but there is a movement underway to change
the name. Whatever it's called, this is an organization for undergraduate anthropology majors and graduate students which has been going strong since the 1960s (the Department split from Sociology in 1965, a number of decades after Malinowski came through).

Activities sponsored by A.S.S. include receptions for new students, the Fall and Spring picnics, an informal brown bag lunch series, and an undergraduate student essay contest. A.S.S. also maintains a laser printer for graduate student use, acts as the liaison between the Anthropology Department and the Graduate and Professional Students' Federation, and facilitates student involvement in departmental hiring committees.

Traditionally, A.S.S. has been led by two co-presidents elected from the class of second-year students. In an attempt to facilitate more undergraduate involvement, an undergraduate vice-presidency has recently been created. The officers for the 1993-94 year are:

Diane Levy, Co-President
Tricia Samford, Co-President
Jonathan Walz, Vice-President

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DIALECTICAL ANTHROPOLOGY

Dialectical Anthropology, "an independent international journal in the critical tradition committed to the transformation of our society and the human union of theory and practice" was edited out of our department this past spring semester. Donald Nonini, who had previously edited the journal for the 1991 issues, was Acting Editor. In her role as Acting Assistant Editor, graduate student Elizabeth Jones, along with several other graduate students who served as editorial assistants, acquired valuable professional training. Since Stanley Diamond's death the editorship of Dialectical Anthropology has rotated. This semester Christine Gailey at Northeastern is serving as Acting Editor.

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BROWN-BAG SERIES

In the fall of 1992 the Anthropology Student Society revived the custom of hosting an informal series of talks designed as a forum for sharing information from research projects. Last year we heard presentations on a Roman and Celtic period archaeological site in France, Choctaw Indian origins and mounds in Mississippi, Grasshopper and other pueblos in eastern Arizona, changing images of village life in Pakistan, gathering data among famine-stricken villages in Turkana, Kenya, and the Iceman. Presentations were made by undergraduates, graduate students, and faculty.

NATIONAL INSTITUTE FOR THE ENVIRONMENT

In 1989 Dr. Henry Howe and Dr. Steve Hubbell, both of Iowa State University, initiated the National Institute for the Environment (NIE). They believed such an institute was needed because of the difficulty with which scientists, social scientists and others involved in interdisciplinary or otherwise non-traditional research found support for their work. The purpose of NIE is threefold: to support collaboration across disciplines; to serve as a clearinghouse of environmental information; and to fund projects which most likely would fall outside the purview of other major institutes and foundations. NIE is composed of and meant to serve academics, NGOs, the private sector, and the public.

From the start, Dr. Carole Crumley has been involved. Accepting an invitation to serve on the Institute's planning committee, she helped plan NIE's 1992 national convention in Washington, D.C., and has been involved in the preparation of a Congressional bill requesting funding from and position in the government for NIE. It is hoped that NIE will have a status similar to that of the National Institute of Health and will be in a position parallel to the EPA. The bill was first introduced to Congress in Spring of 1993.

Dr. Crumley is also the representative of the AAA's Task Force for the Environment to NIE. Most of her work has focused on keeping the human element integral to environmental perspectives. She and other anthropologists have led the critique of NIE's initial proposed structure which separated the institute for human-environment issues from institutes focusing on environmental change, pollution prevention, and other "physical" outcomes. Because of the persistence of Dr. Crumley and others, NIE's structure has been changed to one institute which integrates human and biotic environmental issues.

To help scientists better understand the way such integration can take place, Dr. Crumley and a team of UNCCCH graduate students researched and prepared a report, titled "Historical Approaches to the Assessment of Global Climate Change Impacts," on interactions among ecological, climatological and human variables in the dust bowl area of the United States during three different periods of drought.
KATHERINE DUNHAM RECEIVES HONORARY DOCTORATE FROM UNC-CH

Katherine Dunham, African-American dancer, choreographer and cultural anthropologist, received an Honorary Doctorate in Fine Arts at the 1993 commencement.

Dunham pursued her three personal and professional interests, dance, theater and anthropology, at the University of Chicago. With the assistance of her dance teacher Ludmilla Speranzova, Dunham established the Chicago Negro School of Ballet. In addition to ballet, Dunham taught modern dance and Spanish, and incorporated African and West Indian themes into her work. Through her own performances and those of her students, Dunham's reputation grew. Her work brought her into contact with poet Langston Hughes, anthropologist St. Clair Drake, and many others.

While attending the University of Chicago, Dunham studied dance through her major in Cultural Anthropology. A student of Robert Redfield, Faye-Coooper Cole, and Melville Herskovits (at Northwestern), she studied dance forms in Haiti, Jamaica, Martinique, and Trinidad. She was especially interested in the Vodun dances of Haiti, and focused on the interrelationships between forms of dance and their social and psychological functions.

In 1943 Dunham opened the School of Arts and Research for Dance in New York, which combined dance and Caribbean research. Eventually similar schools were started in Chicago, St. Louis, Haiti, Stockholm, Paris, and Italy. Her work in St. Louis is of particular note. There she developed the Performing Arts Training Center of Southern Illinois University at Edwardsville. The Center's curriculum included the study of psychology, anthropology, and languages in addition to dance and theater. Dunham's goal was to help young members, adults and children living on the streets to become self-aware and envision a new future. She worked with the National Association for the Advancement of Colored People and the Urban League to bring about the racial integration of her North American audiences—work she considers to be among her company's most important achievements.

Dunham has maintained various positions in academia as well, lecturing on dance and anthropology at the University of Chicago, Yale, the Royal Anthropological Society of London, and the Anthropological Societies of Paris and Rio de Janeiro. She has been a visiting professor at Case Western Reserve, an artist-in-residence at Southern Illinois University at Carbondale and the University of California at Berkeley. She has received the Professional Achievement Award from the University of Chicago Alumni (1968), the Albert Schweitzer Music Award (1979), and the Kennedy Center Honors Award (1983). In addition she has received many honorary degrees and awards, including medals and citations from the government of Haiti.

Katherine Dunham was honored at a reception for her and for anthropology graduates held in front of Alumni Building. Several years ago Jean Harris, who is finishing up her doctoral research on African-American hairstyles in Philadelphia, interviewed Dunham in her East St. Louis home. Jean introduced Ms. Dunham who told stories about Radcliffe-Brown and Boas. Boas, she fondly remembered, encouraged Dunham's plans to pursue the anthropology of dance. Dunham directed most of her remarks to Haiti and her embarrassment over the US role in returning Haitian refugees to an uncertain fate, and to the condition of East St. Louis. She said that the measure of this civilization is what is done to rebuild or further destroy East St. Louis.

New Faculty

Dr. Clark Spencer Larsen, formerly on the faculty of Purdue University, accepted our department's invitation to join us as Associate Professor. Dr. Larsen received his PhD in 1980 from the University of Michigan in Biological Anthropology.

Dr. Larsen specializes in osteology, focusing on the analysis of excavated bone and dental material. His research in the Great Basin, St. Catherine's Island (GA) and Florida has centered on the comparison of health, diet and nutrition of indigenous populations prior to and after contact with Europeans. His work demonstrates the benefits osteological analysis offers to ecological and social analyses of contact periods—bones and teeth have "written" on them information about changes in type of work and diet, and evidence of disease.

Dr. Larsen's research in the American Southeast will enhance our department's strong program in that area. In addition to his own research, he will work with the Research Laboratories analyzing materials slated for repatriation. Dr. Larsen will offer analytical training for archaeologists in osteology and its interface with ecological and social analysis. He hopes to teach a course on human evolution as well. Of special note, Dr. Larsen has an excellent record of involving students in research, working closely with them in the field.


She has done research in a number of areas, including emotion, culture and ethnopsychology, gender, the sociology of the discipline of anthropology, and popular photography and American representations of the Third World. The work on emotion included fieldwork in Micronesia which culminated in the book *Unnatural Emotions: Everyday Sentiments on a Micronesian Atoll and Their Challenge to Western Theory* (University of Chicago Press, 1988). Her interests in gender and feminist theory are reflected in that book as well as in articles on the rate and evaluation of women's writing in sociocultural anthropology (*American Ethnologist* 1990) and the gendered social contexts of postmodern ethnographic work (*In Postmodern Contention*, J.P. Jones, W. Natter, and T. Schatzki, eds., 1993). Her most recent work includes a study of the history and contemporary impact of *National Geographic* photographs of the world. *Reading National Geographic,* co-authored with Jane Collins, came out in September from University of Chicago Press.


She is beginning work on a book that will provide an introductory overview of the role of the military in American society.

**Dr. Patricia Pessar** is an Associate Professor who received her PhD from the University of Chicago in 1976. She has taught previously at Duke, Georgetown and Florida International.

Patricia has published on a wide range of topics including international migration, economic restructuring, women and development, peasant ideology and social movements, and ritual and social change. Her doctoral research was conducted in the Brazilian Northeast on millenarian ideology and social protest. It sought to add the elements of meaning and cultural production to a literature which tended either to disregard the symbolic contents of such movements or to view their religious ideologies as masks for class struggle. Building upon this research, Patricia is currently collaborating with her historian husband, Gil Joseph, (Yale) on an ethnohistorical account of resistance and accommodation in rural Latin America. This work entitled *When Still Waters Crest with Blood: Rethinking Rural Protest and Accommodation in Latin America,* will be published by Cambridge University Press. Among the topics explored are the interplay between hegemonic and subaltern discourses regarding authority and crime, and the relationship between millenarianism and state-building.

Her principal work, *Between Two Islands: Dominican International Migration* (co-authored with Sherri Grasmuck, University of California Press, 1991), sets out to increase the analytical and explanatory power of the historical-structuralist theory of migration. This collaborative study combined ethnographic and survey research in both the Dominican Republic and the United States, and examined the role of social class, households, and social networks in the migration process. In more recent publications based on this research, Patricia has explored how Dominican immigrants construct and negotiate gender, class, and ethnic identity transnationally. Finally, Patricia is working on a second book manuscript which aims to engender migration theory.

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**DR. HOLCOMB RETIRES**

After 35 years with the University of North Carolina at Chapel Hill, Dr. George Holcomb, Professor of Anthropology, retired at the end of the 1991-1992 academic year. This past January the Department of Anthropology held a dinner in his honor to thank Dr. Holcomb for his years of dedicated service. Dr. Glen Hinson presented Dr Holcomb with a gift certificate from the students, faculty and staff to purchase a new sound system.

Dr. Holcomb received his PhD in Anthropology with a minor in Anatomy from the University of Wisconsin in 1956. He was a student of William W. Howells. Dr. Holcomb's dissertation was on the anatomy of hand joints. After teaching for three years at Creighton University, he joined UNC-Chapel Hill as Assistant Professor of Anatomy in 1957 and was with that
department until 1968. At that time Dr. Holcomb moved to Anthropology where he served as full professor until his retirement. His teaching specialty within Anthropology was a course on human origins from a morphological perspective.

In addition to his teaching responsibilities, Dr. Holcomb held a number of administrative positions. From 1962 until 1965 he was Associate Dean of the Graduate School. From 1965 to 1983 he was Dean of Research Administration. From 1985 to 1990 he served as Chair of Anthropology. Dr. Bruce Winterhalder, our current Chair, described Dr. Holcomb as "a calm, very well organized, very knowledgeable, and very temperate" Department Chair.

Now that he has more free time, Dr. Holcomb will be able to devote more of it to his hobby. He has a long-standing interest in trains, train lore and songs.

Professor Glen Hinson presenting Dr. Holcomb his retirement gift.

Faculty and Student Grants

Alan Benjamin: a doctoral scholarship from the Memorial Foundation for Jewish Culture in the amount $3,000 for research in Curacao, used September 1991 to June 1992.

Donald Brockington: a grant for his project "Early Formative Period Contributions of the Amazon Basin to Highland Andean Cultures of Cochabamba, Bolivia" from the UNC-CH University Research Council for $1,500 for June-September, 1992. He also received two travel grants for archaeological analysis in Bolivia from the UNC-CH Institute for Latin American Studies. One grant was for $1,500 for May-August, 1992 and the other was for $500 for May-November, 1993.

Carole Crumley: a UNC-CH University Research Council Faculty Research grant in the amount of $1,500 for her fieldwork in France, 1992.

Sue E. Estrill: a grant from the National Institutes of Mental Health in the amount of $246,587 for May 1991 - April 1993.

Judith Farquhar: a Luce Foundation grant for research travel to China and Japan. She used the grant July-August, 1993.

Julie Flowerday: a Fulbright Foundation Grant for a year’s study in Pakistan. Her project is titled, "A Cultural Construction of History Through Photographs and Memories - Burusho of Hunza."

Norris B. Johnson: a Lupon Opportunities Fund Award in the amount of $1,000 for course development.

Clark Spencer Larsen: a grant from the National Science Foundation which is moving with Dr. Larsen from Purdue to UNC-CH. It is in the amount of $147,173 for the period of July 1, 1993 to June 30, 1995, and is for a project entitled "Biocultural Correlation of Native Responses to European Colonization of La Florida." It will be administered through the Research Laboratories of Anthropology.

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Paul Leslie: (with K. Campbell, University of Massachusetts) a National Science Foundation grant in the amount of $247,391 for three years. Their research topic is "Reproductive Ecology of Males in Turkana, Kenya." He also received a grant for $11,100 from the Carolina Population Center and the Mellon Foundation for a project entitled "Linkage of Data Sets Generated by the South Turkana Ecosystem Project." Also awarded by the National Science Foundation was a grant for "Human Ecology of Reproduction in Nomadic Turkana Pastoralists" in the amount of $205,299 for 1988-92.

Donald M. Noonan: a Luce Foundation Grant from the UNC-CH East Asian Studies Curriculum for $2,351 for research travel, used in July and August of 1993.

James L. Peacock: (with R.W. Tyson) $225,000 from the Rockefeller Foundation was awarded to the Institute for the Arts and Humanities for July 1991-July 1995 for a project entitled "The South in Comparative Perspective."

Patricia Pessar: an Andrew W. Mellon Foundation grant for research on return flows of labor and capital to Jamaica and the Dominican Republic with an emphasis on gender contrasts. Her project is entitled "Return Migration to the Caribbean" and she received $100,000 for 1993.


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BA Degrees Awarded

The following students received their BA degrees in Anthropology at the May 1993 Commencement. Those with a star by their name completed an Honors Thesis:

Adams, Tonya Lynn
Andrews, Natalie Susan
*Astin, Robin Lynn
Beard, Carmen Leigh
Capizzi, Mary Catherine
Dingus, Elizabeth Conley
Ellbel, Tobi Jon
*Flourney, Rebecca Elizabeth
Goldstein, Ami Lena
Goode, La Sonya Annette
Hall, Caroline Rivers
Hayes, Frederick Glynn
Morris, Shannon Elise
Ollis, Lynda L.
Reiser, Michelle Lynn
Rubio, Michelle Alina
*Stone, Jeffery Davis

New Students

Applications for graduate study in Anthropology at UNC-Chapel Hill showed a marked increase in 1992-1993. One hundred and fifty applications were received, up from one hundred and fifteen last year. Applications came from all parts of the United States as well as Africa and Asia.

This was a well-qualified group; many of the applicants held advanced degrees. GRE scores were quite high and most applicants had grade point averages of 3.0 or better.

More than a third of the applicants were attracted to the Meaning Concentration, with interests in symbolism, religion, language and literature. Many of those applying to the Social Systems Concentration identified gender, US ethnicities and immigration, and social change as research foci. Others were interested in the Medical Anthropology Program, particularly in the United States, and the Evolution and Ecology Concentration, especially human environment relations in Europe. Most of the applicants to Archaeology expressed an interest in complex societies and state formation in the southeastern United States.

The following is the entering class of 1993: 

Liyi Hong (Bachelor of Medicine 1986, Zhongshan Medical University, Guangzhou, China). Interested in anthropology of psychiatric services and of culture-bound syndromes. Medical Anthropology.
The following students successfully defended their theses or dissertations and received the MA or PhD degree:

Aldred, J. Lisa, (MA, Dec. 92)

Gardner, Paul S., (PhD, Dec. 92)
Dissertation: Diet Optimization Models and Prehistoric Subsistence Change in the Eastern Woodlands.

Hahn, Elizabeth P., (PhD, May 92)
Dissertation: The Communication of Tongan Tradition: Mass Media and Culture in the Kingdom of Tonga.

Horn, Margaret M., (MA, May 93)
Thesis: Diseasing Ethnicity: The Case of the Mexican-American Patient in Biomedical Literature.

Kumar, Anuradha, (PhD, Dec. 92)
Dissertation: On Their Own Two Feet: Women and Reproduction in Rajasthan.

Lachicotte, William S., (PhD, May 92)

Larne, Anne, (PhD, May 92)
Dissertation: Gender, Work and Illness in the Peruvian Andes.

Levinson, Bradley, (PhD, August 93)

Matheny, Trudy D., (PhD, Dec 92)
Dissertation: Sociosexual Behavior of Female Rhesus Monkeys (Macaca mulatta) on Mortain Island, South Carolina.

Oliver, Billy L., (PhD, Dec. 92)
Dissertation: Settlement of the Pee Dee Phase.

Rogers, Rhea M., (PhD, May 93)
A Re-Examination of the Concept of the Tribe: A Case Study from the Upper Yadkin Valley, North Carolina.

Simpkins, Daniel L., (PhD, Dec. 92)
Dissertation: Aboriginal Intersite Settlement System Change in the Northeastern North Carolina Piedmont During the Contact Period.

Sizemore, Beverly A., (PhD, Dec. 92)

Smith, Jennie M., (MA, August 93)

The Honigmann Prize The award of $100 is given each year to the outstanding UNC-CH graduate student in sociocultural anthropology.
91-92  Bradley A. Levinson
92-93  Elizabeth Anne Jones

The Manning Award The award of $50 is given each year for the outstanding dissertation.
92-93 Rhea J. Rogers: Re-Examination of the Concept of the Tribe: A Case Study from the Upper Yadkin Valley, North Carolina.

The Polgar Award The award of $50 is given each year to a graduate student in recognition of successful work in applied anthropology.
91-92  J. Lisa Aldred
92-93  Linda A. Dunbar-Frye

Honigmann Award The award of $50 is given each year to the student who completed the best undergraduate honors project.
91-92  Rebecca M. Solty
92-93  Kermyt G. Anderson
BRINGING IT HOME

Jennie Smith, a third-year graduate student in the Social Systems program, sent the following letter to President Clinton in February 1993. It was also published in Haiti En Marche, a U.S.-based Haitian journal. She worked in Haiti for three years with the Mannequin Central Committee and was recently in Haiti as a United Nations observer.

Dear President Clinton:

I recently returned from the U.S. Naval Base in Guantánamo Bay, Cuba, where I spent several days working as an intern for the Haitian refugees being held there. I am writing to share with you some of the things I learned from these people whose hope now lies in your own willingness to free them from their captivity.

All of the nearly 270 Haitians who remain in Guantánamo were determined by the Immigration and Naturalization Service to have demonstrated a "credible fear of persecution" if returned to Haiti. According to both international and U.S. refugee law, this status should grant them automatic admission into the United States. Yet they are being held in the unbearable conditions of the Guantánamo Bay prison camp, confined within the long stretches of razor wire coils which surround them. Many have been there for over a year now. Why? They are told it is because either they or their family members have tested positive for the HIV virus.

"Is this a crime, they ask? "What have we done to deserve being treated as prisoners of war?" They try to understand the reasons for the abuse and humiliation they have suffered from their U.S. military captors in Guantánamo. They have been beaten, spit on, cursed at, handcuffed, threatened, and separated from family members and friends. They have been forced to undergo repeated "interviews," to give their blood and to ingest medicines they are too afraid to take on their own. They have been coerced to turn against one another, and forbidden to worship as they please. They have slept in shelters which even military personnel admit are more fit for animals than people, and have been herded from place to place as cattle. Yet they are guilty only of fleeing their homes, having been pursued and persecuted by the Haitian military for their alleged efforts to establish democracy among their own people.

I write you to make a plea for their release, to ask you to pardon them from still more endless days of undeserved torment in the camp which government officials call a "humanitarian center," but the refugees know to be a "corner of hell." I write you not only to ask you to pity them in their suffering, however, but also to ask you to see them for who they are—strong, persevering, creative people who have struggled for those principles for which our country has claimed to stand: democracy, equality, justice, honor, and hope.

They have believed deeply in the ideals of democracy. But they are confused now over what it means for a country to say it is a "democratic" one. "What does American democracy mean?" they ask me, for while they have long put their faith in the promise of America, they have failed to find evidence of it in their own experiences with the American government. They have learned from your speeches that you and they claim many of the same values. They have heard you espouse the ideals of equality and justice. They have held tight to each of your promises to take a stand for Haiti and Haitian refugees. Even in their captivity in Guantánamo, they celebrated your victory in the presidential elections. "A promise is a debt," some of the refugees repeat over and over, hoping that you will recognize the truth of this Haitian proverb. "Tell Mr. Clinton," they beg me, "what is happening to us down here, so he will understand, and let us go."

They are well aware that everything that is happening to them runs directly counter to the ideals which you and your government have claimed to hold. So they speculate about the possible reasons for their captivity. It cannot be economics that keeps them there, they realize, as it is clear that the incredible sums of money which have been spent on their confinement would dwarf any funds it would take to transport them to (and even support them in) the U.S. What about political motives? What could be strategic about imprisoning or a military base a couple of hundred unthreatening, unarmed civilians? You have already affirmed the need to lift the ban on allowing HIV-infected immigrants into the United States. "Are we here because we're black?" they ask, "Is that why they are trying to get rid of us?"

They are calling out for you to hear, President Clinton. They have been calling out for months now. Their calls are most often in Creole; they are muffled by the confines of the barbed wire; and even those cries which occasionally manage to escape the borders of the base are often lost in the distance between them and Washington. Only those who choose to listen to their voices will hear them at all. I am asking you to choose to hear them, to consider what they are saying, and to make a bold political move by treating them as what they are—persons, not prisoners; valuable, courageous, resourceful people whose dreams are also America's dreams and whose worth and rights are no less than yours or mine.

The medical care system in Guantánamo has all but broken down, and the military doctors there openly acknowledge that they cannot adequately care for their patients. People are getting weaker and more desperate—both physically and psychologically—by the day. Some of the refugees will begin dying soon without your intervention. The men and women guarding them also see this situation as intolerable. One young enlisted man confessed to me during my visit, "I don't know if I can stand this anymore! It is inhumane, the way these people are living." Even the Camp Commander, Colonel Zinser, said he "believes in [his] heart" that they should be released. It is, indeed, a desperate situation, but one
which you have the power to change. Please consider my plea.

Sincerely,

[Signature]

Postscript: In June, 1993, a federal court judge ruled in favor of the refugees. Defendants and ordered that the Guantanamo camp be shut down. All of the Haitians still there were subsequently brought to the United States, where they are now living with sponsors or family members.

The Haitian people now live as a new UN-sponsored refugee, aimed at putting pressure on de facto leaders, bears down on the country's already desperate economic situation. October 30, the day selected by UN, U.S. and OAS negotiators, Haiti's military chief Cedras and exiled President Aristide for Aristide's return to power, has passed. Negotiations continue (work out the details of its tentative return.)

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Bradley Levinson, PhD in the Social Systems program, published the following article in the August 9, 1992 Chapel Hill Newspaper. He's dissertation fieldwork was conducted in Mexico. He is now on the faculty of Augsburg College.

Immigrant Workers Remain Outcasts in America

*** Eduardo doesn't get any respect ***

When I walk down the street here, she says, people look like me, dangerous, or from outer space or something, and they don't look at me at all, you know, like I'm one of the same. A little black. But, if I don't dress up like her, but I can't afford much more. I'm sending the money to my family.

Eduardo is one of the many Mexican and Central American immigrant workers who have arrived in the Chapel Hill area during the last few years. As North Carolina's economy has been in the early 80's, workers from Texas and the west make their way to the Tar Heel State.

Most workers already in the state were seeking relief from the large-scale migration routes which took them down the Eastern Seaboard in pursuit of ripening crops in the tobacco fields and Everglades camps and moved to towns.

Try to popular belief, most of these workers are not uneducated and illiterate. They come for many from many different backgrounds, but most have a critical common, they have at least several years of work from base, close families, and know what it is.

They usually arrive in the U.S. intending to stay a short time, and if they see the money to buy a tractor, educate a small business back in their home countries. They've been working on farms, eventually sending for their spouses, and other relatives. If we see them dirty and unkempt, it's probably because they've been working a job most of us would shun.

While many Latin American immigrants continue to labor in agriculture, the poultry industry in recent years they have come to occupy the lowest wage jobs in urban areas. They work as housekeepers, janitors, dishwashers, and women, maids and housecleaners. Some are undocumented, many have temporary work permits (green cards), and still others have obtained permanent legal residence.

Yet regardless of their actual status, immigrant workers are often treated as if they were unworthy of the most basic human rights.

Many Americans direct their hostility against these immigrants because they mistakenly believe that the workers take jobs away from American citizens. In fact, the mental tasks immigrant workers typically perform pay so poorly and provide so little dignity that it is unlikely American citizens could be convinced to fill in.

Most immigrants work for minimum wage, undocumented workers for even less. They pay taxes, but that are denied social services. Yet the quality of their cheap labor keeps prices down and stimulates further investment. And they still don't get any respect.

"A few of my countrymen have given us a bad image," admits Jose, a 32-year-old construction worker, that doesn't mean we're all dangerous drunks. Most of us work longer hours than you Americans, then we go home to chat with our friends and family, or just to sleep.

Jose refers to a couple of recent well-publicized hit-and-run cases, in which intoxicated Mexican drivers struck and killed local residents. Jose and his friends claim that these incidents have made people assume all Mexicans are irresponsible alcoholics, in search of fun or the quick buck.

Shortly after one of these incidents, one of my neighbors argued that all recent immigrant workers, documented and undocumented, should be rounded up and deported. "This is just Mexico's problem," she exclaimed. "We shouldn't suffer just because their government doesn't know how to run its own country."

This view ignores our own role in the processes which compel immigrants to leave their countries in the first place. American corporate interests have had a major impact in the structuring of the Mexican economy. For example, peasants whose land has been robbed up by huge agricultural concerns such as Julio Green Giant often have to recourse but to emigrate.

Historically, we've even encouraged labor migration from south of the border. Before the end of the last century, we imported Mexican labor for building railroads and picking fruit in the southwest. Then, under the Bracero Accord of 1942/44, millions of Mexican workers were contracted by American agriculturalists. During this time, immigrant workers established wide communities and contacts, while their families came to depend on the higher wages they were sending back home.

Could we expect them to do otherwise? It's far to encourage a tradition of regular and systematic migration during economic boom times, only to "throw the bums out"
when it no longer suits us?

Last week, the top local news story recounted the apprehension of some 200 "illegal aliens" in migrant work camps throughout Nash County. The mass deportation was hailed as a major victory for anti-immigration forces.

Yet that same day, buried in the back pages, another story told how a Sampson county grower had abandoned 50 employees, leaving them without electricity, running water, and almost $300,000 in back wages. Since the story did not mention deportation, we can assume the workers had legal status. Yet the grower, judging they were not entitled to the same rights and considerations, left the workers high and dry.

Immigrant workers in Sampson county, like my friends Eduardo and Jose, are still looking for some respect.

Anuradha Kumar (PhD, 1992): I am working for the World Health Organization’s Special Programme of Research, Development and Research Training in Human Reproduction in Geneva. The Programme is divided into various units each focusing on different aspects of reproductive health. I am with the Task Force for Social Science Research on Reproductive Health. The social science research unit promotes research designed and conducted by developing country researchers. We in the Task Force are responsible for project administration as well as providing technical support for researchers. Since I am the only anthropologist in the group and current research in fertility is relying more on qualitative data, I am called upon to provide advice on qualitative data collection and management. Also, I have been asked to foster research on gender and childbearing with the intent of outlining topics for further investigation. I am also involved in a project sponsored by the Special Programme for Research and Training in Tropical Disease to develop a women’s health guide to be used at the community level.

Roger N. Lancaster (BA, 1985; PhD, UC-Berkeley) At the end of 1992, the University of California Press published my second book, Life is Hard: Machismo, Danger, and the Intimacy of Power in Nicaragua. In the Fall of 1993, I began my new position as Associate Professor of Anthropology at Columbia University. I am presently working on two edited projects and a set of essays on the confluence of gender, sexuality, and power.

Jim Magill (MA, 1970) Upon graduation, I spent the next seven years as a member of the folk music group, Hot Shandy, which included Dan McLeod and former Oxbow Music owner, Rick Bouley. We were based on Chapel Hill initially, later in Charlotte. Hot Shandy recorded two albums, Paradise Ain’t Cheap and America’s Dancin’ Again, and was a three-time finalist for College Entertainer of the Year.

In 1985, I relocated to Asheville and a year later Hot Shandy disbanded. From 1986 through 1989 I managed a music shop in Asheville and continued to perform locally.

In 1991, I founded a folk music concert series through the Unitarian Church and the Unitarian Church, and later that year was appointed to my present position as Director of the Swannanoa Gathering, a series of week-long folk music workshops held in July on the campus of Warren Wilson College in Swannanoa, just outside of Asheville.

As Director of the Swannanoa Gathering, I promote concerts throughout the year for the College, serve as one of the College’s delegates to the Appalachian Consortium, participate as an active member of the North American Folk Music and Dance Alliance, and serve on the Diana Wortham Theater Advisory Committee for Pack Place, Asheville’s new downtown arts and sciences complex.

I married the former Beth Harlow in 1986. We have two sons, Andrew, age 6, and Connor, age 3, with a third child due in July. I may be reached at The Swannanoa Gathering, Warren Wilson College, Box 5299, Swannanoa, NC 28778, (704) 298-5099, or at home, 20 Evergreen Avenue, Asheville, NC 28806 (704) 254-9278.

Melinda K. Powell (BA, 1990) I am engaged to James C. Wright, Jr. Jim and I, and our cats, currently live in Winston-Salem, NC. We plan to be married on May 29, 1994. I would love to hear from fellow alumni...my address is: 1953 Stonewood Drive, Winston-Salem, NC 27103.

Linda France Stine (PhD, 1989) I have spent the years since graduation juggling part-time teaching, full-time grants, archaeological contracts, being S.C.’s environmental review archaeologist, and participating in professional meetings. I am presently Assistant Professor of Sociology at Samford University. I have been a cultural resource management (CRM) bureaucrat—I wrote the major guidelines for archaeological survey and excavation in South Carolina (for Historic Preservation). I was also associated (research/grants) with the South Carolina Institute of Archaeology and Anthropology. I have
now seen all sides of the CRM fence. I still run occasional contracts that interest me professionally. (I have learned how to run my own business.) I am also still involved in two grants that I have been spear-heading, one for historic preservation planners for Volusia County, Florida, the other for the Council of South Carolina Professional Archaeologists (COSCPA), for that state’s Division of Archives and History.

The COSCPA grant allowed a group of archaeologists, historians, and geographers to gather and discuss South Carolina’s historic landscapes. We also debated theoretical and methodological issues in landscape studies. (Dr. Carole Crumley greatly contributed to the discussions.) I have been editing the papers for a forthcoming book.

The on-going Volusia County project allowed me to work with a great group of volunteers (mostly retired) near New Smyrna Beach, Florida. Working with them has been an enjoyable learning experience. (We watched the shuttles launch a few miles away over the Indian River, what a juxtaposition!) Samford University just passed my proposal to hold a joint field school for the month of January, 1994. Students, professionals, and volunteers will be intermixed. Anyone interested in participating in the excavation of the River Breeze site— with St. John’s period burial mound, village shell heaps, and colonial British plantation ruins—please give me a call (205-870-2109/2359) or write: Dr. Linda Slane, RUST International GIS Labs, SU Box 2234, Birmingham, Alabama 35229. Visitors will be welcome, but volunteers need to commit ahead of time.

I still spend myriad hours reading archaeological reports, ethnographies articles with debates about “African Eve,” and generally preparing for teaching intro anthropology. Teaching in a small department, I find that I must keep as current as possible on numerous aspects of our discipline. It’s great!

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Volleyball at the Fall picnic 1993.
I would like to include the following announcement in the Life After column:


I would like to suggest the following topic(s) for the Opinions column:


Other suggestions:


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