UNC ANTHROPOLOGY MARKS 30TH YEAR
A HISTORY OF THE EARLY YEARS

John Gulick & Diane Levy

July 1, 1995, marked the thirtieth anniversary of the Anthropology Department at UNC-Chapel Hill. On that date in 1965, the Anthropology Curriculum in the Department of Sociology and Anthropology officially gained status as a separate Department of Anthropology. Dr. John Gulick became the first chair of the new department and served in that position until 1970.

The roots of the department stretch back to 1924, when Dr. Howard Odum, the distinguished sociologist, invited Bronislaw Malinowski to lecture at UNC-Chapel Hill. Malinowski, who was traveling through the United States at the time, accepted the invitation and visited Chapel Hill, where Odum introduced him to the graduate student Guy Johnson. According to oral tradition, they walked across campus and ended up sitting on a boulder at the convergence of two streams (where Kenan Stadium now rests). In the course of their conversation, Malinowski apparently converted Johnson to anthropology.

Shortly thereafter, Johnson left for Columbia University, where he studied anthropology with Edward Sapir. He then moved to Chicago, where he studied with Radcliffe-Brown. With his doctorate in hand, Guy Johnson returned to Chapel Hill and joined Odum in the Sociology Department. In 1930, he taught UNC’s first course in socio-cultural anthropology.

Howard Odum’s pioneering work with African American song and regional studies, and Guy Johnson’s work with culture contact and African American culture, marked the first decade of anthropological study at UNC. By the late 1930s, their work was being complemented by the efforts of Joffre Coe, a UNC undergraduate with a deep interest in archaeology. Coe recognized the immediate need for a place to store, process, and study the abundant and ever-growing archaeological materials emerging from various North Carolina excavations (including the Town Creek, Hardaway, and Garden Creek sites); he also realized that these materials needed to be available for future researchers. Garnering support from sympathetic faculty and university administrators, Coe spearheaded an effort to found an independent program in archaeology. In 1939, as a direct result of his efforts, UNC president Frank Porter Graham established the Laboratory of Anthropology.

The Laboratory was initially overseen by a cross-

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Words from the Editor

Glenn Hinson

Whatever happened to AnArchaey Notes? I’ve been hearing that question a lot lately, coming from alumni, faculty, students, and the many writers whose long-ago contributions seemed caught in a literary void. Each query generated pangs of guilt, a quick survey of the workload, and further frustrated calls for final revisions and extra copy. Finally, it’s all come together, almost a year after its expected date, under the not-so-able guidance of a new editor and the creative hand (and artful eye) of associate editor Lynne Degitz. And so we’re back—with a new look, a new publishing schedule, and lots of catching up to do.

The degree of “catching up” will be immediately evident to close readers, who’ll notice much information from 1994–1995 and relatively little from 1995–96. Though we’ve updated many contributions, we’ve left much for the next issue, where we promise comprehensive (if abbreviated) coverage of the “lost year.” From this point forward, expect to see your issue of AnArchaey Notes in the early summer.

This year’s issue marks a number of new beginnings, not the least of which is our to-be-continued feature on departmental history. Sparked by John Gulick’s reflections on the Department’s 30th anniversary (written—alas!—in that anniversary year), we’ll periodically be looking to the past to set our present in historical context. Sadly, this issue extends that retrospection with the obituaries of professor George Holcomb and graduate student Tim Mooney, both of whom are sorely missed in the halls of Alumni.

The theme for this issue, as set forth in the last AN, is “Training for What?” a discussion of applied anthropology and its relation to the academy. We welcome your comments and suggestions for future issues...
notes from the chair

Bruce Winterhalder

These are times of great need for anthropology and great anxieties for academic anthropologists. The value of reflective, cross-cultural study and evocative communication about our various predicaments may never have been greater. But coincidentally and unhappily, opportunities for anthropological research and teaching may be about to shrink.

When I was in graduate school some 20 years ago, there was a latent anxiety among my fellow students that cultural diversity would cease to exist, or at least would cease to matter, in a world increasingly homogenized by advanced means of communication and travel. This was a personal and modestly selfish concern. Such a development would lessen demand for the skills which we were cultivating and which we hoped to employ in the field and classroom. But whatever may have been lost in cultural diversity in the last several decades (say in the reduced number of unique languages) has been more than made up by the salience of the differences that remain. The axes of human differentiation may have shifted (ethnicity and class, say, replacing language distinctions and symbolic isolation), but there appears to be no lessening of troublesome puzzles rooted in human biocultural diversity. In fact, the importance of our diversity seems to grow as we pack ourselves ever more tightly onto the globe. The environmental crisis, increasing economic stratification, ethnic violence and continuing racial tension speak to us forcefully about this.

At the same time, our capacity as anthropological scholars and educators may soon diminish. We face a shrinking ability to research, compose and deliver our message. Consider the “hit-list” of current, congressional attempts to reshape the federal budget. Among the programs targeted for elimination: all Fulbright-Hayes Programs, the National Endowment for the Humanities, the National Endowment for the Arts, Title VI Higher Education Programs (international and area studies programs; language training), Perkins Loans, Women and Minority Participation in Graduate Education, National Science Scholars, International Education and Foreign Language Studies Program, etc., etc. This is a small portion of a long list. Research, graduate education and cultural exchange programs are falling as fast as the fall leaves in Chapel Hill.

Undergraduate education has proven no less sacred, as grants and loan programs are lined up for cuts. Pell Grants, Federal Work Study Programs, the Federal Direct Student Loan Program and the Supplemental Educational Opportunity Grants are all slated for reductions or restructuring that will shift greater costs to students. These cuts ultimately will reduce the numbers of young people who can afford college, and they will further restrict to the already affluent access to high quality, post-secondary education.

At the state level in North Carolina, the current talk is of indefinitely shrinking budgets, of strategic planning and of “right sizing” academic units. Central and expendable are program adjectives with new administrative missions. Stringent financial realities have come to us later and less forcefully than some other states, but they have arrived and it is uncertain how they will affect our ability as anthropologists to effectively reach students.

Only as these multiple sources of funding shrivel over the next few years will we in universities begin to appreciate the myriad unrecognized routes by which tax money has subsidized our efforts. We’ve done more with less for a decade. But with this new combination of federal cuts and state shortfalls, it appears as if we’ve reached an era of simply being able to do less.

Young adults and their parents will be next to feel the burden, as their costs grow and as we can accommodate fewer of them in our classrooms. The social costs will accrue more slowly. More elements of the great and fascinating variety of human experience will go unrecorded. Moving and insightful ethnographies will go unwritten. Rare languages will go unlearned; novel and challenging classes untouched. And most likely the costs of all this will go uncalculated, because they entail something hard to measure: a conviction that detailed knowledge of our profound diversity nurtures tolerance and appreciation of common humanity.

Many of you will recognize from your personal experience the programs named above. I hope you will reflect on the difference that they make in your lives, the lives of your children, your neighbors and communities. Budget negotiations on these scholarly and education programs are ongoing now. I am sure that they will continue into the coming years. Please add your voice to our message of calm urgency. This is not the time to sacrifice our ability to interpret and understand one another.
George R. Holcomb, 1927–1994

John Guelick, William S. Pollitzer, Daniel A. Textoris, & Carolyn Merritt

George Ruhle Holcomb, Professor Emeritus of Anthropology, died on October 8, 1994, at his Chapel Hill home.

Born in Kankakee, Ill., on October 25, 1927, George Holcomb earned his B.A. in Zoology (1950), M.A. in Anthropology (1952), and Ph.D. in Anthropology and Anatomy (1956) from the University of Wisconsin at Madison. While working towards his Ph.D., he began teaching at Creighton University, where he continued until 1957. Later that year, he came to UNC-CH as an Assistant Professor of Anatomy.

George Holcomb kept his position in Anatomy until 1968, when he joined the three-year-old Department of Anthropology as a full professor. He held that position until his retirement in 1992. From 1985-1990, Dr. Holcomb served as the Department’s Chair.

While teaching in Anatomy and Anthropology, Dr. Holcomb fashioned a distinguished record of service to the University. From 1962 until 1965, he served as Associate Dean of the Graduate School. He was then appointed Dean of the newly founded Office of Research Administration, a position he held for seventeen years. During this period, Dr. Holcomb held several distinguished positions in research administration at the local, regional and national levels. At the same time, UNC-CH’s annual research grants and contracts increased from $18 million to $70 million.

Dr. Holcomb’s research interests were far-ranging. His many publications included works that compared the surface area of the fingers’ interphalangeal joints, discussed the accuracy of skeletal measurements in the living, proposed an experimental approach to physical anthropology, and analyzed skeletal material from the Leatherwood Site. Long-term projects included research on the skeletal biology of Central Piedmont Siouan populations and observations on the paleopathology of skeletal collections at UNC’s Research Laboratories of Anthropology.

The breadth of Dr. Holcomb’s work brought him many national honors. In addition to being inducted as an honorary member of Sigma Xi and Phi Rho Sigma, he was a fellow of American Anthropological Association, the American Association for the Advancement of Science, the National Academy of University Research Administration, and the National Conference on the Advancement of Research.

George Holcomb was a gifted teacher, blessed with an amazing memory for the myriad facts and figures of anatomy and physical anthropology. He lectured in depth and at length, always without notes and with remarkable ease. Never was there one with such a head for facts and figures, and yet with such a warm heart for people. He introduced many students to physical anthropology, and made beginning graduate students feel confident and comfortable. His kind, humorous, and good-natured spirit brightened many a day in the Anthropology Department.

Dr. Holcomb was also devoted to his community. In 1967, he served as President of the UNC Faculty Club, and in 1975 as vice-chairman of the Chapel Hill Recreation Commission. He was a director of the Animal Protection Society of Orange County, a trustee of the North Carolina Symphony Society, president of the Chapel Hill Concert Series, and for many years a volunteer in local Boy and Girl Scout programs.

He is survived by his wife, Jean Jacobsen Holcomb; his brother, Dr. W. I. Holcomb; his three daughters, Kaia, Ellen, and Carolyn; and five grandchildren. He leaves many friends, colleagues, and students who will remember him with the warmest fondness.

CARLA FREEMAN Moves to Emory

Carla Jones

After two years with the UNC Chapel Hill anthropology department, Professor Carla Freeman has accepted a tenure-track position at Emory University. She will enjoy a joint appointment with Emory’s Anthropology and Women’s Studies departments and plans to teach courses which will combine her interests in global labor changes, discourses of gender in transnational economies and Caribbean studies.

Professor Freeman taught a variety of undergraduate courses during her time here, including courses on development, gender and the Caribbean. Her accessible and supportive manner prompted many students of these courses to consult her in their research. She advised six senior honor theses during the Spring of 1995. Her graduate seminar on transnationalism, however, is the course for which she gained particular student praise and appreciation. As a result of her enthusiasm and erudition for the course’s topics, she leaves behind many graduate students whose own projects will include theories of transnationalism.

Professor Freeman and her husband moved to Atlanta last summer, where she is revising her dissertation for publication with Duke University Press under the title High Tech and High Heels in the Global Economy. The book will position her research with female employees of off-shore companies in Barbados with regard to discourses of gender in transnational labor, as well as theories of consumption and class identity. Although she has graciously agreed to remain on several graduate students’ committees, her cheerful and pleasant presence in the department will be greatly missed. We wish her all the best in her undoubtedly successful career at Emory.
30 YEARS OF UNC ANTHROPOLOGY

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departmental committee appointed by Graham; though linked by title with the anthropologists teaching in Sociology, it had no affiliation with that department. Indeed, the committee's original director, Russell Smith, was chair of the Art Department. In 1940, Robert Wauchope became the Lab's director; two years later, he left for a position at Tulane. His resignation, and Coe's departure for military service in World War II, left Guy Johnson as the Lab's caretaker. After the war's end, Coe returned to UNC and became the Lab's director. Soon thereafter, Coe took a leave of absence to pursue graduate study at the University of Michigan; he returned in 1948 as Instructor in Archaeology and Director of the resurrected Research Laboratories of Anthropology. Coe remained the RLA director until his retirement in 1982.

Guy Johnson remained the only anthropologist on the Sociology faculty until 1946, when he was joined by Dr. John P. Gillin, a Latin American specialist whose research interests ranged from the eclectic field of culture and personality to applied anthropology. Although Gillin had no official administrative status, he took on the task of building anthropology's status at UNC. Guided by the four-fields model and committed to the broad representation of ethnohistoric areas, he actively pursued foundation grants to increase both faculty size and course offerings in anthropology. At about this same time, Anthropology became a formal curriculum within the Sociology Dept.

Gillin's efforts at curricular expansion bore fruit. In 1952, Dr. John Honigmann joined the Sociology faculty, adding a North American focus and a culture and personality perspective to Gillin's Latin American interests. Johnson's focus on African and African American cultures, and Coe's concentration on North American archaeology. Three years later, Dr. John Gulick brought a focus on Middle Eastern studies and social structure to the growing curriculum.

This growth of the Anthropology Curriculum prompted a restructuring of its host department, which formally became the Dept. of Sociology and Anthropology in 1955. Two years later, Ruben Reina received UNC's first Ph.D. in Anthropology.

During this period, Gillin conceived and directed an ambitious field study of cultures in the modern South; among the products of this study were important books on mill village culture by Hylan Lewis and Ken Moreland. Gillin also obtained Ford Foundation funding for a field research station on the Eastern Cherokee Reservation, a project that yielded a published ethnography by Gulick.

Still seeking fuller four-field representation, Gillin helped arrange the 1957 hiring of two physical anthropologists, George Holcomb and William Pollitzer, in the Department of Anatomy. Though teaching in Anatomy, both of them offered anthropological courses in human origins. Shortly before his resignation in 1959 to become Dean of Social Sciences at the University of Pittsburgh, Gillin added Lewis Levine, a linguist with areal interests in India, to the faculty.

At about this same time, Gillin and Honigmann worked with colleagues in the Dept. of Epidemiology (especially Berton Kaplan, a qualitative sociologist, and Ralph Patrick, an anthropologist) to obtain funding for a program in Medical Anthropology. Though staffing difficulties slowed this unit's development, it gradually emerged as an independent program in the department.

After Gillin's departure, John Gulick took charge of the Curriculum and recruited Dr. Charles Erasmus, an economic anthropologist, as the department's new Latin American specialist. In 1963–64, Gulick spearheaded a campaign to have Anthropology declared an independent department. In 1965, that bid became a reality, and Gulick became the new department's first chair.

The following year, Gulick established a formal relationship with the newly formed Carolina Population Center. This alliance brought Dr. Steven Polgar, a population anthropologist, to the faculty, and provided funding for a host of doctoral research projects.

During Gulick's five-year chairmanship, the number of permanently funded faculty positions increased from four to twelve. Among the notable appointments in this period were James Peacock, Donald Brockington, Julia Crane, and George Holcomb (whose position moved from Anatomy to Anthropology).

At the end of Gulick's term, John Honigmann became the Department chair. Five years later, James Peacock took over the departmental reins, followed by Donald Brockington, George Holcomb, James Peacock (for a one-year stint in 1990–91), and Bruce Winterhalder. During Brockington's tenure, faculty members decided to restructure the graduate program from a four-field approach to one that better reflected the Department's emergent strengths. Faculty wanted to create a structure that would encourage research across the boundaries of the traditional four fields. The reorganization yielded a department comprised of two programs—Archaeology and Medical Anthropology—and three concentrations—Anthropology of Meaning, Social Systems, and Forensic and Evolutionary Anthropology (renamed Evolution and Ecology).

In the last decade, both the Department and the RLA have continued to establish and strengthen ties with other university departments and curricula. In addition to teaching a growing number of cross-listed courses, anthropology faculty are members of the Ecology Curriculum, the Curriculum in Folklore, the Institute for Latin American Studies, the Department of Communication Studies, and the Curriculum in East Asian Studies (whose current chair, Judit Farquhar, is a member of our Department). This broad involvement in university life, coupled with an ongoing focus on regional ethnography (evident in such research projects as Drs. Holland, Luzan, and Nonini's far-ranging study of diversity, culture production, and social division in contemporar N.C.), points to the Department's emergence as key player in the cultural debates that mark our era.

Currently, the Department consists of 19 full time professors, 9 faculty associates, and 5 emeritus faculty. The RLA, although administratively separat

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from the Department, has a Director and two Research Archaeologists who contribute actively to the Department’s programs. Last year, more than 3000 students enrolled in anthropology courses, marking a five-fold increase from the 1959-60 academic year. As of Spring 1995, the Department included 56 graduate students, 124 undergraduate majors, and 26 undergraduates claiming anthropology as a second major.

ANTHROPOLOGY
DEPARTMENT CHAIRS

John Gulick 1965–1970
James Peacock 1975–1980
Donald Brockington 1980–1985
George Holcomb 1985–1990
James Peacock 1990–1991
Bruce Winterhalder 1991–1996
Dorothy Holland 1996–

DIRECTORS OF THE RLA

Robert Wauchop 1940–1942
Guy B. Johnson 1942–1948
Jofre L. Coe 1948–1982
Roy S. Dickens, Jr. 1982–1986
Vincas Steponaitis 1988–

Committee for the National Institute for the Environment RECOGNIZES EARTH DAY ’95
(Carole Crumley, Southeast Regional Director)

Jeffrey L. Takacs

April 1995 marked the 25th anniversary of Earth Day. Under the guidance of Carole Crumley, the UNC chapter of the Committee for the National Institute for the Environment (C-NIE), together with the Student Environmental Action Coalition (SEAC), organized a celebration of Earth Day in MacCorkle Place on the Chapel Hill campus. Our goal was to entertain, educate and mobilize the UNC population and surrounding communities. The focus was on issues, projects and programs that are directed toward environmental concerns, but fun was not out of the question either.

On Friday April 21, the weekend of Earth Day, UNC Chapel Hill opened the Triangle area Earth Day activities with a large Earth Fair. The local reggae group Plutopia performed and guaranteed us good weather; UNC sophomore Mike Garrigan, an acoustic guitarist, sang for at least an hour. Kevin Brennen contacted local artist Jerry Lilly and contracted the printing of an excellent four color poster celebrating the Earth and all life on the planet. Elizabeth Van Deventer contacted local and regional environmental organizations, invited them to participate and share their ideas and directed a highly successful letter writing campaign. Rob Lawrence organized the catering for the event and found a new career in poster sales. Fund raising and administration was the responsibility of Jeff Takacs. The Student Environmental Action Coalition, an undergraduate organization at UNC devoted to environmental awareness and protection, worked closely with C-NIE to do publicity work, contact musicians and generate ideas for further cooperative work.

Speakers on that Friday included Peter Saundry, the C-NIE national director from Washington, D.C., and Debbie Bird, founder of Love Your Mother, a local organization currently focusing its efforts on the nuclear waste dump slated for Orange County.

Dr. Valerie Johnson of the Afro-American Studies Curriculum shared her memories of the first Earth Day twenty-five years ago and spoke about environmental justice issues. Something like two thousand people attended the Earth Fair and we consider it to have been highly successful.

Financial sponsors of the event included the Biology Department, the Department of Environmental Science and Engineering, the Office of the Provost, the Graduate School, the Dean of Graduate Research and the Carolina Federation of Environmental Programs. Thanks to all who helped make it a great day.

DISTINGUISHED GRADUATE LECTURE SERIES

On March 27, 1996, Roger N. Lancaster, Associate Professor at George Mason University, delivered the inaugural lecture in the UNC-Ch Anthropology Department’s new annual Distinguished Graduate Lecture Series. His lecture was entitled “The Transvestism of Everyday Life.”

Prof. Lancaster received his B.A. in Anthropology from our department in 1982, and his Ph.D. in Anthropology from the University of California at Berkeley in 1987. He is the author of two influential books, Thanks to God and the Revolution: Popular Religion and Class Consciousness in the New Nicaragua (Columbia University Press, 1988), and Life is Hard: Machismo, Danger, and the Intimacy of Power in Nicaragua (University of California Press, 1992). The latter book has won two national awards, the 1992 C. Wright Mills Award, and the 1993 Ruth Benedict Award of the Society of Lesbian and Gay Anthropologists. We were proud to have Roger Lancaster inaugurate our Distinguished Graduate Lecture Series.
opinion

Applied Training: Part of Anthropology?

Kevin Brennan (MA '95) has taken a leave of absence from the Anthropology Department to direct a study abroad program in South Africa for the School for International Training. Diane Levy (MA '95) has taken a leave of absence from the Anthropology Department to begin graduate studies in housing and community development in the Department of City and Regional Planning at UNC-CH.

A short time after beginning graduate studies in the Department of Anthropology, one of us was approached by a fellow anthropology graduate student, someone who had been in the department slightly more than a year by that point. This student said that another graduate student was interested in applied anthropology, but was hesitant to speak to faculty members. She was even reluctant to speak openly to other graduate students for fear of what the public awareness of her interests might do to her status within the department.

A meeting was arranged with this student at which mutual interests in applied anthropology (as well as the reasons for these interests) were discussed. This meeting served as the beginning of a way to more freely and openly acknowledge primary interests in applied anthropology in an environment that, purposely or not, consciously or not, let applied anthropology and its adherents be silenced, cloistered if you will.

It would take a while before these discussions grew larger and included more people. In the spring semester 1995, the two of us, along with Elizabeth Van Deventer and John Doerier, created a reading course which had as its specific focus, applied anthropology. When only four of us enrolled for the course we thought that perhaps this was all the interest there was within the department. The four of us generated our own reading list and outlined goals for the course.

One of the goals soon became to see how our fellow graduate students thought and felt about applied anthropology. To find this out, we undertook a survey of as many of those graduate students in the anthropology department living in the Triangle area as we could contact. We found that interest in applied anthropology existed among many of the survey respondents. In fact, a majority of those we interviewed expressed some level of support for applied anthropology.

For some of our respondents, interest in applied anthropology is of a primary nature. For these students, applied anthropology constitutes a first choice in terms of where they want their professional energies to be focused. For other respondents, interest in applied anthropology constitutes a pragmatic choice. For these people, the weak job market for academic positions in anthropology dictates that they express at least nominal interest in what applied anthropology is all about. Even nominal interest such as this may improve their ability to find work when they graduate.

The broad interest in applied anthropology expressed in the survey results fairly well reflects the current state of anthropology, and graduate programs in anthropology, at least as concerns the narrowly focused issue addressed within the survey. In the materials we collected and read for the course in applied anthropology, we came across numerous articles and studies showing that there are approximately double the number of new PhDs minted annually as there are academic jobs for them to fill. Replacement and reproduction of anthropological faculty is thus well guaranteed, but what of those who do not get or want such positions?

As one faculty member has told us, the rationale for having so many graduate students for so relatively few academic positions breaks down quickly unless alternatives to academic positions are acknowledged as legitimate goals for graduate students to pursue. Or do we think the anthropology program at UNC-CH is so special that all of us graduate students can and will (and should) find our professional niche in academia? Is the anthropology program here at UNC that special? Or can we begin to talk openly about other legitimate routes to professional success and professional contentment, i.e. to professional possibilities outside of academia?

If we do decide that there is ample space and ample desire to continue the department-wide discussion of applied anthropology and its place here at UNC, a discussion which grew out of the survey, perhaps we will be able to discuss some of the seemingly entrenched assumptions often associated with applied anthropological work. Some of our survey respondents mentioned views of applied anthropology (not necessarily their own views, but views of which they were and are aware) that see applied work as ethically and/or morally compromised. Also mentioned were views of applied anthropology as being uncritical, as too oriented toward providing a service to an employer and being less involved with whatever their informants' lives and concerns are about.

These concerns are valid. But their validity does not mean that they represent the entire range of possible applications of anthropological knowledge. What does seem certain is that if these concerns and assumptions remain unchallenged, if applied interests continue to be marginalized, and kept out of the classroom, then students with such interests will be left without an academic venue in which to discuss the ethical and theoretical considerations of applied work (and for that matter, of 'academic' work as well). It is this space between our reasons for pursuing applied anthropology as a persona and professional interest and the concerns voiced by some of our colleagues that must play host to the discussion about the place of applied anthropology here at UNC. For it is only when all of us (or as many of us as possible) can engage in a critical discussion of applied anthropology that the department can adequately address the desires and interests (whether primary or pragmatic) that drive us to make anthropology the focus of our professional lives.

There is the opportunity for the discussion initiated at the close of spring semester '95 to continue. Students and many faculty members are supportive. But whether or not the discussion continue in the open is unclear. We end this piece close to where we began. There are still student who are concerned that if they are seen as leader in a push to continue the discussion of applied anthropology or initiate other actions related to interests in applied, they will jeopardize their position in the department.

The desire to address the issues mentioned above has been made public. Now, where do we go from here?
Curriculum & Instruction Guidelines for Training Practicing Anthropologists
THE SOCIETY FOR APPLIED ANTHROPOLOGY, 1994
[edited for length]

Curricular diversity from program to program and student to student is expected and encouraged. Currently operating programs show that a number of effective training models exist.

A. Training is accomplished through coursework, mentoring, practical experience such as an internship, and thesis. Practice needs to be integrated into the educational experience from the beginning. Student identification with the discipline needs to be fostered through graduate program activities that encourage participation in discipline-based organizations, programs and events.

B. Instructional work content. Programs should incorporate instruction in the following areas. Instruction can take various forms. These include course work, guided independent study, internships, and apprenticeships.

1. Research Methods. The instruction should cover research design, data collection, and data analysis dealing with both qualitative and quantitative data. The content should include descriptive statistics, sampling, probabilistic statistics and multivariate analysis as well as qualitative analysis. There should be hands-on experience with statistical and textual data analysis software.

2. Anthropological Theory. This may include the history of anthropological theory and various substantive areas such as cultural ecology, organizational behavior, economic anthropology, social organization, and gender studies.

3. Cognate Area. Cognate courses are those offered outside the program and would be used to increase student understanding of the domain of application, such as education, business, organizations, medicine, environment, gerontology, or agriculture. Programs are encouraged to develop relationships with other departments that would allow feedback, faculty collaboration, and sharing of goals across unit boundaries. Actual course work in other departments is preferred in order to increase student experiences in working in multidisciplinary settings.

4. Professional Practices. While it is important that content related to program goals appear in most courses, it is also important to have instruction on professional issues in anthropological practice. This instruction should include: 1) guidelines of ethical practice, 2) the nature of the work setting of practicing anthropologists, 3) knowledge utilization theory, 4) communication to clients and sponsors, 5) alternate modes of research and action, 6) history of application and practice in anthropology, 7) practitioners as disciplinary participants and knowledge producers, and 8) the legal context of anthropological practice. It is preferred that this instruction appear early in the student’s course of study.

5. Practicum, Internship and/or Thesis Project. Each student's program should include a substantial practical experience in which he/she puts to use the knowledge learned in other instructional activities.

WHAT DO YOU THINK?

Anthropology students often complain that their academic training doesn’t adequately prepare them for research in the field. Though they find themselves with well-honed theoretical skills, they often discover that they haven’t spent nearly enough time thinking about the ethics and pragmatics of actual ethnography. What does one do when the simple elegance of theory gives way to the complexities of real life? How does one negotiate the day-to-day politics of life among strangers? How does one invite—and then help craft—collaborative research? How does one transform monologic writing to that which is truly dialogic? With your help, the next issue of AnArchaey Notes will address these issues, shifting the featured theme from “Training for What” to “What Kind of Training?” Please send your comments and contributions to the editor, at the address given on page 2.
Cultural Round Up

The 1994-1995 academic year hosted 14 talks in our departmental colloquium series. Aby organized by Carole Crumley, Glenn Hisner, Margaret Weiner, and graduate student Lesley Bartlett, the series featured a particular concentration on archaeology and Latin America. The Department also joined forces with Classics, Communications, English, Linguistics, Women's Studies, and the Research Labs in Anthropology to attract a number of internationally known speakers.

Peter Furst of the University of Pennsylvania kicked things off in the Fall with a talk on "Shamanism and Transformation in West Mexican Funerary Art." His presentation introduced a series of colloquia on archaeological topics. From the University of Wisconsin, Herb Maschner spoke on "The Rise of Complex Hunter-Gatherers in the North Pacific," based on his work in Alaska. Dr. Rick Jones, from the University of Bradford in England, followed with "Beginning Pompeii," in which he described his ongoing diachronic project studying the archaeology and architecture of that famous city. Then our very own Patricia Lambert presented the intriguing "Evidence from the Ancestors: Bisarchaeological Approaches to the Study of Health and Violence." The semester closed with a move away from archaeology, as Patricia Evans, Director of Minority Affairs for the AAA, discussed "Diversity in the Practice of Anthropology."

Spring semester roared into life in late January when Bruce de Puysser, from the Communications Department here at UNC, spoke about the "Manufacture, Circulation, and Consumption of Meaning in Three Indian Contexts: The Nationalist Movement, the Developmental State, and the Liberalized Market." Two weeks later, Michael Lambert—then a post-doc here in the Department, and now an esteemed colleague in the African Studies Curriculum—followed with an intriguing discussion of "Gender and Migration Among the Jola in Senegal."

Then the bombardment began, as candidates for the Latin Americanist position presented us with four talks in twelve days. Mary Crain, from the University of Barcelona in Spain, opened the series by discussing her work in Ecuador; she titled her talk, "Blurring Home and The Field: Reflections on Identities and Global-Local Dialogue in an Andean Ritual Setting." Next came Bartholomew Dean of Harvard, whose presentation was entitled, "When There Were No Women: The Gendered Experience of Peonage Among the Urarina of Peruvian Amazonia." Third in the series was Mark Moberg, of the University of South Alabama, who spoke about "Class Segmentation and Everyday Resistance: Immigrant Workers in the Central American Banana Industry." Finally came Marisol de la Cadena, from the School of American Research in Santa Fe. De la Cadena, who has since joined our faculty, titled her talk, "We Are Not Indians Because We Are Inca's: Elite Identity in Cuzco, Peru, 1920-1945." (The titles of these presentations led some of us to wonder if the blending of quotation marks and colons marks a new trend in anthropological tiding.)

Upon returning from Spring break, Nancy Schepfer-Hughes of UC-Berkeley got us all thinking with a compelling presentation of her South African fieldwork. Then our very own Eric Lassiter (now Dr. Eric Lassiter—way to go, Eric!) presented his dissertation research in a colloquium entitled, "Charlie Brown: Gathering the Power of Kiowa Song." For those who missed this multimedia talk, the "Charlie Brown" in Eric's title refers to a Kiowa gourd dance song, and not to the cartoon character. Then it was time for more archaeology. Margaret Conkey, also from Berkeley, gave an extremely well-attended and inspiring lecture entitled, "Paleovisions: Archaeology, Goddesses, and Paleolithic Art." Her stunning slides demonstrated the diversity of paleolithic art and raised many issues about the complexities of architectural interpretation. The semester ended with a double-bill by Jim Mallory, from the University of Belfast in Ireland. On day one, he spoke to the Anthropology Dept. about "The Archaeology of the Irish Dreamtime," the prehistoric period "known" through archaeological, legends, and historical texts. On day two, Dr. Mallory tackled the question of "The Indo-European Homeland," presenting his research to a diverse, cross-disciplinary audience (and skillfully parrying difficult questions posed by UNC's linguists).

All of these colloquia were followed by receptions in Alumni 313, graciously hosted by graduate students in the first-year class. Thanks for all your hard work!
SUMMER SCHOOL IN KENYA
THE FIRST YEAR OF ANTHROPOLOGY 161
Bob Daniels

In 1994, Kevin Brennan and Jennifer Coffman, graduate students in the department, offered to assist me in creating a summer study abroad course that would take the three of us to Kenya in 1995. Together we designed ANTH 161 “Field School in Contemporary African Culture,” a four-week course for 6 hours credit. We got the course, syllabus, and budget approved, and generated sufficient enrollment by distributing hundreds of flyers, having the course announced in our colleagues’ courses, and holding a series of “African video nights” in Alumni Building.

There were 18 undergraduates in all: Thirteen women and five men; sixteen UNC students, one from NCSU, and one from Duke. Half had previously taken courses with me, and several were anthropology majors. For most it would be their first foreign experience. I knew I would have to rely heavily on Kevin and Jennifer’s prior experience in Africa.

Jennifer had participated in St. Lawrence’s semester-long program in Kenya as a junior at Duke. She entered our graduate program in 1992 and defended her M.A. thesis in November 94. Her doctoral proposal focused on development issues in Masailand. She was awarded a Foreign Language and Area Specialist Fellowship, completed her coursework, and passed her Ph.D. exams in April 95. During our summer course Jennifer taught beginning Swahili and led sessions on ecology, politics, and development. At the end of our course she stayed on in Kenya to begin fieldwork for her dissertation.

Kevin had spent nearly 3 years in Lesotho as a volunteer and trainer with the Peace Corps and 2 years in Kenya as academic director of the School for International Training before entering the department in ’93. He completed his M.A. in April ’95. For ANTH 161 Kevin took charge of the logistics, from blocking out the budget to dealing with a Kenyan tour company and doing the final accounting after our return. Kevin’s well-nurtured business relationships with a wide variety of Kenyans proved absolutely critical to our success. Following our course, Kevin served as director of the S.I.T. program in Durban, South Africa, for a semester. This January he became S.I.T.’s Program Director for Africa with responsibility for study abroad programs in a dozen countries.

We left the U.S. on May 16th. After two grueling night flights, interrupted by a cold, rainy, 14-hour layover in Brussels, I arrived in Nairobi with my wife, Beth Hahn, 18 students, and almost all of our luggage. Kevin had gone out a week earlier; Jennifer arrived a couple hours later.

The first week’s classes covered the basics of geography, ethnography, history, and Swahili, a walking tour of downtown Nairobi, a visit to the national museum, and an Indian film and dinner. The students spent the first few nights at a large hostel in “suburban” Nairobi, and the next several nights with families in Kibera housing estate. The home stays were one of the trip’s high points: privacy was non-existent, and the city water supply was highly sporadic, but the hospitality and good will were nonstop.

The second and third weeks were spent “on safari.” Each morning we held class for a couple of hours (in converted store rooms, parking lots, the empty hotel bar, under a tree, or wherever). With the landscape as a background, my discussions started with the principles of indigenous social organization in each major area we visited, how those principles were manifest in the spatial patterning of settlements and community organization, how land issues developed in the local area during the colonial experience, and how these processes formed the background of the current situation. Along the way we considered the complexities and ambiguities of ethnic boundaries, the changing role of women, the continuing significance of age in social relations and the new phenomena of class formation, resource use, economic development and the role of the national government, international aid, and much more.

After class we would pile into three mini-vans and hit the road for a few hours. Initially we went up around Mt. Kenya and through the heart of Central Province. We had a close look at the incredible intensity of rural agricultural production (coffee, tea, wet rice, maize, etc.), stopped briefly

(Cont. on page 12)
news from the Research Laboratories of Anthropology

1995 FIELD SCHOOL:
11th-18th Century Siouan Villages in Hillsborough, NC

Patricia Samford

During the summer of 1995, the University of North Carolina’s Research Laboratories of Anthropology held its ninth archaeological field school along the banks of the Eno River in Hillsborough, North Carolina. This area, in the floodplain of a U-shaped bend on the north side of the river, was the site of four Siouan villages dating from the 11th to the early 18th centuries. The bottomland, with its adjacent forest and waterways, would have provided abundant natural resources and well-drained soil for the Siouan, who depended on a mixed subsistence of hunting, gathering, and agriculture. The villages were also adjacent to the Great Trading Path that ran from present-day Virginia to Georgia. One of these villages was described in 1701 by English surveyor John Lawson, and it was the search for “Ocaneenechi Town” that led to the discovery of this and three other villages. The continuing excavation of these sites has allowed archaeologists to trace cultural change among the Siouan cultures of piedmont North Carolina. Of interest are the effects of contact with the English, particularly in terms of the impact of diseases on native populations and how new technologies and exchange networks were organized within traditional Siouan subsistence and economic systems.

For five weeks in May and June, seventeen students enrolled in the Anthropology Department archaeological field school and several volunteers excavated portions of two of these villages. The 1995 excavations were directed by RLA Research Archaeologists Steve Davis and Trawick Ward and Graduate Teaching Assistants Jane Eastman, Christopher Rodning, and Patricia Samford. At the Fredericks Site, believed to be the Ocaneenechi Town described by Lawson, all but a small portion of the site had been excavated in previous years. Excavation of the remaining segment in the southwest corner of the village was completed and revealed soil stains delineating the former locations of vertical posts which had once formed the settlement palisade. A burial dating to the late 17th or early 18th centuries was also excavated.

The majority of the field season was spent investigating the 17th-century Jennette Site and an area between the Fredericks and Jennette sites. One of the goals of the excavation between the two villages was to determine whether households were located outside the palisaded enclosures. Although a smoke pit possibly used for tanning hides and several storage pits were discovered, no house patterns were visible in the area excavated this past summer.

Previous excavations at the Jennette Site, located directly northwest of the Fredericks Site, had revealed a palisaded village dating from the mid- to late 17th century. The aim of work in 1995 was to continue tracing the southern limits of the palisade and record any features associated with the village. In addition to the anticipated roasting and storage pits, excavation also disclosed a cemetery extending along the inside of the walled village. Traces of up to eight burials were discovered and it appears that the cemetery extends beyond the limits of this summer’s excavation. Four of the burials were excavated and yielded information which changed the previous interpretation of the Jennette Site. Prior to this discovery, archaeologists believed that the Jennette Site was occupied in the third quarter of the 17th century and had been abandoned and destroyed prior to Lawson’s 1701 visit. The quantities and types of European trad goods contained within the graves are consistent however, with other early 18th century excavate burials. These grave goods, combined with the placement of the burials along the palisade line suggests that the village was still being used in the early 18th century.

Analysis of the skeletal remains was complete on-site by UNC Physical Anthropologist Clar Larsen, Visiting Faculty Patricia Lambert, Graduate Research Assistants Elizabeth Monahan an Marianne Reeves, and Leslie Sering, a graduate student from the University of Michigan. Their analysis revealed that three of the four burials were adolescents, ranging in age from 18 months to 17 years. The fourth burial was that of a female in her thirties. Although the causes of death for these individuals could not be determined, one possibility is that they were victims of infectious disease brought by Europeans. In accordance with the wishes of the Ocaneenechi Tribal Elders, the skeletal remains were disturbed as little as possible an reburied immediately after analysis was complete.

Continued excavations are planned for the Jennette site in the summer of 1996.
The North Carolina Indian History Project: Working for Change with N.C. Teachers

by Margo Price

It happened again in early November at the Indian Heritage Festival at Town Creek Indian Mound near Mt. Gilead, N.C. A young woman dressed in regalla was overheard telling a companion about an encounter she just had.

In a tone mixed with exasperation, hurt and wonder, she said to her friend: "This man just walked up to me and said, 'Hey, are you really an Indian?' I said, 'Yes.' And he said, 'Well, you don't look like one, and, anyway, I thought they were all dead around here.'"

"So," she continued, "I just smiled at him and then pinched myself on the arm and said, 'No-o-o-o-o-o, I don't think so!'"

When she finished her story, she and her friend just stood near the entrance to the dance circle shaking their heads and chuckling ruefully. Then the Southern Sons drummers began an intertribal, and the women entered the circle to dance.

Unfortunately, the man's misperception is not an isolated occurrence. Similar stories echoing challenges to Indian identity have been told by people from the various tribes scattered across North Carolina—the Coharie, the Occoneechi Band of the Saponi Nation, the Haliwa Saponi, the Tuscarora, the Waccamaw Siouan, the Lumbee and the Cherokee. Even when acknowledged as alive and well, North Carolina's more than 80,000 Indian peoples find themselves confronting other commonly held myths. Most are rooted in notions that Indians are noble savages or, conversely, savage savages, or that they are generic, all-alike folks, or that they are fossilized vestiges of once-proud peoples whose cultures are dead or dying.

Two years ago, Research Laboratories of Anthropology director Vincas Steponaitis and Anthropology Department alumna Margo Price came up with the idea for the North Carolina Indian History Project as one way to combat the misperceptions and the stereotypes that spawn from them. At base, the project's goal is simple: educate the public by sharing what more than 50 years of archaeological research has taught us about the state's 12,000 years of Indian history and the many links between past and present Indian peoples. Certainly, archaeologists had learned much during the years of research, but most of what they knew was buried in technical reports not easily available to the public.

Since that brainstorming time two years ago, a strategy with several components and key partnerships has tackled the challenge of meeting the project's goal.

Teacher workshops have been the Indian History Project's main thrust. Two have been held so far, involving 35-40 through 6th grade teachers from public schools scattered across North Carolina. A week-long workshop was held in July 1993 and a two-week one took place in August 1994; the next is scheduled for June 17-18, 1996, at the coast. Done collaboratively by UNC's Research Laboratories of Anthropology and the Center for Mathematics and Science Education, both took place on the UNC campus. Each workshop blended lectures, hands-on activities and field trips designed to immerse teachers not just in what archaeologists know about the state's Indian history, but in the concepts and processes archaeologists use to reveal that past.

Where Indians lived, what their houses were like, what they ate, how they died, who they traded with, how their cultures differed from each other and how they changed over time were just a few of the topics covered. The teachers, some of whom were Native American, gave both workshops excellent reviews. At the last workshop, Haliwa Saponi Shari Sh. Asphalt wrote: "This experience has meant a lot to me. You have not only taught me about Indian history, but you have given me knowledge of a part of our heritage that cannot be replaced."

The teachers brought back to their classrooms interdisciplinary teaching modules and activities to use for lessons ranging from social studies, history, and language arts to science and math.

But despite the materials and the workshops' success, teachers said they needed something more—a concise, readable text on Indian history to supplement its scant treatment in the social studies and history texts adopted by North Carolina public schools. Their request led to another phase of the Indian History Project, which is the research and writing of a teachers' guide featuring some of what archaeologists have learned about Indian cultures prior to European contact and settlement. Funded by grants from the N.C. Department of Cultural Resources, the N.C. Archaeological Society, and the Z. Smith Reynolds Foundation, the guide will be ready for distribution by late fall. Vin Steponaitis is the project director and Margo Price has researched material for the guide and is now writing it.

Generous grants from the Z. Smith Reynolds Foundation provided the financial cornerstone of the Indian History Project. The Foundation funded the pilot teacher workshop in 1993. That grant also included money to host a week-long intertribal Heritage camp for Indian youth that Eno Occoneechi tribal member Forest Hazel directed. Money from the federal Eisenhower Foundation funded the 1994 workshop.

UNC's Research Laboratories of Anthropology and the Center for Mathematics and Science Education (CMSE) gave—indeed, continue to give—the Indian History Project in-kind and administrative support. CMSE's director Russell Rowlett and staff members Lin Dunbar-Frye and Elaine Davis, who co-direct the teacher workshops, have been key to the workshops' organization and success. At these workshops, North Carolina Native American participants lent special insights on their history and aspects of their contemporary cultures: Mr. Richard Crow (Cherokee), Mr. Ray Littleturtle (Lumbee-Cheraw) and Mr. John Blackfeather Jeffries (Occoneechi) shared much. Archaeologists Steve Davis, Trawick Ward, Linda Carnes-McNaughton, Jane Eastman, and Randy Daniel were invaluable as well, donating time to lecture or lead field trips. Also instrumental were the staff of Town Creek Indian Mound in Mt. Gilead and the Office of State Archaeology.
TIMOTHY PAUL MOONEY, 1951–1995

Vin Steponaitis

The profession of archaeology lost a rising star when Timothy Mooney was killed in an automobile accident near Chapel Hill on January 30, 1995, one day short of his forty-fourth birthday.

Tim's career was unusual in its breadth. After graduating from the University of Arizona in 1972 with a degree in history, Tim enlisted in the U.S. Navy, where he acquired considerable skills as a computer programmer. He then went on to attend the University of Arizona School of Law, which awarded him a J.D. in 1981. Soon thereafter, he took a job with the U.S. Justice Department in Washington, D.C. While working as a lawyer, he volunteered for an archaeological dig in Fairfax County, Virginia. He found the experience so inspiring that he decided to leave the legal profession and to become an archaeologist. He was admitted to the graduate program at UNC-Chapel Hill and began his studies in the Fall of 1989.

Tim took to his new profession like a fish to water. He read voraciously and learned the essentials of the discipline in record time. By 1991, he had formulated an ambitious and important dissertation project, an archaeological investigation relating to the origins of the eighteenth-century Chickasaw Nation. In 1992, he conducted an archaeological reconnaissance along the central Pearl River in Mississippi. In 1992 and 1993, he and I conducted two seasons of excavation at Mississippian mound sites along the Pearl, gathering valuable information on the late prehistory of this region. He was in the midst of analyzing the data we had recovered, and was preparing to write his dissertation, when his career was so tragically cut short.

Tim was a wonderful colleague and a fine human being. Kind and generous to a fault, he was always cheerful and ready to lend a hand when anyone needed help. He also had a great sense of humor.

In memory of Tim, an endowment has been established to support archaeological research conducted by graduate students in the RLA. Thanks to many generous donors, more than $20,000 has been raised so far. Additional contributions to the "Timothy P. Mooney Fund" may be sent to the Arts and Sciences Foundation, UNC, Chapel Hill, NC 27599-6115.

SUMMER SCHOOL IN KENYA

(CONT. FROM PAGE 9)

in Isiolo where the desert touches the highlands, crossed the equator (and were given an amazing demonstration of water draining clockwise and counterclockwise), and climbed down the cliffs by Thompson's Falls. We then went down to Nakuru in the Rift Valley (where we attended a mass political rally), drove up through the Western highlands, and took a quick look at Lake Victoria. From there we traveled down through Kericho District (Kipsigisland).

When we arrived in Itembe, the community in southern Kipsigis that I had first studied 30 years earlier, I learned that none of my letters announcing our arrival had been delivered. But it made no difference. The 22 of us were warmly received, fed, and housed by families on several adjoining farms; the female students slept in the women's big round houses filled with wood smoke, curious children, indifferent goats, and hyperactive chickens, while the male students were put up in men's huts. After a torrential afternoon rain, I talked about the community for two days visiting old friends and speaking Kipsigis again, while the students got to know their amazingly generous and unflappable hosts. Despite the limitations of language and the lack of furniture, electricity, running water, latrines, etc., our stay in Itembe was a peak experience.

From the rigors of "the rural areas" we moved to the comforts of a game lodge in Masai Mara Game Park for a close look at both the wildlife (lions, cheetahs, elephants, etc.) and small herds of European tourists. Then we were off to Lake Naivasha, and finally "home" to Nairobi for the last week of discussion, writing, grading, etc. Every single undergraduate completed the course with good grades, did well on the final exams, and turned in detailed journals which they will value in years to come.

Kenya has changed greatly since my days there in 1965–1972. Knowing that the population has more than doubled still did not prepare me for the severity of the economic and ecologic transformations that have occurred. I was shocked by two things in particular: how much downtown Nairobi has been transformed from its former colonial "garden city" pleasantness to something that kept reminding me of "Blade Runner," and how little Itembe has changed, despite a beautiful new highway that runs through it.

The four weeks ended with a farewell dinner. The next morning we got up before dawn to take half of the students out to Jomo Kenyatta International Airport in our favorite charter bus "Moonlight Baby" (with palm trees and a bath in the back seat). Eight other students took the overnight train for Mombasa on the Kenya coast, and one student headed for Tanzania to climb Mt. Kilimanjaro (successfully).

We're all back now, and in good health. Whi Jennifer and Kevin have gone on to bigger and better things, I have put together another program for this summer. Teaching about Africa in Africa ten or twenty times more intense than teaching in a classroom in Chapel Hill. Jeff Takacs will be TA this year. We leave for Kenya in May with a group of 14 students. 
Anthropologists at Work

Bradley A. Levinson, 1993 Ph.D.

Since August, 1993, I have served as the only professor of anthropology at a church-affiliated college in the upper Midwest—Augustana College in Rock Island, Illinois. I teach only sociocultural anthropology in a combined department of sociology, anthropology, and social welfare. Students may choose an anthropology "concentration" within the sociology major, but no separate minor or major is offered.

My position offers ample latitude, but also brings its own frustrations. I have learned to work across disciplines more than ever, offering my courses for credit in minors such as Women's Studies, Latin American Studies, and African-American Studies. I have also learned to collaborate with sociologists in creating an attractive, viable major. Finally, I have come to appreciate the special pedagogical strengths of a "small college" environment. Yet I must often contend with the absence of fellow-feeling among colleagues, and the presence of a stoic resistance among students. Colleagues' relative ignorance of new developments in anthropology compels them to put me in the "savage slot," as Michel-Rolph Trouillot likes to call it. For example, in seeking approval of courses such as "American Popular Culture" and "The Anthropology of Educational Diversity," I have had to articulate a more relevant, ecumenical version of anthropology than the one which they already hold. And students used to informative textbooks and programmed lives do not often take to the unruly, discomforting truths anthropology has to tell.

At times I find myself wobbling uneasily between the demands and hopes of publishing, teaching, and community service or activism. On the one hand, I am in the final stages of co-editing a volume with Douglas Foley and Dorothy Holland, called Within and Against Schooling: The Cultural Production of the Educated Person (SUNY Press). This is a collection of historical-ethnographic case studies which together attempt to advance our understanding of how identities and aspirations are produced "within and against" state educational institutions. More recently, I have been inspired by anthropological scholarship on tourism and the "ethnography of reading" to formulate a research project called, "Mexican Tour Books as Informal Pedagogy." In addition to analyzing tour books for the images and discourses of "otherness" they construct, I hope to examine ethnographically the manner in which experience and the reading of tour books intersect in tourists' perception of people and place.

While the theoretical issues raised by the edited volume and the new project have preoccupied me for some time, I find them increasingly divorced from the practical exigencies of politics and social policy. I remain committed to sound, innovative theoretical knowledge as the basis for policy and action, but I also find myself impatient for a more activist mode of applied research.

To this end, I have begun to explore options for research among the local Mexican community. I have secured a small assistantship for one of my advanced students, and she is conducting oral history interviews with elderly Mexican-Americans in the area. I have begun to serve on a local planning committee for upcoming Cinco de Mayo celebrations, and I am familiarizing myself with other community institutions. I volunteer time at the recently opened Mississippi Valley Boys' and Girls' Club, which enrolls almost 50% Mexican schoolchildren for after-school programs. The director has approached me about conducting assessment research, but ethnographic knowledge does not fit the immediate needs of the board overseeing the Club's operations. The option remains open for the future.

My training and service as a volunteer for the Quad Cities Domestic Violence Advocacy Program (mostly translating for battered Spanish-speaking women) has also led me into another form of social action: protesting a local restaurant's new, and very prominent, display of a cartoonish logo, featuring a "caveman" dragging a prone woman by her hair. We have begun a petition drive for a boycott of the restaurant, and we picket the premises every other Sunday. Because of my active role in organizing the protest, and because of a long letter I published in several area newspapers (see the "Bringing It Home" column in this AN), I have become something of a lightning rod for opposition. I have received nasty phone calls at home, and the College President has heard requests to discipline or fire those involved (he hasn't). Much of the restaurant's supporters accuse us of elitism and extreme political correctness, arguing that we can't take a joke when we "see" one. I suspect even some anthropologists might agree. Still, I have found this to be an occasion when my own anthropological training compels me to act.

Within the College, I have been invited by colleagues to participate in a newly formed multicultural curriculum initiative. I have organized a faculty reading group called, "Multiculturalism, Democracy, and Education," and I will also be giving talks about anthropological views of education and diversity to interested faculty. I serve on several committees, and informally advise students groups such as "Latinos Unidos" and "Latin American Council." Most recently, I have found mixed success in attempting to organize a new student group, called the "Social Issues and Action Forum."

Such are the activities of a UNC graduate attempting to carve out a place for anthropology in the struggles of everyday life. I hope my narrative helps some of you make sense of your own struggles as well.
Camera's Eye
to Examine Cherokee Life

by Jack Hicks
*Kentucky Post*, Friday, March 31, 1995

Dr. Sharlotte Neely, an anthropology professor at Northern Kentucky University, has written a book on the Snowbird Cherokee settlement near Robbinsville, N.C. *Snowbird Cherokees—People of Persistence* has attracted the attention of public television producers.

Rick Panter, of South Carolina Educational Television, read Ms. Neely's book and was inspired to produce a documentary. There will be a premier showing at Snowbird in June....

Employment opportunities for Indians or whites aren't great in mountainous Graham County, Ms. Neely said, but friction with whites is minimal. Cherokees are largely Baptists, and their children attend public schools.

Ms. Neely has made many lasting friendships among the Snowbird Cherokees, and her research hasn't gone unnoticed in the academic community.

"It's a major contribution to understanding of contemporary native culture," said Theda Perdue, a University of Kentucky faculty member and Cherokee historian.

"Her work makes it very clear that native peoples can be contributing members of society but still maintain their Cherokee identity."

The documentary film discussed in this newspaper article, *Snowbird Cherokees* premiered in the Snowbird community in June, 1995. Based on Sharlotte Neely book of the same title (University of Georgia Press, 1991), the film has gone on to win many honors, including the Bronze Award of the Charleston International Film Festival and both the Best Film by a Non-Indian Producer at the prestigious Will Sampson Best of Show Award at the 1996 American Indian Film Festival. Sharlotte Neely served as the film's principal academic consultant.
WHICH FIELD?

Laa Aldred

When Glenn Hinson gently reminded me of my promise to write something for this column, I was smack in the middle of teaching summer school. "@#$%!" I thought. "Like I have the time." I was so swept up in the intensity of summer school that "the field" of last fall's research seemed like years ago. The wide open expanses of the Dine (Navajo) reservation dotted with ambling sheep had long been eclipsed by overcrowded classes and hectic schedules. "How am I going to put myself back in 'the field' to write this?" I thought.

And then I heard a perverse little voice asking, "What is 'the field' anyway?" Is it an unambiguously bounded geographic space? Do I enter "the field" when I cross the physical boundary marking the Navajo reservation?

Even when I was "in the field" (on the Navajo reservation), the scope of my fields of research was problematic. A quick detour into the issues I encountered in my fieldwork may clarify the problem. My research grew out of my work as a lawyer for the Big Mountain Dineh in their attempts to resist relocation by the federal government. The Big Mountain Dineh argued that relocation violated their first amendment rights because geographically specific features of their land are inherently and inextricably tied to their spiritual beliefs and practices. The courts did not agree with this argument; their opinions suggest they didn't even fully understand it. In the midst of this legal struggle, hundreds of New Age supporters poured into the reservation, ostensibly to help the Dineh. Not only did they interrupt many ceremonies (with such additions as Grateful Dead-style dancing), but they also commodified Native American spiritual practices by selling ceremonies and publishing books along the lines of Ten Easy Steps to Being a Medicine Man.

Both the lawyers and the New Agers, no matter how different in each other's eyes, posed a problem for the Dineh. Most of the legal practitioners did not understand why the Dineh worldview wouldn't allow land to be commodified or exchanged for "equal" value. The New Agers, who claimed they agreed with the Dineh on land commodification issues, nonetheless participated in the commodification of New Age Spirituality, something the Dineh do not view as a commodifiable entity.

While grappling with these issues, I found myself entering worlds that were both divergent and interrelated. I moved into "fields" that ranged from Arizona state courthouses to New Age bookstores. These subcultures and their respective "fields" were a far cry from my original "field," Big Mountain, where the Dineh still live in wooden hogans without electricity or plumbing. (Although many of the women follow the soaps on battery-powered TVs, and young men listen to reggae while herding the sheep.) Further, the New Age and legal "fields" were very different from one another. Yet all three "fields" had converged—historically and socially—in a way that made them all central for understanding the issues involved in this ethnographic case-study.

As I began to think back on the complexities of my original "field," I began to see how it had informed my teaching. Not only did my class discuss the relocation issues, but we also discussed the legal system's failings and the politics of New Age appropriation. As I thought about it further, I realized that my experience in the field had also informed how I taught. One of the most important lessons I learned in Big Mountain was the limitations and politics of authoritarian postures. In class, I found myself increasingly bracketing empirical information with queries asking, "How do we know this?" Again and again, I raised questions that countered academic with indigenous knowledge. My Native American students quickly picked up on this decentering of authority; it seemed to encourage them to discuss their cultures more freely. I learned a great deal from them, as did other class members. The "field" has thus informed the way I teach, in that it's carved out a space for a new "field" of more interactive and dialogic learning.

My non-Native American students also prodded me to explore other "fields," namely those of cyberspace. Some of my students kept telling me tales of cyberspace, describing the many Native American sites they had visited and how much they had learned from hearing Native American peoples discuss issues online. I knew nothing of cyberspace; I didn't even have a modem. I had avoided e-mail like the plague, feeling that it would only be one more invasion, one more thing to answer.

But if my students were there, I wanted to learn. Much to my surprise, my journeys in cyberspace led me to updates on the Big Mountain conflict and heated exchanges between New Agers and Native Americans on the subject of "Plastic Shaman." These cyberspace sites—or "fields," if you will—were extremely relevant to my "fieldwork." Perhaps summer school was not as far away from "the field" as I had initially thought. Perhaps the "fields" of research and academia inform each other in more ways than I had ever imagined....

On a more general level, I think that the ethnographic "field" is always situated within a complex set of social and historical fields. I don't mean to suggest that all fields are interrelated or are parts of a whole in some simplistic way. But I think that "fields" that seem quite distant may, in fact, be linked just as sites are linked in cyberspace. Such links are complex and problematic. Yet to understand the fullness of certain issues, one has to pursue these links. Arbitrary severance of an unproblematized "field" strikes me as an inadequate way to deal with most cultural questions.

So much for my rambling notes from the field(s) ...
awards

NATIONAL AWARDS

Graduate student Sandy Smith-Nonini has just won the 1996 Peter K. New Award for the best graduate school paper in applied anthropology. This prestigious award, given by the Society for Applied Anthropology, carries with it a $1000 stipend and travel funds to the SAA's March meetings in Baltimore. Smith-Nonini has also been awarded an Inter-American Foundation Dissertation Fellowship. The award will allow her to complete an additional three months of field work in El Salvador, studying the practices and politics of grassroots based primary health care.

Christine Skaer, undergraduate anthropology major, received funding from the National Science Foundation under the Research Experiences for Undergraduates Program. She was funded during the summer of 1995 to work with Professor Clark Larsen on Spanish Florida bioarcheology, for both excavation at Mission San Luis de Talimali (Tallahassee, Florida) and study of human remains. The award covered all of her expenses and included a stipend.

Graduate student John Doerfer received a FLAS award of $3800 to study Yucatec Maya. His research will focus on development, ethnicity, and political movements in the Yucatan.

Bradley Levinson, Ph.D. 1994, received the Best Dissertation Award from the Council on Anthropology and Education for 1994.

Graduate student Jennie Smith continued her research in Haiti during the summer and fall of 1995 with support from a Latin American Studies Fellowship and a Fulbright Scholarship. Her research investigates Haïtian peasant democracy movements.

Graduate student Joe Herbert is on a team of three anthropologists and two marine biologists who received a grant from the National Science Foundation to study how the structure of oyster shells reflects their growth patterns. The results of this research will provide data necessary to determine the season in which oysters, found in archaeological context, were harvested.

Eric Lassiter, Ph.D. 1995, received a Graydon Frick Memorial Scholarship in support of his dissertation, "Towards Understanding the Power of Kionga Song: A Collaborative Exercise in Meaning."

Associate Professor Judith Farquhar was awarded the Bowman and Gordon Gray Associate Professorship for Excellence in Undergraduate Teaching for 1995-1996. She also received a travel grant from the Henry Luce Foundation and the Curriculum in Asian Studies for field research in Shandong Province, China. Her research will address "men's medicine," public health responses to sexually transmitted diseases, and rural health strategies in a context of rapid economic development. Farquhar also plans to collect popular culture and mass media materials for continuing research on China's national "fads."

Professor Clark Larsen is currently serving the Grants-In-Aid of Research panel for Sigma Xi and small grants to undergraduate and graduate students for support of research. Anthropology has had a good track record in relation to disciplines for receiving these grants. Theses have been especially useful for partial fund dissertation research projects.

Associate Professor Paul Leslie's project "Reproductive Ecology of Males in Turakana, Ke" was supported by a grant from the National Science Foundation through December 1999.

UNC AWARDS

The Honigan Award, recognizing the year's undergraduate honors project was awarded to Anna H. Duschenksi in 1995 and Pat Livingood in 1996.

The Honigan Prize, given for outstanding graduate work in sociocultural anthropology, was awarded to Alison Greene in 1995 and Karchmer in 1996.

The Manning Award, honoring the year's exemplary dissertation, was awarded to Ju McCabe in 1995.

The Polgar Award, recognizing outstanding work in applied anthropology, was awarded to Karen Brennan in 1995 and Ken Williamson in 1996.

ESTRANGEMENT FROM THE PUBLIC SPHERE: A CALL FOR ETHNOGRAPHERS

Dorothy Holland, Donald Nonini, and Catherine Lutz have just received a $227,000 National Science Foundation research grant for their project, "Farewell from the Public Sphere: Economic Change, Democracy and Social Division in North Carolina."

This collaborative ethnographic research project aims to compare the local public sphere in five North Carolina communities undergoing economic restructuring. The first goal is to describe the local public sphere, particularly in terms of how accessible, inclusive, and diverse it is. In this regard, the researchers will focus on how two kinds of social issues—the educational and the environmental—make their way through public discussion. One of the first steps will be to see how people present their image of "the public" whose interests should be served. A second major goal of the project is to trace, ethnographically and through surveys, the degree to which different groups vote or engage in other democratic practices.

Drs. Holland, Lutz, and Nonini see ethnography as having much to contribute not only to the study of other societies, but also to the study of our own. They especially see the pressing social problems associated with economic restructuring, including challenges to democracy as a form of life. In conducting research, the project directors will apply their previous research experience in such places as Micronesia (Dr. Lutz); Southeast Asia (Dr. Nonini); and the Caribbean, Nepal, Central America, and Oceania (Dr. Holland).

Drs. Holland, Nonini, and Lutz are in the process of choosing ethnographers for the five sites (Bertie County, Boone/Watauga County, Durham, Fayetteville and Siler City). Ph.D. candidates or postdoctoral students in anthropology or other social sciences (with a focus on ethnographic research) interested in this project may send curriculum vitae, letters of interest, and a list of references (including phone numbers) to:

Dr. Catherine Lutz, Department of Anthropology -- CB# 3115, University of North Carolina at Chapel Hill, Chapel Hill, NC 27599.

For more information, please contact Dr. Lutz at (919) 962-3353 or lutz@email.unc.edu
degrees

BA DEGREES AWARDED

1995
Gerald Lawrence Bundy, Jr.
Autumn Helene DeVos
Mark Mendel Goodman
Louisa McCord Harrison
Richard Franklin Leblond
Michele Renee Lister
Sujata Narayan
Brian Patrick Overton
Jonathan Brent Pearson
Shanya Purushothaman
Angela J. Rosser
Carrie Anne Spinelli
Beth Ann Vizzini
Arlene Marie Wartell

1996
Julia Lee Batchelor
Jennifer Katherine Becker
Jennifer Elizabeth Biggs
Laurie Ann Bradshaw
Latarsha Chambers
Jennifer Susan Coleman
Emily Gibson Dill
Christina Elizabeth Dixon
Michael Keith Earnhardt
Wade Hampton Hargrove, III
Laura Michelle Holcomb
Heather Michele Lewis
Rachel Brooke Lugo
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Patricia Ann RoseMoon
Jennifer Orn Schmitt
Pamela Eve Shultz
Elizabeth Catherine Spangler
Brian Wesley Thompson
Hope Windsor Tillotson
Catherine Elizabeth Wall

* Denotes Departmental Honors

MA DEGREES AWARDED
1995
Kevin James Brennan
Education & Schooling in Post-Colonial Kenya:
A Case for Cultural Production

Robert Stephen Lawrence
Pierre Bourdieu's Croque de Theoretical Reason: A Commentary

Diane Kay Levy
Community and human land Interaction in
the Conception of Environment

Jeffrey Lee Takacs
Rites of Passage in Asian Martial Arts: Examining the Liminal
State in Kalonpayte and Hung Gar Chusan

PHD DEGREES
AWARDED
1995
Wanda Carole Cain
Making Sense: An Ethnography of Experience and Meaning in the
Lives of Persons with Mental and Emotional Illness

Thomas Matthew Gates
Along the Ridge: A History of the Yukon Trail Systems

Luke Errington Lassiter
Towards Understanding the Power of K'owta Song:
A Collaborative Exercise in Meaning

George Fletcher Linder
An Ethnography of Discipline:
Elite Bodybuilding in Los Angeles

Judith A. McCabe
Cultural Understanding and Local Forces:
Efforts to Control Adolescent Sexuality, Pregnancy, and
Childbearing in a Suburban American Community

Susan Elizabeth Wallace
Constructing the Present from the Past:
Communication in Burgundian Archaeology Museums

1996
Rebecca Celeste Ray
Scottish-American Heritage:
Community and Celebration in North Carolina
Visible and Invisible Realms: Power, Magic and Colonial Conquest in Bali
Margaret Weiner
University of Chicago Press, 1995

In 1908, the ruler of the Balinese realm of Klungkung and more than 100 members of his family and court were massacred when they marched deliberately into the fire of the Dutch colonial army. Visible and Invisible Realms is a work of historical anthropology that began (and begins) as the study of that event. The underlying theoretical issue, however, is the construction of knowledge. At its center is a set of Balinese narratives concerning the power of Klungkung's rulers at different moments in time. Primarily the book juxtaposes two sets of knowledge concerning Klungkung: that of Balinese friends and interlocutors who told me and helped me to understand these stories, and that of Dutch colonial officials, and of the scholars who have built their theories upon colonial accounts of Balinese society. The tension between these points of view structures the book.

The book is framed by yet two other constructions of knowledge of Klungkung, however: that of the Indonesian state and my own. Official histories in contemporary Indonesia appear to rely largely upon colonial narratives and rhetorics. The politics of producing public representations of Klungkung's past (which just preceded my arrival) had a direct impact upon what I came to hear; for it was because they felt slighted by the apparatus of official public history production that many Balinese told me their stories to begin with. Furthermore, Klungkung's marginality within Indonesia and national discourses about equality explain why Klungkung residents were interested in the past (and why those most interested were persons with ties to the old royal courts). Last, but hardly least, my understanding of Klungkung is the result of collaborative research and endless discussion with a Balinese couple (Ida Bagus Jagri and his wife Dayu Alit) with whom I became quite close. Their kinship with important priestly houses in Klungkung (though they were not from Klungkung themselves) had much to do with what I was told; their own interests had much to do with what I came to understand.

At the same time, reading colonial reports against the grain—from a position produced by several years of fieldwork and countless conversations with my collaborators—the same documents offer a very different perspective on the events they describe, one in which something may be seen of Balinese concerns. If my strategy in dealing with colonial texts was deconstructive, in treating Balinese memories and narratives, which are filled with references to magical weapons and spirits, I was primarily interested in showing how they clarified the interpretations and possibilities open to Balinese as both historical agents and narrators. These texts, too, are built on a number of assumptions—about the relation of past and present, about morality, knowledge, power, agency, and reality itself. As many of the stories are rich in allusion, I seek as well to indicate how they are constructed and to clarify, based upon discussions with my collaborators, how they might be understood by other Balinese.

It is because Balinese accounts implicate invisible agencies in world-changing events that the book is entitled Visible and Invisible Realms. Klungkung itself, however, is also a referent for the "invisible" realms of my title. In virtually all scholarly accounts of Bali, Klungkung's rulers are described as the "nominal" overlords of precolonial Bali, as having had no real power. Such claims were contradicted by tales I heard not only in Klungkung but elsewhere as well. Therefore, a major concern became figuring out in what ways for what reasons Klungkung became invisible. Finally, my concern with contrasts between visibility and invisibility was also epistemological: to figure out what made certain kinds of knowledge claims and historical narratives so "visible" and others "invisible."
SELECTED SUMMARY OF FACULTY PUBLICATIONS, 1994-1996

BROCKSTON, DONALD L.


CUMPLER, CAROL L.


DE LA GADENA, MARISOL

DELTROUX, SUE E.


SELECTED SUMMARY OF FACULTY PUBLICATIONS, 1994–1996


Hassen, Susan D. 1995 (with D. Skinner) Schools as a Heterogistic Site for the Cultural Production of Persons In and Beyond a Hill Community in Nepal. In The Cultural Production of the Educated Person, ed. B. Levitson, D. Foley and D. Hollland, 273–299, Buffalo, SUNY.


1994 Intercultural, Race, and Evolutionism in Photography of "Non-Westerners." In Other Intensions: Cultural Contexts and the Atribution of Inner States. Santa Fe: School of American Research Press.


SELECTED SUMMARY OF FACULTY PUBLICATIONS, 1994-1996

SCARRY, C. MARGARET

SCARRY, JOHN F.

SHERER, DEDEA

STEPHANOU, VINCAS P.

WEINER, MARGARET

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Dr. Douglas Wesley Boyce
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Anne Claire Larme
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Bradley Adam Levinson
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TO THE DEPARTMENT OF ANTHROPOLOGY, 1995-96

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brining it home
anthropology and encounters with the everyday

Published in various versions in local papers.
Rock Island, Illinois
October 24, 1994

Dear Editor:

As a professional anthropologist, and a supporter of women's rights, I object to the sexist logo of the "Bring 'Er Inn Again" Restaurant on several grounds. Let me articulate just a few of these.

Anthropologists know that symbols and images form the consciousness of a people. Even when presented as "just fun," or a "marketing ploy," such symbols and images affect us subtly and deeply. Children, for instance, may not catch the humor or irony of the caveman logo. Their sense of self as man or woman will be at least partly formed through their perception of this image. And there are broader questions posed by the "Bring 'Er Inn Again" logo: Why do we find the image of a caveman dragging a woman "cute" or "funny" in the first place? What does this say about our current state of gender relations? Would quite as many people defend a stylized image which depicts a slavemaster whipping an African slave? Most importantly, what happens when we begin to accept such images as a natural part of our symbolic environment? What kinds of roles and relationships do we implicitly condone?

Anthropologists also know that the image of the caveman is historically false. The caveman, in fact, is an invention of the Western imagination, and does not correspond to reality. Between approximately three million years ago (the first fossil evidence of hominids) and ten thousand years ago (the development of cities and agriculture), our human ancestors lived in small mobile bands, gathering and hunting to survive. Some lived in caves, others did not. All the evidence we have, including the study of modern gatherer-hunters, suggests that relations between males and females were roughly equal. Women had a great deal of power in determining the quality of their activities and relationships with men. No, men did not club women and drag them by the hair as a "prelude to lovemaking." It probably wasn't until the development of complex agricultural society that men began to perpetrate violence against women. Thus, the story of the caveman is one we like to tell in order to convince ourselves that we've come a long way from our "savage" origins. We haven't. The "savages" were probably gentler than us.

The bottom line is this: Rates of male violence against women have risen at an alarming rate. The caveman image, which we like to place comfortably in the past, is in reality too close to many of us in the present. Did the owners of "Bring 'Er Inn Again" intend to promote violence against women? Of course not. Does the sign at 30th St. and 14th Ave. directly cause such violence? Again, of course not. Still, the owners were grossly insensitive to have placed such an image in prominent public display. General acceptance of this image contributes to demeaning attitudes toward women, and these attitudes lie behind the male impulse to violence. I urge readers to join us in working with "Bring 'Er Inn Again" to replace the objectionable logo.

Sincerely,

Bradley A. Levinson, Ph.D.
Augustana College Volunteer Translator.
Domestic Violence Advocacy Program
AnArchaey Notes

I would like to include the following announcement(s) in the Life After column:

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