New Chair Discusses Anthropology at Carolina

Professor Paul Leslie began his third year as Chair of the Department this year. Two junior faculty members in the Department interviewed him in March, and were delighted to find that he is learning the ropes of the job and is enjoying many aspects of his role. Professor Leslie spoke with the most excitement and enthusiasm about the faculty, students and staff; the structure and functioning of the Department; and the important contributions that anthropology has been making and will continue to make to the University.

Professor Leslie identified a lack of divisiveness as one of our Department's great strengths. "People get along; they like each other," he said. "We have no strong factions and no 'silverbacks,'" that is, those who behave aggressively toward others and seek to gain advantage over others. "It just doesn't happen." Professor Leslie attributed this to a careful screening of those whom we invite to join the Department - especially faculty, graduate students and staff, as well as to the culture of the Department - decisions are more open and democratic than is the case in many departments.

Regarding the Department's faculty, he said, "We hire people whom we are pretty sure will be good to have around and work with, and are sure will do well and get tenure." We are "very good academically," he explained; "we have excellent scholars." Because the Department does such a good job evaluating candidates for new faculty positions, he added, "we have not had problematic tenure cases.

(Continued on next page)

INSIDE THIS ISSUE

Photograph of Maasai watering cattle taken by Paul Leslie. The Savanna Land Use and Livelihoods Project is both theoretically intriguing and of practical importance for human well-being and conservation of biodiversity. See page 6.

Associate Professor Karla Slocum's new book Free Trade and Freedom (left) focuses on Eastern Caribbean banana farmers and a social movement. Associate Professor Patricia Sawin's Listening for a Life (right) depicts self-construction of person and place in Appalachia. See pages 13 & 14.

TABLE OF CONTENTS

FACULTY UPDATES 3
Faculty members describe current research and future directions; also, brief portraits of recent publications

WORKING GROUPS 16
The Social Movements working group gains momentum; and two new groups emerge

GRADUATE STUDENT PERSPECTIVES 18
Four angles of graduate research in the Department

UNDERGRADUATE PERSPECTIVES 24
Honors Thesis projects and undergraduate opportunities

DONATIONS 27
Thanks to all our supporters; information on how to donate; and questions/comments

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New Chair Discusses Anthropology at Carolina
(continued from cover)

The system of “concentrations”, established years
ago in the Department, continues to work very well in
fostering subdisciplinary connections, collaborations and
opportunities, Leslie said. Like many other anthropology
departments, our department recognizes the value and
importance of traditional anthropology subdisciplines.
Training in core subdisciplines such as archaeology, bio-
logical anthropology and sociocultural anthropology re-
 mains critical. Yet the Department’s three concentrations
of “Social Formations and Processes”, “History, Meaning,
and Materiality”, and “Ecology and Evolution” provide a
rare, institutionalized way that our department bridges
sub-disciplinary divides, encourages collaborative re-
search, and promotes integration. Leslie sees the concen-
tration system, together with the development of “working groups”
which explore specific topics and issues, as key structures that sup-
port a departmental culture that emphasizes learning from one an-
other, working together, and maxi-

mizing academic productivity.

Before speaking about the
exciting ways anthropology contributes to the educa-
tional mission of the University, Professor Leslie spoke at
some length about the way he sees the role of Chair.
“The Chair is the Department’s representative, interme-
diary and advocate,” he said. And it’s important to be
the kind of advocate “who will, in the long run, enhance
the administration’s view of the Department” He de-
scribed it as vital that a Chair “maintain trust” among
faculty, students and staff in the Department, do a lot of
consulting with the people in the Department, and re-
main very “open.” He also identified treating people
fairly as one of the most important ways a chair can help
to foster a positive, supportive departmental environ-
ment, an environment in which people “want to contrib-
ute, to pitch in” and within which they are best able to
realize their academic potential.

Professor Leslie foresees an increasingly impor-
tant role for the Department to play in the educational
mission of the University, a mission that now makes the
study of diversity among its highest priorities.
“Anthropology demands consideration of the widest
range of human experience. It is the discipline that has as
its core human diversity,” he said. “Anthropology con-
siders a much broader range of cultures and societies”
than is generally addressed by other disciplines and units
on campus. “Anthropology demands consideration not
only of spatial diversity [that is, the diversity of human
cultures and societies that exist throughout the globe],
but also of temporal diversity—changes in cultures and
societies over time.” In addition, we’re very much inter-
ested in the diversity that exists within societies. Our
department has an important role to play, Leslie said, in
continuing to expand the rather narrow treatment of di-
versity that currently exists not just on our campus but
on most campuses. Leslie described a second important
role that the Department is playing and will continue to
play in undergraduate education at UNC: focusing atten-
don unity. There is a productive tension in anthropol-
ogy between diversity and unity, he explained. In addition to the study
of diversity, “anthropology em-
phasizes the search for general
principles, general theory, and
commonalities.” Among other
things, we attempt “to draw in-
sights into what shapes the ways
people act in different circum-
stances.” One example of a larger question we explore is
the way societies handle risk and uncertainty. “Many
anthropology departments tend to emphasize either
diversity or unity,” said Leslie. “We try to achieve a bal-
ance between the two.”

Leslie’s new role leaves him little time to ride his
beloved motorcycles. His attendance at the monthly
meetings of the Chairs of UNC departments and units,
however, has allowed him to meet and become friends
with two other Chairs who ride. At some point, Leslie
plans to make motorcycle-riding Chair-creature T-shirts
for the threesome, an act that hopefully will encourage
more Chairs to discover the joys of the open road and
provide a break from marauding administrative man-
dates. ■

For more information about the Department of Anthro-
pology at the University of North Carolina at Chapel
Hill please visit the recently updated website at:
http://anthropology.unc.edu/
Last year Carole Crumley’s French Project turned thirty! The French Project is comprised of about fifteen current collaborators, including Crumley; UNC graduate students; some former UNC graduate students, such as Scott Madry, who are now colleagues; and colleagues at other Universities. Since 1975, the Project has been studying long term change in the combined agrarian/industrial landscape of southern Burgundy, France, using a variety of conceptual and practical tools. They began with archaeological excavation and survey, but soon expanded their research to include all the different ways the long, rich history of the region could be known.

Crumley and other French Project scholars have paid particular attention to the durability of Burgundy’s landscape. For the past two millennia, the region has been home to major mining operations, ironworks, and ceramics factories. Farming and stock raising have an even longer history, stretching back six thousand years. Many farms have been located in the same place for over two millennia (since Celtic times) and carry the same names (termed lieu-dits). French Project scholars have studied changes in the farms’ architecture and land use (through the study of construction styles and tax records, for example) along with detailed records of peoples’ livelihoods and social alliances.

Eight building phases may be seen in this Southern Burgundy barn, which serves a farm where still-in-use structures date from the 15th century.

Of course Crumley and French Project scholars were aware from the beginning that Classical texts offered considerable information about the area’s polities and leaders two thousand years ago, but incorporation of the nearly unbroken written record for this pivotal area of France and Western Europe has taken considerable time and effort. In addition to Classical, Dark Age and later medieval authors, there exist a wealth of legal materials (deeds, contracts, parish records, etc.). Burgundy may also be found, in surprising detail, in maps. The oldest known is the Peutinger Table, dating from the fourth century AD. You can view some of these maps on long-time Project member Dr. Scott Madry’s website http://www.informatics.org/stru/maps.html

An important component of the French Project’s research has been the region’s environmental history, not just its human past. They have pioneered the concept of historical ecology, combining information about human history with the study of environmental change. They have evidence from pollen and other botanical remains, the region’s 6000-year-long tree ring chronology, and geomorphological studies of the Arroux and Loire rivers.

This summer French Project scholars will work on historic farm pond sediments with Geoscience colleagues at Pennsylvania State University and palynologists from Kalmar University (Sweden). They will also continue their interview project with local farmers, exploring their difficulties with the EU Common Agricul-
Arturo Escobar’s anthology, *World Anthropologies: Disciplinary Transformations Within Contexts of Power*, co-edited with Gustavo Lins Ribeiro from the University of Brasilia, appeared in print in February 2006 from Berg Press. This volume was the result of a Wenner-Gren Foundation International Symposium held in 2003 under the same title. The volume argues for the importance of conversations about anthropologies world-wide as a means to pluralize current anthropological practices and agendas.

In addition to her work on kinship, family and the new genetics, Kaja Finkler continues to work on the ethnographies of hospitals, which initially came out as a special volume of *Social Science and Medicine* published in 2004 (vol. 58: 1995-2001.) Currently she is working on developing an ethnography of bioethical practices in two Mexican hospitals that shows the contextual nature of bioethical behavior among physicians in Mexico. This research sets up a model for future studies of the local nature of bioethical practices in a globalized world.

Glenn Hinson is continuing research on a project begun in an undergraduate honors course in ethnographic methods, investigating vernacular artistic responses to 9/11 and the wars that have followed in its wake. Students in the class conducted fieldwork across North Carolina, interviewing grassroots artists who had been moved to create pieces and performances on these themes; Glenn has extended this fieldwork, working with artists who range from quilters to memory painters to tattoo artists. The most immediate result of this research—which is revealing a telling public conversation quite different from that so widely reported in the media—will be an exhibit at the N.C. Museum of History, gathering both artists’ pieces and their stories.

The book from the "North Carolina Project", a collaborative study carried out by a number of scholars in the department, including Professors Dottie Holland and Don Nonini, has finally gone into production!

Local Democracy under Siege is about the challenges of economic restructuring (corporate globaliza-
tion) and neoliberal reorganization of government to local towns and cities in North Carolina (and presumably similar places across the country). Based on a year of ethnographic research in each of five different locales, the book describes responses to these challenges in a variety of areas including changing forms of race privilege and the demotion of the goals of schools from providing equal opportunity to serving “customers.” Holland, Nonini and their collaborators analyze the ways in which people are included and excluded from local decision making and other aspects of how they live democracy and form their relationship to it. An important focus of the book is the local activism and movement networks that have emerged in the inadvertent openings of market rule. There is a “perverse confluence” of oppositional projects of neoliberal governance on the one hand, and expanded participatory governance on the other. The authors see expanded participatory governance at the local level to be one hope for making the US democratic even in the face of increasing inequality.

Much of the remainder of Dottie Holland’s research this year has gone into CIRA (the Center for Inte-
grating Research and Action) and an action project. A number of faculty and graduate students in the department began working on CIRA in 2003. Recently, CIRA joined forces with three regional community organizations across the state to undertake the NC Sustainable Development and Poverty Reduction Project. For Holland, CIRA and the project are informed by the research for Local Democracy under Siege. One of CIRA’s aims is to connect the university, which now primarily emphasizes partnerships with corporations and government, to nonprofit local, regional, national, and transnational organizations and networks. The book also encourages alternative visions of community economic development, an emphasis of the action project.

Holland, in league with colleagues, also continues to develop ideas of identity (Meadian versus Erikson-
lian) and has two publications waiting in the wings:


Finally, the Presidential Forum: “Anxious Borders” for the SPA 2005 Biennial Conference was published in Ethos March 2006, Vol. 34. Holland, who, as President of the Society of Psychological Anthropology, had a hand in organizing the Forum, introduced the present-
tations and drew attention to the fact that critical psychocultural studies has come of age within psychological anthropology with much to contribute to sociocultural anthropology. The article, “Workers in the New Econ-
omy: Transformation as Border Crossing,” by Valerie Walkerdine, the keynote speaker, would likely interest a number of readers of AnArchaeys Notes.

For an update on Flora Lu, see the update on Mark Sorensen below.

Dale Hutchinson completed a study of pre-Columbian treponemal infections in 2004 that contributed to the ongoing discussions regarding the origin and evolution of venereal syphilis. During the final stages of the project that was funded by Wenner-Gren, he worked with Rebecca Richman, one of our undergraduates who is currently enrolled in graduate study in anthropology at the University of California - Santa Barbara. Their article on the subject was published in the American Journal of Physical Anthropology in April 2006. Hutchinson also completed a book manuscript in 2005 titled Tatham Mound and the Bioarchaeology of European Contact: Disease and Depopulation in Central Gulf Coast Florida. In the book to be published in 2007 by the University Press of Flor-
da, Hutchinson confronts many prevailing notions of the impact of disease introductions in North America during the early contact period. A short article on the same topic was published in March 2006 in the American Journal of Physical Anthropology. He is currently beginning a book length manuscript on the ecology of infectious disease on the Atlantic coast between A.D. 1500 and 1800, as well as formulating a collaborative project with Margaret Scarry to examine several aspects of late prehistoric coastal and piedmont populations in North Carolina.
Valerie Lambert, a Choctaw Indian, has completed a book about her tribe that will come out in 2007. *Choctaw Nation: A Story of American Indian Resurgence (in press)* University of Nebraska Press documents the process by which the Oklahoma Choctaws built a new tribal political order during the 1970s and 1980s. It also explores the social, political and economic consequences of this nation-building through an analytic focus on three sets of relations: the relations of citizenship that bind together enrolled Choctaws, the relations that formally link Choctaw citizens to the tribal government, and the relations of diplomacy that create interfaces between the Choctaw tribal government, on the one hand, and the Oklahoma state and federal governments, on the other. In addition to exploring and wrestling with the topics of sovereignty, identity, tribal nationalism, and contemporary tribal governance, Lambert’s book gives considerable ethnographic attention to large- and small-scale political mobilization, tribal elections, tribal economic development, relationships with non-Indians, urban Indian political participation, and tribal water rights.

Lambert is currently working on two other projects: an ethnography of the Bureau of Indian Affairs (BIA), which is based on fifteen months of field research she conducted at the BIA’s central office in Washington, D.C., and a comparative study of indigeneity in the United States and in South Africa. For the second project, Lambert received grants from the University Research Council and the University Center for International Studies for four months of field research she conducted last year in South Africa. Lambert has an article in the forthcoming book, *Indigenous Experience Today*, edited by Orin Starn and Marisol de la Cadena (*in press* Oxford: Berg Publishers). She also has an article about political protest, conflict and tribal nationalism that is under review at *American Indian Quarterly.*

For many years, Paul Leslie has been involved in interdisciplinary research on the human ecology of East African pastoralists. The current project focuses on changing patterns of land use and livelihoods in northern Tanzania. Because of both population growth and restriction of access to resources mandated by conservation policies, such as eviction from parks, the Maasai (the predominant ethnic group in this region) have in recent decades had increasing difficulty in making a secure living from their traditional livestock herding. Consequently, large numbers of Maasai families have turned to agriculture to supplement or replace herding. This shift in land use is relevant to a number of problems, ranging from the well-being of the local population to the viability of wildlife conservation policies (studies have found that biodiversity decreases dramatically as agriculture increases in pastoral areas). Also, just in the past 5-10 years, a new form of livelihood diversification has become common: large numbers of Maasai have begun to engage in labor migration to urban centers. There is considerable diversity around Maasailand in the form that this migration takes — often it involves just young men but in some places it involves entire families. Though a new phenomenon, labor migration has already become an important economic strategy and is likely to become more so. The evolving rural-urban linkages being produced by labor migration also promote changes in access to resources, in social organization, and exposure to new diseases (especially HIV/AIDS).

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Paul Leslie single-handedly pitching a tent in the face of gusty steppe winds. Photo taken by Tim Baird.

Labor migration and adoption of agriculture both may help solve problems arising from impoverishment and the decreased reliability or sufficiency of traditional livelihoods; but they have radically different environmental, social, and health consequences. In some places, migration serves as an alternative to the intensification of agriculture, thus slowing the transformation of the landscape and its impact on wildlife and the savanna ecosystem. In other places, successful migrants are investing in agricultural technologies (e.g., hiring tractors) that increase the rate of change and may eventually block...
crucial wildlife migration corridors.

In collaboration with other social, biological, and medical scientists, Leslie has been investigating the causes and consequences of these changes in the social-ecological system (people, social institutions, wildlife, and land cover). The overall project includes a number of related components. Funding for this work has come primarily from the National Science Foundation, with additional support for specific project components from the Rockefeller Foundation, the Mellon Foundation, the MacArthur Foundation, and the Carolina Population Center.

Impoverishment stimulated the initial push toward livelihood diversification, but people’s assessment of risks and uncertainties associated with traditional and alternative livelihoods is crucial to the diversification. Pastoralists have long faced hazards (e.g., drought, livestock disease epidemics, armed conflict/raids, predation on livestock) and employ various social and herd management strategies to cope with them. The changing political economic context introduces new risks, including potential alienation of resources for park expansion, crop damage by wildlife, and market prices. Awareness of and concern with the new array of hazards and uncertainties undoubtedly varies with local conditions and options, is changing rapidly, and affects livelihood decisions and thus the consequences and tradeoffs mentioned above. Understanding the ongoing change depends on understanding people’s assessment of these competing risks and alternative means of coping with them.

The most recent phase of the project focuses on the consequences of living near parks and protected areas, which have stimulated significant social, economic and environmental change in much of Africa. The intent is to clarify the processes by which parks affect the social-ecological systems around them, as well as the conditions that lead to divergent outcomes for ecosystem integrity and human well-being. Of particular interest is how the challenges and opportunities associated with proximity to parks lead to changes in land use and livelihood strategies, and how these are mediated by perceptions of risk and opportunity at the individual level, decisions at the community level, and policies and practices at the institutional level (both government and non-government).

This is an interdisciplinary project that calls for integrating socioeconomic and demographic surveys, ethnographic tools, analysis of satellite imagery to assess land use/land cover change, and biodiversity surveys. Project scientists include anthropologists from UNC and the University of Colorado, zoologists and botanists at the University of Dar es Salaam (Tanzania) and Makerere University (Uganda), and physical geographers at the University of Florida. In addition to the work in Tanzania, the project now includes a site in western Uganda, and the researchers are now planning comparative work in southern Africa at sites that will provide additional contrasts with regard to environment, livelihood practices, interactions with wildlife, distribution of costs and benefits accruing to the park, security of land tenure, and more.

Overall, this long term project presents an opportunity to pursue research that is both theoretically intriguing and of practical importance for human well-being and conservation of biodiversity, all while working in one of the most spectacular regions in the world.

This year, Chris Nelson will be starting work on a new project about the history of Japanese nativist anthropology. Nelson is particularly interested in the constitution of the island of Okinawa as an object of Japanese colonial ethnography, conceived of as either the originary site of the Japanese folk, or as a backward region of ignorance and poverty. Through archival research, Nelson intends to look at the relationship between prewar Japanese ethnologists such as Yanagita Kunio and Oriuchi Shinobu and their Okinawan counterparts Iha Fuyu, Higaonna Kanjun and Sakima Koei.

Funerary urns—zushigame or juushigami—of Okinawa, Japan, where Chris Nelson conducts his research.

This historical research will be the foundation of
an ethnography of contemporary nativist anthropology that he will be working on in Tokyo and Okinawa over the next several years.

For an update on Don Nonini, see the update on Dottie Holland above.

This year a translation of Jim Peacock’s famous book, Rites of Modernization, was published in Indonesian! Peacock also has two other books due out shortly. The first, which he co-edited with Patrick Irunan and Patricia Thorton, is entitled Identity Matters (Oxford and New York: Berghahn in press). The other, Global Identity and the U.S. South, is under contract with the University of Georgia Press and is part of the series, New Approaches in Southern Studies (ed. Jon Smith and Riche Richardson). For an edited volume, Visual Anthropology, Peacock co-authored an article this year (with Louly Konz) that is entitled “Visual Anthropology and Art History.” At the same time, Peacock continues to provide leadership to the University and to the discipline. Among other things, this year he served as Director of Carolina Seminars, Co-Director of the Duke-UNC Rotary Center for Peace and Conflict Resolution, Chair of Advisory Board of Worldview, Co-chair of the Labor and Licensing Advisory Committee (LLAC) and Chair of the Dean’s committee on comparative literature and interdisciplinary studies. This summer, Peacock will begin serving as chair of the AAA committee on relations to defense and intelligence activities.

During the past three years Charles Price has developed a research agenda focusing on community organizing, community organizations and activism. During 2003 Charles was invited to join the Accessing Community Change Evaluation Project as a co-principal investigator. The project is a study of the Ford Foundation’s Fund for Community Organizing Initiative, a multi-million dollar, multi-site effort to build the capacity of community organizing organizations.

The Initiative was underway by 2001, implemented in two cities and a region: Chicago, Illinois, Los Angeles, California, and seven southern states (MS, TX, NC, SC, TN, GA, KY). Charles became the coordinator of the Southern research component; the other principal investigators are political scientists, one based at the City University of New York Graduate School, and the other at Temple University. During 2004, based partially the team’s research findings and recommendations, the Ford Foundation extended the project to two more locations: Denver, Colorado and central and south Florida. The team’s research funding has recently been extended for an additional year, through May 2007.

The Fund for Community Organizing reflects the Ford Foundation’s return to systematic support of community organizing after a hiatus that dates to the 1970s. The initiative also reflects a growing recognition of community organizing as a credible means of empowering grassroots citizens to direct social change and effect social justice. The Ford Foundation sought through its Initiative to bring local foundations into support roles for community organizing groups as a way to change the dynamics between funders and organizers, and to increase the sustainability of organizing efforts. By Charles’s count more than 60 organizing-oriented organizations and eighteen foundations have participated in the Initiative, most actively involved through 2005.

There are very few anthropologists studying community organizing in the United States; the field is dominated by sociology, political science, public policy and social work. Thus, there is much space for anthropologists to fill and there is growing receptiveness for research that is field-based, context and system sensitive, and able to provide an emic perspective.

One research conclusion that the team has emphasized is the prevalence of relationship development work in organizing, a distinct deviation from the stress on confrontation, which has characterized much organizing work. Confrontation is now one tool among many in seeking reform. This finding is important because community organizing continues to be construed as unfocused, unruly and unaccountable. Thus, funders are reluctant to support community organizing. However these characterizations do not mesh with developments of the past two decades, and the research team is working to share these findings to multiple audiences.

Another important finding is that the local organizing of the past 20 or so years appear, depending on the place, to be latent or potential social movement infrastructure. For instance, the immigrant organizing in Los Angeles, and the election in 2005 of Mayor Antonio Villaraigosa, the first Latino mayor of Los Angeles, has quietly been laid over the past decade a diverse group of organizing organizations. Yet, the team’s research also
indicates limits to what community organizing can achieve. For example, money is the 800-pound gorilla in American capitalism, and exerts great influence on community organizing and the scale of what can be done because it conditions motivations and capacities. The team notes, for instance, that some of the smaller funders are hesitant about continuing their participation in the Initiative once the Ford Foundation’s funding ended. At the same time, the Initiative has reached a point where the players are ready to make a national move, to focus in their own places on a single and shared issue. Without Ford support, however, it is unlikely that this exciting possibility will manifest itself.

Other projects that Charles has been involved in since 2003 include work with the Community Farm Alliance (CFA), headquartered in Frankfort, Kentucky. A grant from the Kentucky Historical Society in 2004 and from the Center for the Study of the American South in 2005 allowed Charles to work with CFA in documenting their substantial influence on Kentucky’s agricultural policies, politics and citizens’ participation. The project is a field and oral history study of how Kentucky family farmers mobilized to influence the spending of their state’s tobacco settlement and how they are adjusting to the decline of tobacco as their primary market crop.

During 2005 Charles received a grant from the North Carolina Community Solutions Network (NCCSN) to conduct a study of their Community Builders Learning Project (CBLP). The CBLP, a new project, trains North Carolina community consultants and grassroots leaders in a “culturally-based” approach to working with distressed communities. The aim is to build a statewide network of people versed in the cultural approach and connected to each other. Charles has helped develop an action research plan and participants are beginning to incorporate elements of the plan into their construction of the CBLP.

During 2006-2007 Charles will be leading an evaluative and action research study of the Transforming Philanthropy in Communities of Color Project. The Transforming Philanthropy Project (TP) seeks to change how philanthropy is defined, practiced and supported in relation to low wealth and minority group communities. Transforming Philanthropy is a project of the W.K. Kellogg Foundation (WKKF) and the National Community Development Institute (NCDI, Oakland, CA). The NCDI is responsible for assisting in the implementation of TP in three community organizations in eastern North Carolina and three in the Bay area of California. The National Community Development Institute is providing technical assistance. The NCDI is known for its culturally-based approach to social justice and nonprofit work in communities of color (see www.ncdinet.org/).

The fundamental problem involves how philanthropic organizations and low wealth and minority group communities relate to each other, and how to change the dynamic in ways that give leverage to such groups. The research is concerned with how TP addresses this issue, and what and what the implications are for mainstream philanthropy.

Founded in 1971 by a small group of French doctors and journalists seeking to establish an independent, “rebellious” form of humanitarianism, the organization Médecins Sans Frontières/Doctors Without Borders (hereafter MSF) has grown into a complex, transnational institution addressing a wide range of health concerns, winning the Nobel Peace Prize in 1999. With the assistance of a fellowship from the National Endowment for the Humanities, Peter Redfield has been studying this organization ethnographically and historically to concentrate on the complicated ethics and politics of technical intervention cast at a global scale, particularly in response to humanitarian crises.

Within the rapidly expanding universe of nonprofit and NGOs, MSF has several specificities for considering techniques and knowledge relative to ethics. On the one hand, the organization clearly descends from a European lineage of humanitarian movements, most directly the Red Cross, as well as colonial and missionary health centers. On the other, it embodies a measure of historical specificity, having emerged at a moment when a “sans frontières” vision was possible in both technical and political terms following decolonization.

Over the 30 odd years of its existence, MSF has grown into a fixture of disasters worldwide, becoming less French and more European and international in organization, language and personnel. Currently there are 19 national sections with a combined budget of over 350 million euros, approximately 80% of which derives from private sources. Although doctors occupy the nominal center stage, the actual work of the group involves a far broader range of skills and passions on the part of both modestly paid volunteers and local staff, including
nurses, logistics specialists, drivers, administrators and even social scientists. While some individuals constitute a lasting presence, few occupy the same position for long periods and the active membership of MSF remains largely fluid.

After early years as a largely symbolic presence, MSF developed a reputation for technical efficiency by pioneering an array of standardized responses to crisis (for example, arranging and stockpiling pre-assembled “kits” of equipment), and establishing guidelines for the provision of basic medical care to populations in extreme circumstances. At the same time key members of the organization sought to sustain a critical ethos within its operations, sometimes reflective and often accusatory in form. The inherited self-image combines bold professionalism, of the unshaven masculine sort, with a restless, secular search for moral high ground. Over time this image has grown to be the target of internal as well as external critique.

Different elements within MSF have also produced a variety of alternatives to its classic emergency missions, including projects in Europe, a recent commitment to supply AIDS drugs in underdeveloped contexts, and offshoot organizations devoted to specific ventures in medical education, epidemiology and even collaboration with traditional healers. MSF’s recent Campaign for Access to Essential Medicines, together with a spin-off pharmaceutical venture known as the Drugs for Neglected Diseases Initiative, address structural concerns by focusing on global inequities in pharmaceutical availability and pricing.

Thus, MSF constitutes a heterogeneous entity, invested both in technical action and ethical consideration relative to those portions of the globe often farthest from laboratories and centers of biomedicine.

Redfield has been following the greater MSF network since 2000, through trips to headquarters in New York, Paris, Amsterdam, Brussels and Geneva, as well as different mission sites in Uganda, where the organization has sponsored a variety of projects over the course of two decades. As MSF produces a constant flow of advocacy papers, studies and position debates, Redfield has also benefited from a vast array of documentation, not to mention a diversity of individual opinions.

Two broader thematic interests frame Redfield’s project. The first is a continuing exploration of globalization in technical terms, looking at forms of connection between particular sites and contexts, and the complicated work of getting people, objects and knowledge to travel quickly and consistently. The goal here is to move studies of modern science and technology beyond a focus on knowledge creation and design in highly industrialized environments to address a wider world of partial practices and improvisation under varying conditions.

Redfield’s second thematic orientation situates technical expertise relative to moral discourse, examining forms of truth that appeal directly to additional qualities, such as goodness or justice. Here the goal is to follow debates about neutrality and position into complicated ethical settings where neither state authority or individual autonomy can be taken as a given. In such settings, he suggests, the politics of life and death remain materially minimalist and symbolically charged, while acts of witnessing inflect transparent fact recognition with moral valuation, complicating their self-effacing “modesty.”

At a moment when an increasing number of anthropologists seem concerned with relevance and activism, Redfield views MSF as a biomedical mirror, one reflecting ethical desire alongside realized efforts (effective or not) to achieve direct relevance in the face of human suffering worldwide.

In 2005, the Research Laboratories of Archaeology continued long-term efforts to document and interpret archaeological sites and resources associated with the 1838 Cherokee removal from western North Carolina. For this Project, staff archaeologist Brett Riggs and graduate student Lance Greene located and mapped ex-
tensive segments of original roadbeds used in the deportation, and tested a number of small archaeological sites associated with Cherokee families that were arrested in the summer of 1838. These activities, supported by funding from the National Park Service and the U.S. Forest Service, have resulted in National Register nominations of eight "Trail of Tears" resource properties and have provided information for the expansion of the Trail of Tears National Historic Trail (NPS) into western North Carolina. RLA staff has also prepared materials for a permanent museum exhibit on the Cherokee removal at the Cherokee County Historical Museum (Murphy, NC), and is developing a series of wayside exhibits about the removal for a six-county area in southwestern North Carolina.

As part of the broader Trail of Tears documentation effort, the RLA has partnered with the Eastern Band of Cherokee Indians' cultural resources department in an archival survey, and is collaborating with the EBCI on development of new museum materials for the Junaluska Museum and Memorial in Robbinsville, NC.

Patricia Sawin and Karla Slocum just published new books! Be sure to check out the descriptions of these new books later in this issue.

Mark Sorensen began a new research project in Summer 2006 to study health and culture change among Siberian reindeer and cattle herders. The project is being conducted in collaboration with researchers in Russia. Sorensen and his colleagues will investigate the health impacts of changing household subsistence strategies among Yakut, Evenki and Even herders through examination of diet, nutritional status, physical activity and psychosocial stress. This project will attempt to explain the health consequences of rapid social and cultural changes following the collapse of the Soviet Union, and will increase our knowledge of the mechanisms through which social and cultural processes affect health and human biology.

Sorensen is also working with Flora Lu and other researchers at UNC to develop a new research project to study the effects of market integration on health status among indigenous lowland Ecuadorian populations. The project will be a large sample, multi-year interdisciplinary project integrating biological anthropology and human ecology with research on demography, economics, and land use patterns in the Ecuadorian Amazon. Sorensen, Lu and the other researchers will examine how market integration affects the health and well-being of indigenous Amazonian populations.

Vin Steponaitis, during the fall 2007 semester, will lead the second Burch Field Research Seminar to the Lower Mississippi Valley, one of the most interesting archaeological regions in the world. The Seminar is based in Natchez, Mississippi and will involve six UNC undergraduates and two graduate-student teaching assistants. Students will learn the techniques of archaeology by excavating a site called the Feltus Mounds, which dates ca. AD 700-1500. The program will also include lectures, laboratory work, and visits to local and regional archaeological and historical sites. Steponaitis expects a typical week to include four days of excavations and one day devoted to lab work, lectures, and/or field trips.

Silvia Tomášková is busy working on an interesting project, entitled Traveling Spirits, for which she received an American Council for Learned Societies fellowship. This project is an interdisciplinary study of the history of archaeology and the role of gendered colonial narratives in scientific reconstruction of early human societies. Its focus is the native Siberian shaman, both as a figure encountered by travelers and ethnographers in the eighteenth- and nineteenth centuries, and as a concept adopted by early twentieth-century European archaeologists imagining the spiritual origins of art and religion.
The translation between these two moments was selective, reducing the historical diversity of actual recorded practitioners to a projected masculine ideal of artist and priest. The book project returns to accounts of male, female, and trans-gendered shamans in the Russian East, and examines their transformation in twentieth-century discussions of human prehistory.

Recent Grants, Awards and Honors:
January 2004 through December 2006
(Source: Minutes of Faculty Meetings, “Celebrations”)

Andrew W. Mellon Foundation Grant
Andrew W. Mellon Foundation Woodrow Wilson National Fellowship
Center for the Study of the American South Grant for Faculty Summer Study
Charles A. Ryskamp Research Fellowship, American Council of Learned Societies
Chapman Family Faculty Fellowship
Eli Kongas-Maranda Award, Women’s Section, American Folklore Society
Ford Foundation Grant
2 Freeman Foundation Course Development Awards (awarded by the Carolina Asia Center)
Hewlett Foundation/ Carolina Population Center Research Grant
John D. and Catherine T. MacArthur Foundation, Program on Global Security and Sustainability, Research and Writing Award
6 Junior Faculty Development Awards
4 Institute for Arts and Humanities Fellowships
Integrative Graduate Education, Research and Training in Population and the Environment Award
Kellogg Foundation North Carolina Community Solutions Network Grant
Kauffman Fellowship
Kentucky Historical Society Grant
Morehead Alumni - Mebane M. Pritchett Course Development Award
National Endowment for the Humanities Grant
National Science Foundation Grant
Save America’s Treasures Grant
University Professor of Distinguished Teaching Honoree
Schwab Opportunity Fund Grant
2 Spray-Randleigh Fellowships
Spray-Randleigh Fellowship Renewal
University Center for International Studies Faculty Curriculum Development Award
2 University Research Council Grants
Wenner-Gren Foundation for Anthropological Research Individual Research Grant

Anthropologists Appointed to Direct Two Key Area Studies Centers on Campus

The University Administration has chosen Kenan Distinguished Professor of Anthropology Arturo Escobar to direct the Institute of Latin American Studies (ILAS) (www.unc.edu/depts/ilas), and Michael Lambert, Associate Professor of African and Afro-American Studies and Adjunct Associate Professor of Anthropology, to direct the African Studies Center (www.unc.edu/depts/africa).

Created in 1940, ILAS is one of the first educational centers in the United States specifically dedicated to the study of Latin America. In addition to directing ILAS, Escobar serves as Associate Director the Consortium in Latin American and Caribbean Studies at UNC-CH and Duke, which is a National Resource Center under Title VI of the Higher Education Act.

Created in 2005, the African Studies Center is the newest area studies center on campus. With the help of Center Board member Paul Leslie, Lambert’s goals for the new center include increasing the visibility of Africa on campus, facilitating faculty and student travel to and research about Africa, and establishing UNC as the premier institution for African Studies in the South.

Arturo Escobar

Michael Lambert
In early 2006, UNC-TV aired two new episodes of "Exploring North Carolina" which explore the history of North Carolina’s native people during the 10,000 years before European exploration and colonization. These episodes—"Man and Mammoth in the Carolinas" and "10,000 Years Before Contact"—feature prominently several archaeologists with UNC ties, including Randy Daniel, David Moore, Billy Oliver, and RLA associate director Steve Davis (shown above during an interview with host Tom Earnhardt). The shows were funded in part by a grant from the Alcoa Foundation to the Research Laboratories of Archaeology and focus on the archaeological research by UNC archaeologists at the Hardsawye site near Badin, North Carolina.

Campus Excavations
R. P. Stephen Davis

Due to the recent construction boom on the UNC campus, archaeologists at the Research Laboratories of Archaeology have been involved in surveying proposed building sites, monitoring construction activities, and archaeological excavation. Two recent excavations produced particularly interesting results. In 2004, excavations behind the James Lee Love House (located at the corner of East Franklin Street and Battle Lane) uncovered the remains of a well house that once stood behind the Second President’s House. This facility was built by Joseph Caldwell, UNC’s first president, and stood between about 1812 and 1886. Beneath this structure were the buried remains of a much earlier Native American site containing the Middle Woodland period (c. 800 BC to AD 800). This excavation was supervised by former graduate student Tony Boudreaua; see:


In 2005-2006, a small excavation along the south side of Gerrard Hall (built in 1822) exposed the stone foundations for a large, Greek Revival-style portico that was part of the original building design and stood until about 1900. Information provided by this excavation will be used in the planned reconstruction of the portico; see:


Other recent archaeological investigations on campus include: the mapping of unmarked probable slave graves at the edge of the Old Chapel Hill Cemetery; the discovery of an ancient campsit at the North Carolina Botanical Garden; the uncovering and mapping of foundations associated with the original Memorial Hall (1885-1930); and the documentation of a large stone drain, likely built between about 1820 and 1850, that ran in front of Alumni Building between Old East and Franklin Street.

New Faculty Books

Free Trade and Freedom: Neoliberalism, Place, and Nation in the Caribbean
by Karla Slocum
(University of Michigan Press, June 2006).

In Free Trade and Freedom I emphasize that despite current efforts at global integration, local and nation-ally-defined places continue to hold significance. The case I examine involves Eastern Caribbean banana farmers who, from the late 1980s were producing bananas for export under increasing market liberalization policies and restrictions in Europe.

In a multi-level analysis, I explore changes in international trade policy; Caribbean governments’ laws and practices regarding farmers’ production for foreign markets; and farmers’ subtle and overt disagreements with global and national policies surrounding their work.

Focusing especially on St. Lucian farmers’ work practices, discourses, and a social movement, my book illustrates in ethnographic detail how banana growers here insisted on organizing and defining their work in ways that promoted autonomy for farmers and that affirmed the histories and cultures of economy and society in St. Lucian farming regions and St. Lucia.
Ultimately, this book demonstrates that alternatives to neoliberalism, as revealed by St. Lucian farmers, are being offered through the diverse and often unconventional ways that people invest themselves in national and local economies and politics.

Ethnographic Studies of Positioning and Subjectivity: Narcotraffickers, Taiwanese Brides, Angry Loggers, School Troublemakers
Ethos volume 32, number 2, June 2004
Edited by Dorothy Holland and Kevin Leander

(From: http://unno.anthro.uiuc.edu/ethos/teachholland.htm)

This issue presents rich ethnographic and historical accounts of social positioning and its consequences for senses of self. The articles trace the social positioning of persons and groups through a range of cultural media, including everyday talk, narratives, songs, and spatial arrangements, and consider how these media become integral to subjectivity. The studies address a means by which power relations shape a person’s self (or a group’s identity) through acts that distinguish and treat the person as gendered, raced, classed or other sorts of subjects. The issue also shows how specific regimes of power/knowledge create such social categories as the “genius”, “troubled youth,” or “attractive women” within fields of practice that shape the sense of self of those to whom they are applied. The particular case studies range from the cultural personae of the narcotrafficker admired by youth along the U.S-Mexico border, the labeling of students in public school classrooms in the United States, the cultivation of wedding poses in Taiwanese bridal salons, the emotional insults of environmental conflicts, to the effects of “genius” as a social category. Along with the introductory overview, the cases extend the theoretical understanding of these self-forming processes by attending to historical specificity, which locates and relativizes positioning to particular times and places. The issue encourages awareness of these myriad points and timescales of positioning and thus diversifies our apprehension of self-fashioning. It is a welcome collection for graduate level classes that treat theoretical developments in the study of subjectivity and social life, and for undergraduate and graduate classes that would benefit from engaging case studies of collective self-fashioning.

Listening for a Life: A Dialogic Ethnography of Bessie Eldreth through her Songs and Stories by Patricia Sawin. (Utah State University Press, 2004).

Listening for a Life provides an account of a woman both remarkable and ordinary and simultaneously of the process, likewise both ordinary and remarkable, through which one person comes to know another. Now in her 90s, Bessie Eldreth delights in telling stories about her long life in the North Carolina mountains: sober tales of hardships overcome through work and faith, chilling ghost stories that she swears are “absolutely true,” reminiscences of old practical jokes, and, to certain trusted listeners, complaints of mistreatment by her shiftless husband. She also loves to sing the hundreds of songs she keeps in memory: traditional ballads, hymns, 19th-century Tin Pan Alley tearjerkers, and classics of
early Country Music that she learned when they were first popular. For much of her life Eldreth lived in obscurity and poverty, her skills as a singer appreciated only by the children she lulled to sleep and the neighbors whose Baptist worship services she graced by sharing her devotion to God in song. For the past thirty years, however, she has been recognized as a talented musician and narrator, has been invited to perform publicly at workshops and festivals, and has interacted with several generations of folklorists. Patricia Sawin spent more than fifteen years recording Eldreth’s songs and stories and contemplating how best to share and interpret them. The resulting book is simultaneously a life story, focused on Eldreth’s own artful self-accounts, an interpretation of those texts that highlights their rhetorical complexity, and a reflection upon the practice and ethics of representing another woman’s life. Sawin draws especially upon Judith Butler’s idea of the self as a performance and M.M. Bakhtin’s concept of communication as inevitably dialogic to demonstrate how Eldreth constructs a self in relation to multiple audiences, past and present. The complexity of Eldreth’s discursive self-construction and the variety of the materials upon which she draws reveal at the level of the individual subject how “Appalachia” has been economically and culturally connected to, yet symbolically severed from, the rest of the nation. Sawin also contributes to feminist ethnographic methodology, suggesting how concerns about adequately and ethically representing another woman can be addressed through a dialogic approach that takes account of the ethnographer’s involvement without making it more dominant than the subject’s other and inevitably multiple interlocutors.


In Bioarchaeology of the Florida Gulf Coast, Dale Hutchinson explores the role of human adaptation along the Gulf Coast of Florida and the influence of coastal foraging on several indigenous Florida populations. The Sarasota landmark known as Historic Spanish Point has captured the attention of historians and archaeologists for over 150 years. This picturesque location includes remnants of a prehistoric Indian village and a massive ancient burial mound—known to archaeologists as the Palmer Site—that is one of the largest mortuary sites uncovered in the southeastern United States.

Interpreting the Palmer population (numbering over 400 burials circa 800 A.D.) by analyzing such topics as health and diet, trauma, and demography, Hutchinson provides a unique view of a post-archaic group of Indians who lived by hunting, collecting, and fishing rather than by agriculture. This book provides new data that support a general absence of agriculture among Florida Gulf Coast populations within the context of great similarities but also substantial differences in nutrition and health. Along the central and southern Florida Gulf Coast, multiple lines of evidence such as site architecture, settlement density and size, changes in ceramic technology, and the diversity of shell and stone tools suggest that this period was one of emerging social and political complexity accompanied by population growth.

The comparisons between the Florida Gulf Coast and other coastal regions illuminate our understanding of coastal adaptation, while comparisons with interior populations further stimulate thoughts regarding the process of culture change during the agricultural era.

Staff Shout Out

2007 marked the 33rd year of employment in the Department for Suphronia Cheek (affectionately referred to as Ms. S). In 2004, Ms. S was awarded the Robert R. Cornwell Unsung Hero Award. Indeed, after three decades, where would we be without her?

Carrie Stolle has been an integral part of our department since 1999. She is responsible for the lion’s share of the grueling administrative work that we seldom realize holds our fragile academic lives together.

We welcomed two new members to our family recently. Haeran Choi joined the department in May 2005 as an Accounting Technician. Also, the newest member of the staff, Sue Forrest, joined us last fall. Welcome!
Social Movements Working Group:  
A Laboratory of Hope

The Social Movements Working Group (SMWG) began in the Fall of 2003 as an interdisciplinary dialogue on collective action, politics, research and activism among faculty and graduate students in anthropology, sociology, geography, and communications studies. The first year was an exploration of members’ personal histories and ongoing political activism in relation to particular texts; through co-facilitated monthly meetings, we explored topics ranging from the intersections of activism and scholarship, to theories of social and actor networks, to the spatiality and scale of movements, to the rise of new social movements and various articulations of the global justice movement. The second year expanded upon the first, thematically, brought new graduate students and faculty into the group, and produced a website (www.unc.edu/ smwg) and mission statement, detailed below. During these first two years the group had visits from various academics and activists, including Sonia Alvarez, Xochitl Leyva, Colectivo Movimiento Trabajadores Desempleados, Terre Satterfield, and worked closely with the development of CIRA (The Center for Integrating Research and Action).

Building on these first two years of intensive discussion and reading, during its third year of existence, SMWG deliberately morphed from being primarily a reading group organized around themes, texts, and contemporary political movements, to more of a working group, producing a series of working papers and organizing a series of events and speakers around revolving critical issues as they are collectively determined by the group. The series of papers collectively authored by graduate students and faculty, formed the primary material for several of this year’s meetings, and served as the organizing axis for our first Spring Symposium on “Critical Issues in Social Movement Research: Knowledge, Autonomy and Alternatives. At the same time, individual and sub-collectives of group members continue to be involved in various local, regional, national and international political, artistic, environmental, and social movements, all of which influence SMWG’s analysis and emerging directions as a research-action collective.

Members’ interests include (but are not limited to): knowledge production, the media, indigenous environmental politics, identity and agency, networks, anti-racism and movement organizations, gender and sexuality, precarity and labor, Rastafarianism, Maya movement, effects of neoliberal restructuring on North Carolina, cartography and mapping, artistic and cultural production in movements, land claims struggles and political ecology, critical development issues, fundamentalism and religious movements, corruption and the state, farmers and agricultural policy, violence and displacement, alternative cosmologies and alternative histories of intellectual production.

Mission

The SMWG is a research-action project based at the University of North Carolina at Chapel Hill. We seek to understand and re-envision social movements. Many of us work within activist networks as well as across and beyond academic disciplines to challenge the divide between activism and the academy. We situate our work within broader struggles for change and social justice.

Our goals include:

Shifting the centre of gravity of the social sciences and humanities toward positive contributions to social change

Creating and disseminating alternative perspectives, theories and methodologies about social movements and activist work, including collaborative knowledge production and research

Fostering debate about the significance of contemporary social movements to local and global social change

Building a social movement within the academy by challenging and rethinking conventional categories and concepts and enacting horizontal practices in our work

Contributing to the understanding of, and positive engagement with diverse struggles for social justice

Reinstating utopian thinking in the academy as a tool for transforming the research and praxis

For more info please visit: www.unc.edu/smwg
Ongoing Research Projects

Throughout 2005-2006 papers were written and work-shopped in the preparation of a special issue of Mobilizations, a key journal for the study of social movements in the United States. The overall intent of this special issue was to intervene in and contribute to the sociology and political science dominated field, demonstrating the richness available through other modes of engagement, and disciplinary foci. Notably, and although the group is interdisciplinary, 4 of the 6 papers were written by anthropologists, reflecting emergent trends within the discipline, as well as a long neglected history of relevant phenomena that few but anthropologists have studied. The working titles of the papers are: “Meaning-Making in Social Movements: Introduction for Proposed Special Issue of Mobilization Academic-Intellectuals and the Insurrecational Social Movements/Subjugated Knowledges in Latin America”; “Blurring the Boundaries: Knowledge Practice(s) in Contemporary Social Movements”; “Cultural Dynamics in Social Movements: Collective Identities and the Emergence of Divisive Distinctions”; “Grounded Utopian Movements: Subjects of Neglect”; “Spacing Movements: The Turn to Cartographies and Mapping Practices in Contemporary Social Movements.”

SMWG maintains close ties to other interdisciplinary working groups and research projects at UNC, including: the Cultures of Economies Working Group, the Modernity/Coloniality and the Geopolitics of Knowledge Working Group, the Science, Democracy, and Expertise working group, the Global Grassroots Working Group, the Critical Cartographies Working Group, the Post-Autonomist Politics Working Group, and the Center for Integrating Research and Action (www.citra-unc.org).

New Working Group in Science and Technology Studies

Last spring, a number of anthropology faculty joined with those of other departments to form a new interdisciplinary venture supported by the University Program in Cultural Studies. Known as the Cultures of Science and Technology Working Group, this collective mobilized the departmental interest group in science and technology studies (STS). The point of departure for the group is the conviction that one of the primary roles of the public university is to help to articulate a critical consciousness about the social and natural orders in which we live, and that in today’s world these orders are indelibly shaped by science and technology. To this extent, the cultural analysis of science and technology has a particularly crucial role to play within the university itself.

Expert forms of knowledge (in both the natural and social sciences) are central to the modern societies in which we live. The situation has become even more complex in recent decades. With the development of new digital and biological technologies (e.g., computer, communications and information technologies, new genetics, etc.) expert knowledge has taken on an even greater role in the making of natural and social orders. From our bodies to our agricultural systems, from economic practices to the mass media, technology and science plays an increasing role in the production of our social, cultural, and natural worlds. Given their connection to economic globalization, forms of scientific and technological production are having an even more dramatic planetary effect. While the resulting orders are increasingly accepted as inevitable, the need for constructive, yet critical, analyses of these orders is as pressing as ever, if not more.

The research group seeks to develop languages and agendas for collaborative research and common frameworks within which different disciplinary, methodological and theoretical approaches can work together in a variety of ways. An important part of the group will be to conceptualize and develop proposals for funding for research and institutional development.

In addition to seminars to discuss key readings in the study of science and technology, the STS working group invited several speakers. At the initial meeting of the group, Shiv Visvanathan (Senior Fellow of the Centre for the Study of Developing Societies, New Delhi) gave a keynote address emphasizing how central scientific questions have become to contemporary democracy. In January of 2005, Paul Rabinow (Professor of Anthropology at University of California Berkeley) spoke to the group about his recent research on the intersection of biotechnology and security, and the broader methodological and representational issues raised by research on mobile and dispersed topics.

Under this broad umbrella, we anticipate a number of more specific interdisciplinary initiatives. The Working Group on Expertise, Science and Democracy (ESD), begun in the fall of 2005, is one such initiative involving
members of the Anthropology Department in close association with the Department of Geography. Although experts inform critical political decisions in areas as diverse as environmental governance, health policy, and international trade law, the relations between expertise and democracy remain obscure in both popular and academic discourses. Yet it is unclear how scientific, technical, medical, and lay forms of knowledge and expertise articulate with democratic practices and institutions. How do scientific and technical knowledge and logics "travel" across the uneven terrain of politics and civil society? How are the relations between science and democracy being reconfigured, and what alternatives might we imagine? The group aims to address these questions in ways that bridge divisions among the sciences, social sciences, and humanities, and across specific disciplines. The ESD working group held several seminars to discuss recent writings on this issue. In the spring ESD helped sponsor visits by David Demeritt (Department of Geography, King's College London), who discussed the politics of climate change and constructivist critiques of science, and Jessica Wang (Department of History, University of California, Los Angeles), who spoke on expertise, democracy, and the progressive American state in the 1930s. In April, David Hess, Professor of Science and Technology Studies, Rensselaer Polytechnic Institute, presented his views on the relation between recent scholarship on science studies and on social movements.

The STS working group anticipates future engagement with the medical anthropology program strengthened since Michele Rivkin-Fish, medical anthropologist, joined the anthropology faculty last fall. Anthropology faculty involved with the STS working group include Arturo Escobar, Susan Estroff, Dorothy Holland, Matthew Hull, William Lachicotte, Peter Redfield, Barry Saunders, Silvia Tomášková, and Margaret Wiener.

New Working Group on Culture Change, Environment and Health

We are interested in the interrelationship between culture, human behavior, and environment as related to health and well-being. This is crucial in light of accelerating economic and socio-political changes such as globalization and market integration. For instance, what factors can foster or undermine ecological and cultural resilience? What are the impacts on human health, broadly defined? Our approaches to these and other questions are grounded in biological anthropology and human ecology, but also seek integration with other disciplines. We focus on both contemporary and past populations.

Members of the group developed several new research projects, including Professor Paul Leslie’s project on changing patterns of land use and livelihoods in northern Tanzania and Professor Dale Hutchinson’s project on health and disease in the post-contact Americas entitled “Global Expansion, Landscape Transformation, and Health in the Colonial New World.” Professor Lu led the development of a new project entitled “Market Integration and Indigenous Health in the Amazon,” in collaboration with Professor Mark Sorensen. Professor Sorensen developed a new project entitled “Culture Change, Adaptation and Health in Siberia.”

GRADUATE STUDENT PERSPECTIVES

Discovering Topics for Ethnographic Research through Collaboration
Matt Thompson, 6th year

What it is like to deal with the Eastern Band of Cherokee Indians’ cultural resources department? First, it has not been a simple matter and it continues to present challenges. Second, my dissertation research has been vastly improved by the encounter. The Eastern Band of Cherokee Indians (EBCI) are savvy to anthropologists, and their relationship with the UNC anthropology department in particular is more than 60 years old. The tribe has its own IRB committee, and they will take their time.

I made my first application to the tribal cultural resources office after my project cleared UNC. When I was ready to mail in the application, UNC history professor Theda Perdue’s advice to me was, “Make sure someone has to sign for it.” The committee’s response, some five months later:
“"The project, as presented, offers no identifiable scholarly merit. While a project to research Cherokee humor may be of value; the fact that this proposal seeks to focus on humor as it relates to visitors to the Qualla Boundary is
considered inappropriate by the Research Committee."

Pretty bad news right? At this point in my research it felt to me like nothing was happening. With this I knew, "something had happened." I had provoked a reaction and now I had a problem to solve. Their principle concern was that there may be unanticipated negative consequences for the Cherokee tourist industry if guests learn that the Indians are laughing at them behind their backs. My immediate reaction was, "Of course, that makes perfect sense. I don't know why I didn't think of it myself." In short, I was told, research on tourism would be fine as would research on humor, but not both. It had to be one or the other.

This meant coming up with a new topic, and it was a moment of liberation. I looked around and saw I was surrounded by stories. Witness the "revitalization" of downtown Cherokee; likewise the outdoor historical drama, Unto These Hills, will reopen next year completely different; and this change is driven by Harrah's Cherokee Casino and Hotel, employer to more than 1,700 people. It was at this point that I called Professor Mike Lambert's uncle Lew, who lives on the reservation and has long assumed a position of leadership on the reservation. I laid the whole story on Uncle Lew and asked him his advice. We had a joyful and serious conversation about the future potential of Cherokee, North Carolina, and the Eastern Band as tribe. Lew encouraged me to go with the drama. My wife and I agreed that the topic really played to my strengths, and to be honest it's been nothing but good news since.

It was the EBCI cultural resources office that initiated this course of events. They purged me of a stalled topic and told me what I needed to hear. Otherwise I might still not know any better—I might be progressing in research that was doing nothing but making a lot of people anxious or even angry. The new topic is much more relevant to the tribe because it got developed locally in collaboration with Cherokee.

Moche Origins Project Geographic Information System
Barker Fariss, 4th year

Fifteen years ago Geographic Information Systems (GIS) was considered an "Application of Space Age Technology in Anthropology." This was the title of 1991 conference proceedings at the John C. Stennis Space Cen-

ter in Mississippi, where Bruce Winterhalder and Tom Evans presented their paper, Preliminary GIS Analysis of the Agricultural Landscape of Cuipo Cuipo, Department of Puno, Peru. Today, GIS has evolved into more than just a novel application. A great number of anthropologists and archaeologists working world-wide, including many in Peru, consider GIS an integral part of their research because of its unique analytical power and functionality.

The Moche Origins Project Geographic Information System (MOP-GIS) currently holds more than 20 gigabytes of easily accessible geo-relational data. The 3d image shown below was produced by draping LandSat 7 imagery onto a 30 meter resolution Digital Elevation Model (DEM) using ArcScene. Site boundaries from Brian Billman's 1989-90 pedestrian survey were digitized from polygons he traced onto 1:10k scale paper maps during fieldwork. Each feature references more than two dozen fields of data, with attributes such as occupational phase, general function, and defensibility characteristics.

A "false-color" composite image of the middle Moche Valley illustrating the extent of agriculture, foot paths, river drainage, modern roads and canal network in relation to archaeological site boundaries.

There are countless applications for the database. For example, I believe that many prehistoric sites in the Moche, and other northern coastal valleys, go undetected by traditional pedestrian survey methods because of landslides resulting from severe El Niño events. I am currently building a landslide hazard model to predict where buried sites are most likely to occur. I will compare it to site suitability models generated from existing lower and middle valley data, as well as survey data I will collect in the upper valley over the next two years. The models will be enhanced further by incorporating...
Geomorphologic and paleo-climatological data. A composite map of landslide risk could prove useful for determining areas where unknown sites may exist. Along with traditional pedestrian survey, remotely sensed imagery could then be used to efficiently reevaluate regions that are otherwise considered too large to revisit. Such analysis could also reveal some prehistoric decision-making behavior. Once such patterns of behavior are analyzed spatially and integrated with the appropriate social theory, the cultural chronology of a region might be better understood. However, the practical utility of a landslide hazard model does not stop at predicting buried archaeological sites or aiding with an interpretation of prehistoric settlement patterns. It is also possible to quantify risk associated with modern settlement patterns. By identifying some of the “social” components of “natural” disaster we may ease property losses or displacement and avert high numbers of fatalities due to extreme weather.

“Recover in Paradise!”
(Title taken from an advertisement for a cosmetic surgery recovery hotel in Costa Rica.)
Sarah Ackerman, 6th year

Each week I visit a hotel that sits on the side of a mountain and looks down on the capital city of San Jose below, and beyond to a row of green, cloud-covered volcanoes. The grind of the city’s traffic, air pollution, and poverty aren’t evident in this neighborhood of large homes and luxury hotels, although the hotel’s employees all make their way down the hill at the end of their shifts. The guests at the hotel are bruised and bandaged and limping, and they talk among themselves with an intimacy reminiscent of both war veterans and college dorm buddies. Most are from the U.S., and they have all come to Costa Rica for cosmetic surgery or dentistry. They have fat or skin removed from their arms, legs, stomach, or back; the skin on their face tightened and lifted; or plastic bags filled with saline placed in their breasts. One recent guest, a 60ish man from New Jersey, had been to Costa Rica several times before to see the country’s famous forests and beaches, but this time he hoped to make himself more beautiful by having most of his teeth replaced with implants, which are surgically attached false teeth. “My real ones were old and ugly and worn out,” he said, “and I couldn’t afford to get a mouthful of implants in the U.S. Do you know what they cost up there?” He smiled broadly to show off his new teeth, each one identical and just a bit too white. I asked him what he planned to do with the rest of his time in Costa Rica, and he said he wasn’t sure – he might go on a trip to a rainforest or beach, or he might get the bags under his eyes removed. “What bags?” I nearly blurted out, instead mumbling a feeble “oh really?” “Yeah,” he said, “why not? The other patients have been telling me how easy and inexpensive the surgery is, and the staff are so caring and wonderful at this recovery hotel that I think I’d rather just stay here, be pampered, and go home looking even better.” On my next visit to the hotel just a few days later, I asked after him and was told that he had had surgery on his eyes the day after we had spoken and that he “looked great – hardly any bruising!” Going under the knife is a badge of honor at the hotel, and I will always be more observer than participant because I haven’t had plastic surgery myself.

My research on cosmetic surgery tourism in Costa Rica is propelled by several questions: Why do so many middle class North Americans come to Costa Rica to surgically alter their bodies? What do these tourist-patients mean when they say that they experience a personal or spiritual transformation in Costa Rica as well as a physical one, and why do they attribute these changes to the compassion of their caretakers and the beauty of the country? In other words, how is Costa Rica translated into an idyllic oasis of renewal and redemption for overworked, overweight, middle class, aging North Americans? And in what ways does this latest incarnation of Costa Rica’s more established reputation as a playground for ecotourists and retired people from North America resonate with older, romantic narratives of spa travel as edifying and healing?

Just as vital to my project is a concern with how Costa Ricans themselves are both producing and responding to this latest wave of North Americans looking for themselves and Eden in Costa Rica. Therefore, I’ve also been spending time with doctors, nurses, drivers, and people who work at recovery hotels. Unlike tourists, who exclusively visit private doctors, most Costa Ricans go to a caja clinic when they need medical attention. The caja is a government-run medical system that provides free public health and medical services to nearly all residents of the country. Most doctors in Costa Rica work at least part time for the caja, seeing patients there in the morning and shifting to a private clinic in the afternoon. One plastic surgeon I spoke with said he makes more
money from one cosmetic surgery procedure for a patient from the U.S. than in an entire month performing reconstructive plastic surgery on patients at a public hospital. I asked him why he doesn’t move to full-time private practice, anticipating a response about his ethical obligation to serve fellow Costa Ricans who can’t afford private medicine. Instead, he said that he is seriously considering such a move, and will be glad to be away from the overcrowded, short-staffed conditions at public hospitals, where frequent shortages of important equipment and drugs create stressful working conditions for doctors and nurses.

What are the implications of this doctor’s and others’ flight from public medicine into a more lucrative practice providing services for tourists and wealthy Costa Ricans? While the government’s financial commitment to universal health and education is considered as vital to the national identity as the absence of an army, the political climate today increasingly emphasizes neoliberal economic reform and an ideology of health and well-being as a choice rather than a collective responsibility. It seems, therefore, that the (at times permeable) line between public and private medicine in Costa Rica is shifting alongside assumptions about what constitutes health and who is entitled to it, and I hope to learn how the practices of medical tourism contribute to this moving landscape. In the meantime, give me a call if you’re thinking of getting some “work” done, and I’ll hook you up with a great surgeon whose prices will lure you into adding a few extra nips and tucks!

One Area, Many Archaeologies
Will Meyer, 6th year

Archaeology is embedded in various disciplinary, historical, geopolitical, linguistic, social, and ideological networks. It can be used to explicitly political ends, drawing people together or separating them. In Europe, archaeology played a major role in the nationalism of the 19th and 20th centuries and continues to be important to the transnationalism of the 21st century. While archaeology may lend support to all kinds of political projects, such support is rarely unequivocal. This equivocation is one source of variation among archaeological accounts of the past.

There are, however, more subtle sources of archaeological variation. Geopolitical, linguistic, and historical forces, together with different trajectories in its development, have produced different “schools” of archaeology, “national traditions,” and “regional traditions.” Such variation means that an area like Europe is not characterized by a single archaeology, but by several archaeologies.

The degree to which variation in the archaeological practices of the recent past and present colors our interpretations of practice in the distant past remains largely unquestioned. To this end, I chose a particular case study: I follow the actions of archaeologists as they try to reconstruct the lives of people who lived during the so-called “Hallstatt period.” My guides in this pursuit are theorists of history and memory, the politics of knowledge (including actor-network theory), and feminist anthropology.

Hallstatt is the early Iron Age (ca. 800-450 BCE) cultural tradition of Europe north of the Alps. Hallstatt cultural sites appear in a band stretching from central France to western Romania; from central Germany to the Alps; and as far south as Slovenia. Hallstatt people were early members of the groups that Classical historians would call Celts or Gauls, Germans, and Scythians.

Archaeologists have produced narratives about Hallstatt life which tell of complex chiefdoms, competitive trade and feasting, controlled production, and extremes of wealth and poverty. As I became familiar with these Hallstatt narratives, I was struck by the presence of divisions within the broader Hallstatt “zone,” generally represented on one of two maps. The first map shows a large, monolithic West Hallstatt province contiguous with but in opposition to a similarly large East Hallstatt province. The second map shows a monolithic or only mildly fractured West Hallstatt province contiguous with but in opposition to a set of smaller East Hallstatt provinces.

Implicit in both maps is the assumption that they reflect differences in Iron Age practice. The similarity of these maps to other maps, however, suggests that something else is being represented in addition to the behavior of the distant past. The first map looks disturbingly similar to a map of the Iron Curtain and the boundaries between smaller East Hallstatt provinces on the second map seem to echo contemporary linguistic boundaries.

My research involves seriously questioning the coincidence of “reconstructed” Hallstatt borders with their contemporary equivalents. My dissertation is taking
shape around two activities. First, I’m tracing Hallstatt archaeology over the 150 years of its development, across the heart of Europe and in the different languages of its production. The goal is to write a “problem-oriented history” of archaeology. Second, I’m looking at the impact of this historical development on contemporary communities of archaeologists. I’m interested in how these scholars actually do what they do; a kind of nativist ethnography of Hallstatt archaeology.

The goal of my study is to generate a set of hypotheses which can be taken into the lab, the museum, and the field to assess Hallstatt variation more critically and (perhaps) more accurately. The study also has the potential to help with a particular problem faced by today’s European archaeologists: as it expands eastward, “new” archaeologies are encountered by the EU which must be taken into account in its commitment to heritage protection. I see my study as one in a number of research endeavors which seeks to translate between archaeologies as they come into contact with one another.

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Congratulations!

Looks like time to get that appendix out.

...ON A LIGHTER NOTE
Pedagogy for Social Practice  
Aislinn E. Pentecost-Farren  

I decided to do a senior thesis because I wanted to experience ethnography. At Greenwoods Charter School, as I sat with my laptop on the carpeted alcove by the window of Ms. Johnson’s classroom, or in one of the armchairs in the community center’s front hall that served as the school lobby, I had so many moments of, “What am I watching? Something must be going on, so why am I not seeing it? Why is this boring me?” Then there were also many moments of, “Ha! I know where that fits! This proves everything! TRUTH IS NIGHT!” Maybe not every anthropologist experiences ethnographic fieldwork as an exhausting trail of emotional switchbacks, or maybe it is inherent in the work.

My thesis, “Pedagogy for Social Practice,” is an ethnographic study that illustrates the methods grade-school teachers employ to teach their students social practice. It is well-known that children learn much more at school than just academics. They learn to understand others, themselves and the world around them in particular ways. My thesis describes how teachers directly engender these understandings.

I became interested in this topic because my parents homeschooled me – kindergarten through high school – expressly because they did not want me socialized into the knowledge they thought school would teach me about myself, my learning, and my relationship to the world. Socialization in school fascinates me because I was specifically shielded from it. Some might argue that my lack of experience with school, and therefore lack of intuitive knowledge about it, would enable me to do ethnographic research with unique and useful objectivity. I do think my relationship to the educational system was unique and useful to my ethnography, but it is by no means objective! If anything, I have even stronger preconceived notions than someone who went, brought up in a culture that rejects it.

My investment in the issues that surround my thesis goes back to the early years of my life. It is both personal and political, emotional and theoretical. Though my attachment may have colored my perceptions, I believe ultimately it lead to sound and deep conclusions. I can’t explain what I have been doing for the past seven months, how I could have been lost, empowered, biased and valid all at once, but I am satisfied to have that experience in me somewhere.

Qawwali Mystical Music in the Age of Mass Media  
Eugene Yacobson  

In the heart of Delhi, between a flyover and an expensive five-star hotel, stands one of the city’s oldest continuously inhabited areas, the neighborhood of Nizamuddin. The only recognizable traces of modern affluence to be found here are the long-distance telephone booths and the upscale clientele of Dastarkhwan-e-Kareem, Delhi’s most renowned Mughlai restaurant – all else exists as if in a time warp. Upon wading tenaciously through the labyrinthine lanes congested with goats, kebab vendors, hawkers of rosaries, shoes, religious posters, rose petals, shawls, and sweets, bands of beggar children, motorcycles, and mud, one finds oneself, without warning, in the shrine of Hazrat Nizamuddin Auliya. Dating back to the late 15th century, it is one of the most famous and active Sufi shrines in India. It is here that, several times a week, I would come to listen to the exultant rhythms qawwali, the music of South Asian Sufis.

In speaking to the disciples, musicians, pilgrims, and neighborhood denizens who made this shrine the nexus of their daily activity – whether business or spiritual (or in the case of the musicians, a complex hybrid thereof) – I faced a tricky challenge of self-presentation. Was I to say I had come to study “qawwali,” “Sufism,” or “Islam”? Indeed, my project took me into a strange intersection between the study of the metaphysical and the much more concrete area of music meeting technology. Similarly, as I attended the gatherings of mystical audition of qawwali, which, week after week, sent pilgrims into ecstasies both of the heart and of the purse, I felt like I did not even know how to listen to such music – conventional rocking out was decidedly out of the question. The so-called “ear of the heart” often seemed nowhere to be found – or I would certainly never presume to have truly found it.

The task, then, was to uncover the main difference in the listening paradigm employed in the highly regulated contexts of Sufi mystical audition, and to get a sense of how this paradigm was being affected by qawwali’s new status as a world-pop music. The relatively new realm of recorded qawwali has given rise to a music meant both to uplift and entertain, with the “spiritual” and “sensual” forever in complicated interplay. Defining “authentic” qawwali ultimately requires taking a stance on a huge spiritual question: whether mysticism is for a small elite or, potentially, for everyone.
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