

# AnArchaey Notes

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## Notes from the Chair: The Vision Thing



**By Judith Farquhar,  
Professor of Anthropology**

Since I became chair of the Department of Anthropology almost two years ago, people have occasionally asked me to state my “vision” for the department. This is a tough one. A department chair’s gaze is usually directed at the computer screen,

dealing with email, or at bureaucratic reports, memos, and demands that make their way into the office from higher levels. Much of the time, both the electronic and the paper versions of administrative imperatives are at landslide level, and little in these landslides is very new or exciting. There’s no time left to turn one’s gaze to higher things, and — given the unimaginative reward structure for administrators — little motivation either.

In other words, a Chair should not be confused with a charismatic leader. I usually feel more like the squirrel in the exercise wheel, running as fast as I can to stay in the same place. Still, it is tempting to try to answer the question about the vision thing. Reflecting on the problem, I tend to ask myself, why don’t I have a vision of what the department could be? Why am I not mobilizing a program for reform?

Perhaps it is in part that I am quite happy with what the department already is. For years now we’ve been growing at a gratifying rate, with at least one new faculty member added almost every year, with our Ph.D. graduates finding more and more impressive jobs, and with increasing amounts of research funding coming in. Our enthusiastic group of undergraduate majors (200 at last count) keeps us on our toes as teachers and mentors, and two new undergraduate minors (medical anthropology and archaeology) attract a diverse group of other students. Alumni Hall is bursting at the seams, of course, but with so much activity going on, its hallways, offices, classrooms, and lounges are interesting places to start up and continue conversations.

Moreover, we have thus far evaded the deep sub-disciplinary divides that are changing the form of anthropology departments around the country. Whether it is our three concentration/two program structure, or the graduate student Core courses, or just a commitment to civility and rationality that keeps us together and talking to each other, something is working. One would hardly want to “reform” a general anthropology department where the work of holding science and the humanities, prehistory and future shock, social theory and systematic method together is actually getting results.

What do I mean by results? Examples are student research projects in critical physical anthropology, gender-theory archaeology, materialist historical sociology, evolutionary cultural cognition, and biocultural globalization to go along with the excellent work we produce that is more clearly located in the traditional subfields. But the results that interest me even more are the many opportunities I get, as a sociocultural anthropologist of Chinese medicine, to learn about archaeology, physical anthropology, and new evolutionary theory. At the same time, I have colleagues in my own field of training who also challenge me to keep up with new intellectual developments and engage with teaching in ever new ways. A general anthropology department is a great place to work on becoming a generalist, which is not the same thing as a dilettante. Or so I would like to believe.

But there’s another reason why I hesitate to craft and mobilize a vision for the department, and that is that I am hardly the determining factor. No matter what program of changes I might try to implement, I can be pretty certain that it would not come out exactly as I envisioned. Mine are not the only desires or preferences in play. Not only is there a thoroughly democratic decision-making structure in this department, there are also plenty of strong-minded creative planners around who are already engaged in making our future. As chair, I am presented with a few unique opportunities for change that others don’t see, but there are visions in play outside the chair’s office that may have real long-term importance. Arturo Escobar’s development of a Transnational Anthropology Network, Vin Steponaitis’s tireless work on the infrastructure for the Research Labs of Archaeology, and Brian Billman’s Ciudad de Dios project (see p. 4) take their place as framers of our future beside the deliberations of the Graduate Admissions committee, the Curriculum committee, and new faculty search committees. Everyone’s valiant efforts to evaluate and attract new additions to our community, as students and faculty, make some difference in what we can become. There is no better place than the office of the Chair to see this kind of disseminated agency at work: no one’s desires or decisions rule the process, and no one can even



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# Different ways of Knowing: GIS, The Anthropologist's Flight Simulator

By Scott Madry

Research Associate Professor of Anthropology, UNC Chapel Hill

Throughout human history, people have always needed to know spatial information and how to deal with it.. Where am I? What is near here? How do I get to a certain place and back again? Where is the nearest water? Can I grow a certain crop here? Is this place safe from attack? If we build a dam and reservoir, what will be the environmental and human consequences? Today, with the complex factors facing local governments, international agencies, or humble academics, how can they make intelligent decisions that balance the need to protect the environment with the imperatives of global economic development?

Why is this relevant to anthropologists and archaeologists?

We are interested in how and why humans live the way they do, and our academic focus has a spatial domain that is an important part of the human experience. From the time the very first humans roamed the landscape in search of food and shelter, we have been interested in their relationship to the landscape. For the past centuries, maps have traditionally been the means of storing this information, and it goes back much farther than paper or even papyrus. One of the very oldest maps is a Babylonian baked clay tablet from around 1,500 B.C. This tablet is a map showing fields and irrigation canals belonging to royal estates in Nippur, a major religious center of Babylonia, in what is now modern Iraq. The map is very detailed, showing villages, canals, and roads, and was used to record land ownership and to settle property and water rights disputes.

Some things really don't change that much, one of which is the human need to store and access spatial information (the where of things), and to use this information to help people make decisions that affect their lives. Today, Geographic Information Systems, or GIS, can help us do this better, but what actually is GIS? There are several different definitions of GIS, but my favorite is that of Ron Abler (1988): "GIS is simultaneously the telescope, the microscope, the computer, and the Xerox machine of regional analysis and synthesis of spatial data." I really like Abler's definition. It seeks to encompass the totality that GIS can provide us, as well as its broad range of capabilities. I like to think of GIS as being a totally new enabling technology that permits us to consider entirely new levels of spatial analysis. Our ability to probe new levels of analysis is so often limited by available technology,



3,500 year old Babylonian cuneiform map of estates in the region of Nippur. University of Pennsylvania Museum of Anthropology and Archaeology. Used by permission.

and our theoretical understanding of our world is shaped by the technology that we can bring with us.

Like the optical and electronic microscopes that built upon previous work but opened entirely new levels of questions that could not be considered before, GIS provides a new way of seeing reality that can be put to human use, in that it provides us with a powerful new tool to conduct both micro and macro-scale analysis of spatial data over time. This includes study of the natural environment, but also, significantly, of humans and human culture. We now have a set of tools to create and test hypotheses about human interaction with the environment in ways that were not imaginable just a decade ago. I am convinced that GIS will have the same revolutionary impact on spatial analysis that the optical and electron microscopes have had on the field of biology and medicine. We are just beginning to see the first glimpse of this exciting future.

The basic components of any GIS are a system of computer programs and computer hardware for displaying and manipulating digital spatial data, the spatial and descriptive data files for a specific region sufficiently detailed to be useful for analysis, trained staff who can operate and maintain the system, and the institutional and financial resources needed for the system's long-term support.

GIS is a powerful new technology, useful in virtually any situation requiring access to spatial information at any scale. You can build a GIS and conduct analysis at the global scale, or for a single archaeological site no larger than the size of an average house. At the global scale, much of the research and analysis being conducted regarding the global environment, including the processes of desertification and deforestation, are being done using the combined tools of GIS and remote sensing. It is equally relevant to the most highly developed areas of the world and to the

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# *Esprit de Core: Views on the New* **Archaeological Theory Core Course**

*Notes from the Editors:* Beginning with the 2002-2003 academic year, the Department has offered a new core courses to Ph.D. students in the Spring semester - Anthropology 205, "Archaeological Theory." Herewith some reflections by faculty and students on the new course, beginning with a background statement by Judith Farquhar, who chaired the Department's committee formed to examine the status of core courses in the Ph.D. Program.

## **Judith Farquhar**

After a spate of student activism in the Spring of 2001 which focused on the structure and long-term effects of the first year "Core" sequence (ANTH 201-203 and ANTH 202-204), faculty and interested students spent some of the 2001-2002 year discussing models for revising the required first year courses. Aiming to increase the amount of conversation between Evolution/Ecology and Social Systems/Meaning specialties while at the same time improving the subdisciplinary focus of the second semester of teaching, the Department adopted a new model sequence. Most years that sequence will offer two theoretical foundations courses in the Fall, one for E/E and one for SS/Meaning. In the Spring, three advanced theory and practice courses will be offered: Sociocultural Theory and Ethnography, Ecological and Biological Anthropology, and Archaeological Theory. Each student is to select two of these three. In the 2002-2003 year, the pattern of faculty leaves was such that we were unable to institute the full sequence envisioned by the new model. Thus the 2003-2004 academic year will be the first for the new Core structure.

## **Silvia Tomášková**

*Archaeology core: a reflection on relationships.*

Teaching the archaeology core this past fall gave me the opportunity to reflect on the relationship between archaeology and cultural anthropology on a more than a personal level of a household lived experience. I teach the core as 'history and theory in archaeology', in order to suggest the importance of knowing ones' ancestors, their alliances, marriages, divorces, and the inheritance that we are left with, even if it does not match our current theoretical furniture. My challenge in dealing with the history of archaeology as a part of anthropology is to evoke a sense of intellectual curiosity that goes beyond the here and now.

Addressing epistemological issues common to cultural anthropologists and archaeologists, as well as those that are unique to archaeology, we considered why our paths have diverged and the significance of this divergence. One of my goals in core was to suggest to socio-cultural students, as well as archaeologists, the significance of the past. In a modern geography of time, the present fills the center of thought and action, one that derives its identity and its very existence from the past, but holds it ever at a remove. Prehistory, then is the "region left behind" that evokes fascination and nostalgia, even as it resists incorporation. It serves as the comparative other of contemporary life, the opposite of great cultural centers of civilization, of modernity, and the point of origin from which the present emerged. Without calling for a revival of a unified Science of Man, I would argue that the range of human

experience past, and most especially prehistory, has suffered in the foreshortening of our notion of time. Material remains are a rich reminder of experiences that are neither familiar nor useful for the present, and cannot be simply explained with the same analytical tools used in the interpretation of late twentieth century existence. We ought to remind ourselves that while the material and natural world is all around us, our relationship with it has depth and meandering that is worth considering. As Michel Serres states: "We conceive of time as an irreversible line, whether interrupted or continuous, of acquisitions and inventions... All the water that passes beneath the Maribeu Bridge will not necessarily flow out into the English Channel; many little trickles turn back toward Charenton or upstream."

The other thematic challenge of core for me was to consider our evolving understanding of the past relative to our evolving present. In my view it is essential that archaeologists connect their work to the present, as their research questions and projects are always framed by contemporary contexts. Tacking between the past and the present can force us to look in the mirror, and wonder why we follow certain questions and drop others. My relationship with Women's Studies here at UNC has affected my teaching of the core to a significant degree as well, allowing me to pay much greater attention to the gender of theory, fieldwork, laboratory work, and ancestral ties.

I had the great privilege of teaching the new archaeology core to a class that has been exemplary in thoughtfulness, openness, and sense of humor. I hope that I conveyed a sense of a history of the field, and the potential significance of theoretical issues, past and present, for all our future work.

## **Lance Greene**

The course History and Theory in Archaeology provided a broad exposure to theoretical approaches in archaeology during the past 150 years. Critical analysis and discussion of archaeological theories past and present were significant parts of the course and tied these theories into broader anthropological paradigmatic shifts. Participation in the course also provided an opportunity for me to define more explicitly the goals and concomitant theoretical and methodological approaches for my own research. I was introduced to new concepts which will greatly influence my work.

## **Carie Little-Hersh**

As someone with little exposure to archaeology, I found the Archaeology core class to be very eye-opening. I found the readings interesting and important, and I was impressed both by the importance of studying the material aspects of culture, and the inseparability of the past and present. This class emphasized the similarities between archaeology and ethnography, especially the challenges of dealing with the practical application of theory, which I found very useful. Overall, I enjoyed the class and am inspired to maintain connections with archaeology as I continue my research in cultural anthropology.

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# notes from the field

## UNC Field School in Peru

by Brian Billman, Assistant Professor

When I tell people that I teach an archaeological field school in Peru, often times the response I get is, "Are you crazy?!" Usually the more the person knows about doing fieldwork in Peru or running a field school, the more emphatic the disbelief. Coming from my peers, these comments often give me pause. Indeed, more than once over the course of the last five years and four field schools, I have questioned why I do this and, even at times, questioned my own sanity. More than once I've returned, exhausted from a field school, and uttered the words, "Never again!"

Consider for a moment the difficulties of feeding and caring for sixteen undergrads in a country where petty crime is frequent (usually in the form of pickpockets and grab-and-run thieves), where dysentery, typhoid, and hepatitis are as common as the common cold, and where rum is ridiculously cheap. Not so fond memories include being awakened at 3:00 AM by a panicked student (her roommate was having overly vivid nightmares as a consequence of the pills she was taking to prevent malaria, which by the way does not occur in the area); calling two parents to inform them that their daughters were in a private clinic with typhoid; and stern talks with young students concerning the dangers of staying out late and drinking excessive quantities of rum (the latter, known as "the talk," involves one part horrific description of the possible consequences and one part warning of expulsion should it happen again).

Despite all the possible pitfalls, fifty-two students have taken the field school since 1998, and all have returned safe and sound. The student with the bad dreams spent half a day at the doctor, went off the malaria pills, and and slept happily ever after. Both undergrads recovered from typhoid after three very unpleasant days in the clinic. And only one student has had a "mutual parting of the ways" with the field school (she dropped the course and departed with her surfboard in search of bigger waves).

The field school is based in Huanchaco, a small fishing village and beach resort in the Moche Valley on the north coast of Peru. Huanchaco is the sort of place where traditional fishermen still ride the waves on small hand-made reed boats, jostling for space with Peruvian surfers. For the first few years, I rented two houses on the beachfront and hired cooks and maids. At our peak in 2000, we were serving breakfast, lunch, and dinner for thirty people (sixteen undergrads, four grad student crew chiefs, three undergrad volunteers who took the 1999 field school, a Peruvian undergrad volunteer, Miguel the project co-director, Carlos my Peruvian logistical magician, two maids, two cooks, and whatever archaeologist was passing through town). Now the field school is

smaller, and we stay at a hotel, thus reducing the amount of time I spend buying toilet paper and light bulbs and soliciting the help of plumbers and electricians (By the way, the Peruvian term for a bundle of eighty rolls of toilet paper is "*una plancha*," and we went through four planchas in 2000).

In the field school, five days a week we depart at 7:00 AM for a twenty-minute drive around Trujillo (the third largest city in Peru) into the foothills of the Andes to the archaeological sites of Ciudad de Dios and Cerro León. These sites are located on ridge tops high above the valley floor. Each morning we climb up to the sites, carrying screens, shovels, buckets, and mapping equipment. The landscape is barren desert except for a narrow, bright green

ribbon of irrigated land on the valley floor. At the sites, students spend the day learning by doing: excavating 1500-year-old houses with trowel and brush, sifting dirt, filling out excavation forms, and mapping the site using a total station (a computer-aided laser transit). On Saturdays, we tour some of the great archaeological sites on the north coast of Peru.

The field school is an integral part of the Moche Origins Project. The primary focus of the project is the rise of the Moche state, which was the first regional state to emerge in South America. Leaders of the state directed the construction of some of the largest

pyramids in the Americas, led the conquest of neighboring valleys, and organized the production of finely crafted ceramics, textiles, and metal objects. Although it is one of the largest and most complex prehistoric political systems to have developed in the Americas, the origin of the Moche state is poorly understood.

By excavating the houses of commoners and elites at Ciudad de Dios and Cerro León, we are examining how the formation of the Moche state transformed the everyday lives of people in the valley. Through the hard work of undergraduate and graduate students, we have examined more than a dozen dwellings and amassed a mountain of artifacts ranging from gold ornaments, turquoise beads, ceramic figurines and fineware pottery (the equivalent of fine china) to cooking pots, stone tools, and food remains. Altogether more than 40,000 artifacts and thousands of pieces of bone and charred plants have been recovered. Preliminary results indicate that warfare and violence declined within the valley, with state formation, while social inequality grew dramatically.

Perhaps the most profound results of the field school are those that are the most difficult to measure. In 1998 we had an eighteen-year old student from Kansas who had never before seen the ocean or mountains. Five alumni are now in grad school in

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# notes from the field

## Tracing Unpredictable Global Justice Activist Networks

by Vinci Daro, [vdaro@email.unc.edu](mailto:vdaro@email.unc.edu)

A disparate variety of social movements have linked up in recent years to coordinate various challenges to dominant international financial and political institutions such as the World Trade Organization, the International Monetary Fund, the World Bank, McDonald's, 'G8' nations, and most recently, military coalitions, thus engendering loose and dynamic networks often designated together as the 'global justice movement.' These networks are decentralized, flexible, and unpredictable. As part of preliminary ethnographic research on transnational activist communities during the past few years, I've been navigating some of the extensions of these networks trying to develop some insights into their 'intension' (drawing loosely on Deleuze 1994[1968] and Massumi 1992): their virtual or potential reality, their unactualized and unarticulated (perhaps unactualizable/inarticulable) significance. This has led me to an interest in how activist communities articulate and negotiate differences in their discursive practices and collective actions, but how to conceptualize these processes is as yet unclear to me. What follows are some notes from an unpredictable field of activity where these activist networks take shape.

Washington, DC, April 16<sup>th</sup>, 2000

During the IMF/World Bank demonstrations known as 'A16' I borrowed a bicycle, thinking this would give me the freedom to explore multiple sites of activity around the protest area. At a late-night planning meeting in the back of church, an affinity group of eight other people quickly recruited the bike and me and assigned us to scout out 'police-free' areas for protest activities. As part of this "mobile unit of the flying squad for Zone 2," I spent the entire next day, from 5AM on, weaving around the city in search of police absence and reporting on what was happening at different sites to activists who were "locked down" at intersections throughout the Zone. Toward the end of the day, a woman with a walkie-talkie instructed me to "try to unite the legal march with the illegal march by directing each march toward each other so they could merge into One Big March." Within 15 minutes I'd found six different "illegal" marches, and the legal march was heading in an entirely different direction from them all. Actualizing the unification was beyond my skill level, but being in the 'unifier' position seemed to reveal something about processes of negotiating differences within the self-organizing of activist communities; I just wasn't sure what.

Prague, September, 26<sup>th</sup> 2000

It was starting to get dark at the end of the day of the big march against the IMF and World Bank, and I wanted to get back to the hostel where I was staying. I was delayed, however, when I happened upon one of the most dramatic protest events in my fieldwork so far. As I was looking for a tram stop, I caught sight of a large but strangely quiet mob of people a few blocks down. It turned out to be a "black bloc" of anarchists, snaking through the downtown area. As it moved along the street, this massive aggregate of black-clad bodies was smashing windows, with one side of the bloc moving more slowly to do the smashing while the rest of the mass rolled around this fierce edge. They were smashing only the windows of bank buildings, I realized, leaving a fancy restaurant adjacent to one bank untouched. The "bloc" began to

ooze down into Wencesler Square, where an enormous crowd had gathered, and took a position in front of what turned out to be their final target: McDonald's. The piercing shocks of crashing glass and then the cracking of wood against plastic sounded from inside the increasingly windowless building. The crowd was captivated by this spectacle and its stark soundtrack of destruction echoing out across the thousands of us standing in the dark square. I felt myself not merely witnessing this, but somehow also participating in it:

I was awed but also thrilled; there was a kind of joy in this aggression. Then I heard voices coming from behind where I was standing at the top of the square, and soon another crowd appeared, rounding down into the square chanting "No violence, no violence..." in a low, dense tone. As they moved into the square they were making a clear incision in the crowd, marking the boundary between the good (the non-violent) and the bad (the violent) as the chant extended through us. Then... the police, a tank, teargas, sound grenades, and the crowd fleeing in every direction. Several hours later than expected, I made it back to my hostel. I knew I'd witnessed something important about processes of active differentiation, rather than attempts to bridge differences as in the previous case, but again, I wasn't sure what.

Washington, DC, September 18, 2002

I went up to D.C. a few days in advance of recent World Bank/IMF meetings to scope out planning efforts for a set of big marches and events happening later that week. Arriving after dark to find both of the "convergence centers" shut up for the night, I

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Much has happened in the Research Laboratories of Archaeology since the last *AnArchaey Notes* was published in Spring, 2001. Below are some brief “news bits” to bring you up-to-date. Many of these are treated in greater detail at our newly remodeled website - <http://www.rla.unc.edu>.

**Brett Riggs Joins RLA Staff** - Brett Riggs was hired in August, 2001 to fill the vacancy created by Trawick Ward's retirement on December 31, 2000. Brett received his Ph.D. from the University of Tennessee in 1999 and is a well-respected scholar on Cherokee culture history. As evident below, Brett has been particularly productive since his arrival in Chapel Hill both in research and public service.

**North Carolina Archaeological Collection** - We continue to work toward finding a permanent home for the North Carolina Archaeological Collection, which contains more than 5 million artifacts received as gifts and generated by more than 60 years of research by RLA archaeologists. The collection is now temporarily quartered in Wilson Library. We have received new space for the collection in the basement of Hamilton Hall (recently vacated by UNC Mail Services) and we are pursuing outside grant monies to renovate the space and install compact shelving. We also continue to work toward upgrading the collection. Two ongoing projects are particularly noteworthy in this regard. With the support of the Roy A. Hunt Foundation, we have cleaned and catalogued more than 700,000 artifacts from 1970s excavations at the Hardaway site. In addition, we have made archival prints of more than 5,000 photographic negatives in our collections. Both of these projects will help insure the integrity of our collections for future researchers.

**RLA Collections Vital to Student Research** - One important mission of the RLA is the creation of new knowledge through research. While most of the two dozen archaeology graduate students who reside in the RLA use our laboratories and computer facilities, four students are currently using the North Carolina Archaeological Collection as the basis for their doctoral research: Tony Boudreaux (*Public Architecture and Leadership: The Evolution of the Mississippian Community at Town Creek*), Joe Herbert (*Woodland Ceramics and Social Boundaries of Coastal North Carolina*), Ann Kakaliouras (*Biological Distance and the Ethnolinguistic Classification of Late Woodland Native Americans on the Coast of North Carolina*), and Chris Rodning (*Architecture and Ancestors at Coweeta Creek in Southwestern North Carolina*).

**Excavations Conclude at Hillsborough** - After 20 years, the current phase of archaeological research at Hillsborough concluded with field schools during 2001 and 2002 at the Wall site. These field schools were taught by Steve Davis and Brett Riggs, with graduate assistance from Tony Boudreaux, Mintcy Maxham, and Michelle Schohn, and trained almost three dozen undergraduate students in archaeological field techniques. Excavations at this late pre-contact Indian village focused on the outer edges of the site where a substantial midden built up while the site was occupied. Several circular houses, sections of palisades, and large, refuse-filled pits were also identified and sampled.

**New Research to Focus on Catawba Nation** - With completion of excavations at Hillsborough, Steve Davis and Brett

Riggs have initiated the Catawba Project, which focuses on the emergence of the Catawba Nation at the beginning of the eighteenth century and its endurance into modern times. This new research focus is a logical outgrowth of the Siouan Project, since many Siouan tribes living in the North Carolina Piedmont during the seventeenth century joined the Catawba shortly after 1700. Archaeological reconnaissance of Catawba sites in York and Lancaster counties, South Carolina, began in Fall 2001, and an early nineteenth-century cabin—the Bowers Site—was excavated in March 2002. The 2003 archaeological field school will be held at the late eighteenth- and early nineteenth-century Catawba settlements of Old Town and New Town in Lancaster County.

**Project Archaeology Workshops Begun** - As part of its public service mission, the RLA has recently developed and published a compendium of 4th- through 8th-grade lesson plans on archaeology and Indian History, called *Intrigue of the Past: North Carolina's First Peoples* (by Margo L. Price, Patricia Samford, and Vincas P. Steponaitis). This project was funded by grants from the North Carolina Division of Archives and History, the North Carolina Archaeological Society, the Z. Smith Reynolds Foundation, and the Arts and Sciences Foundation at UNC-CH. *Intrigue* is now being used as a primary resource in Project Archaeology, a national educational program designed to give schoolchildren a greater appreciation for our nation's cultural heritage and particularly for its ancient past. Project Archaeology workshops, offered across the state and coordinated by Brett Riggs, train 4<sup>th</sup> to 8<sup>th</sup>-grade teachers to teach students about archaeology and to provide an overview of the ancient cultures of North Carolina's Indian peoples. The lesson plans are available electronically at <http://rla.unc.edu/lessons>.

**Traditional Cherokee Pottery Workshops** - In March, 2002, the RLA (spearheaded by Brett Riggs and in partnership with the Museum of the Cherokee Indian and the North Carolina Arts Council Folklife Program) initiated a series of workshops to give Cherokee potters an opportunity to examine and work with ethnographic and archaeological examples of Cherokee Qualla pottery currently housed in the North Carolina Archaeological Collection. With the help of potter Tammy Bean, these workshops allowed modern Cherokee potters to reach back to learn the ceramic styles and techniques of their ancestors from the wares themselves. A subsequent workshop during Fall, 2002, brought Cherokee potters to the Chapel Hill campus where, out on McCorkle Place, they demonstrated pottery-making techniques and taught UNC students how to hand-build “old-style” Qualla pottery.

**Digital Archives Created** - Three new digital archives were created over the past two years as part of the RLA's on-going effort to make available significant archaeological information and primary data. Two of these—*The Lower Mississippi Survey Archives On-Line* and the *Town Creek Indian Mound Digital Records Archive*—provide extensive primary archaeological data about site surveys and excavations, and are accessible to researchers with password permission. These electronic resources were created by Vin Steponaitis, Steve Davis, and Melissa Salvanish with support from the Peabody Museum, Harvard University, and the Friends of

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# Community Development, Heritage Preservation, and Archaeological Investigations at Ciudad de Dios, North Coast of Peru

By **Brian Billman**, Assistant Professor of Anthropology

In August of 1998, Jesus Briceño and I embarked on a new path in archaeological preservation and community development at the Ciudad de Dios. During the summer, we had conducted excavations at the archaeological site of Ciudad de Dios with twelve undergrads from the US, England, Spain, and Peru. The excavations had gone wonderfully. The site proved to be a treasure trove of information on daily life during the peak of Moche state, a large regional state that controlled most of the north coast of Peru from AD 400 to 800. The site is situated on five ridge tops above the middle Moche Valley in the foothills of the Andes. On the two central ridges were the wealthy residences of the Moche lords who governed this portion of the valley for the state. Adjacent were commoner households and craft workshops. Eventually we would find evidence of metalworking, weaving, and large-scale beer brewing at the site.

Reveling in the success of our first season at the site, Jesus and I soon came to the sobering conclusion that the site would be severely looted over the winter, while we were gone. Our excavations had inevitably drawn attention to the site. As we wrapped up our field season, we could almost feel the eyes of the residents of the middle valley bearing down on us: sugar cane cutters, peasant farmers, day laborers, unemployed workers, and local businessmen.

Looting has a long history in Peru. In the 1500 and 1600s the Spanish sold mining rights to ancient monuments. After independence, hacienda owners and sugar barons used field laborers to loot prehistoric cemeteries for their personal collections and for a small group of international art collectors. With the confiscation of the haciendas in the late 1960s by a leftist military government, wealthy middle men in the big cities of Peru satisfied a growing demand of collectors and museums in the US, Europe, and Japan by sending out agents to purchase artifacts from local farmers and laborers.

Although a chronic condition for centuries, looting has dramatically increased over the last ten years. Worsening economic conditions in Peru, increased interest in Peruvian antiquities in the world art market, and recent fabulous discoveries, such as the tomb of the Lord of Sipan, have fueled an unprecedented wave of looting. Our discovery of several gold ornaments at Ciudad de Dios, although exhilarating, only heightened our concern for the site. How were we to protect the site for the next nine months and for future researchers after our field season ended?

Below the site of Ciudad de Dios is the village of Ciudad de Dios. In 1998 it consisted of a cluster of adobe and cane houses. The village lacked basic services, such as water, sewage disposal, trash collection, and electricity. Like most Peruvian squat-

ter communities in their early stage of development, it was a desolate place. The villagers had squatted on barren desert land beginning in 1991. They had come from various communities in the highlands above the Moche Valley, fleeing terrorism or seeking economic opportunity on the coast. They had no agricultural land, and struggled to survive as day laborers or field hands working for a small percentage of the harvest. Nearly all of the villagers are of Indian descent and poor even by Peruvian standards.

Just days before the end of the field season, Jesus and I came up with a radical idea. Rather than hire one family as a site guard, an ineffective method used by some projects, we decided to try to hire the entire village as site guards. We organized a fiesta in the village at the close of the season to propose the idea to the residents. We gave women money to buy food for a feast. Someone produced an old tape player, powered by an equally decrepit car battery. After a huge meal of stewed duck, rice, potatoes, and manioc, the speeches began as is the custom in the Andes. Jesus, who was the co-director of the project and the Director of Monu-

ments and Archaeology for the Department of La Libertad, talked about what we in the archaeological field school were doing at the site, what we had learned, and what we hoped to learn over the next few years. How the site and hundreds of other sites in the valleys were the work of their ancestors. (Jesus is very much a man of the people, and an Indian, born in the highlands. When he was a child, his parents moved to a squat-



ter settlement on the outskirts of the city of Trujillo. He worked his way through public schools, graduated from the University of Trujillo, and eventually became the director of archaeological preservation for a department the size of North Carolina.) When my turn came, I spoke of how I had come all the way from the US to study their ancestors. How the twelve students that they saw everyday walking through their village had actually paid to come here, work in the dirt, and learn about their ancestors. Why? Because their ancestors had built a great civilization that inspires people around the world.

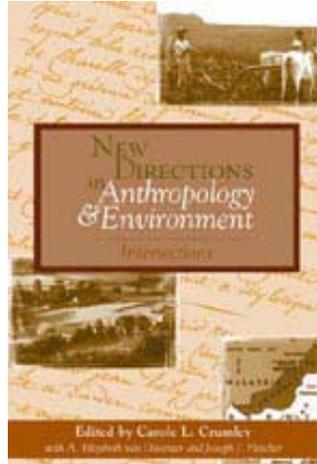
Our proposal was simple. They would defend the site as they defended their village. If the site was not looted or damaged when we returned next year, they would receive \$1,200 for a development project of their choosing. This was followed by many more speeches; each villager had their turn to offer their thanks and express their opinions. They decided to accept our offer and to construct a road into the village as the first project. After a tour of the site and much dancing, the fiesta ended, and I returned to the U.S. to start a new job as assistant professor at UNC-Chapel Hill. Since 1998, I have directed three more field schools at Ciudad de Dios through the UNC Summer Abroad program. Field school fees

(continued page 19)

# New Books by Faculty...

## New Directions in Anthropology and Environment: Intersections

Carole L. Crumley, ed. Altamira Press/Rowman & Littlefield, 2001



Top scholars from across anthropology have contributed to a benchmark volume that makes available exciting new work on the complex relationship between humans and the environment. Addressing in their chapters the discipline's persistent, holistic claim that both the physical and the mental world matter, contributors proceed on

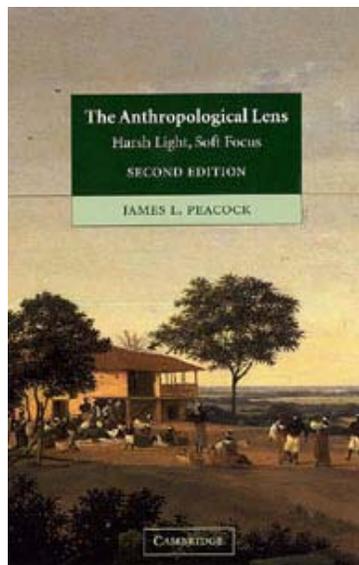
the assumption that the physical world and human societies are always inextricably linked. As they incorporate diverse forms of knowledge, their work reaches beyond anthropology to bridge the sciences, social sciences and the humanities, and forges working relationships with non-academic communities and professionals. Theoretical issues such as the social, economic, and ethical dimensions of knowledge and power are articulated alongside practical discussions of building partnerships, research methods, and strategies for implementing policy. *New Directions in Anthropology and Environment* will be important for scholars and others interested in the relation between our species and its biotic and built environments.

Carole Crumley is Professor of Anthropology.

## The Anthropological Lens: Harsh Light, Soft Focus

By James L. Peacock

Cambridge University Press, 2001



Anthropology is an ever changing field and James L. Peacock's revised version of his successful text, first published in 1986, covers current issues in cultural anthropology. It includes new topics such as globalization, gender and postmodernism, and reflects recent changes in perspective and language. Designed for students, it will also interest professional anthropologists.

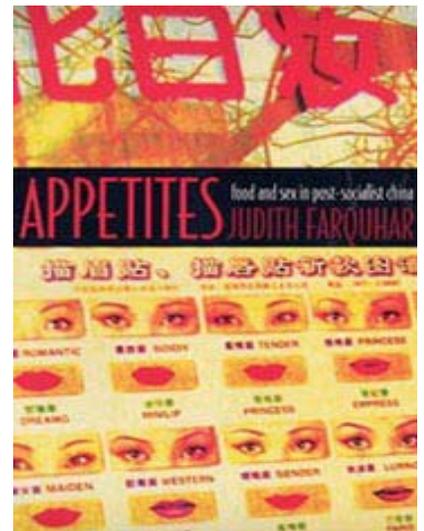
James Peacock is Kenan Professor of Anthropology and Professor of Comparative Literature.

## Appetites: Food and Sex in Post-Socialist China

By Judith Farquhar

Duke University Press, 2002

Judith Farquhar's innovative study of medicine and popular culture in modern China reveals the thoroughly political and historical character of pleasure. Ranging over a variety of cultural terrains—fiction, medical texts, film and television, journalism, and observations of clinics and urban daily life in Beijing—*Appetites* challenges the assumption that mundane enjoyments of bodily life are natural and unvarying. Farquhar analyzes modern Chinese



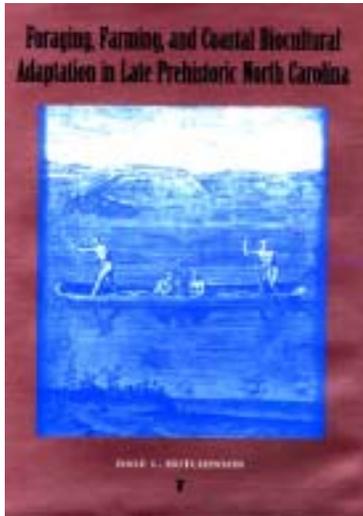
reflections on embodied existence to show how contemporary appetites are grounded in history. From eating well in improving economic times to memories of the late 1950s famine, from the flavors of traditional Chinese medicine to modernity's private sexual passions, this book argues that embodiment in all its forms must be invented and sustained in public reflections about personal and national life. As much at home in science studies and social theory as in the details of life in Beijing, this account uses anthropology, cultural studies, and literary criticism to read contemporary Chinese life in a materialist and reflexive mode. For both Maoist and market reform periods, this is a story of high culture in appetites, desire in collective life, and politics in the body and its dispositions.

Judith Farquhar is Professor of Anthropology and Chair of the Department.

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# Foraging, Farming, and Coastal Biocultural Adaptation in Late Prehistoric North Carolina

BY Dale L. Hutchinson, University Press of Florida, 2002



Dale Hutchinson provides a detailed bioarchaeological analysis exploring human adaptation in the estuary zone of North Carolina and the influence of coastal foraging during the late prehistoric transition to agriculture. He draws on observations of human skeletal remains to look at nutrition, disease, physical activity, morbidity, and mortality of coastal populations, focusing particularly on changes in nutrition and health associated with the move from foraging to farming. Hutchinson confronts the prevailing notion of a

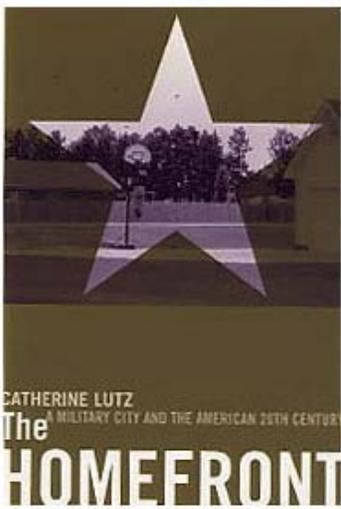
universal agricultural transition by documenting a more variable and complex process of change. Among his notable findings is

that skeletal and dental markers long accepted as indicators of corn consumption in fact occur more frequently among coastal foragers than among interior agriculturalists. His research shows that men and women differed not only in their economic roles but in their diets as well, and that outer coastal populations continued to rely on maritime resources without the adoption of corn after A.D. 800, a reliance that almost surely influenced their evolving lifestyle. None of the data in the book has been published previously, and Hutchinson is generous with tables, figures, and appendices that contribute significantly to the clarity of his interpretations. The combination of original data, well-supported interpretation, and the breadth of evidence from many categories significantly advances our anthropological understanding of the lives of these first North Carolinians.

**Dale Hutchinson** is Associate Professor of Anthropology and a Research Associate of the Research Laboratories of Archaeology.

## Homefront: A Military City and the American Twentieth Century

By Catherine Lutz, Beacon Press, 2002



*Homefront* tells an American twentieth century history of war and war preparation through the experience of the people of Fayetteville, North Carolina, neighbors to the Army's giant Fort Bragg. That American story is most often centered in the history of elites and their decisions about war and, increasingly now, through soldiers' memoirs of battle. But this book takes up the less commonly asked question of how people live with and make sense of what haplessly becomes battle's other - "the home front" -

and war's shadow - "readiness." Based in ethnographic and archival work over the course of six years, the book centers on the thoughts and experiences of people I met at street festivals and political or city government meetings, in the mall, restaurants, and convenience stores, and on the base. And it links their experience

to what has been happening across the country at each point in the history of war making since Fort Bragg's establishment during World War I. It focuses on the blurred boundaries of the civilian and military worlds, and of war and peace, contesting the idea that a "gap" has grown between military and civilian worlds. It argues that the wars Americans have fought have been more internal race battles than foreign ones, and shows how white supremacism, Jim Crow and the culture of "race blindness" in Fayetteville each have related in complex ways to the military. It details the costs of the military economy for the city which include lower wage rates among civilian workers as well as lower voting rates and a weakened public sphere. These facts face the deep conviction among many that the military brings wealth to the nation and its communities.

**Catherine Lutz** is Professor of Anthropology.

**Note From the Editors:** This book won the 2002 Anthony Leeds Prize for the Best Book in Urban Anthropology awarded by the Society for Urban, National, and Transnational Anthropology.

# Obituaries

## JULIA CRANE (1925-2001)

by James Peacock (UNC-Chapel Hill)

When my daughters were small I used to tell them bedtime stories, epics that I or would make up about some character, and one of their favorite characters was Junior Crane, which was what they called Julia. Junior Crane was a wonder woman who could do amazing things. Julia Crane in real life was amazing. Those of us who knew her from the time she first came to Chapel Hill—and she and I arrived almost at the same time—will remember her phenomenal energy, zest, and warmth. She still had it even after she was hit by many illnesses, but she really had it before that.

After I met Margaret Mead because of Julia—Mead once came to Chapel Hill to stay with Julia, and she came to stay with Julia because Julia had worked for her for many years, and then she had persuaded Julia to go into Anthropology—I realized how similar the two women were and why nobody else but Julia Crane was able to keep up with Margaret Mead; I think Julia was the only one of a series of people who had managed to keep working with Mead. They were both dynamos, strong willed, intrepid, but also warm and caring about individual persons.

Personalistic is how I would describe Julia's anthropology. She mentioned once that she sent a Christmas card to every single person on the island of Saba, which was her site of fieldwork. She knew and cared about everybody there, as you can see in her books about Saba, especially *Saba Silhouettes*. Florence and I once travelled with Julia around the Carribean—to Curacao, Aruba, Jamaica, Haiti, and Puerto Rico. We did not go to Saba, but wherever there were Saba immigrants, they knew or knew about Julia Crane.

Julia and Michael Angrosino expressed a down-to-earth approach to fieldwork in their co-authored book, and if you read this and read Julia's ethnographies or if you worked with her on a dissertation committee, you learned something else about her: She was encyclopedic in her factual knowledge about Saba, the Carribean, and much else, and she did not tolerate fuzzy description. You'd better get it right because she was surgically precise.

You'd better say it clearly, too. She read as an editor, marking up papers with her dreaded red pencil. She was clear as a bell and cut right through nonsense.

As a teacher she was immensely popular. She was, I believe, the first, and for a long time, the only faculty member in Anthropology to be selected for a teaching award, of which there used to be very few—maybe 3 or so—awarded annually for the entire university.

She was not only an accomplished lecturer: John Honigmann once described her as mastering huge classes like riding the crest of great waves. She was also a deeply necessary counselor and advisor to students, undergraduate and graduate. To her office there would be from morning till night a constant flow of students, hundreds, it seemed. For a time, she was the only woman on the faculty, and she was a kind of heart for the department and a mother to some students, but make no mistake about it, she was also demanding and strict, and she was a stickler in such matters as grading exams and papers. She would redo, regrade hundreds of exams that, in her opinion, were inaccurately graded by teaching assistants.

I don't think Julia ever had a research leave; she gave up her own research and writing for her work with students and teaching, and she gained no time off for her work until after she had retired and was ill. Yet even so she did manage to write and publish almost up to her death—not to make her name in anthropology or Carribean studies but to record lives of those who live in the Carribean. Julia Crane



Julia Crane (left) at work in the field

was a great human being, and I am honored to remember her as a friend and to celebrate her life.

*Editors' Note:* In the Spring of 2001 faculty of the Department established the Julia Crane Fund to be administered by the department office. The Fund is intended to provide support on special occasions and for special needs of the office staff employed by the Department. In the 2002-2003 academic year part of the fund was used to assist office staff with the increased cost of parking permits on campus. As the fund grows we hope to make periodic gifts to staff to recognize their generous contributions to the life of our department. To contribute, send your check to: "Julia Crane Fund," c/o Administrative Manager, Dept. of Anthropology, 301 Alumni Bldg., CB #3115, UNC Chapel Hill, Chapel Hill, NC 27599-3115.

## JOFFRE LANNING COE (1916-2000)

**Joffre Coe's obituary originally appeared in the spring 2001 issue of *AnArchaeology Notes*. This response was received from UNC-Chapel Hill Anthropology alumnus John L. Mattson:**

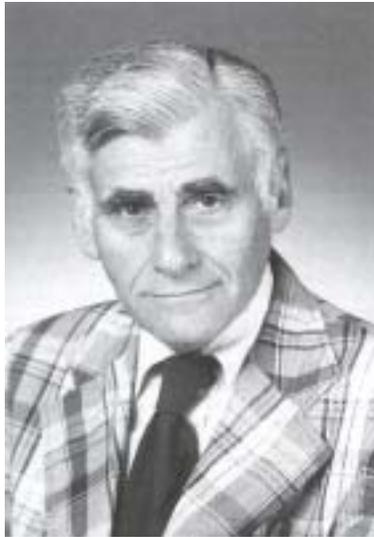
"My association with Joffre as an archaeologist at the RLA and as a graduate student was of short duration, but one of great mutual respect. The hospitality of his home during my first week or so in North Carolina in 1967 will always be appreciated and never forgotten...I shall miss him."



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# WILLIAM SPROTT POLLITZER (1923-2002)

by Paul Leslie (UNC-Chapel Hill)



Our department and discipline lost a longtime colleague and close friend when Bill Pollitzer died last year. A productive scientist and an esteemed teacher, Bill spent most of his long career at UNC.

During a distinguished career that spanned 50 of his nearly 80 years, Bill published nearly a hundred articles and book chapters that reflected his broad interests in human biological variation, and included pieces on dermatoglyphics, skin pigmentation, osteology, and

more. However, he became best known for his use of genetics to help elucidate the population history of, and admixture among, populations. Bill pursued his childhood interest in biology during his undergraduate studies at Emory University and eventually earned an M.A. at the same institution. With his degree in biology, he took a position teaching at Armstrong College in Savannah. Desiring to pursue original research as well as teaching, Bill moved to New York and studied evolutionary genetics at Columbia University. There, he studied with Th. Dobzhansky and L.C. Dunn, two of the past century's most important geneticists. He received his doctorate in 1957 and jumped at the chance to move back to warmer climes by accepting a position at UNC's School of Medicine, where he taught human genetics and anatomy and was long the principal representative of the field of physical anthropology.

Few have been so devoted to the discipline of physical anthropology as a whole, and Bill's contributions entailed far more than his research. His colleagues recognized this commitment, repeatedly electing him to seemingly innumerable committees, editorial boards, and high offices. He served as Editor-in-Chief of the *American Journal of Physical Anthropology* from 1970 to 1977, a period that saw considerable expansion and improvement of the journal, and served as President of both the American Association of Physical Anthropologists (1979-1981) and the Human Biology Council (1986-1988), the two most important organizations in biological anthropology.

Generations of physical anthropologists, including my own, first got to know Bill because of his sense of humor. He delighted in word play and was renowned for the set of resolutions he offered annually at the AAPA business meeting. The resolutions were, like his interests in general, wide ranging but poked fun at disciplinary foibles and did more than anything else to keep attendees awake and ready to deal with the issues at hand. Though always a ready wit, Bill was quite serious about teaching and helping young anthropologists. Although he formally retired in 1986, Bill continued teaching anatomy until 1999 and remained active in AAPA affairs. He retained his delight in discussing research trends with colleagues and in encouraging graduate students with his genuine interest in their work and by donating

funds (anonymously) to support their travel to the AAPA meetings.

In recognition of his role in strengthening the discipline's journals, developing the quality and visibility of the annual meetings, helping younger anthropologists to establish their careers, as well as for his scientific work, Bill received the Charles R. Darwin Lifetime Achievement Award, the AAPA's highest honor, in 1996.

In retirement, Bill also launched a new scholarly endeavor – a synthesis of the history, traditions and folklore, language, art, biology and health of the Gullah people of coastal southeastern United States, not far from his own birthplace. His book, *The Gullah People and Their African Heritage*, published in 1999, combines history, ethnohistory, archaeology, ethnography, linguistics, and genetics to provide a rich documentation and integrated portrait of these people he had worked with for so many years. The American Culture Association gave the book its John B. Cawelti Award for contributions to understanding American culture. A copy of this book sits near my desk, signed by the author — a warm friend and invaluable colleague who I and many, many others will miss.

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## LIFE AFTER

**Alan F. Benjamin** (Ph.D. 1997) is currently a Research Associate with the Population Research Institute of Pennsylvania State University. His book, *Jews of the Dutch Caribbean: Exploring Ethnic Identity on Curaçao*, was published by Routledge in March of 2002.

**Jeff Boyer** (Ph.D. 1982) is Associate Professor of Anthropology at Appalachian State University and founded and directed the Sustainable Development Program at ASU until last year. He is currently writing a book on peasant movements and agrarian struggles in Honduras.

**Jefferson Chapman** (Ph.D. 1975) is Director of the Frank H. McClung Museum at the U. of Tennessee-Knoxville.

**Randy Daniel** (Ph.D. 1994) is Associate Professor of Anthropology, East Carolina University. His recent publications include *Hardaway Revisited: Early Archaic Settlement in the Southeast*. University of Alabama Press (1998).

**Hester Davis** (M.A. 1957) retired several years ago after a long career as State Archaeologist in Arkansas. She was a national leader in the field of "public archaeology."

**Gayle Fritz** (Ph.D. 1986) has achieved considerable national prominence in the field of paleoethnobotany. She would certainly be on anyone's "top ten" list of scholars in that field.

**George Gamble** (Ph.D. 1978) is currently Research Associate, Family Medicine, UNC-CH.

**Paul Green** (Ph.D. 1987) is Senior Archaeologist, United States Army Environmental Center, Langley VA.

**Mthobeli Phillip Guma** (Ph.D. 1997) is Professor of Anthropology, University of the Western Cape, Cape Town, South Africa.

**John R. Halsey** (Ph. D. 1976) is currently the state archaeologist of Michigan. His edited volume, *Retrieving Michigan's Buried Past: The Archaeology of the Great Lakes State* was published by the Cranbrook Institute in 1999.

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# Department Staff News...Society for Anthropology Students...

## STAFF NEWS

**Dorcias Austin** was department manager for two years, in 2000 and 2001. During those years she brought to the office a great sense of humor, rare creativity, and an active commitment to getting things done with no muss and no fuss. She moved on to the Department of Pediatric Pulmonology in the Medical School, where she faces even greater challenges to her efficiency and generosity than we presented in Anthropology. We wish her well as her career at UNC advances.

**Carrie Stolle** replaced Dorcas Austin as the University Administrative Manager in March 2002. Carrie came to us from the Department of Classics where she was Department Manager for 4 years. In her 16 years at UNC-CH, she has also worked in the Departments of Cellular and Molecular Physiology, The Friday Center Conferences and Institutes, Computer Science, and Summer School. Welcome Carrie!



**Suphronia Cheek** was surprised on September 25, 2002 with horns blowing and hands clapping as the Employee Forum Recognition and Awards Committee entered the Department Administrative office. She was presented a bouquet of balloons, a Southern Season gift basket and a framed certificate that reads "This award is presented to Suphronia Cheek for outstanding service and reaching a Milestone under the Peer Recognition Program of the Employee

Forum." Suphronia started her career in Anthropology in 1974. April 2004 will not only mark thirty years of service at UNC-CH but thirty years of service to the Department of Anthropology. Suphronia has in one way or another touched every life that has ventured through the department in those thirty years and will continue to be a source of inspiration for years to come.

**Virginia Sprague** was awarded the Star Heels Award on June 28, 2002. The Star Heels Award Program was created through the generous sponsorship of TIAA-CREF. It allows departments to award a \$20 gift certificate to employees once a year to recognize their contribution to the department. The certificate can be used at a choice of establishments like A Southern



Season, UNC Student Stores/UNC One Card, Lowe's, or University Mall. Virginia was nominated for the way she makes each and every undergraduate student feel welcome and valued by taking a real interest in them throughout their time here and beyond.

## SOCIETY FOR ANTHROPOLOGY STUDENTS

The Society for Anthropology Students (SAS) Co-Presidents for the 2002-2003 academic year were Jennifer Ringberg and Sara Ackerman. During the fall semester, SAS hosted a reception to welcome incoming and returning graduate students and faculty. In October, SAS organized a faculty-student picnic in Pittsboro, at the house of Matt Thompson. The weather was kind, the food delicious, and the conversations stimulating thanks to all who helped make it happen! SAS also hosted several brown bag meetings, coordinated the nomination of students to serve on departmental committees, and brought students together to discuss the development of a much-needed teaching assistant evaluation for the department. Sara and Jennifer would like to recognize and thank Carie Hersh for serving as both SAS treasurer and computer room trouble shooter, Kim Allen for her work as GPSF representative, Carol Lewald for serving on the GPSF Cabinet as Child Care Co-Coordinator (Carol will soon be inducted into the Order of the Old Well honor society for her work with GPSF!), Marc David for his efforts on behalf of the Graduate Employees Union, Will Meyer for serving as the Center for Teaching and Learning liaison, and Matt Thompson for coordinating brown bag talks. We would also like to thank the following students for their hard work serving on department committees: Jennie Burnet (Curriculum Committee), Thom Chivens (Admissions Committee), Amber Vandewarker (Job Search Committee), and Michal Osterweil (Colloquium Committee). And last but not least, SAS has been supported unflinchingly by Judith Farquhar and Paul Leslie, and couldn't function without the assistance of Suphronia Cheek, Virginia Sprague, and Carrie Stolle. Thanks very much to them all!

## LIFE AFTER CONTINUES...

(continued from page 11)

**Sara Bon-Harper** (Ph.D. 1999) is Lecturer, Department of Anthropology, University of Virginia, Charlottesville VA and Archaeological Research Manager, Monticello (Thomas Jefferson's Home).

**Linda Carnes-McNaughton** (Ph.D. 1997) is Archaeology Supervisor, Historic Sites Branch, Office of State Archaeology, Raleigh, N.C.

**Marion Oettinger** (Ph.D. 1974) is Curator of the San Antonio Museum of Art, Texas.

**Billy L. Oliver** (Ph.D. 1992) is Director, State Archaeological Research Center, N.C. Department of Cultural Resources.

(continued page 19)

## Notes from the Chair (continued from page 1)

grasp the whole process, but together, with luck and good timing, we grow and improve.

But this could be a cop-out. Maybe I should make a stab at the vision thing. One traditional way of doing this, insofar as it seems to be the future that is at stake, is to look to our younger members for some clues. I'm in an especially good position to do this, having been teaching the socio-cultural Core for the last three semesters. This has been an unbelievable privilege. I have gotten to know two incoming graduate classes as intellectuals and scientists, and this has been a great pleasure. I have also gotten to know some of them as teachers, as we talk about their challenges as TAs and about our shared responsibility to undergraduates. And I've seen in written form some of the products of their most advanced thinking. They are no more masters of the vision thing than I am, but the multiple viewpoints they are actively crafting have been extremely heartening. With papers on discourses and genetically modified organisms, landscapes and memory, travel writing and the Cherokee Removal, political economy and linguistic change, ethnicity in prehistoric Peruvian iconography, and much much more, I am getting a glimpse of the anthropological future. It's a very hybrid thing, and I think I can see divisive senses of subfields falling away. In the place of the "four fields," it might be possible to discern many fields, many singularities. To see and encourage these multiple points of view will require vision; I think I'll let the students show me the way.

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## Different Ways of Knowing (continued from page 2)

least developed parts of our planet. At a far larger scale, I am currently working on a large project in Rwanda, Uganda, and Zaire (DR Congo) that studies Mountain Gorilla habitat and the relationship between the gorillas and their human neighbors, and GIS is playing a major role in our research.

Where are anthropology and archaeology in all of this? Archaeologists such as myself have become major users, developers, and innovators of GIS, and it has become an important and accepted component of archaeological research, one useful at all scales from the regional, to the local, and even to intersite levels. Primatologists such as my colleagues on the Rwanda project, are also quickly adopting GIS. Cultural anthropologists have been somewhat slower, but have found many important uses for it as well.

I am a pilot who uses aerial photography in my regional archaeological research. In aviation, there are things that you really need to know how to do, like recover from low-level engine loss or stalls in bad weather at night, but you don't want to actually go up there and DO them because they are just too dangerous. To solve this problem, the aviation industry first developed mechanical and then computerized flight simulators, which are by now incredibly realistic. They are systems that use computers to build a model of reality that lets us simulate flying to see the consequences of our actions in a specific context.

I like to think of GIS as an environmental flight simulator. We can use the power of the computer to build a model of reality, in whatever way we need to represent that reality in the context of our specific needs. We can then model the impact of our actions or of the interactions of different parts of the natural system before we commit our time, energy, and money to bringing about the change in question. This is the real power and promise of GIS: it provides an interactive, quantitative model of reality.

Take the example of constructing a new reservoir. With GIS we can put the proposed dam at any number of places on a river, fill it to a given level, view it in 3-D, and then start to ask questions. What is the size of the catchment basin of the new reservoir? What is the land use and potential soil erosion rate upstream? How many acre-feet of water volume will be impounded? How many acres of farmland will be flooded? How many cultural sites and endangered species habitat areas will be lost? What will the perimeter of the reservoir be? How many miles of roads, utilities, and telephone lines will need to be re-routed? Who owns the property to be condemned? How many cemeteries will have to be re-located? Where will be the best sites for constructing recreation areas and boat docks? How can we integrate all the environmental impact assessment work in the most efficient manner? What is the relative cost of relatively minor changes? How can we make the best decisions the first time, before we commit our money and actually affect the environment? GIS is ideal for this type of activity - the complex analysis of environmental and cultural variables over space and time.

Unlike traditional methods such as old, obsolete or incompatible maps and aerial photos, GIS allows us to do this analysis any number of times until the best solution to our problem of the need for a new water and recreation source can be found, before we actually commit ourselves to a given course of action. Once we make a decision, we can use GIS to integrate many of the components of design, construction, environmental impact statements, and facilities management after construction. The GIS environmental simulator lets us look at the total cost/benefit ratio for a given action on the environment and lets us integrate the on-going management and operation of the facility in a more efficient and flexible way.

The replicability of GIS is one of its most important benefits. Because it really helps us use structured problem-solving techniques, when we use GIS it is easier for us to clearly specify the problem, the data needed for the analysis, and the actual analysis process used, and then to explain the results in the form of color maps, visualizations, and tables. It is a clearly defined process that is very defensible, since anyone can follow the path from problem statement to proposed actions. It lets us present our results to management or the public in a clearly understandable and graphic form.

In 1991, Robert Aangeenbrug wrote that: "The complexity of the Earth's surface is such that in order to understand it a holistic view is essential. There is a need to use every available view and approach to study this complexity. GIS reflects our quest to combine all in order to see and predict better. GIS also allows, in fact demands, detailed analysis of a complex set of subjects of the environment. A clear understanding of the earth is still a long way off, but already scientists are better able to reflect on its complexity. It will require an enormous team effort of specialists, integrators, poets, politicians, and constant debate on how to do it better. The earth and its occupants demand it."

The question is: what will be the role of anthropology and archaeology in this holistic view? Will our voices be heard? What new questions can we answer if we properly harness these tools? What might the implications be for future research? How can we get funding for tools and data? How can we train our students to use these powerful tools correctly? How can we teach ourselves to use them wisely and for the benefit of all people?

Climb aboard and fasten your seat belt. It will be a very interesting ride.

**Kyungmook Lee**

The course of “Archaeological Theory” provided me the chance to overcome my narrow stereotype of archaeology around tombs and potteries; I had not studied archeology beyond an introductory level before this course. I learned not only of the convergence between social theory and archaeology, but also of the importance of materiality in my own project. We cannot overemphasize the importance and power of material objects and their surrounding practices in everyday life, and in academic activity as well.

Fortunately, I succeeded in discovering several concrete clues to develop my own research questions on the process of development and modernization in Southeast Asia. Without the consideration of the role of memory in culture, spatial politics, urban planning and great construction projects, I cannot approach the question of “what has made the society what it is.” In addition, I came to know my cohorts’ interests and projects through the course.

I believe that the understanding of other’s projects makes it possible to keep exciting communication between us. And, I hope that the conversation between sub-disciplines will not be limited to Chapel Hill but will become a common trend over the world, because the barrier between sub-disciplines is becoming useless, at least at the level of advanced research. This is what I have learnt since my first semester at Chapel Hill.

**Mark Plane**

The “Archaeological Theory” course readings and discussions will be instrumental in helping me to craft a theoretical vessel for rendering the empirical ingredients of my fourth semester paper; perhaps more importantly, they served to fill some critical gaps in my knowledge of the discipline.

The course not only packed 150 years of archaeological discourse into one semester, but moreover, the essay assignments gave us opportunities to grapple critically with both processual and post-processual theory in a supportive environment. For my own part, while I can’t say that I’ve entirely abandoned my positivist yearnings, I’ve certainly learned to temper them by embracing a little ambiguity!

**Julio Rucabado-Yong**

The course constituted a critical review of the historical and paradigmatic development of our discipline. Every class as well as the assignments demanded a level of interpretative skills that not only challenged our creativity and theoretical capacities, but also created an optimum space for discussion of personal projects, experiences, and contrasting world-views of archaeology among my classmates and professor Tomaskova.

Professor Tomaskova’s theoretical training and experience in many archaeological and multidisciplinary topics of modernity and post-modernity assured us of a critical review rather than a taken-for-granted position of new approaches in archaeology. The use of an updated bibliography in the course contributed to a high level of contemporary debate.

A positive balance for this course could be translated in its maintenance as an obligatory core course, for every first year graduate student—we must remember that archaeology is one of the keystones of our department.

**UNC Field School in Peru** (continued from page 4)

archaeology, and two more are applying this year. Several other students are working full time in archaeology. Others have gone

on to work or study in Latin America. From time to time, I get an email or phone call from a veteran of the field school along the lines of this evaluation, which was solicited by the University Center for International Studies: “Coming from a rural area, I feel that my four years at Carolina opened my eyes to a plethora of other cultures. Everywhere I turned I encountered ways to broaden my appreciation and understanding of life outside the United States. The five weeks I spent in Peru have had a lasting impact on my life. I thank Dr. Brian Billman in the Anthropology Dept. for allowing me to embark upon such an amazing journey.” I’ll be back in Peru in June 2003 with another group of undergrads.

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**Tracing Global Justice** (continued from page 5)

walked down 18<sup>th</sup> St. in Adams Morgan, resigned to finding political activity the following day instead. As I walked past an Indian restaurant I caught site of a Dutch friend who I’d met in Prague two years earlier. She worked with Friends of the Earth and knew a little bit about my research interests, and invited me to a meeting the next morning between NGOs and the World Bank about a plans for a mine in Peru. The next morning I showed up at the International Financial Corporation building where the meeting was to be held (the IFC is a central member of the World Bank Group), but realized there was no way for me to get through security. I knew nothing about the meeting other than the general topic and the name of one attendee, and I had no NGO affiliation. After I stood for a few desperate moments near the reception desk, my friend walked in—late because of an ankle injury—and saved me. She had the security crew make me an ID card and I went right through the metal detectors up to the meeting. This turned out to be one of the most fascinating ethnographic experiences I’ve ever had within the proliferating dialogic spaces where activists and financial officials engage in direct face-to-face debate. In this space, a wide variety of NGO representatives had to articulate their significantly different perspectives as a unified challenge to World Bank plans. The tensions in that room revealed something about the practice of bracketing differences, but again, how to conceptualize such processes remains unclear.

Through fieldwork experiences like these, I now ask: do processes of articulating and bracketing political, regional, personal, ideological and strategic differences carve and expand fields of contentious action where activists engage with each other and with their targets and critics? That is, does the extension of activist networks depend in some way on a rhythm of articulating and bracketing differences? If so, how are these processes shaping the potential for new alliances and antagonisms? As I prepare for further fieldwork, I am thinking about how an orientation to such ‘intensive’ dimensions of activity might help me conceptualize the dynamic and unpredictable activist networks I am interested in.

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**Erratum**

In the last issue of *AnArchaey Notes*, Sarah Denise Moore was inadvertently omitted from the list of students graduating with B. A. degrees. She received her B. A. in anthropology from UNC-Chapel Hill in December of 1999.

# Faculty & Student Selected Publications

## Billman, Brian

**2001** "Understanding the Timing and Tempo of the Evolution of Political Centralization on the Central Andean Coastline and Beyond." In J. Haas, ed. *From Leaders to Rulers*. New York: Plenum Publishers.

**2002** "Irrigation and the Origins of the Moche State." *Latin American Antiquity*. 13 (4): 371-400.

**2003** B. Billman and G. Huckleberry. "Geoarchaeological Insights Gained from Surficial Geologic Mapping, Middle Moche Valley, Peru." *The Journal of Geoarchaeology* (18 (5) in press).

## Tony Boudreaux

**2000** E. A. Boudreaux III and Hunter B. Johnson. "Test Excavations at the Florence Mound: A Middle Woodland Platform Mound in Northwest Alabama." *Journal of Alabama Archaeology* 46(2): 87-130.

**2002** "The Fredricks Site: Social Diversity within a Late Contact Period Siouan Community in North Carolina." In J. M. Eastman, C. B. Rodning, and E. A. Boudreaux III, eds. *The Archaeology of Native North Carolina: Papers in Honor of H. Trawick Ward*, Special Publication 7, Southeastern Archaeological Conference, Biloxi, Mississippi.

## Crumley, Carole

**2001** C. Crumley, ed. *New Directions in Anthropology and Environment: Intersections*. Walnut Creek, CA: AltaMira Press.

**2001** "Communication, Holism, and the Evolution of Sociopolitical Complexity." In J. Haas, ed. *From Leaders to Rulers*. New York: Kluwer Academic/Plenum Publishers.

**2002** "Exploring Venues of Social Memory." In J. J. Climo and M. G. Cattell, eds. *Social Memory and History: Anthropological Perspectives*. New York: Bergin & Garvey.

## David, Marc

**2003** "(Re)Turn of the Native: 'Insider' Ethnography and the Politics of Fieldwork in South Louisiana." In Henry, J. and S. LeMenestrel, eds. *Working the Field:*

*Accounts from French Louisiana*. Westport, CT: Praeger Publishers (in press).

## Davis, R. P. Stephen, Jr.

**2001** H. T. Ward and R. P. Stephen Davis Jr. "Tribes and Traders on the North Carolina Piedmont, A.D. 1000-1710." In D. S. Brose, C. W. Cowan, and R. C. Mainfort, Jr., eds. *Societies in Eclipse: Archaeology of the Eastern Woodlands Indians, A.D. 1400-1700*. Washington, D. C.: Smithsonian Institution Press.

**2002** "The Cultural Landscape of the North Carolina Piedmont at Contact." In R. Ethridge and C. M. Hudson, eds. *The Transformation of the Southeastern Indians, 1540-1760*. Jackson: University Press of Mississippi.

**2002** R. P. Stephen Davis, Jr., and H. A. MacCord, Sr., eds. *Abbyville: A Complex of Archeological Sites in John H. Kerr Reservoir, Halifax County, Virginia*, by J. H. Wells. Special Publication No. 39. The Archeological Society of Virginia.

## de Vries, Danny H.

**2002** "Er is maar 1 vlag: patriotisme en kritiek in de US." ("There is only one flag: patriotism and critique in the US.") *Mensenstreken*, Jaargang 4, Nummer 2. University of Utrecht, the Netherlands.

**2003** Van den Berg, A.E., De Vries, D., & Vlek, C. A. J. "Images of nature, environmental values, and landscape preference: exploring their relationships." In Van den Born, R. J. G, Lenders, R. H. J., & De Groot, W.T. eds. *Visions of Nature: A Scientific Exploration of People's Implicit Philosophies*. Kluwer Academic Press (in press).

## Escobar, Arturo

**2001** "Culture Sits in Places: Reflections on Globalism and Subaltern Strategies of Localization." *Political Geography* 20: 139-174.

**2002** Environmental Social Movements and the Politics of Place. *Development* 45: 28-36.

**2002** "Gender, Place and Networks: A Political Ecology of Cyberculture." In S. Schech and J. Haggis, eds. *Development: Cultural Studies Reader*. Oxford, UK:

Blackwell.

## Evans, Terrance

**2001** "Communes, the Anthropology of." In N. Smelser and P. Baltes, ed. *International Encyclopedia of the Social & Behavioral Sciences*, 26 v., 1st ed. New York: Elsevier Science.

**1999** "Bourdieu and the Logic of Practice: Is All Giving Indian-Giving or is "Generalized Materialism" Not Enough." *Sociological Theory* 37 (1): 3-31.

**1997** "Phenomenology." In T. Barfield, ed. *The Dictionary of Anthropology*. Oxford UK: Blackwell.

## Finkler, Kaja

**2000** "Mistresses of Lo Espiritual." In B. Huber and A. Sandstrom, eds. *Mistresses of Lo Espiritual*. Austin: University of Texas Press.

**2001** *Physicians at Work, Patients in Pain*. Second Edition, revised with new preface. Durham NC: Carolina Academic Publishers.

**2002** "Response to For Whom the Cell Tolls: Debates about Biomedicine." *Current Anthropology* 43 (2): 288-289.

## Farquhar, Judith

**2001** "For Your Reading Pleasure: Popular Health Advice and the Anthropology of Everyday Life in 1990's Beijing." *Positions* 2 (1): 105-130.

**2001** "Yixue Zhishi yu Shijiande Wenhua Renleixue Yanjiu." *Journal of the Beijing University of Chinese Medicine* 24 (6): 4-9.

**2002** *Appetites: Food and Sex in Post-Socialist China*. Durham, NC: Duke University Press.

## Hausman, Gary

**2002** "Making Medicine Indigenous: Homeopathy in South India." *Social History of Medicine*. 15 (2): 303-322.

## Holland, Dorothy

**2001** "Encounters with the Super Citizen: Neoliberalism and Environmental Activism in the United States." *The Anthropological Quarterly* 74 (3): 124-134.

(continued page 16)

# Faculty & Student Selected Publications

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**2001** "Discerning the Dialogical Self: A Theoretical and Methodological Examination of a Nepali Adolescent's Narrative." *Forum: Qualitative Social Research* 2 (3): 1-14.

**2003** "Identity and Sustained Environmental Practice." In S. Clayton and S. Opatow, ed. *Identity and the Natural Environment*. Cambridge MA: MIT Press.

## Hutchinson, Dale

**2002** *Foraging, Farming, and Coastal Biocultural Adaptation in Late Prehistoric North Carolina*. Gainesville: University Press of Florida.

**2002** D. Hutchinson and L. V. Aragon. "Collective Burials and Community Memories: Interpreting the Placement of the Dead in the Mid-Atlantic and Southeastern United States." In H. Silverman and D. Small eds. *The Space and Place of Death*, Archeology Papers No. 11 of the American Anthropological Association.

## Johnson, Norris

**2000** "Indigenous Architecture in Borneo: Traditional Patterns and New Developments." *American Ethnologist* 27 (2): 554-556.

**2001** "Gardens of the Heart." *Parabola* 26 (1): 29-35.

**2002** "Mountain Temple, and the Design of Movement: 13th Century Japanese Zen Buddhist Landscapes." In M. Conan, ed. *Landscape Architecture and the Experience of Motion*. Washington, DC: Dumbarton Oaks. (in press)

## Lachicotte, William

**2002** D. G. Skinner, E. Slattery, W. S. Lachicotte, L. Burton, and A. Cherlin. "Disability, Health Coverage and Welfare Reform." *Report to the Kaiser Commission on Medicaid and the Uninsured*. Washington, D.C.: Kaiser Family Foundation. URL <http://www.kff.org/content/2003/4069/4069.pdf>.

**2002** "Intimate Powers, Public Selves: Bakhtin's Space of Authoring." In J. Mageo ed. *Power and the Self*. Cambridge, UK: Cambridge University Press.

**2001** S. Kirschner and W. S. Lachicotte. "Managing Managed Care: Habitus, Hysteresis, and the Ends of Psychotherapy." *Culture, Medicine, and Psychiatry*. 25 (4): 441-456.

## Lambert, Michael

**2001** "Outing Charles Curtis." *Anthropology News* 42 (2): 8.

**2002** *Longing for Exile: Migration and the Making of a Translocal Community in Senegal, West Africa*. Portsmouth, NH: Heinemann.

**2002** "La marginalisation économique des communautés diolas à la fin du vingtième siècle." In M. C. Diop, ed. *Senegal: Du socialisme à l'ajustement structurel. Quelles politiques pour le XXIe siècle?* Paris, France: Les Editions Karthala.

## Lambert, Valerie

**2000** "Native Spiritual Traditions and the Tribal State: The Oklahoma Choctaws in the Late Twentieth Century." In R. Niezen ed. *Spirit Wars: Native North American Religions in the Age of Nation-Building*. Berkeley: University of California Press.

**2001** "Choctaws in Oklahoma: Government." In M. Haag and H. Willis eds. *Choctaw Language and Culture*. Norman: University of Oklahoma Press.

**2001** "Contemporary Ritual Life." In M. Haag and H. Willis eds. *Choctaw Language and Culture*. Norman: University of Oklahoma Press.

## Leslie, Paul

**2002** Leslie, P.W. and B.P. Winterhalder. Demographic consequences of unpredictability in fertility outcomes. *American Journal of Human Biology* 14(2): 168-183.

**2002** Gray, S.G., P.W. Leslie, and H.A. Akol. "Uncertain disaster: Environmental instability, colonial policy, and the resilience of East African pastoralist systems." In W.R. Leonard and M.H. Crawford, eds. *Human Biology of Pastoral Populations* Cambridge, UK: Cambridge University Press.

**2003** P.W. Leslie and M.A. Little. "Human biology and ecology: Variation in nature and the nature of variation." *American Anthropologist* 105(1):28-37.

## Lutz, Catherine

**2002** "The Wars Less Known." *South Atlantic Quarterly* 101 (2): 285-96.

**2002** *Homefront: A Military City and the American Twentieth Century*. Boston: Beacon Press.

**2002** "Making War at Home in the United States: Militarization and the Current Crisis." *American Anthropologist* 104 (3): 723-735.

## Nonini, Donald

**2001** "Diaspora Chinese in the Asia Pacific: Transnational Practices and Structured Inequalities." In M. J. Armstrong, R. W. Armstrong, and K. Mulliner eds. *Chinese Populations in Contemporary Southeast Asian Societies: Identities, Interdependence, and International Influence*. Richmond, Surrey, England: Curzon Press.

**2002** "American Neoliberalism, 'Globalization,' and Violence: Reflections from the United States and Asia." In J. Friedman ed. *Globalization, The State, and Violence*. Walnut Creek, CA: AltaMira Press.

**2002** Thematic Issue: "Transnational Labor Migration in the Asia/ Pacific/ Indian Ocean Region." Cedar, Michigan / Basingstoke, Hants, UK: *Critical Asian Studies* 34 (1): 16-128.

## Peacock, James

**2001** *The Anthropological Lens, Harsh Light, Soft Focus*. (Revised Edition) UK: Cambridge University Press.

**2002** "Belief Beheld: Inside and Outside in the Anthropology of Religion." In E. Messer and M. Lamberk, eds. *Ecology and the Sacred: Festschrift for Roy Rapaport*. Ann Arbor: University of Michigan Press.

**2003** *The New Regionalism*. Madison: University of Wisconsin Press (in press).

# Faculty & Student Selected Publications

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## Redfield, Peter

**2002** S. Tomaskova and P. Redfield "The Exile of Anthropology." In R. Saunders ed. *The Concept of the Foreign*. Lanham, MD: Lexington Books.

**2002** "The Half-Life of Empire in Outer Space." *Social Studies of Science* 32 (6): 791-825.

**2003** "Foucault in the Tropics: Displacing the Panopticon" In J. X. Inda, ed. *Foucault and the Anthropology of Modernity*. Blackwell Books (in press).

## Rodning, Christopher B.

**2002** C. B. Rodning and A. M. Van Derwarker. "Revisiting Coweeta Creek: Reconstructing Ancient Cherokee Lifeways in Southwestern North Carolina." *Southeastern Archaeology* 21:1-9.

**2002** G. D. Wilson and C. B. Rodning. "Boiling, Baking, and Pottery Breaking: A Functional Analysis of Ceramic Vessels from Coweeta Creek." *Southeastern Archaeology* 21:29-35.

## Sawin, Patricia

**2001** "Transparent Masks: The Ideology and Practice of Masking in Cajun Country Mardi Gras." *Journal of American Folklore*. 114 (452): 175-203.

**2002** "Performance at the Nexus of Gender, Power, and Desire." *Journal of American Folklore*. 115 (455): 28-61.

## Scarry, John

**2001** "Resistance and Accommodation in Apalachee Province." In T. Pauketat ed. *The Archaeology of Traditions: Agency and History Before and After Columbus*. Gainesville: University Press of Florida.

**2002** "Elite Actors in the Protohistoric: Elite Identities and Interaction with Europeans in the Apalachee and Powhatan Chiefdoms." In C. Wesson and M. Rees eds. *Between Contacts and Colonists: Protohistoric Archaeology in the Southeastern United States*. Tuscaloosa: University of Alabama Press.

## Scarry, Margaret

**2003** "Food Plant Remains from Excavations in Mounds A, B, C, D, and L at Bottle Creek." In I. A. Brown, ed. *Bottle Creek: A Pensacola Culture Site in south Alabama*. Tuscaloosa: University of Alabama Press (in press).

**2003** "The Use of Plants in Mound-Related Activities at Bottle Creek and Moundville." In I. A. Brown, ed. *Bottle Creek: A Pensacola Culture Site in south Alabama*. Tuscaloosa: University of Alabama Press (in press).

## Skinner, Debra

**2001** D. Holland and D. Skinner. "From Women's Suffering to Women's Politics: Re-imagining Women's Problems After Nepal's 1990 Pro-Democracy Movement." In D. Holland and J. Lave, eds. *History in Person: Enduring Struggles, contentious Practice, Intimate Identities*. Santa Fe, NM: School of American Research Press.

**2001** V. Buysse, D. Skinner, and S. Grant. "Toward a Definition of Quality Inclusive Child Care: Perspectives of Parents and Practitioners." *Journal of Early Intervention* 24 (2): 146-161.

## Slocum, Karla

**2001** "Negotiating Identity and Black Feminist Politics in Caribbean Research." In I. McClaurin, ed. *Black Feminist Anthropology: Theory, Praxis, Poetics, and Politics*. New Brunswick, NJ: Rutgers University Press.

**2003** "Discourses and Counter discourses on Globalization and the St. Lucian Banana Industry." In S. Striffler and M. Moberg, eds. *Bananas, Conflict, and Capitalism in Latin America and the Caribbean*. Durham, NC: Duke University Press (in press).

## Steponaitis, Vincas

**2000** V. Steponaitis and M. Lynott. "Training Students in Archaeological Ethics." In S. J. Bender and G. S. Smith, ed. *Teaching Archaeology in the Twenty-First Century*. Society for American Archaeology Publication, Washington, D.C.

**2001** V. Steponaitis and D. G. Gall. "Composition and Provenance of Greenstone Artifacts from Moundville." *Southeastern Archaeology* 20(2): 99-117.

**2002** C. Whitney, V. Steponaitis, and J. J. W. Rogers. "A Petrographic Study of Moundville Palettes." *Southeastern Archaeology* 21 (2): 227-234.

## Tomaskova, Silvia

**2001** S. Tomaskova, D. Hudler, and L. Kaminska. "Paleolithic survey of Eastern Slovak Location Nizny Hrabovec." *Slovak Academy of Sciences Annual Reports*. Slovak Academy of Sciences, Bratislava.

**2001** S. Tomaskova, D. Hudler, and L. Kaminska. "Zistovacie vyskumy v povodi Ondavy" (Survey of the Ondava river valley). In *Archaeologicke Vyskumy a Nalezky na Slovensku v Roku*. Slovak Academy of Sciences, Bratislava.

**2002** S. Tomaskova and P. Redfield. "The Exile of Anthropology." In R. Saunders ed. *The Concept of the Foreign*. Lanham, MD: Lexington Books.

## VanDerwarker, Amber

**2001** "Archaeological Study of Late Woodland Fauna in the Roanoke River Basin." *North Carolina Archaeology* 50:1-46.

**2002** A. M. VanDerwarker, and K. R. Detwiler. "Gendered Practice in Cherokee Foodways: A Spatial Analysis of Plant Remains from the Coweeta Creek site." *Southeastern Archaeology* 21 (1): 21-28.

## Wilson, Gregory D.

**2001** Crafting Control and the Control of Crafts: Rethinking the Moundville Greenstone Industry. *Southeastern Archaeology* 20 (2): 118-128.

**2002** G. D. Wilson and C. B. Rodning. "Boiling, Baking, and Pottery Breaking: A Functional Analysis of Ceramic Vessels from Coweeta Creek." *Southeastern Archaeology* 21(1):29-35.

# Faculty Grants, Honors, and National Offices

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**Lorraine V. Aragon** received a Post-Ph.D. Research Grant from the Wenner-Gren Foundation for "State Policies, Religious Narratives, and 'Multiculturalism': Addressing the Communal Conflicts of Post-Suharto Indonesia," 2002-2003, \$15,931. She also received a John D. and Catherine T. MacArthur Foundation Global Security and Sustainability Research and Writing Grant for "Internal Migration, Changing Land Use, and the Resettlement of Muslim and Christian Refugees from the Poso Conflicts in Indonesia," 2003-2004, \$75,000.

**Brian Billman** received the Junior Faculty Development Award from the UNC Provost's Office, 2002.

**Carole Crumley** serves on the Scientific Steering Committee of the International Geosphere-Biosphere Programme, and the National Academy of Sciences U. S. Diversitas Committee and the National Academy of Sciences International Union for Archaeological and Ethnological Sciences National Committee. She received the "Squeaky Wheel" Award from the Committee on the Status of Women in Archaeology, 2002.

**R.P. Stephen Davis, Jr.** was funded by the U.S. Army Corps of Engineers to conduct "A Pilot Study for Identifying Raw Material Source Areas for Prehistoric Artifacts from Fort Bragg, North Carolina," and is Co-Principal Investigator with Vincas Steponaitis, 2001-2003, \$19,992. He serves as Chairman of the North Carolina Archaeological Council.

**Arturo Escobar** is the Associate Editor of *Development*, and serves on the editorial boards of *Capitalism, Nature, Socialism, Ecología Política* (Barcelona), *The Journal of Latin American Anthropology*, and *Revista Colombiana de Antropología*.

**Judith Farquhar** was elected to the board of the Society for Cultural Anthropology for 2000-2004. She also serves on the editorial boards of *Medical Anthropology*, and *positions: east asia cultures critique*. She recently received an International Collaborative Research Grant from the Wenner-Gren Foundation to study the "Arts of Life Cultivation in Contemporary Beijing," in collaboration with Prof. Qicheng Zhang at the Beijing University of Chinese Medicine, 2002-2004, \$30,000.

**Dorothy Holland** serves on the editorial board of *Ethos*, and is the President of the Society for Psychological Anthropology, 2001-2003. She was named the Boshamer Distinguished Professor of Anthropology, 2002.

**Norris Johnson** was a Resident Scholar of the Penland School of Crafts, Penland, NC (August 2001).

**Michael Lambert** is the Contributing Editor to *Anthropology News*, and serves on the Executive Committee of the Association for Africanist Anthropology.

**Paul Leslie** serves on the Executive Committee of the Human Biology Association and was the program organizer for the HBA's annual meeting. He received a grant as Co-Principal Investigator from the Rockefeller Foundation, "Longitudinal Study of Maternal

Morbidity and Mortality in Ngorongoro District, Tanzania," 2002-2004, \$204,893. He received a UNC J. Carlyle Sitterson Freshman Teaching Award, 2003. He also served on the editorial board of the *Yearbook of Physical Anthropology*.

**Catherine Lutz** serves as President of the American Ethnological Society, 2001-2003. She also serves on the editorial board of *American Anthropologist*. Her book, *Homefront: A Military City and the American Twentieth Century*, received the Anthony Leeds Prize from the Society for Urban, National, and Transnational Anthropology, 2002, \$500. She also received a Brandes Course Development Award from UNC for "Collaborative Visual Ethnographic Projects," 2002, \$1500.

**Donald Nonini** serves as councillor of the Society of Urban, National and Transnational Anthropology, 2002-2004. He also received (but deferred) the Distinguished Visiting Scholar Award from Monash University, Melbourne, Australia, May 15-July 1, 2002, \$3,000.

**James Peacock** received a Rockefeller Foundation grant as Principal Investigator for the "Civil Society in the Globalizing South," 2000-2004, \$32,500. He also received a Wenner-Gren Foundation grant for "Fieldwork Materials for the Smithsonian Archive," 2000-2002, \$15,000. He was the recipient of a National Humanities Center Distinguished Fellowship, 2003-2004, \$50,000.

**John Scarry** serves as Treasurer and Chair of the Nominations Committee of the Southeastern Archaeological Conference.

**Margaret Scarry** serves as President-Elect of the Southeastern Archaeological Conference. She also serves as Secretary/Treasurer of the Society of Ethnobiology.

**Karla Slocum** received a Career Enhancement Fellowship for Junior Faculty from the Woodrow Wilson National Fellowship Foundation, 2002-2003, \$30,000.

**Vin Steponaitis** was funded by the U.S. Army Corps of Engineers to conduct "A Pilot Study for Identifying Raw Material Source Areas for Prehistoric Artifacts from Fort Bragg, North Carolina," and is Co-Principal Investigator with R. P. Stephen Davis, Jr, 2001-2003, \$19,992. He serves as chair of the nominating committee of the Society for American Archaeology and co-chair of the Committee on Repatriation of the Society for American Archaeology. He is also a member of the board of directors of the Center for Maya Research and the Archaeological Conservancy, as well as a member of the Presidential Advisory Board of the Society for American Archaeology. In addition, he serves on the editorial board of *Southern Cultures*.

**Peter Redfield** serves on the advisory panel of the Society for the History of Technology. He received the Junior Faculty Development Award from the UNC Provost's Office, 2002. He also received a National Endowment for the Humanities Faculty Fellowship for "Technics, Ethics and Global Crisis: An Ethnographic

## More Faculty Grants, Honors, and National Offices...

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Study of Médecins Sans Frontières (MSF), 2003-2004, \$40,000.

**Silvia Tomaskova** received a grant from the Leakey Foundation, "Neandertal Social Geography in Eastern Europe, 2000-2002, \$6,000. She was funded by the Wenner-Gren Foundation to study "Neandertal and Early Modern Human Social Geography in Eastern Europe, 2000-2004, \$25,000. She also received a UNC Brandes Award for course development within the Honors Program, 2002, \$3000. She is a board member of the Committee on the Status of Women in Archaeology.

**Margaret Wiener** received a Fellowship from the National Endowment for the Humanities, 2002-2003, \$40,000. She is a member of the executive board of the Society for Humanistic Anthropology.

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### News from the RLA (continued from page 6)

Town Creek. The third archive is the *North Carolina Archaeological Society Publications Archive*, and it is freely accessible to the public. It contains all publications of the Society, including *Southern Indian Studies* and *North Carolina Archaeology* (with a five-year lag between a volume's publication and its appearance in the archive). All can be found at <http://www.rla.unc.edu/Archives>.

While we continue to enjoy a close relationship with the Department of Anthropology, our developing public outreach programs and emerging connections with archaeologists in the Departments of Classics, Art, and Religious Studies departments on campus necessitate a new vehicle for publicizing our work to an increasingly diverse audience. Hence, the RLA will soon begin publishing its own newsletter. So please stay tuned for this new publication.

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### Community Development (continued from page 7)

and private donations have kept the preservation and community development program afloat. We have had setbacks as we have built trust with the community. In the winter of 1998, one incident of severe looting occurred at the site, and in 1999, a villager removed our backdirt to steal the plastic sheeting we had laid down to protect our excavations.

Nonetheless, no looting has occurred since 1998, and no damage has occurred since 1999. The village has grown to sixty families, about 300 people. Using our development money, villagers built a road into the community, created streets within the village, hired a land surveyor to produce a formal plan of the village (an essential step for claiming property rights to household lots), and built a soccer field. The main project has been an elementary school, which was to open on April 1, 2003. For the school's building, each family donated a quota of hand-made adobe bricks, and village men provided the construction labor. In turn, we purchased all additional materials with the development money — cement, roofing, doors, and windows. Villagers made and stacked tens of

thousands of bricks to create a large four-room school. Three additional rooms are planned.

Much has happened in the village. In 2001 and 2002, we held a free medical clinic in the village with a volunteer doctor from the US and donations of medical supplies. The village has won recognition from the district government and has received water and a latrine sewage system. Each home now has a single water tap, which they use to water fruit trees, kitchen gardens, and a growing population of livestock (guinea pigs, ducks, chickens, pigs, burros, and cows). And the site of Ciudad de Dios has been declared a national monument. The boundaries of the monument were negotiated with the village and have been marked with white-washed stone cairns. We are beginning to sense that villagers view the site as their site, both an important economic resource and part of their heritage and a source of pride.

The villagers have many aspirations. They have set aside a plot of land for a medical clinic, a church, and a town square. They hope to use development money to build a water tank capable of holding several weeks' water supply, both to improve water pressure and to insure against temporary water stoppages, a common problem. Between the site and the village, adjacent to the new school, they have donated a plot of land for a small museum and research center. The center will be the permanent home of the UNC Archaeological Field School. Graduate and undergraduate students from UNC and Peruvian universities will live and conduct research at the center on both prehistoric and contemporary Peru. Eventually we also hope to develop the site into a small tourist center. We have a pledge to match all donations up to a total of \$20,000. Although it is a small sum by U.S. construction standards, with \$40,000 we can construct the museum and research center with laboratories, dormitories, and storerooms as well as fund development projects, such as the clinic and water system.

*Editors' Note:* Tax deductible contributions can be made to the Community Development Project. Please make checks out to the "Arts & Sciences Foundation" and indicate "Ciudad de Dios Fund" in the memo line. Send donations to: The Arts & Sciences Foundation, Attn: Holly Mihalovich, UNC-Chapel Hill, Campus Box #6115, 134 Franklin St., Chapel Hill, NC 27599-6115. For further information, contact Brian Billman at 919-962-9348 ([bbillman@email.unc.edu](mailto:bbillman@email.unc.edu)) or Holly Mihalovich at the Arts and Sciences Foundation, 919-962-0108 ([Holly.Mihalovich@unc.edu](mailto:Holly.Mihalovich@unc.edu)).

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## LIFE AFTER CONTINUES . . .

(continued from page 12)

**George Stuart** (Ph.D., 1975) is now retired and living in N.C. He spent his career at the National Geographic Society and served as the Chairman of its Committee on Research, which serves as one of the major funding agencies for archaeology and other field disciplines throughout the world.

**Susan Wallace** (Ph.D. 1995) is Director of Research at the Walters Art Museum, Baltimore.

**Alicia Wise** (Ph.D. 2000) is Head of Development, Joint Information Systems Committee for the United Kingdom.

*Note from the Editors:* We've undoubtedly missed here some of the most important achievements of the stellar graduates of this Department, and also were unable to list others due to lack of space! If so, we apologize, ask your indulgence, and request you send Updates and corrections to us at [AnArchaeologyNotes@unc.edu](mailto:AnArchaeologyNotes@unc.edu). Thanks!

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# Selected Graduate Student Grants and Honors, 2001-2002

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**Ana Araujo** 2002 Foreign Language Area Studies Summer Grant.

**E. Anthony Boudreaux III** 2002 Center for the Study of the American South Summer Research Grant from UNC-Chapel Hill; 2002 North Carolina Archaeological Society Research Grant.

**Thom Chivens** 2000 Fulbright Dissertation Research Award; 2002 Dissertation Grant from the American Council for Learned Societies; 2003 Dissertation Award from the Harry Frank Guggenheim Foundation.

**Marc David** 2002 Lovick P. Corn Dissertation Fellowship, Royster Society of Fellows, awarded by the Graduate School, UNC-Chapel Hill.

**Danny De Vries** 2002 Summer Research Stipend from UNC Center for the Study of the American South; 2002 Blue Ribbon award for poster presentation at the 2002 Annual Meeting of the Population Association of America.

**Paul Dionne** 2002 Fulbright-Hays IIE Student Award; 2003 Fulbright-Hays Doctoral Dissertation Research Abroad Fellowship.

**Laura Dominkovic** 2002 Philanthropic Educational Organization International Peace Scholarship.

**Jane Eastman** 2001 Southeastern Archaeological Conference C. B. Moore Award for Outstanding Young Scholar.

**Celeste Gagnon** 2002 Smith Graduate Research Grant from UNC Graduate School.

**Kaaren Haldeman** 2001 National Science Foundation Graduate Research Fellowship Award.

**James Kenworthy** 2002 Mellon Foundation Grant, through the Institute for Latin American Studies.

**Bryan McNeil** 2002 Off-campus Dissertation Grant from UNC Graduate School.

**Will Meyer** 2002 Foreign Language Area Studies Fellowship; 2002 NSF Graduate Fellowship Honorable Mention.

**Karie Morgan** 2002 Foreign Language Area Studies Fellowship;

UNC University Center for International Studies Travel Grant; Society for the Anthropology of Europe/Council for European Studies Pre-dissertation Fellowship; Goethe Institute Language Course Scholarship; Fulbright-Hays IIE Student Award.

**Amy Mortensen** 2002 Wenner Gren Individual Research Grant; Organization of American States Grant.

**Seth Murray** 2001 Gould Foundation Summer Research Fellowship from Columbia University Council for European Studies; 2001 Languages Across the Curriculum Course Development Grant from UNC University Center for International Studies; 2001 & 2002 Foreign Language Area Studies Summer Fellowship from UNC Center for European Studies; 2002 US Department of Education & UNC Center for European Studies Dissertation Fellowship.

**Michal Osterweil** 2002 National Science Foundation Graduate Fellowship; 2002 UNC University Center for International Studies Travel Grant; 2002 Foreign Language Area Studies Summer Grant.

**Mark Plane** 2002 Merit Assistantship from UNC Graduate School; 2002 Winner of Undergraduate Student Paper Competition at the 42<sup>nd</sup> Annual Meeting of the Northeast Anthropological Association.

**Kelly Raspberry** 2002 National Science Foundation Dissertation Improvement Grant; 2002 Wenner Gren Foundation Dissertation Fieldwork Grant; 2002 Social Science Research Council Field Research Fellowship.

**Christopher Rodning** 2001 Timothy Paul Mooney Fellowship from UNC Research Laboratories of Archaeology; 2001 Summer Dissertation Stipend from UNC Center for the Study of the American South; 2002 North Carolina Archaeological Society Grant-in-Aid.

**Kim Schaefer** 2002 Smithsonian Tropical Research Institute Pre-doctoral Fellowship.

**Michelle Schohn** 2002 Native American Incentive Grant from UNC Graduate School; 2003 Native American Incentive Grant from UNC Graduate School.

**Amy Sullivan** 2002 Foreign Language Area Studies Summer Grant; 2002 Carolina Population Center Traineeship.

**Jun Wang** 2000 UNC University Center for International Studies World-Teach Grant.

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Shannon Elizabeth Crate  
Jodie Nicole Daniels  
Matthew Whitfield Danser

Laura Ashley Davenport  
Ariel Mackenzie Davis  
Lauren Elizabeth Downs  
Adina Hana Dubin  
LindsayAnne Fairbrother  
Hannah Nan Farfour

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Thomas Maurice Fraley  
Brian Patrick Gallagher  
Bryan Gardner  
Natalie Anne Gray  
Sarah Noel Green  
Alison Collis Greene  
Marsha Anne Hamilton  
William Schuyler L. Hamilton  
Emily Margaret Harper  
Jack Brad Hays  
Elizabeth Ward Haywood  
Mary Elizabeth Hearn  
Susan Garden Hicks  
Courtney Elizabeth Hill  
Katherine Alice Hornowski  
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Arin Jones  
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Phillip Ballard Kennedy  
Gary A. King  
Amy Shawnee Kirkwood  
Cassandra Sarabeth Koontz  
Anjali Bala Kumar  
Anthony Thomas Layton  
Amy Beth Levine  
Michael Walter Lewis  
Brooke Coker Locklear  
Marcia Ann Ludwig  
Jeremey Kreistopher Luman  
Aspen Leigh Mays  
Amy Anne McDonough  
Filip K. Mielczak

Rosa Elizabeth Miller  
Tara Elizabeth Miranda  
Amanda Brooke Moffatt  
Celeste Ann Morgan  
Carmen Lynet Murphy  
Devon Ann Myers  
Jessica Ann Newnam  
Stuart Thomas Newnam  
Dana Rachel Nossov  
Michael Scott Novak  
Pamela Jean Parker  
Dana Kristine Pasquale  
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**M. Mather George** Mantras of Making do and Marking Time: Moral Economies of Desire and Survival in Post-Soviet Habana, Cuba

**Karie Louise Morgan** Conceptualizing Public Apologies and Symbolic Reparations: Meanings in Germany of Namibian Hereros' Requests for Justice

**John Pleasants, Jr.** Mortuary Patterns at the Irene Site, Chatham County, Georgia.

**Erik P. Reavely** The Politics of Youth Violence: at Large and in Person

**Eduardo Antonio Restrepo** Memories, Identities and Ethnicity : Making the Black Community in Colombia

## PHD DEGREES, 2001-2002

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**Leslie Denise Bartlett** Literacy, Shame and Competing Educational Projects in Contemporary Brazil

**Senait Bahta** The Impact of War on Rural Communities and the Environments: a Case from the Highland Region of Eritrea

**Victor Emmanuel Braitberg** Liberators, Innovators, and Experts: Struggles for the Telemedical Future in the Shadow of Neoliberal Reform

**Alison Campbell Greene** Huipiles to Spandex: Styling Modernity and Refashioning Gender in the Global Economy of Yucatán

**Carla Mae Jones** Watching women: the Domestic Politics of Middle-Class Femininity in Late New Order Indonesia

**Stacey Ann Langwick** Devils and Development

**Susan J. Shaw** Dependency Transformed: the Making of Neoliberal Subjects in a Massachusetts Community Health Program

**Bram Tucker** The Behavioral Ecology and Economics of Variation, Risk, and Diversification Among Mikea Forager-farmers of Madagascar

**Ann Elizabeth Van Deventer** Redefining the Farm, Redefining the Self: Enduring Struggles in the Historical Transformation of Agriculture in Burgundy, France

## ANTHROPOLOGY MAJORS IN- DUCTED INTO PHI BETA KAPPA, 2001-2002

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# Colloquia and Related Talks

Valerie Lambert and Peter Redfield

## Spring 2001

**Tim Earle** (Northwestern), "When Chiefly Power Fails: Viking Society in Iceland"

**Nora Haen** (Arizona State), "A Conversation on Mexican Tropical Conservation"

**Susan Kent** (Old Dominion), "The Implications of Sedentism: An Archaeological, Biological and Cultural Case Study of Kalahari Hunter-Gatherers"

## Fall 2001

**Ian Ralston** (Edinburgh), "Piecing Together the Iron Age: Urban Archaeology in Bourges, France"

**Vernon Knight** (University of Alabama), "The Cosmos of the Native American Southeast: Clues from Iconography" (with Carolina Archaeology Colloquium)

**Dan Duffy, Arturo Escobar, Catherine Lutz, Peter Whitridge** (UNC-CH) "Situating September 11<sup>th</sup>: Perspectives from Anthropology"

## Spring 2002

**Tom Boellstorff** (UC Irvine), "Dubbing Culture: Indonesian Gay and Lesbi Subjectivities and Ethnography in an Already Globalized World"

## Spring 2002 Cont.

**Orin Starn** (Duke), "Here Come the Anthros: Anthropology and Native America"

**Bill Maurer** (UC Irvine), "Uncanny Exchanges: The Possibilities and Failures of 'Making Change' With Alternative Money Forms"

## Fall 2002

**Luis Jaime Castillo** (Catolica University, Peru) "Tombs of the Nobles: Elite Moche Funerary Practices & Ceremonies at San Jose de Moro, North Coast of Peru, AD 200-800"

**Miguel Diaz Barriga** (Swarthmore College) "Materialism, Sensuality, and the Economic Crisis in Bolivia: Visualizing the Devil in the Festival to Our Lady of Urkupiqa"

**Charles Price** (UNC-CH), "The Zeeks Rebellion and the Increasing Power of the Dons: A Window into Development, Changing Politics and the Lumpenproletariat in Jamaica"

**Ananta Giri** (Appalachian Center For Social Theory), "Spiritual Cultivation for a Secular Society"

**Kathryn Robinson** (Australian National University, Canberra) "Gender Regimes in Post-New Order Indonesia"

**Jing Jun** (Tsinghua University), "Science, Religion and Child Care in Rural Gansu"

### Briefly Noted...Homeland Security (continued from page 24)

The keynote speaker was Catherine Lutz of the Department, and her respondent was Susan Willis of Duke University. They were followed by faculty and graduate students in anthropology and cultural studies whose papers addressed the issues set out in the conference's guiding statement, excerpted below:

"From Martin Heidegger to the burglar alarm, notions of safety, selling, and homeland security circulate across openly divergent discursive fields. Paul Virilio's WWII "bunker archaeology," police surveillance in Northern Ireland, the Great Wall of China, gendered spaces of purity and danger, supermax prisons, and the recent film *Panic Room* all, in their own way, figure homeland security. The concept can be detected guiding entire discursive and social formations, and as such, radically predates its institutional reification as a department of the State. . . .

"Yet ambiguities arise, like a fence around the subject of homeland security. What exactly does homeland security *mean*, what constitutes a "threat," and, less abstractly, what specific political and rhetorical formations must exist for homeland security

to materialize? As anthropologists, how can we transform contemporary notions of homeland security by revealing that concept's global history? Where, in our own fieldwork, can we locate the staging of such a discourse? . . .

"Anthropology itself figures a larger concern with the formation or breakdown of human communities. Such groups indirectly coalesce, or proclaim themselves outright, against and through transactions with nonhuman, non-anthropological others. How, then, can the very discipline of anthropology be itself understood as always and already an investigation into homeland security? What is humanity as an anthropological object, being secured against? How is this sense of security measured through the practices of humanism and ontology?

"Our conference will bring into dialogue, through open public discussions, presentations, and the responses these elicit, various historical instantiations of homeland security, so that the present political moment can be effectively retheorized - and perhaps redirected."

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## **Briefly Noted . . .**

### **Public Workshop: "Local Democracy: An Uncertain Future"**

Members of the North Carolina Public Spheres Project hosted a public workshop, "Local Democracy: An Uncertain Future?" on March 2-3, 2001 at UNC Chapel Hill. The NC Public Spheres Project is a collaborative research project that studied local democracy, citizen participation and political activism in five North Carolina counties. Members of the Project are Dorothy Holland, Catherine Lutz and Donald Nonini, faculty of the Department, Lesley Bartlett (Ph.D., Anthropology, UNC-CH, and now at Columbia U.), Marla Frederick (Ph.D., Cultural Anthropology, Duke, now at Harvard U.), Thaddeus Guldbrandsen (Ph.D., Anthropology, UNC-CH, and now at U. of New Hampshire) and Enrique Murillo (Ph.D., Education, UNC-CH, and now at California State U. -San Bernardino). The Project members have written a book, *If This is Democracy: Public Interests and Private Politics in A Neoliberal Age*, currently under publication review. The workshop provided the opportunity present the Project's findings in comparative perspective to both scholars and activists. In addition to Project members, speakers included Craig Calhoun (President, Social Science Research Council), Michael Apple (Education, U. Wisconsin at Madison), Carl Boggs (Social Sciences, National University), Rep. Paul Luebke (NC State Assembly), Doug Schrock (Sociology, UNC Greensboro), Lee Baker (Cultural Anthropology, Duke), John Clarke (Social Policy, Open University, U.K.), Richard Couto (Leadership Studies, U. Richmond), Kathryn Dudley (American Studies, Yale U.), Bob Hall (Democracy South), Kenneth Bollen (Sociology, UNC-CH), and Gary Grant (Concerned Citizens of Tillery).

Some of the questions that speakers asked and sought answers to included: What are the prospects for local democracy at the beginning of the new millennium? How are communities in the United States and Europe mediating the tensions between the processes associated with globalization and political restructuring, and the revitalization of local democratic institutions? How do these institutions contend with increasing class polarization, the exacerbation of racial and national divisions, the stress placed on locales by capital flight, and by increased transnational and infra-national migrations that bring "strangers" into local areas? What are the implications of the dominance of a neoliberal ideology of governance that prizes market solutions above those of government or the workings of local democracy? How do the institutions of the new democratic politics work in theory and in practice? What leads some people to organize politically to affect local democracy, while others withdraw into private concerns?

The program and working papers of the Workshop are available at <http://www.unc.edu/depts/anthro/talks/demohome.htm>.

### **Workshop: "Homeland Security: Sovereignty, Law, & Figures Of Speech"**

On April 12, 2003, the Anthropology Department co-hosted a one-day workshop at UNC on the subject of "homeland security." The purpose of the workshop was to address homeland security both in the context of its recent legislative and financial realization in the United States, and in its role as a guiding metaphor for historically diverse socio-political formations. The conference was co-organized by Michal Osterweil, second-year Anthropology graduate student, and Chris Nelson, Anthropology faculty.

(continued page 23)

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# **AnArchaey Notes**

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