Do you see the difference?

Sociology and Anthropology, Carleton College, Fall 2014
The Emic is published each term by Carleton’s Department of Sociology and Anthropology.

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If you have questions, comments, or things you would like to submit for future editions of the Emic, please contact Mary at mdrew@carleton.edu.
Here’s a short sample of the SoAn related fellowship opportunities offered through the Career Center. For a more complete list and applications and deadline information visit apps.carleton.edu/fellowships/carleton_fellowships/.

Funding deadlines are right around the corner!

**Dale and Elizabeth Hanson Fellowship in Ethics**: Designed to support research in ethics that either extends work already done in class or issues that cannot be further explored through courses at Carleton.

**Richard T. Newman Family Fund for Language Study Internships**: Supports Carleton students looking to pursue internships in foreign countries that can lead to job opportunities in foreign languages.

**Service Internships in International Development**: Supports internships for students performing volunteer services for established programs in international community development.

**Social Justice Internships**: Provides support for students pursuing unpaid or low-paid internships or training programs for non-profits or other organizations promoting social justice.

**Multicultural Alumni Network (MCAN) Scholars Program**: (Second- and third-year students of color only) Supports no- or low-paid internships, research, or field-based opportunities for second- and third-year students of color.

**Class of 1963 Student Research Fellowship**: (For second- and third-year students use over the summer prior to their junior or senior year) Provides funding for independent research activities in either an academic field or the performing/creative arts.

**Kelley Fellowship**: (For third-year students to use summer before senior year or winter break of their senior year) Supports students with financial need who are pursuing research fellowships around the world.

**Larson International Fellowship**: (For second- and third-year students from the U.S. or Canada to use the summer before senior year or winter break during senior year) Supports students with fabulous, adventurous ideas about anything involving traveling abroad; ideas must bring the student into contact with a culture or society.

**Allen and Irene Salisbury Student Fellowship**: (For third-year students to use summer/winter of senior year) Supports student research fellowships in either academic or performing/creative arts fields, especially those in Nepal and Asia.

**Richard Salisbury Student Fellowship**: (For second- and third-year students to use the summer before senior year or winter break during senior year) Supports student research fellowships in either academic or performing/creative arts fields, especially those in Latin America and Africa.
RECENT FACULTY PUBLICATIONS AND TALKS

**Meera Sehgal, Associate Professor of Women's and Gender Studies and Sociology Director of Women's and Gender Studies**


**Constanza Ocampo-Raeder, Assistant Professor of Anthropology**


**Jay Levi, Professor of Anthropology, Chair of Sociology and Anthropology**

“‘Indigeneity’ and ‘the Holocaust’ as Global Discourses: Comparing Native American, Palestinian and Jewish Perspectives” *International Round Table Series*, Hamline University, Fall 2014

**Pamela Feldman-Savelsberg, Broom Professor of Social Demography and Anthropology, Director of African/African American Studies**


**Works in Progress**

Mothers on the Move: Reproducing Belonging between Africa and Europe (book manuscript under preparation; planning to submit to University of Chicago Press).

“Revelation and Secrecy: Women’s Social Networks and the Contraception-Abortion Process in Cameroon.” (with Sylvie Schuster; accepted for the volume *The History and Politics of Abortion*, edited by Tracy Penny Light and Shannon Stettner, submitted to Wilfrid Laurier University Press).


“Webs of Care across the Mothering Career: Care by and for Cameroonian Migrant Mothers and their Children in Germany.” (accepted for the volume *Care on the Move: Anthropological perspectives on work, kinship and the life course*, edited by Erdmute Alber and Heike Drotbohm).
After a year of working with Hivos, a Dutch development organization in Jakarta, Indonesia, I decided to go back to my SoAn roots. About a month ago, I started a PhD program in anthropology at the University of Chicago, where quite a few current and former Carleton faculty members earned degrees. Although Chicago’s 10-week terms and fast-paced intellectual vibe mirrored my Carleton experience in many ways, I still cherish the times I spent as a SoAn major.

Not too long ago, I spent many hours working at the student computer lab, where I had unexpectedly inspiring conversations in the midst of coding interviews and xeroxing documents. These moments turned what seemed to be a formidable comps project into a socially rewarding experience for me. At one time, the pile of books I went through overfilled my library locker, and I was to blame for the mountain of books stacked on the lab shelves. Nonetheless, the endless flow of hot beverages and camaraderie in the department lounge never failed to revive my energy.

Right now, I am working on how to reconcile modern ideas about the social sciences with Kant, Hegel, and other Enlightenment philosophers that feature prominently in Chicago’s anthropological theory course syllabus. In a few years, I hope to complete a research project that focuses on language shifts, notions of an emerging middle class, and life histories in Southeast Asia.

For all current SoAn students who are perhaps thinking about an academic career, I would highly recommend going to a conference and simply absorbing the conversations going around you. You will never know when you will run into a Carleton alum who will be more than happy to introduce you to an exciting world of teaching and learning!
This year, we welcome a new professor to the SOAN faculty: Brian Fuller joins us as a Visiting Assistant Professor of Sociology. Porter Truax '16 sat down with Brian to let you know more.

**PT:** Fall at Carleton – Underrated or Overrated?

**BF:** Who's doing the rating? Well I guess I don't really know the rating system because I drove into town about a week before class. Your question to me implies that fall term has a certain character or flavor or expectations. So, I don't know if I can answer that in terms of underrated or overrated because I had no conception of what my fall term was “supposed” to be.

**PT:** Answered like a true social theorist.

**BF:** Give me another question to dismantle.

**PT:** Favorite thing about Carleton thus far?

**BF:** I would have to say the students. And, I'm not saying that to suck up! I am coming from a very different teaching environment and the level of autonomy that students exhibit here – their engagement, their enthusiasm – it's like a teacher's dream. Don't let it go to your head. But seriously, my experiences in the classroom have been really great.

**PT:** Least favorite thing about Carleton thus far?

**BF:** Looks like I'm going to need to put a filter on.

**PT:** I think so too. An acceptable answer would be the smell from the turkey farm.

**BF:** I haven't noticed that! I don't like the Malt-o-Meal smell though. Who even knew Malt-o-Meal still existed? I thought it died in the sixties. But in all seriousness, I don't have any complaints.

**PT:** If you were to write a 4 – 5 sentence summary of your research what it would be?

**BF:** I do a little bit of intellectual history and study the philosophical origins of social theory. Particularly, I look at the way Theodor Adorno – both a socialist and philosopher – translated his philosophical interests into his conception of sociology and how that relates to the paradigm of classical social theory. In general, I'm interested in theory for its sake – how is theory developed? How is it employed? I explore ideas and rationalities and frameworks and all this stuff. I've also done some research on communication technologies after leaving grad school.

**PT:** If you were to create the perfect “Brian Fuller” class, what would it look like?

**BF:** I got to create whatever classes that I wanted when I came.

**PT:** Well, I guess that answers that question.

**BF:** Within certain parameters, obviously. I'm teaching Intro (to Sociology) and I'm teaching the theory class (Sociological Thought and Theory), but other than that I really had free choice. I really like teaching about media. Next term, I'm teaching a course on capitalism. Those are some of my favorite topics. I'd also really like to do a more specific theory course. I consider it my mission to get people as critically engaged in theory as possible. I want to debunk this theory that it's just a bunch of dry texts.

**PT:** Last question – are you ready for winter?

**BF:** I'm ready. I really want to learn to cross country ski.
**SUPER DUPER ANTHROPOLOGISTS (AND SOCIOLOGISTS) A.K.A MEET OUR NEW SDAS**

New SOAN Student Departmental Advisors (SDAs) Katie Shaffer and Travis Fried have taken time out of their busy comps-filled lives to share what they love about SOAN.

**Why did you become a SOAN major?**

**Katie**

I wasn't initially thinking about SOAN when I came to Carleton, but I took intro to sociology winter term of freshman year, and decided I should take a few more classes. I want to go into health after I graduate, and I realized that while I'm interested in the biology of diseases, most of what interests me about health is the social aspect — how do people relate to the system, how do they think about their bodies, and how are these experiences influenced by their social contexts? SOAN has given me the chance to explore this more social side.

**Travis**

Since my role as a tomb robber in the fourth grade play on ancient Egypt and Robin Hood in the 5th grade Medieval Fair, "crime" has always been something of a fascination for me. It wasn't until I took Annette's A&I, "Myths of Crime," that I understood how Sociology could help me better understand its position in society. Anthropology, on the other hand, appealed more to my sense of adventure and a romantic admiration for the world traveler — the explorer. SoAn has a tendency to shatter these romanticizations and myths surrounding our perceptions of the 'other,' be it the hardened criminal or a distant culture. However, majoring in SoAn has allowed me to look thoughtfully and critically at the world around me, and I've always appreciated that.

**What are your top interests in SOAN?**

**Katie**

As I mentioned before, health is probably my biggest interest, but I'm also interested in families and religion.

**Travis**

I like criminology and cultural anthropology (but actually I like traveling)

**What advice would you give to students interested in SOAN?**

**Katie**

Try something out of your comfort zone. That's how initially got exposed to SOAN, and some of my favorite SOAN classes have been the ones I wasn't necessarily expecting to love or be great at. Also try some related classes outside the department — one of the great things about SOAN is that you can relate it to pretty much anything, so getting a different perspective on topics you're interested in within SOAN can be really useful.
Travis

If you're interested in social sciences or humanities but stressing out over which department you want to major in, choose classes with subject matter that interests you without worrying where the credits fit in. You will find a pattern no problem

Email freidt and shafferk if you have any questions or need any SOAN related advice!

Turn to the next page to read about sophomore Nathan Edwards’s Summer Research Experience in Brazil!

Nate with his mentor Cynthia Lang

Nate with Ashoka Brasil's Director of Search and Selection, Michelle
This past summer, thanks to financial support of Mr. Eric Carlson ’66 and the Robert E. Will Fund for Social Entrepreneurship, I spent 10 weeks living in São Paulo, Brazil and working for two different non-government organizations (NGOs). Under the guidance of Professor Ocampo-Raeder of the SOAN department, I also conducted anthropological fieldwork on the international NGO sector. My original inquiries revolved around how an international NGO can implement and operationalize notions of community development and social entrepreneurship empathetic to each society.

Change Brazil, a global campaign focused on social concerns and anti-poverty issues of the Afro-Brazilian community, is one of the organizations I worked for. However, this NGO was still in search of funding and had limited needs from an intern. Meanwhile, I spent 5 days each week working at the INGO, Ashoka, in their Brazil office. Ashoka is an international organization that houses a network of social entrepreneurs from around the world who work to create systematic change to global issues by means of public policy. The Brazil office is one of 70 international locations and houses approximately 360 social entrepreneurial fellows.

I was offered many opportunities within the organization, however two stand out in my mind as most meaningful. The first of these projects was to develop a methodology for mapping trends of changes in six Ashoka classified social sectors and to do this in a socio-culturally relevant manner. I developed a methodology that valued the equal voice of all stakeholders along with local academic research. Currently, this methodology is being piloted in the Northeastern region of Brazil. If successful, it may be implemented throughout Brazil and its remaining social sectors.

While completing this mapping project I met some of Ashoka’s Social Entrepreneurial fellows first-hand. As a result I was asked to write journalistic articles about Ashoka Brasil itself, and the projects of its fellows. I wrote two articles that were published to the US online business newspaper, Triple Pundit, as well as translated to Portuguese for use by Ashoka’s online media outlets.

During my time with western-based NGO’s I found that this sector, although well intentioned, is acting to disseminate and impose western values around the globe. Unfortunately, there not often an equal voice of all the stakeholders involved in these community development projects. Many INGOs attempt to implement static concepts that do not translate to all societies (neither literally nor figuratively). This results in less efficient and less sustainable social projects than possible with a different approach.

I found that the role of anthropology and journalism in the NGO sector could lend to more equality in the voice of stakeholders and create projects where beneficiaries are the engines of their own change. Anthropology has the ability to reflect local realities, compare-cross variation, and question a blindly accepted status quo. Meanwhile, journalism can act as a common playing field for all voices to be heard. It gives an outlet for disenfranchised societies to speak for themselves on a public platform. I hypothesize that these two disciplines can add drastically to the effectiveness and efficiency of international NGO operations.

The placement of these internships was facilitated by Professor Ocampo-Raeder of the SOAN department and through her colleague and social entrepreneur, Cynthia Lang. Professor Ocampo-Raeder has guided me through my research. With her oversight, I intend to return to Brazil next summer and study how individual chapters of an INGO are pushing back against the western-based origins to facilitate successful community development projects.
On September 25th, 2014, Carleton welcomed Fulbright Scholar Marleen Haboud to campus to give a talk entitled, ‘Vitality and Empowerment of Ecuadorian Indigenous Languages.’ Haboud leads a project in Ecuador called *Oralidad Modernidad* (‘Orality Modernity’), which focuses on the re-encounter of the indigenous population of Ecuador with their indigenous languages, such as Kichwa and Tsa’fiki. During the talk, co-sponsored by the SOAN and Linguistics departments, Haboud focused on the importance of active documentation.

Countless linguists and anthropologists have taken interest in these indigenous languages before, documenting their sounds and grammars in dictionaries and storing them away in archives. Haboud, however, points out that indigenous communities do not benefit from this sort of documentation, nor do they have access to it. While these grammars and dictionaries are of great interest to linguists, they do not help to revitalize these indigenous languages.

Haboud takes a different approach. Utilizing user-friendly language software, she has helped encourage the documentation of indigenous languages in ways that will stay in communities. With the help of groups of trained members of indigenous communities, Haboud works to teach communities how to use this software so that they can play active parts in the documentation of their own languages, through the use of speech recording, written dictionaries, and other forms of language preservation.

But she doesn't stop there. Haboud helps to create workshops in indigenous communities, fostering creativity and pride in indigenous children and adults alike. During these workshops, communities gather to tell stories and create artistic representations of their heritages, encouraging cross-generational collaboration. Haboud then works with Mayte Ortega, the director of an associated heritage preservation project entitled *Así Dicen Mis Abuelos* (ADMA), to transform these stories and artistic pieces into beautiful bound books that document indigenous languages and heritages. One such book features a folk tale passed down through generations and written in several languages, including the indigenous Kichwa and Spanish. In addition to the pictures in the book, based on drawings from the children in the community, a DVD is included with a representation of the story.

For the most part, these indigenous languages are still spoken regularly, and many older speakers know only their indigenous language. However, intergenerational language transmission for many indigenous languages is quite poor; in other words, parents and grandparents speak them at home, but children primarily speak Spanish to one another.

Haboud emphasizes that her goal is not just to save the dying languages of Ecuador. Rather, her project focuses more on the reencuentro of these languages — fostering pride within indigenous communities and putting language documentation and revitalization in the hands of the community members themselves.

The jingle of the hand-held drums begins and a heavenly chorus of Arabic voices blends perfectly together. She teeters down the aisle on 4-inch heels, gripping the arms of her parents. Her steps are careful, her legs swaddled by beautifully dyed batik. Her new face, whiter than ever, drips sweat at the edges from the scorching sun. A mountain of fabric, flowers, and a crown adorn her head, weighing her down. She smiles not, displaying her reserved beauty. Guests turn as she passes, following her short but significant journey.

From the other end of the rented tent, her betrothed approaches, flanked left, right and behind by his extended family. His lips are tinged pink; he wears make-up for the first time. In his pointed shoes, he shuffles along; catching the eye of his laughing pal, he smirks back. One cannot help but smile at the nervousness, a friend decorated in shiny clothes, about to become a man.

They meet, and he takes her hands. She bends down slowly, burdened by her dress. He slips off his shoe, stepping on a raw egg. She washes his foot in water, ornamented with fresh flower petals. He helps her up and they come face-to-face, ready to proceed forward together.

This is just the opening act of a traditional Javanese wedding reception. As a Peace Corps volunteer, I was privy to attend, even be a “bridesmaid,” in many weddings. These sacred ceremonies are steeped with cultural values and religious reminders.

Beauty: The make-up a woman wears makes her skin shades whiter. White skin is highly valued in Indonesia, as the standard of beauty is a white, Western woman. The make-up artists also apply shadow on the woman's nose so as to make the nose appear longer, thinner, and pointer.

Gender: Men from both the woman and man's family lead the wedding, symbolizing the male as the leader of the family. The woman shows that she will serve her husband well as she bends down to wash her husband's foot.

Religion: Islam is woven into the ceremony with the enchanting al banjarian music. A Muslim leader gives a speech, reminding the woman and man of their roles in the relationship. The ceremony ends with an Arabic prayer thanking Allah.
While I, an outsider, can only glean meaning from these extravagant ceremonies, it remains clear that these two days of ceremony and receptions reflect key Javanese and Muslim values the people work hard to uphold.

For more behind the scenes info on weddings and other celebrations, see my blog at: http://relentlesspursuitoftikkunolam.blogspot.com/2012/11/celebrations.html.

Enjoy your Winter Break and see you in 2015!
Winter 2015 Sociology and Anthropology Courses

**SOAN 111 Introduction to Sociology**

An introduction to sociology, including analysis of the sociological perspective, culture, socialization, demography, and social class and caste institutions in modern industrial societies and cultures; stability and change in societies of the twentieth and twenty-first centuries. Pros and cons of various theoretical strategies will be emphasized.

Brian Fuller • 3a

**SOAN 217 Capitalism, Consumption, and Culture**

Our contemporary world is importantly structured by the market system. In this course we’ll explore the significance of the economy for our everyday lives. Grounding our analysis in political economy and critical sociology, we’ll explore the nature and origins of our economic system, and the economic dynamics which help to structure our selves, lives, and communities. Significant themes will include inequality, identity, morality, and freedom.

Brian Fuller • 5a

**SOAN 262 Anthropology of Health and Illness**

An ethnographic approach to beliefs and practices regarding health and illness in numerous societies worldwide. This course examines patients, practitioners, and the social networks and contexts through which therapies are managed to better understand medical systems as well as the significance of the anthropological study of misfortune. Specific topics include the symbolism of models of illness, the ritual management of misfortune and of life crisis events, the political economy of health, therapy management, medical pluralism, and cross-cultural medical ethics.

Pamela Feldman-Savelsberg • 4-5c

**SOAN 272 Race and Ethnicity in the United States**

Some people think that we are in a post-racial society. However, social scientists know that race continues to shape our lives. This course provides an overview of the study of race and ethnicity through a sociological framework. Primarily, we focus on the changing construction of racial categories and analyze race through the lenses of inequality. We investigate how race intersects with gender and class to shape identity and opportunity. In addition, we examine the fluidity of racial categories, confronting a discussion of interracial unions and the multiracial population in the United States.

Liz Raleigh • 4a

**SOAN 285 The Ethics of Civic Engagement**

In this course, students will discuss the ethical questions that arise when they engage with others in research, service, organizing, or policy work. Students will read and talk about the meanings and forms of civic engagement and use these readings to reflect upon their own research or service projects, or to reflect upon the college’s role in Haiti or Fairbanks, two areas where college members are actively engaged. Gaining insights from sociological and practice-based readings, we will examine different perspectives on the ways that power and privilege relate to civic engagement.

Adrienne Falcon • Tues 5-6c

**SOAN 311 Anthropological Thought and Theory**

A systematic introduction to the theoretical foundations of social and cultural anthropology with special emphasis given to twentieth century British, French, and American schools. The course deals with such seminal figures as Morgan, Boas, Malinowski, Radcliffe-Brown, Levi-Strauss, Harris, Sahlin, Bourdieu, Geertz, and Appadurai. In this course, we will consider these questions and more from the perspectives of immigrants as well as host societies.

Jay Levi • 2/3 c

**SOAN 283 Immigration and Immigrants in Europe and the United States**

Immigration has always been a defining feature of American society, yet in European countries it has also been raising a number of questions about national identity, citizenship, belonging, and rights. Who are contemporary immigrants in the United States and Europe? How are they received in host societies? How do they participate in and become incorporated into the host society? What ties do they maintain to their countries of origin? How do policies respond to and shape immigrants and immigration? In this course, we will consider these questions and more from the perspectives of immigrants as well as host societies.

Daniel Williams • 3a

**SOAN 331 Anthropological Thought and Theory**

A systematic introduction to the theoretical foundations of social and cultural anthropology with special emphasis given to twentieth century British, French, and American schools. The course deals with such seminal figures as Morgan, Boas, Malinowski, Radcliffe-Brown, Levi-Strauss, Harris, Sahlin, Bourdieu, Geertz, and Appadurai. In this course, we will consider these questions and more from the perspectives of immigrants as well as host societies.

Jay Levi • 2/3 c