Jay carving the turkey at his Open House, February 2011

See inside for more pictures from this term’s events!
COMPS!
On February 25, 2011, senior SoAn majors handed in the written portion of their comps. Although the process is not quite in the bag yet (presentations and posters are coming early Spring term), most of the hard work is over. Here are the titles of the projects our majors have been working on for the past several months:

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<th>Title</th>
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<td>Somali Youth Views on Education and Success in Minneapolis: Generational Differences Between 1st and 2nd Generation Young Somali Women</td>
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<td>Are all schools created equal? The effect of school quality on Immigrant Student Achievement in the Chicago Public School System</td>
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<td>Exploring Visions of Justice: Legal Consciousness in Criminal and Restorative Justice</td>
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<td>From Italy to Holland: the Mother's Spectrum. Tensions Between the Challenges, Transformations and Wonders Involved in Raising a Child with Autism Spectrum Disorder</td>
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<td>Voices on Facebook: Privacy, Connectivity and Presentation of the Self</td>
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<td>Rapping for the World: Reggaeton Rising</td>
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<td>Cultivating Community in a Post-Industrial World: The Role of Community in Community Supported Agriculture</td>
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<td>Beyond Homework Help: An examination of the role of youth and programming in Faribault</td>
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<td>What is the effect of gender on judging? A meta-synthesis of Inconclusive Empirical Evidence</td>
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<td>Benefits of Immigration: Juggling American and Soviet Identities</td>
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<td>Art and Artifact: Museum Presentation of African Objects and African Cultures</td>
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<td>Changing the Channel: Television's Effects on Educational Attitudes in Catatao, Honduras</td>
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<td>Awakening Youth to Le Developpement: Formally Educated Togolese and Their Home Associations</td>
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<td>Welcomed as &quot;New&quot; Minnesotans or Framed as Responsible &quot;Others&quot;? Exploring the Media Framing of Somali Immigrant Health and Wellness in MN between 1996 and 2010</td>
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<td>From the Scroll to National Language: Linguistic Ideology in the Hebrew Revival</td>
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<td>Holy Representations of Themes and Cultural Ideas, Batman! A close examination of representations of themes and characters in the Batman franchise from 1939 to the present day</td>
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<td>From Access to Success: Social Capital and Posse Scholars</td>
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The poster session will be in the SoAn Lounge from 12–1 pm Tuesday, April 5. Presentations will be held in Leighton 305 on Saturday, April 9. Hope to see you there!
Ethnography through Film: Photos from the Term

Winter may be a cold and gray season, but it’s been full of baked goods, get-togethers, and good times here in Leighton and abroad!

Open House (and feast!) at Jay’s, February 2011

Senior Iosif Sorokin shows off two copies of his comps

A post-comps toast!

Department Chair Jay Levi’s mailbox, full of comps

Seniors Kel Thomas, Sam Ellerbeck, and Carrie Paulette celebrate completing the written part of comps
Warm greetings to all of you in snowy Minnesota! As many of you may know, I am spending the 2010-2011 academic year in Berlin conducting ethnographic fieldwork with Cameroonian migrants. The project is called “Birth and Belonging in a New African Diaspora: Global Webs and Local Exclusion,” and is an outgrowth of my previous projects in Cameroon. Because periods of transnational migration were so important in the life projects of urban Cameroonians, my research now brings me to Berlin. I am studying the role reproduction plays in the politics of belonging—those rights, duties, and sentiments that make some people part of social groups and exclude others. In Berlin, this dynamic between belonging and exclusion plays itself out in public discourse about “integration” as well as in the internal divisions of the Cameroonian diasporic community. I am focusing on two groups of Cameroonians, the Bamiléké and Anglophones. Both groups share similar positions toward the Cameroonian state in contemporary politics, but have different histories of engagement with the state. In addition, the languages they speak position them differently as migrants. There are a lot of Cameroonians in Germany, but they and other African migrants tend to be invisible in political debates about immigration. On the other hand, the Cameroonians I talk to say that their visibility as blacks, combined with stereotypes about Africans, can sometimes turn daily life into an exhausting string of explanations.

My fieldwork is a combination of regular activities and surprises. Every week, I volunteer at a community-based organization that provides social work services focusing on health care and HIV prevention among African migrants. Related to my two research affiliations, I also attend two weekly colloquia, one at the Max Planck Institute for Social Anthropology in Halle (about 90 minutes from Berlin by train), and one in the working group for medical anthropology at the Free University of Berlin. Every month I attend the hometown association meetings of the locale in Cameroon where I conducted my first research. In between, I conduct in-depth interviews with Cameroonian women, visit school-starting parties of their children, student hostels, cultural festivals, and Cameroonian churches. My husband and I live in a working-class neighborhood with a lot of African immigrants and Afro Shops.
Because the Cameroonian immigrant community is spread all over Berlin, I spend a lot of time traveling around town to visit women in their homes, and even while they are waiting in long lines at various government offices in town. In my in-depth interviews, I’ve found that one of the best ways to learn about struggles with identity—and with day-to-day life as an African migrant in Germany—is to chat about raising children in this multicultural setting. All sorts of interesting issues come up, from reciprocity in babysitting (essential for people working in service sector jobs with odd hours), to language use, naming practices, transnational child fostering, and intergenerational respect. Children are a major way through which Cameroonian women connect with each other, and also with host country institutions such as schools, day care centers, and pediatrics. I’ve even written a little piece about childrearing in the diaspora for an African magazine, Lo’Nam; I’m hoping that readers will send in letters describing their own experiences.

One of the most interesting and surprising things I’ve discovered so far is that familiarity does not foster trust when women seek advice for health matters. The Cameroonian migrant community is very heterogeneous. Many seek out the familiarity of home associations or Cameroonian-based churches, to relax with familiar accents and foods. And yet, it is these very people with whom one has to be most cautious in revealing “private matters,” such as pregnancy complications. Just like we might expect from reading Evans-Pritchard’s writings on structural distance, fellow migrants from home associations are close enough to spread gossip “home” to Cameroon or even to reveal irregularities to immigration authorities, but not close enough to trust with secrets. For recently arrived migrants, particularly, this limits information about and access to reproductive health care, as well as sources of social solidarity. The caution migrants show in their relations to each other also affects my own research. In some ways, my familiarity with Cameroon may be a hindrance to my work here! I keep relearning and reliving what I teach about fieldwork in SOAN 110—be prepared, but be flexible; keep your eyes and ears open to what your interlocutors find important, and go with the flow!
Working in the Outback: Professor Peter Brandon and Students Take on Australia and Comparative Social Welfare Systems

In between studying Comparative Social Welfare Systems in Australia, Professor Peter Brandon and the students

The three sisters, Blue Wales, Australia

A cricket game

Wallabies in Tazmania

The view from Castle Rock, Western Australia

Scene from the Chinese New Year celebration in Melbourne

Emu in Canberra City

The whole group after a barbeque

A view of New Zealand

All photos from Nikoleta Rukaj, 2011.
Spotlight on a SoAn Alum: Lisa Hiwasaki, 1996

1.) How have all your past experiences impacted your life today? Do you find yourself drawing on your education (undergraduate and beyond) while working on current projects?

Two things that define my life and work today are (a) the childhood I spent in Sydney, Australia, and (b) my undergrad years at Carleton. Had I not spent the most sensitive time of my life in Australia, I probably would not have chosen to study in the US, and had I not ended up at Carleton, I would not have decided to study anthropology. It’s also in Sydney and at Carleton that I’ve had to deal with both positive and negative aspects of “difference” and “diversity”, and these are two concepts central to my work: celebrating and promoting diversity, both biological and cultural.

If my time in Sydney gave me the impetus, it’s my time at Carleton where I acquired the basic skills with which I work—the ability to read dense materials, analyze problems critically, and make strong arguments.

2.) You’ve worked for a lot of international organizations during your career. How do these organizations help you with your interdisciplinary research in terms of bringing together many different components of life in an area to better promote ecologically-friendly development?

Just to make it clear, I am not doing interdisciplinary research myself—I, as an international civil servant working for a specialized agency of the UN, help the UNESCO’s Member States meet the objectives of sustainable development through promoting the sciences. I believe that transdisciplinarity can help us achieve that goal. As anthropologists we are in a great position to promote transdisciplinary research and activities. It’s surprising (and unfortunate, too) that many scientists don’t seem to understand that working within a narrow scientific discipline won’t solve the problems of the world. Life is more complicated than that, right?

3.) How do you balance working for an international organization with making personal connections in a local context?

The great thing about working for an international organization is that you work with people of really diverse backgrounds and from different countries, and you learn a lot about and from them. I travel a lot for work, too, and the best part of travelling is that I get to experience the local cultures (and the cuisine!), and interact with local people. It is true, though, that meeting “natives” of countries I have lived has been difficult. Here in Indonesia where I moved last year, my interactions with local Indonesians are extremely limited. But I have been able to make friends in the expat communities, many of whom are like-minded, and so I learn about different cultures that way. I find that I connect more with “global nomads” than with people from any specific nationality.

4.) Any advice for emerging anthropologists looking to make a difference in the world?

Have a healthy respect for difference—if anything, that’s one thing that I got out of studying anthropology. I mean, you would not believe how many people out there think that some cultures (obviously their own!) are better than others. Secondly, think outside the box! Of course I know that anthropology is the most important discipline (!), but most people don’t know that (!!!) It’s also important to have some knowledge of other academic disciplines, read at least one basic reading/text in different disciplines. This will enable you to connect with scientists in other disciplines (and thus makes it possible to promote transdisciplinary research). I certainly wish I’d taken more classes in the basic and natural sciences at Carleton!

Just one sidenote: I get a lot of emails from Carleton students/recent graduates asking for advice on how to work for the UN. If you want to work as an internationally recruited professional staff in a specialized UN agency like UNESCO, you need at least a master’s degree to get anywhere, so I would advise that’s probably a good thing to get. People also ask me what discipline to get a degree in, but this question is analogous to asking, to quote a colleague of mine, “I would love to be in the Olympics, what sport should I play?” That is to say, what you study would totally depend on what you want to do in the UN. Also, UNESCO and other UN agencies do accept interns—but note that most agencies require you to be enrolled as a grad student and they are unpaid.
Jonathan Jenkins
Senior

“What I have studied: I love studying about globalization, media studies, and identity while connecting this with what I experience in real life. In the past I have done projects about identity and cultural contention in YouTube video comments and what this shows about how new forms communication and media are affecting social interactions. In addition, my comps research focused on how reggaeton music videos (as transnational cultural products) constitute cultural products containing ideologies and conceptions of identity. If it had been possible, I would have double majored in CAMS and SOAN; the two complement each other so well: adding audience studies to the interpretation of film, applying Marxist theory to the production and distribution of feature films, the possibilities are endless!

Free Time: Well, the two loves of my life are exercising and music. I am active in the social dance club and Krav Maga self-defense, and I play a mean racquetball game. Also, I am currently enrolled in rock climbing and ballet I. Oh, and I love running—A LOT. As for music, my life revolves around classical music, dance music, and recently crazy bhangra remixes (try RDB—Gabru Get Low remix). During my childhood, I always loved going with my family to Baton Rouge symphony orchestra performances every month; in the future, I plan to go to dance clubs every weekend. My dearest wish is to be a movie character with a musical soundtrack for my life—preferably composed by Howard Shore or Fryderyk Chopin.”

John Trevino
Junior

“John is a junior from Chicago, Illinois. He says he enjoys being a SOAN major because his fellow majors are supportive, the professors are helpful and engaging, and the classes make him critically question and re-evaluate his assumptions about the world. One of John’s favorite SOAN classes is "Culture and Politics in India", and John spent this past fall studying sustainable development and social change in northern India. While in India, John traveled to the southern city of Chennai and conducted fieldwork among the Aravasis—an insular community of male to female transgender individuals. John's research examined the ways in which the members of this community understand femininity and the methods which they deploy in order to physically embody the Indian feminine ideal. When he’s not in class, John enjoys listening to public radio, vying for open tables at Goodbye Blue Monday, and exploring all the great free activities that the cities have to offer.”
ALUMNI UPDATES

George Brosi  
Class of 1965

“I skipped Carleton graduation to start working full-time for Students for a Democratic Society at their National Office in Chicago for the summer then returned to my home state of Tennessee to work for the Southern Student Organizing Committee. Then I worked for the American Friends Service Committee and the Council of the Southern Mountains. In 1968 I founded Vocations for Social Change a nation-wide clearing house for “movement” jobs, headquartered in the San Francisco Bay Area. When I returned to the East, I worked briefly for the New Mobilization Committee to End the War in Vietnam and the Southern Christian Leadership Conference, and then returned to Tennessee where I worked for the Tennessee Council on Human Relations and the Fellowship of Southern Churchmen. In 1971 I married the former Connie Fearington at Pickett State Park and we moved to a fifteen acre subsistence farm in Tennessee’s Sequatchie Valley near the Alabama and Georgia state lines. Throughout the 1970s we farmed, and I worked for environmental groups, notably Save Our Cumberland Mountains. In 1979 I was hired to run the Appalachian Book and Record Shop for the Council of the Southern Mountains in Berea, Kentucky, and then throughout the 1980s I barely supported our family as an independent retail bookseller specializing in all kinds of books about the Southern Appalachian Region. In the 1990s I continued that business but got an M.A. Ed. in English Education from Western Carolina University and began teaching college part-time, back in Kentucky, often at off-campus centers located in shopping centers on top of abandoned strip mines. In 2002 I became the editor of Appalachian Heritage, a literary quarterly published by Berea College:  http://community.berea.edu/appalachianheritage/

I’m still doing that and still working in the book business, now mostly serving academic libraries. I’m especially proud of our bi-lingual Cherokee issue—more enrolled members of the Eastern Band of the Cherokees in print in one volume than anywhere else, and of our African-American Appalachian issue. I’m active in Kentuckians for the Commonwealth and work with Wendell Berry and other Kentuckians on a variety of social issues. Connie and I are the proud parents of seven children and seven grandchildren. Brook is a geologist; Berry teaches ecology at Emory University, Blossom teaches high school journalism, Sunshine teaches Ethnobotany at Frostburg State, Sky is getting her doctorate in Education at Harvard, Glade is getting his Masters in Agriculture at the University of Kentucky, and Eagle works for Amazon.com.”

Mimi Larsen Becker  
Class of 1957

“I guess I’m one of Russ Langworthy’s old advisees who took awhile to find her niche — When I first graduated from CCC in 1957, I worked for Children’s Services in Fond du Lac Country, Wis., but since I had to get my PHT (putting hubby through—first Yale Divinity School and then a Ph.D in physics), I used my teaching certificate to teach junior high school for 6 years. I didn’t get to my grad. school years till after my two sons were through with college themselves (the oldest, Dave, graduated from CCC with a geology major). However, in 1987 I was offered a very fine Ford Foundation fellowship at Duke’s School of the Environment and earned my master’s in Environmental Economics and Policy; and in 1996 was awarded my Ph.D with a concentration in International Environmental Policy--my dissertation focused on the implementation of the US-Canadian Great Lakes Water Quality Agreement. I’ve been a prof. of Env. & Natural Resource Policy in the Dept. of Natural Resources and the Environment at the University of New Hampshire since 1993--advising succession of students at both the grad and undergraduate level who all want to do their part to “save the world”. My training in soc-anth taught me to look at the contexts and conditions of people in community--and to make connections between natural and human systems. My students today are dealing with all sorts of problems as various scales—from regional to continental, and global. I’m still teaching and carrying a full research and advising load—we are in the first year of implementing a new M.S. program which I lead it is a professional M.S., called TIDES: in Integrated Coastal Ecosystem Science, Management and Policy which is designed to connect science with decision makers to address the full range of coastal challenges we face under rising sea levels and changing climates. I’m also continuing to Coordinate our major in Community and Environmental Planning, and teach 3-4 courses per year. I’m thinking I might retire in 4 years in honor of my 80th birthday!  Keep those creative SoAnth grads coming—we need all the change agents we can get!”
Obscure SoAn-ist of the Term:

Gladys Armanda Reichard

Gladys Armanda Reichard, a graduate of Swarthmore College in Pennsylvania and Columbia University, is best-known for her study of Navajo lifestyle, culture, and languages. Over a span of 25 years, she spent numerous summers on a Navajo reservation in Arizona, studying and working among them, eventually becoming fluent in Navajo and mastering the complex art of Navajo weaving. During this time, she collected genealogical data spanning ten generations that she eventually used in her 1928 book, *Social Life of the Navajo Indians*. Her research focused heavily on religion and the role of women in Navajo culture, stressing the impact they had on tribal life throughout the history of the Navajo while helping the women with whom she worked expand their professional possibilities. Reichard spent most of her own professional life as a professor at Barnard College before her death in 1955 shortly after her 62nd birthday.

Sources: http://www.mnsu.edu/emuseum/information/biography/pqrst/reichard_gladys.html; http://anthropology.usf.edu/women/reichard/reichard.html

Navajo sandpainting: “Big Thunder”

Things to Look Forward to Spring Term:

- Comps talks and poster session!
- MARSHALL SAHLINS IS COMING: April 24-27, 2011 (!!!)
- Classes held outdoors (hopefully?)
- NO MORE WINTER!
- An incredible array of exciting SOAN classes, including: Intros; 215 Social Welfare; 225 Social Movements; 236 Peace Studies; 240 Methods of Social Research; 259 Comparative Issues in Native North America; 332 Contemporary Social Theory (and Cross-Cultural Studies 210: Global/Local Perspectives)
- SoAn Department picnic
- More great times in the SoAn Lounge (snacks!?)

http://rjscafe.wordpress.com/

2010-2011 Emic Editors: Izzy Durham and Emily Kelly