

# GRINNELL COLLEGE ANTHROPOLOGY DEPARTMENT



Spring 2010

*Images in this publication are intended to be viewed on-line.*

Kathryn Kamp  
Professor & Chair

Jon Andelson  
Professor

Eric D. Carter  
Assistant Professor

Douglas Caulkins  
Professor

Vicki Bentley-Condit  
Professor

Brigittine French  
Assistant Professor

Katya Gibel Mevorach  
Professor

J. Montgomery Roper  
Associate Professor

Maria Tapias  
Associate Professor

John Whittaker  
Professor

Sondi Burnell  
Academic Support  
Assistant



Anthropology Department  
Grinnell College  
Grinnell, Iowa 50112  
Tel: 641-269-4343  
Fax: 641-269-4330  
burnell@grinnell.edu

## Anthropology Class of 2010



**Front Row:** Prof. Chuck Hilton, Nelson Goering, Dena Rennard, Elizabeth Miller, Unique Bexley, Chloe Sikes, Sarah Packard, Aimee Tabrizi, Alison Dagenais, Caitlin Vaughn, Caroline Bailey, Cammy Roberts, Becky Lyons, Prof. Brigittine French, Allison Rydell, Prof. Kathryn Kamp and Prof. John Whittaker. **Back Row:** Prof. Eric Carter, Prof. Jon Andelson, Ben Miller, Stephanie Lozano, Ryan Carlino, Grace Marengo-Sanchez, Laura Wolfram, Michelle Manemann, Anna Friel, Prof. Vicki Bentley-Condit, Angie Isa Adaniya, Andrea Leiser, Maddie Hart-Andersen, Dean Porter, Prof. Monty Roper. Not Shown: Prof. Douglas Caulkins, Kevin McConnaughay, Andrew Stephenson, Valerie Suydam, Prof. Katya Mevorach, Prof. Maria Tapias.

# Senior Thesis Presentations

*The Senior Thesis is designed to provide students an opportunity to do a piece of research and writing in any area of anthropology under the direction of two members of the anthropology faculty. A senior thesis may be based on original research, library research, or a combination of the two, but in any case should build on a student's previous course work in anthropology. It should include a thorough review of relevant previous literature and develop an original argument on the topic. In addition to a written paper, students are expected to do a public presentation of their thesis.*

## Spring 2010

### ***Generational Issues in Iowa Farm Communities***

Caitlin Vaughan

*Adviser: Jon Andelson*

This research analyzes the implications of the increasing age of farmers in Iowa and the low number of young farm entrants.

### ***Creating National Identity from Archaeology***

Dena Rennard

*Adviser: Kathryn Kamp*

This research examines the ways nations utilize their archaeological monuments to create a sense of unity and identity within the people of the nation and portray a specified message to people outside the nation.

### ***Landscapes of Affect:***

### ***Exploring the Concept of Safe Space and Identity Formation at Grinnell College***

Ryan Carlino

*Adviser: Kathryn Kamp*

How do we, as Grinnellians, conceptualize safe and unsafe spaces on campus? This presentation investigates how Grinnell students define safe and unsafe spaces, the complicated ways in which students' multiple social identities contribute to their notion of space at Grinnell College, and how students' conceptions of safe spaces affect their experience of space as well as limit their mobility and visibility on campus.

## Mentored Advanced Project Presentations

*Mentored Advanced Projects (MAP) provide a chance to work closely with a faculty member on scholarly research or the creation of a work of art. A Mentored Advanced Project is an approved course of faculty-directed scholarly or creative work that is the culmination of significant preparatory work. It serves to integrate the knowledge and skills gained by the student's course of studies, and aims to produce results that merit presentation to the College community or the wider scholarly world.*

### ***Urban Planning, NGOs, and Sustainable Development in Central Iowa***

Dean Porter

*Adviser: Douglas Caulkins*

This research analyzes organizational approaches to sustainable development in central Iowa cities and towns.

### ***The How, When, and Why of Prehistoric Cooking: Evidence from Thermally Modified Bone***

Benjamin Miller

*Adviser: Chuck Hilton*

Miller will discuss how the series of taphonomic experiments has highlighted means to identify when and how bone has been cooked. In the archaeological context, thermally modified bone is our key to understanding culinary technologies and strategies in prehistory.

### ***Homosexuality in Egyptian Cinema***

Emily Roberts

*Adviser: Kathryn Kamp*

Identifying as queer in a Middle Eastern society comes with huge political, legal, moral, and social ramifications. Egypt, in particular, is a hotbed of controversy regarding the treatment of homosexual men. "Homosexuality in Egyptian Cinema" examines the ways homosexuality is coded into Egyptian popular films and how this has changed through time.

# 2009-10 HONORS, LUEBBEN, AND ASRELSKY PRIZE WINNERS

## LUEBBEN AWARD

(BEST ALL AROUND STUDENTS IN ANTHROPOLOGY)

**Ryan Carlino '10**  
**Elizabeth Miller '10**

*The Ralph Luebben Prize in Anthropology is awarded to graduating seniors who best exemplify the ideal Anthropology student including meritorious scholarly work, breadth in the discipline, field experience, and an anthropological viewpoint on life.*

## ASRELSKY PRIZE

(BEST PAPER WRITTEN IN ANTHROPOLOGY)

**Heather Riggs '12**  
**Angelica Isa Adaniya '10**

*The Rachael Asrelsky Anthropology Paper Prize is given annually to the author of an outstanding paper written for an anthropology class. The award is in honor of Rachael Asrelsky '89, who died in the Lockerbie bombing while returning from an off-campus program.*

## SENIOR HONORS

*Caroline Bailey, Alison Dagenais, Anna Friel,  
Nelson Goering, Angelica Isa Adaniya,  
Kevin McConnaughay, Elizabeth Miller, Dean Porter,  
Chloe Sikes, Laura Wolfram*

## Student/Faculty Presentations:

Maja Gamble '11 and Prof. D. Douglas Caulkins presented "Competing Ideologies and Museum Narratives in Derry, Northern Ireland," at the American Conference of Irish Studies, Pennsylvania State University, State College, Pennsylvania, May 5-8, 2010.

Thomas Elliott '11 and Prof. D. Douglas Caulkins presented, "Mediating Memoryscapes: The Role of the Tower Museum in Derry, Northern Ireland" presented at American Conference of Irish Studies, Pennsylvania State University, State College, Pennsylvania, May 5-8, 2010.

The ACIS panel on "Ideologies and Public Narratives" was organized by Prof. Brigitte French.

## "Hips Don't Lie" 2010 Anthropology T-Shirt

- designed by Mona Ghadiri '11

HIPS DON'T LIE



## Anthropology Promotions

### Full Professor:

Vicki Bentley-Condit- B.A., University of Louisville; M.A., Ph.D., Emory University, 1995.

Katya Gibel Mevorach- B.A., M.A., Hebrew University of Jerusalem; Ph.D., Duke University, 1996.

### Named Chair:

Kathryn Kamp, Earl D. Strong Professor of Social Studies, B.A., Carleton College; M.A., University of Oregon and University of Arizona; Ph.D., University of Arizona. 1982.



The Archaeological Field Methods class attempted to fire pottery in the rain, assisted by visiting archaeologist Annelou van Gijn, from Leiden University – the only one smart enough to bring an umbrella.



...but made it work three weeks later.



Steve Nash '86 and Rebecca Huges '12 at Denver Museum of History and Science

### Alumna Constanza Ocampo-Raeder '95 Gives Class/Campus Presentation:

*Children's Resource Management Strategies in the Amazon*

Professor Ocampo-Raeder '95, Assistant Professor of Anthropology at the University of Maine, visited "War, Religion, and Politics in Puebloan Southwest" taught by Professor John Whittaker and Professor Kathryn Kamp. Ocampo-Raeder discussed the ways that spying by children and gossiping by women act as mechanisms of social control and for managing common-pool resources.

# Community Meal

The Anthropology Department faculty and majors helping with the local Community Meal at Davis Elementary, on Tuesday, February 16, 2010.



Becky Lyons '10, Zasha Russell '11  
and Dean Porter '10



Above: Anna Friel '10 and Chloe Sikes '10,  
Ryan Carlino '10 and Prof. Eric Carter



Sara Kiddleson '12 and Maya  
Andelson '12



Prof. Eric Carter and Prof. Monty Roper



Prof. Kathryn Kamp and Zasha Russell '11



Prof. Chuck Hilton  
and Prof. Bentley-Condit



Community Meal, coordinated by the Social Justice Action Group (SJAG), seeks to build community and also provide a free hot meal to those who may need it and the community at large.

# FROM THE MIGHTY ACORN: TEACHING WITH NUTS

JOHN C. WHITTAKER

11/2009

On a warm day late in September, my North American Archaeology class sits on the sidewalk in front of Goodnow Hall and grinds acorns. In this part of the course, we are discussing pre-agricultural foraging people and the different ways of life that were shaped by local food resources. The prehistoric Californians and their recent descendants supported relatively large and stable populations not by raising corn, but by gathering acorns. Acorns have some of the same advantages as cultivated grains: they are highly nutritious, reliably plentiful, and can be stored for use during seasons when they are not available fresh. These properties allow people to rely on a resource enough to form large village communities and develop complex social organizations and elaborate material cultures. In class, we discuss such theoretical issues, but actually processing and eating wild foods stimulates further questions.

The species of oak in Iowa are not those in California, but sufficiently similar. We have not been trained by experienced elders, but from a nice film and some readings we learn enough to imitate traditional practices and see some of the variability in them. We lack the beautiful baskets, bedrock mortars, and other equipment used by California Indians, but we can try some primitive and modern substitutes to arrive at an acorn processing procedure that can be applied by anyone, and allows the class to consider a lot of important issues about past foods.

The “homework” assignment the previous weekend was to collect acorns. The students did not necessarily know where to find the campus oaks, let alone which ones were producing this year, or which species produced the largest or sweetest acorns. Prehistoric Californians would have known the local resources, just as modern Grinnellians know without thinking where in town to find the best pizza or buy a t-shirt. The class thoughtlessly collected any acorn, and as soon as we began to process them, saw that they had wasted a lot of effort on damaged, rotten, or wormy nuts that could have been left on the ground.

Acorns are easy to open: stand them on end and whack them once or twice with a hammerstone and the shell splits. As you peel off the shell you can select the clean white good nuts and discard the black and wormy ones. Out of the wormy ones come small white squirmy grubs, the larvae of a weevil, which we saved in a bowl, for toasting over the fire or on a hotplate at the taste-test next class.

Shelled nuts can be rubbed between the palms and winnowed to remove the papery membrane, but our nuts were not dry enough for this to work well, and it didn’t seem to matter in the end. We tried grinding in stone mortars (bought at an Oriental grocery) and a wooden one I made, and on a Guatemalan metate. They all worked, although most traditional acorn eaters prefer mortars to metates, which clog up with the moist, oily acorn meal. A hand-cranked food grinder worked faster, but grinding was a lot of work however it was done. We put the meal through a sieve to sort out the fine flour, then reground the coarser particles. Native Californians shook the meal in shallow baskets, separating different grades of flour as if panning gold. Simple technology, difficult skill.

The finished meal must be leached with water to remove the bitter tannic acid - try a raw acorn sometime. It may not discourage a squirrel, but it will make your mouth pucker. Californians leached their acorns in carefully prepared basins scooped into the fine sand of a river bank, with elaborate and clever tricks for pouring the water gently and avoiding sand

in the finished meal. We put our acorn meal in a cloth-lined colander and dripped tap water through it for two to three hours. The fresh white acorn meats turned dark yellow when ground and exposed to the air, and the meal darkened further to a purplish brown during the leaching. When it tasted bland and faintly nutty we judged it ready to cook.

Instead of pottery, California Indians made some of the finest baskets in the world, woven tightly enough to hold water. Acorn porridge was cooked in baskets by dropping in heated rocks. The rocks were washed as they came out of the fire to remove ash, and washed again as they were removed from the cooking porridge, so that very little was lost. For our final acorn class, I shortcut the process by cooking in a saucepan and we had taste tests. Everyone tasted and graded acorn porridge plain, with salt, with sugar, and with applesauce, and as an ingredient in modern muffins.

Below is a version of the 26 record forms filled out by the students and a few parents who were lucky (or unlucky) enough to be visiting that day, with selected comments and the average score for each product. The advertising schtick was to make a couple of points. First, in the modern world, anything can become a commodity to be sold with the right “spin.” Second, although my advertising hype is satirical, I do think that a clever entrepreneur could make a commercially successful acorn cookie or other product, and sell it with the advertising themes I played on. I keep hoping one of my students interested in sustainable businesses will strike it rich and remember his or her old professor with a cut of the profits...

**Acorn Taste Test Form for  
EarthLife OakBran Porridge®  
TreeStrong OakToasty Muffins®  
The Authentic Flavor of Ancient California**

For thousands of years, Native Peoples have savored the earthy, natural taste of Mother Earth’s bounty, and harnessed the nutritional power of the mighty Oak. Today, Grinnell EcoFoods brings you the meal that made the Californians among the hardiest and most advanced of the original people of America: EarthLife OakBran Porridge and TreeStrong OakToasty Muffins.

More Protein, more essential oils and amino acids than Wheat.  
Lower in fattening carbohydrates. All natural!  
The perfect powerhouse for today’s active student.  
(And **free** for the collecting – all you have to do is add hours of processing).

Our delicious food fits all gastropolitical positions from vegan (OakBran Porridge), to vegetarian (OakToasty Muffins) and even patriarchal bug-murderers who need animal protein (CrispyFry Weevil Grubs – free with each batch of acorns).

So move into ancient California and take our **Acorn Taste Test:**  
(For each, rank texture and flavor, and describe or comment. Nutrition is guaranteed !)

1) **EarthLife OakBran Porridge** (plain mush, the essential California style)  
Taste: (Delicious) 5 4 3 2 1 (Disgusting) *Ave = 2.5*  
Texture: (Pleasant) 5 4 3 2 1 (Vile) *Ave = 2.7*  
Description and comments :

*A range of opinions from 'Icky' 'tastes like old plastic' 'like water with sand in it' 'strange' 'not great, not terrible' 'very bland' 'could eat it if nothing else available' to the relatively high praise of 'bit of woody, nutty flavor'.*

2) **EarthLife OceanSpray OakBran Porridge** (mush with salt, Los Angeles Style)

Taste: (Delicious) 5 4 3 2 1 (Disgusting) *Ave = 1.6*

Texture: (Pleasant) 5 4 3 2 1 (Vile) *Ave = 2.3*

Description and comments :

*Probably we over-salted this bowl : 'Ickier' 'toooo salty' 'so vile, Oh My God !' 'projectile vomit' although a couple thought it was 'a bit better.'*

3) **Earthlife HiSpeed OakBran Porridge** (mush with brown sugar, Beverly Hills style)

Taste: (Delicious) 5 4 3 2 1 (Disgusting) *Ave = 3.8*

Texture: (Pleasant) 5 4 3 2 1 (Vile) *Ave = 2.8*

Description and comments :

*Modern Americans like sugar: 'my favorite' 'thin, but a good morning breakfast' 'barely edible' 'sugar improves blandness' 'I'd eat this voluntarily' to the outlying 'pretty delicious.'*

4) **EarthLife AppleSweet OakBran Porridge** (mush with apple sauce, San Francisco style)

Taste: (Delicious) 5 4 3 2 1 (Disgusting) *Ave = 3.6*

Texture: (Pleasant) 5 4 3 2 1 (Vile) *Ave = 3.0*

Description and comments :

*'My favorite one' 'mildly sweet and fruity' 'mostly tastes like applesauce' 'just eat applesauce!' 'combine with the sugar' 'nice subtle apple taste' 'best - good believable flavor' but for someone 'the applesauce spoiled the taste of the mush.'*

5) **TreeStrong OakToasty Muffins** (include milk, sugar, wheat flour - see recipe)

Taste: (Delicious) 5 4 3 2 1 (Disgusting) *Ave = 4.5*

Texture: (Pleasant) 5 4 3 2 1 (Vile) *Ave = 4.6*

Description and comments :

*Familiar forms and ingredients improve a food: 'delicious' 'healthy but indulgent' 'like a bran muffin' 'yummy' 'first bite ok, aftertaste strong' 'fantastic muffins' 'pretty good' 'that's the stuff!' 'taste like normal muffins.'*

6) **CrispyFry Weevil Grubs** (the whole bug, nothing but the bug)

Taste: (Delicious) 5 4 3 2 1 (Disgusting) *Ave = 3.7*

Texture: (Pleasant) 5 4 3 2 1 (Vile) *Ave = 3.6*

Description and comments :

*I was surprised and impressed that I could get 20 out of 26 testers to eat fried weevil grubs, with only one comment of 'ewww'. But for the real shock look at the scores - they liked them better than anything except the muffins! Other comments: 'crunchy pop of fat, nothing to it' 'not much flavor, fatty, dry' 'need salt' 'yum' 'I'd eat a bowl, very tasty' 'in the absence of taste, defined by brief crunch of texture' 'tiny but good' 'pretty okay' and four tasters who said 'tastes like popcorn'. Personally, I think they taste more like bacon bits.*

Learning by Eating

Our discussions of the taste test brought out several themes. It really was no surprise to see that we modern Americans prefer our food strongly flavored, sweetened, and in familiar forms. The muffins of course fit this bill. Prehistoric Californians did not have apple sauce or sugar either, although acorn porridge could be flavored in a variety of ways, including potentially using berries or rare honey. The ethnographic

accounts suggest it was usually eaten plain with other foods. No matter where you are in the world, the traditional staple for farming people, and many pre-agricultural folk like the Californians as well, remains a filling, bland, starchy food, eaten with a much smaller amount of flavoring or meat. This is true whether your culture favors beans and rice in Latin America, maize in prehistoric North America, wheat bread and porridge in Europe, rice and millet in Asia, or starchy roots in Africa and South America.

People always experiment and vary their foods too, and acorns could be prepared in other ways. For instance we did not try baking or frying the porridge as Californians sometimes did. And of course, all foods are an acquired taste - we eat what we are trained to eat, and I am sure the Miwok who worked with me in California years ago would tell me my mush is not quite right, but their grandmother's is delicious.

Which brings up the weevil grubs. Like most Americans I have an unreasonable prejudice against eating insects, but a half-inch grub fries down to an unrecognizable little bit of crisp brown fat, so almost everyone was able to forget what they were and try them. After all, that too is an American tradition: meat should be anonymous red food in a plastic wrapper, or a hamburger between buns, and we prefer not to remember that it was once an animal.

We live far from our food. We rarely see it grow, or harvest it ourselves, and the work of preparing it is often no more than turning on an electric appliance. You see things differently when you work with your food, not just for cash to buy it. Prehistoric people knew their foods with an intimacy that is denied to most of us, and even a simple experiment like this helps explore the shadows of a very different world.

TreeStrong OakToasty Muffin Secret Recipe

1 cup acorn meal (subs for oatmeal in orig recipe)

1 cup buttermilk

1 egg

1/2 cup brown sugar

1/2 cup melted shortening

1 cup flour

1 t. baking powder

1/2 t. soda

1/2 t salt

Beat eggs in milk, add sugar, add acorns, add shortening, add rest of ingredients. Drop 2 heaped tablespoons in each socket in well-greased muffin pan. Bake 15-20 min at 400 F.

**Sources**

Gifford, E.W. 1951 Californian Balanophagy. In The California Indians. R.F.Heizer and M.A.Whipple eds.pp.237-242. Berkeley: U. of California Press.

Heizer, R. and A. Elsasser 1980 The Natural World of the California Indians. Berkeley, Univ. of California Press. Read pp. 91-101, in Chapter 4.

Heick, W.R. 1999 Acorns: Staple Food of the California Indians. University of California Media Extension Center. VHS, 28 minutes.

## FROM THE MIGHTY ACORN: TEACHING WITH NUTS



Acorns in process: whole, shelled, coarse grind, finished meal. (With replica California obsidian knife.)



Maya Andelson '12 samples a fried weevil grub.



Professor Whittaker with his "tribe" shelling acorns in front of Goodnow Hall.



Modern adaptations: leaching the acorn meal in the sink.



Archaeology of North America class shelling acorns in front of Goodnow Hall.



Taste-test day.



Cracking the shells with hammerstones and sorting the nuts. Annie Robinson '12 and Rebecca Hughes '12.



Cory Paul '12 and Rebecca Hughes '12 taste and comment.



Mona Ghadiri '11 grinds acorns with a metate.



Tasting, with parents.



Ethan Kenvarg '12 grinding acorns with mortar and pestle.



Tasting, with parents.





**Brigittine French**  
Assistant Professor

## Maya Ethnolinguistic Identity: Violence, Cultural Rights, and Modernity in Highland Guatemala



### Editorial Reviews

“French offers interesting data and speaks in new ways to the interplay of gender politics and symbolism on one hand, and the dynamics of bilingualism and language shift on the other.” —Joseph Errington, author of *Linguistics in a Colonial World: A Story of Language, Meaning, and Power*.

In this valuable book, ethnographer and anthropologist Brigittine French mobilizes new critical-theoretical perspectives in linguistic anthropology, applying them to the politically charged context of contemporary Guatemala. Beginning with an examination of the “nationalist project” that has been ongoing since the end of the colonial period, French interrogates the “Guatemalan/indigenous binary.” In Guatemala, “Ladino” refers to the Spanish-speaking minority of the population, who are of mixed European, usually Spanish, and indigenous ancestry; “Indian” is understood to mean the majority of Guatemala’s population, who speak one of the twenty-one languages in the Maya linguistic groups of the country, although levels of bilingualism are very high among most Maya communities. As French shows, the Guatemalan state has actively promoted a racialized, essentialized notion of “Indians” as an undifferentiated, inherently inferior group that has stood stubbornly in the way of national progress, unity, and development—which are, implicitly, the goals of “true Guatemalans” (that is, Ladinos).

French shows, with useful examples, how constructions of language and collective identity are in fact strategies undertaken to serve the goals of institutions (including the government, the

military, the educational system, and the church) and social actors (including linguists, scholars, and activists). But by incorporating in-depth fieldwork with groups that speak Kaqchikel and K’iche’ along with analyses of Spanish-language discourses, *Maya Ethnolinguistic Identity* also shows how some individuals in urban, bilingual Indian communities have disrupted the essentializing projects of multiculturalism. And by focusing on ideologies of language, the author is able to explicitly link linguistic forms and functions with larger issues of consciousness, gender politics, social positions, and the forging of hegemonic power relations.

### *From the Inside Flap*

Ethnographer and anthropologist Brigittine French mobilizes new critical-theoretical perspectives in linguistic anthropology, applying them to the politically-charged context of contemporary Guatemala. French shows, with useful examples, how constructions of language and collective identity are, in fact, strategies undertaken to serve the goals of institutions and social actors.

### *About the Author*

Brigittine M. French is an assistant professor of anthropology at Grinnell College in Grinnell, Iowa. She began conducting ethnographic and linguistic research among Maya communities in the Guatemalan highlands in 1992 and is currently interested in the circulation of Maya testimony in transnational contexts.



**Katya Gibel Mevorach**  
Professor

My most exciting news for Spring 2010, apart from my promotion to Full Professor at Grinnell College, has been the successful actualization of a cross-listed American Studies/Anthropology course on fashion, AMS/ANT 295 “Fashion: Couture, Consumption and Representation.” The context merits a brief commentary.

In 2006 I married Yorame Mevorach (Oyoram), a visual artist-filmmaker whose company, *Films Hors Ecran/Offscreen Motion Pictures* is based in Paris, France. Drawing on our strengths of



intuition, intellect and wit, we realized that we were faced with a challenge that might be transformed into an asset: how to move back and forth between the Jewel of the Prairie and the City of Lights in a way that profited my teaching and research without interfering in Oyoram’s creative productivity. Thanks to the generous support Grinnell College offers to faculty curricular innovations and to the City of Grinnell’s new DSL high speed internet which enables my husband to stay completely connected with his server in Paris, we have been able to enrich our independent careers in harmony and without professional conflict of interest. Concretely, given my particular interests in globalization, identities, and the “in-between” which destabilizes fixed formulaic analysis, I decided that heavy theory also needed to be fun as well as connected to the other part of my life -- applying my cultural anthropology skills as an informal (and unpaid) consultant to *Films Hors Ecran*. I designed a course which grounded globalization and issues of representation to “the fashion industry” as an anchor. The design of the syllabus was sparked by being an in-the-field observer of Oyoram’s cutting edge Visual Displays commissioned by a number of prestigious luxury companies. (I had the opportunity to be a quiet audience to pre-deliberation and conceptualization stages through to the architectural draft, design, realization and awe-inspiring mounting of the multi-screen video-wall -- more correctly, moving *fresque*).

During these last few years, I have been learning about the relationship between fashion as an industry from the perspective of globalization that ranges from multi-national trade agreements to international trade shows on the one hand, and the variety of architects, artisans and artists on the other hand; from accountants, audiovisual technicians and advertising agencies in one arena to the rapid movement of raw material, finished projects, high and low-end products and a broad spectrum of employees in production, sales and consumption... and the list of areas of inquiry goes on. I am profoundly appreciative of the students who actively and enthusiastically participated in the



experimental initiative, AMS/ANT 295 “Fashion: Couture, Consumption and Representation.” For those who thought the topic was flaky or trivial, the readings and journal entries of students evidence a wealth of sophisticated scholarly analyses to emulate and build on as a point of departure for future research. Since everyone gets dressed, the creation of desire and cultivation of a consumer culture transcends geographic boundaries (from Delhi to Dubai and Dakar, Paris to New York and Tehran to Tokyo). Therefore taking fashion and taste as a dialectic shaped by local and global networks, we considered links between companies and consumers, brands and boutiques, department stores and luxury malls and examined fashioning



identities through internet sites to the GC campus (age, gender, class, ethnicities as well as religiosity ) in print and moving images (from GQ to Vogue; Bollywood to Hollywood). Not surprisingly, the readings, films and supplementary news and magazine articles also open the door to a broad range of ideas about career options. The course will be offered again, most likely in Spring 2012 and all are invited to pass on ideas, references and interesting film titles.

# Professor Doug Caulkins: An Appreciation



A thinker and doer both inside and outside of the box, Doug Caulkins has for forty years been a steady hand and an innovator at Grinnell College. Currently the Donald L. Wilson Professor of Enterprise and Leadership as well as Professor of Anthropology, Doug's Grinnell career began in the fall of 1970 when he was hired as an instructor in the then two-year old Department of Anthropology, joining Ralph Luebben and Ron Kurtz. Doug was still working on his doctorate at Cornell University

researching voluntary organizations in Norway at the time he was hired. His early course offerings at Grinnell included Introduction to Social and Cultural Anthropology, Urban Anthropology, Hunters, Traditional Political Systems, Anthropology of Western Europe, and Anthropology of Southeast Asia and Oceania. Doug quickly established a reputation among students as an eclectic, demanding, and engaging teacher, causing anthropology enrollments and the numbers of majors to increase to the point that the department was expanded to four members in 1974. That same year the college promoted Doug to assistant professor even though he had not yet completed his doctorate, an unusual step and testimony to his widely recognized abilities. Never content to rest on his reputation and eager for new intellectual challenges, Doug has developed a new course every year he has taught Grinnell students.

Doug's innovative contributions at the college began early. In his third year he began to teach a course in ethnographic research methods, making Grinnell one of the few colleges in the country to provide such training to anthropology undergraduates. This course is still taught in the department. In 1974, Doug was among a small group of faculty that created the Grinnell-in-London program along with a Grinnell-in-France program, the former still a fixture of the college's off-campus study offerings, the latter since supplanted by a number of consortium-based programs in France. Several years later, in the early 1980s, Doug spearheaded the drive to create the first Grinnell-in-Washington Program, and then in 2000 helped develop the current Grinnell-in-Washington Program with a policy studies focus. Doug taught several times on the Washington and London programs, most recently during fall 2009. He also pioneered offerings in applied anthropology at Grinnell, including such courses as Technology Assessment, Preparing for Cross-Cultural Study, and, in the spring of 2010, Anthropology of Organizations: Learning Theoretical Practice. In 1999, Doug played a central role in developing the concept of the Mentored Advanced Project (or MAP), a formal, structured opportunity for advanced students to carry out original research under the close supervision of a faculty member.

Doug's research has been as diverse as his teaching. In addition to his work on voluntary organizations in Norway, he has studied high-tech entrepreneurs in Scotland, Wales, and northern England; Welsh identity in Wales and among Welsh-Americans; heritage sites in Northern Ireland, Wales, and Scotland; cultural values in the "Celtic fringe;" and health issues among the Lakota at the Yankton Reservation in South

Dakota. He significantly advanced the critical development of grid-group analysis, a theoretical orientation derived from the work of British anthropologist Mary Douglas, and of consensus analysis, for which he developed new methods and models. True to the rich dialectic between teaching and research that he models, Doug has developed a new project on social memory in Northern Ireland that is borne out of his most recent Grinnell-in-London trip to the region.

The Mentored Advanced Project which Doug helped to create is, in many ways, simply an extension of his efforts to involve students in his own research. In this he has led the way within the Department of Anthropology and is exemplary in the entire Social Studies Division. He has received numerous grants to take students with him to several places in the British Isles to conduct research tied to his own. These students frequently turn their study into senior thesis projects or presentations at professional conferences, but in addition their names often appear as co-authors on the (incredibly long) list of Doug's conference papers and publications. What an extraordinary opportunity he has provided for many students to develop professionally in this way. It might be added in this context that he has also co-authored papers and articles with several faculty members of the Department of Anthropology at Grinnell.

Doug has held several administrative positions during his time at Grinnell, further testifying to his broad abilities and interests. From 1980-83 he served as assistant dean of the faculty and in 2001 as acting associate dean. He served as Director of Off-Campus study from 1979 to 1983. He also was interim director of International Studies during the 2000-01 academic year and Grinnell College Marshall from 2006-08. Doug has chaired the Department of Anthropology many times and has been on many faculty committees over the years. He has volunteered to help the college and his department in other ways literally too numerous to mention.

In recognition of his many contributions to the academic program and administration of the college, Doug was named Earl D. Strong Professor of Social Sciences, an endowed chair which he held from 2000 to 2005 before being named to the Wilson Chair. For the last five years Doug has held Senior Faculty Status at the college, though to judge from his continuing teaching activities and ongoing contributions to scholarship one scarcely sees evidence of him slowing down. Perhaps next year, when he becomes professor emeritus, Doug will finally scale back his activities . . . doing only five impossible things before breakfast instead of ten. Then again, probably not. Next spring, Doug will be teaching "Creative Careers: Learning from Alumni" and finishing his new co-edited volume, *Companion to Organizational Culture*, under contract with Blackwell Publishing.

*Anthropology Department*

### *Remembering Ralph Luebben Longtime Grinnell College Faculty Member*

Ralph A. Luebben, 88,  
died October 19, 2009.



Luebben was born February 14, 1921, in Milwaukee, Wis., the son of Gerhard and Katherine Weber Luebben. He studied engineering at Purdue University. During World War II, he served with a field artillery observation battalion in the European Theatre and, following the German surrender, was reassigned to an engineering unit in the Army of Occupation.

On August 30, 1947, he married Janell Lied. A mechanical engineer, Luebben joined the Falk Corporation in Milwaukee. His wife encouraged him to pursue his dream of becoming an anthropologist, and with assistance from the G.I. Bill, the Luebbens moved to Albuquerque, N.M., in 1949 where Ralph attended the University of New Mexico for graduate study in anthropology.

He finished his master's in two years and continued in the Ph.D. program at Cornell University. He conducted ethnographic fieldwork on the Papago and Navajo reservations and among Spanish Americans in Truchas, N.M. He received a Ph.D. in 1955 for "A Study of Some Off-Reservation Navajo Miners."

Luebben spent most of his academic career at Grinnell College, where he was the College's first full-time anthropologist and the first chair of the independent Department of Anthropology. Starting in 1957, Luebben enthralled students for nearly four decades, teaching about the societies and cultures of peoples around the world, from the former Soviet Union to the communities of Latin America and the American Southwest. Students recall that he brought his field and research experience into the classroom, and he was a meticulous and careful teacher. According to his faculty colleague and former student Jon Andelson '70, Luebben inspired many Grinnell students to pursue graduate study in anthropology.

## *Remembering....*

### **JEANNE & HUNT DAVIS, JR. '61**

We both came to know Ralph during our freshman year in 1957, which was the year he also came to Grinnell. He was Jeanne's freshman small group (8 - 10 students) adviser, and Hunt took an anthropology course from him that year.

He was an excellent freshman adviser because as he said, "I'm new here and a freshman, too. We'll learn what we need to know together." He was so easy to talk to, and so down to earth. I was always glad that he was my adviser, rather than some venerable professor! He and Jan had our group over to their home several times during the year, so I got to know both of them.

During the fall of 1957 Hunt took an independent hour of credit from Ralph which entailed time spent sorting artifacts over at his house one night a week. In the fall of 1958, when Ralph and Jan learned the two of us were dating steadily, they would invite us over some Sunday nights for ice cream sundaes. It was such a lovely thing to do, and a treat for us to be away from dorm life for an evening. And, at that time at least, Grinnell wanted its professors and students to know each other as people, rather than just as prof and student.

Both of us took anthropology courses, but neither of us majored in it. Jeanne majored in English, and Hunt in history. However, Hunt did take a course from Ralph entitled, "Peoples of Africa," which may have been the first step of his becoming an African historian. After we graduated, we kept in touch with Ralph and Jan, visiting them in Grinnell several times, but mostly through Christmas cards, letters, and postcards to them from our travels. In spite of not seeing them often, we felt very close to them. While they weren't traveling too much from Grinnell, they sure were racking up the miles on their bicycles and we were amazed at the total of miles they biked each year. Our last visit with both of them was in Grinnell in June 2006, our 45th class reunion. By then Ralph had lost some of his "steam" due to illness, but he still had that sparkle in his eye and his good, quiet sense of humor. We talked of current events, in a wide-ranging discussion. Of course Jan fixed ice cream sundaes!

Both Ralph and Jan were excellent role models for us. We turned out to be like them in a way, a professor and wife, with Hunt teaching African history at the University of Florida, for his entire career. We also followed their example of including students in our family life. We remembered how good it was to have that personal relationship.

Ralph and Jan Luebben have always been the "face" of Grinnell for us. We are so sorry we will not be visiting with Ralph again, but we will forever remember him with fondness.

### **JONATHAN COHEN '82**

Ralph Luebben was my Freshman Adviser when I started at Grinnell in 1977. I initially intended to major in biology based partly on my intention to go to medical school. Eventually I changed my major to anthropology- not only because I found it more interesting, but because I found the "culture" of the Anthropology Department to be much more personal and welcoming. Ralph gently prodded me to consider giving up my quest to become a doctor. "Once you've seen one ear drum, you've seen them all," he once said

to me. I did not give up my goal of becoming a physician, but my anthropology training has influenced my medical career. However, Ralph was right about the ear drums.... I always think of him when I check someone's ears and thank him for broadening my mind and for the warm atmosphere he created for me as a new Grinnell student.

### **KARL KOCH '81**

I came to Grinnell in 1977 with the intention of becoming an archaeologist someday and Mr. Luebben was my adviser from "day one". Over the next four years he kept me on the path with his unique blend of firm but fair advice and his witticisms delivered with a tight grin and a twinkle in the eye. My wife Cheryl and I were dating during the "Grinnell years" and she got to know Mr. and Mrs. Luebben. So it seemed natural that we sent Christmas cards, photos of the kids, and postcards from faraway places to them. We would try to send a card with an archaeological theme from our travels because we imagined that it would please Mr. Luebben that the old interests were still strong. And we were honored that they took the time to send back a note or a card, telling us of their bike riding distance for the year, the latest paper he was working on, and, of course, words of encouragement. When my son and I visited Grinnell during his college years, of course I took him to meet Mr. Luebben - someone he had heard me quote over the years. Recently I asked him what he remembered most about the visit and he recounted how tired he was after following Mr. Luebben up all the stairs to his office in the Goodnow tower. I'm guessing that would get a chuckle from my friend and adviser. Not long ago, the Luebbens were kind enough to host us for an afternoon at their home and, as before, I went away from the visit smiling and having learned new things. If I use only the fingers of one hand for counting, he is included in my life's list of invaluable mentors.

### **JON ANDELSON '70 PROFESSOR OF ANTHROPOLOGY AT GRINNELL COLLEGE**

I will always think of Ralph as "el Jéfé" (Spanish for "the chief" or "the boss") because of the time I spent, in virtual indentured servitude to him, on an archeological excavation in the wilds of Chihuahua, Mexico, in the summer of 1968. That was after taking two courses from him during my student years at Grinnell and before becoming his colleague when I joined the anthropology faculty in 1974. El Jéfé was a hard task-master, but he rewarded his workers with abundant food, good jokes, and the occasional beer to unwind after a long day under the hot Mexican sun. Ralph's wife, Jan, was a central part of the experience since she prepared most of the food - after also working a full day under the hot Mexican sun. Other memories of Ralph over my many years of knowing him naturally abound. I think I shall remember most the twinkle in his eye, his dedication to daily rides on his bicycle until he was about 85, and his love for that diverse and wonderful field of anthropology.

## MARTHA WACKER '73

Ralph Luebben was a teacher, mentor and father figure to me during my years as an anthropology major at Grinnell. I decided on an anthro major after taking his Cultural Anthropology course the first semester of my sophomore year. His quick wit and that twinkle in his eye immediately made me feel comfortable with him, and his unpretentious style and love for his field were a winning combination in the classroom. Although I didn't pursue anthropology as a career, studying anthropology truly opened my eyes and mind to a broader understanding of the world's peoples and cultures; and I credit Ralph Luebben with sparking this interest. More than anything I learned in the classroom, the summer of 1972 was a life-changing experience. I was a participant in the summer archeological field school in southeast Colorado outside of Cortez, where we excavated an Anasazi site. The other students were Bob Sparks, Bill Johnson, and Priscilla Murray. The expedition was planned and executed by the Luebbens down to the finest detail. Although I had been camping with my family as a child, this was my first experience in digging my own pit toilet and taking cold showers under a hose propped on a stake.

Our primary project was the excavation of an Anasazi home site and kiva. Looking at an undistinguished mound of dirt on the first day, I couldn't have imagined what we would find, but Ralph had scoped out this site on a previous trip and was confident of what lay beneath. Every day brought new discoveries: defining the walls of the house, removing charred timbers to excavate the kiva, finding pot shards and a whole pot in the firepit, and the discovery of an infant burial site. A highlight during the excavation was Ralph's insistence that I use my shovel to kill a rattlesnake that threatened our site. I still have the rattle to prove it! Throughout our long, hard days of digging and shoveling, Ralph's amazing energy and enthusiasm flagged us on. Looking back, I realize he was in his 50's then, but had stamina that put us to shame. In the evenings he guided us in sorting and classifying our findings, and assigned reading and discussions under lantern light. Back in Grinnell in the fall semester of my senior year, Ralph oversaw my independent project displaying our Anasazi artifacts in the Anthropology department.

Ralph's amazing wife, Jan, cooked wonderful meals for our hungry crew and kept the camp running smoothly. Once a week, on Saturday night, she produced a six-pack of cold beer. What a treat! We drank it ceremoniously, as a toast to our accomplishments. Every weekend, we took a field trip to a different archaeological site in the area, including Mesa Verde, Chaco Canyon, Betatakin and Pueblo Bonito. In those days it was possible to scramble about in the ruins. For a Midwestern girl, exploring this part of the country was exhilarating, especially with such a knowledgeable guide. Ralph was well acquainted with every site and was in teaching mode 24 hours a day!

On the last night of our stay in Colorado, we walked out to the fully excavated site in the dark. I seem to remember a full moon, too. And there, an experience close to mystical that has stayed with me for 38 years. We all drank our weekly beer sitting on the edge of the kiva. Then, Ralph climbed down into the kiva by himself, filled his empty beer can with a few pebbles, and danced

and chanted in the dim light, in tribute to the people who had inhabited the site long ago and left so abruptly and mysteriously. Thinking about it all these years later, I realize I was seeing an expression of Ralph's Luebben's heart and soul.

After graduation I left Iowa and moved to California and then to Hawaii. I exchanged a few cards and letters with Ralph and Jan, but to my regret didn't stay in close touch. I returned to Grinnell for the first time when my husband and I took our daughter to see Grinnell as a prospective student. On that occasion, I called the Luebbens and visited them at home. They were as warm and gracious as ever, and it meant a great deal to me to see them again. Ralph Luebben, the man and the teacher, will remain with me always as an inspiration and shining example of all that makes the "Grinnell experience" lasting and memorable.

## RON KURTZ

Ralph was working as a Seasonal Ranger Archaeologist at Mesa Verde National Park in the summer of 1953 when I first met him. He had graduated from The University of New Mexico in Archaeology and was currently doing his doctoral field work with Navajo miners in southwestern Colorado on his way toward a doctorate from Cornell University. Working at Mesa Verde in the summer was ideal as it was so close to his field site.

I had just finished my first year of graduate study in anthropology at the University of New Mexico when I met Ralph. I was delighted to get a job as a Seasonal Ranger Archaeologist as I had no familiarity with professional archaeology. The group of "seasonals," perhaps almost a dozen of us, was an affable and somewhat diverse group which got along well and whose members were not above playing tricks on the uninitiated. Ralph fit in well with the group and was a planner of a joke on me, namely, the "salting" of a small site that was being excavated to introduce novice seasonals to archeological methods. I had been warned that something was afoot, and sure enough I managed to find an empty cigarette package in the twelfth century Mesa Verde archaeological site. Ralph was a friendly, convivial man who always loved a good joke.

One reason I was pleased to be at Mesa Verde was the fact that southwestern Colorado has several 14 thousand foot mountains. What better than to take off from dealing with the tourists to hike in the mountains. I was interested in the 14s, but usually had no one to climb with. The Colorado 14s weren't technical, being basically vigorous hikes at high elevations, but enough to recommend companions and discourage solo climbing. Ralph was no mountaineer, but he was a good sport about saying yes to my request for companionship on the slopes. And a good, stable climbing companion he was.

Then, years later, when we found ourselves as colleagues in the anthropology department at Grinnell, I was always aware of the qualities of the man I had met years before, a friendly, cheerful, accommodating, often joking man who provided stability to relationships and the department, contributing so materially to the continuity and success of a fine department.

**PROFESSOR JOHN WHITTAKER AND PROFESSOR KATHRYN KAMP CURRENTLY AT GRINNELL COLLEGE**

Kathy Kamp and I arrived at Grinnell in 1982 to replace Ralph in Anthropology's archaeology position, although he continued to teach a bit after retirement. As an "elder" in our lives, Ralph was always available for advice on dealing with academia, and a constant, cheerful presence in the department in our first years, who was never territorial about the new faculty who were to change his department and courses. We shared a love for the Southwest with Ralph and his wife Jan, and their memories were detailed and deep. On one occasion, I was traveling in New Mexico with a colleague, who said he had just read Ralph's publication on BJ74, a small site dug many years ago, and wondered if I knew where it was. I knew only that we were in the right area, but since we had a few hours to relax and hike, we stopped at a phone booth and I called Ralph. "Yes, of course you can find it," he said, "Just go to the end of the next parking lot, up the trail to the left, past some large boulders about 15 minutes in, and keep going until you reach the hot springs we used to bathe in." The trail seemed to have shortened in Ralph's memory (he had used pack mules to carry equipment up it), but we did indeed find the hot springs, disturbed a couple of nudists, and investigated the site, although the little cliff dwelling he had excavated we could not find. On my return I asked Ralph about that, and he said "Oh yes, a few years after our dig, a group of hippies used it as a commune and destroyed the ruins."

On one of my last visits to Ralph at the Mayflower care facility, he was a bit confused, and complained to Jon Andelson and I that he could not find the exams he needed to finish grading and turn back. We assured him that he had returned all his exams and the work was done, and as

On April 20th, Louis A. Hieb '61, a former student of Professor Luebben, gave a public presentation entitled "The Judgment of Laughter: The Hopi Clown Ceremony (tsukulalwa)" as a part of a celebration in honor of the late Professor Ralph Luebben.

we left, I said to Jon "So that's how thirty years of teaching at Grinnell will affect our minds." But thinking about it further, I realized that Ralph's concerns reflected well on the core of his personality, a man who was deeply committed to his teaching and his students, not just as his duty, but as a life he chose and remembered with enjoyment. His students knew this too, and Ralph and Jan stayed in touch with many of them for years.


**POLLY KAUPANG KHANNA**

Contacted through college website: I was very sorry to hear of the death of Professor Ralph Luebben of the Department of Anthropology. Although I was not a student of his at Grinnell, I was lucky enough to be attending Colorado Womens College (now part of the U of Denver) in the mid-1960s when he was teaching there. He was an amazing teacher, and I think all of us forever looked at the world a little more expansively after studying with him. I also think that as young women of that age of changing cultural expectations for women, many of us saw the relationship between Jan and him as a model for the type of marriage we would demand in our own lives. My condolences to Jan and his friends and colleagues.

## Luebben Celebration

**DEPARTMENT OF ANTHROPOLOGY**

Tuesday, April 20, 2010




**Louis A. Hieb '61**, (professor emeritus, University of New Mexico), is the author or editor of more than 20 articles and books on the native peoples of Arizona and New Mexico. His interests include the history of anthropological research in the Southwest, historiography, vernacular architecture, expeditionary photography, and the anthropology of religion. He is currently completing a book titled "The Doctor Danced with Us: Jeremiah Sullivan and the Hopi, 1881-1888."

**Public presentation:**

*The Judgment of Laughter:  
The Hopi Clown Ceremony (tsukulalwa)*


4:15 p.m., ARH 102




**Immediately following:**

- Luebben Tower tours escorted and narrated by Professor of Anthropology Douglas Caulkins \*
- Gathering of majors and friends in Goodnow with hors d'oeuvres in celebration of the late Professor Ralph Luebben \*


\* Sponsored by the Anthropology Student Educational Policy Committee



Co-sponsored by Center for the Humanities and the generous donations of Grinnell alumni



GRINNELL COLLEGE



**Heather Kramer '09** [mailto:h.anu.kramer@gmail.com] At long last, I've heard the word...funding cuts were rampant...yet somehow, I managed to get accepted to Berkeley w/funding. So I'll be working with fire modeling and advanced remote sensing ie lidar, among other things, which is WAY cool.

**Andrew Polta '08** [mailto:poltaand@gmail.com] Archaeology in the Northwest has been treating me pretty well for the past year and a half. We still get a bit of work during the winter, and though it is great to still be employed, fieldwork in almost constant rain tends to bring morale down. Big projects are rare at this time of year, but since we're near Clark County, WA, we get many one- or two-day projects in people's back yards, since county law requires archaeological testing before private home improvements. AINW doesn't do a lot of Section 106 projects even when we are getting a lot of work. I spent most of the summer surveying or shovel testing for proposed wind farms that were subject to state and county laws, not federal. The amount of laws out here regarding archaeology are a bit hard to follow sometimes, and I'm not quite sure how they compare to other parts of the country. A friend who did work on the east coast said all the Civil/Revolutionary War buffs have been behind protection laws out there, and I think the strong presence of the tribes has been a contributing factor to a lot of the laws out here. They've been involved in many of our projects to varying degrees. From what I remember learning at Grinnell, though, and from a reported conversation between an Iowan friend of mine and a member of the Iowa SHPO during Ragbrai a few years ago, there's not a lot other than federal laws applied to archaeology in the Midwest. At least some parts of the country take some interest in their material past.

The sites we get to work on out here provide a nice variety, and it's been good to get a wide range of experience. When we find things, they're usually flakes, but we also come across tools—points, a few scrapers, and even one basalt knife—and sometimes historic artifacts. Usually it's a few cut nails or broken glass, but occasionally we've found giant can and bottle dumps and even the occasional structure. In the Columbia hills we found a shed with an old stove inside and the remains of horse-drawn wagons in the grass nearby. Usually we find such things on survey and never revisit them, but I did spend a couple of weeks on a larger excavation of two stone ovens where we pulled out a few examples of the burned camas bulbs they'd been cooking. We also find our share of bits of carpet from the '70s, a wallet or two, syringes, and odd pieces of clothing.

As a bonus to all the archaeology, it's been a great way to explore the Pacific Northwest. The wind-farm projects in the hills above the Columbia Gorge on the Washington side were great. On some days, I could look up from the unit I was digging in the and see Mount Jefferson at the south end of the Cascade Range in Oregon, and hundreds of wind turbines lining the Oregon side of the river. If I turned a bit to the right, I could catch a glimpse of Mt. Rainier. The big wind-farm project I mentioned from last summer started on the floor of a valley in eastern Oregon and gradually climbed up into the surrounding mountains. Our transects sometimes ended at the edge of a cliff, and the entire valley would be spread out at our feet with the mountains rearing up on either side. Even surveying wheat-fields is scenic when there's a mountain range or two in the

distance. There's a feeling here similar to one I felt in Arizona of openness, that the natural landscape still shows through and clashes with the attempts we've made to impose upon it the arbitrary geometry of urbanization and property lines.

Tinsley and I will not be staying in Oregon permanently, however, and at the moment are planning a move to either Philadelphia or Providence, RI sometime this spring. I hope to continue working in CRM out there, at least for a bit, until Tinsley also finds a job, at which point I still want to find a museum internship for the winter. Already I've found a few companies that look promising: Louis Berger, which I think you mentioned to me, URS, John Milner and Associates, and a smaller company called the Public Archaeology Lab in Rhode Island. With luck, we will be wherever we end up by the middle of the spring. I'm still hoping to get some museum experience in before I make a stab at grad school, but keeping a job for a bit has to be the main priority for a bit.

**Heather Craig '09** [craighead09@gmail.com] Starting a Doctor of Occupational Therapy (OTD) program in the fall at Creighton University in Omaha, NE. Should finish December 2013 with a clinical doctorate.

**Darcy Ward '09** St. Rodrigue Mission, Lesotho, Southern Africa. *Letter to Prof. Whittaker and Prof. Kamp...* I am currently rounding out my time as a Grinnell Corps Lesotho fellow (I am teaching biology and chemistry) and have had, of course a lot of joys and sorrows and discoveries about myself and culture. My life here is glorified camping (no electricity or hot water), and having spent time in a tent during the field school gave me useful skills.

One story: I came into one of the classrooms where the girls were supposed to be studying and instead they were running around screaming, chasing after a bird that had flown in. I laughed and marveled at my ability to problem-solve better than them, and suggested that instead of flapping our sweaters at the bird, perhaps it would be best to open the doors and windows and let it fly out. They rejected that nugget of logic outright: "Nooo, we want it for meeecat!" Oh well, my mistake.

**Emily Lynam '09** is planning to enroll in the Masters in Landscape Architecture program at the University of Colorado – Denver in fall 2010.

#### **Just published:**

Archaic State Interaction: The Eastern Mediterranean in the Bronze Age, edited by W. A. Parkinson and **Michael L. Galaty '91**. School for Advanced Research on the Human Experience, Santa Fe, NM.

#### **Births and Adoptions:**

**Douglas A. Cook '94** and **Jennifer K. Moon '95**, Aug. 31, 2009, their first child, a son, Benjamin Cook.

**Mansir and Daphane Petrie '99** Welcome their new baby girl, Celia.

#### **Excellence in Undergraduate Teaching Award:**

**Michael Galaty '91** is currently Professor of Anthropology in the Department of Sociology and Anthropology at Millsaps College, where he has taught since 1999. Galaty teaches a wide



range of courses in anthropology and archaeology, covering such diverse areas as gender in prehistory, historical archaeology, GIS applications in Mediterranean archaeology, and archaeological field methods. Millsaps recognized him as its 2008 Distinguished Professor, the highest award given by the institution, and one that recognizes both outstanding teaching and professional activity. In recognition of his exemplary dedication to his students and his exceptional performance as an undergraduate teacher, the Archaeological Institute of America is pleased to name Michael L. Galaty the 2010 recipient of the Excellence in Undergraduate Teaching Award.

**Excerpts from The Grinnell Magazine, Spring 2010**

**Katya Ricketts Pilling '93** was one of 54 emerging American leaders chosen by the German Marshall Fund of the United States to receive a Marshall Memorial Fellowship for 2010, November 2009. The fellowship program educates emerging American and European leaders on the importance of the transatlantic relationships and encourages them to collaborate on a range of international and domestic policy changes.

**Teej (Justin) Anspach '05** [jaa2165@columbia.edu](mailto:jaa2165@columbia.edu) I am now an NSF Graduate Research Fellow funded for the next three years. I will be in Peru this summer learning Quechua and becoming fluent in Spanish.

**Liberal Arts Professor Earns Statewide Community Service/Engagement Award**

**Susan Brin Hyatt '76** Associate Professor of Anthropology at IUPUI, is the winner of the ICC's Brian Douglas Hiltunen Award for Outstanding Contribution to the Scholarship of Engagement. For more information about ICC, visit [www.indianacampuscompact.org](http://www.indianacampuscompact.org).

**Marriages and Unions**

**Jenny E. Haggart '02** and Morgan R. Blanchard, Oct. 11, 2009.

# Thank you.....

for your restricted contribution to the Anthropology Department:

Katherine Arnold '04  
Thomas Berger '91  
Kendra Hillman-Chilcoat '94  
Andrea Rissing '09

and for your restricted contribution to the department in the name of  
Ralph Luebben:

Jonathan Cox  
Angelo Ioffreda '80

# GRINNELL ANTHROPOLOGY MAJORS OF 2030-2031!



Hi! My name is **Charlotte Bentley Connor** and I was born September 30, 2009. My Bibi teaches in the anthropology department. (You may know her as VB-C and, yes, she is INCREDIBLY young to have a grandbaby.) Ever since I was born I keep hearing about how special the anthropology department is in terms of its “productivity” – the number of department majors who go on to pursue advanced degrees. Apparently, adjusted for size, the Grinnell anthropology department ranks 3<sup>rd</sup> in the nation for alums earning their PhDs. While all that productive success is impressive, equally impressive has been the department’s **REPRODUCTIVE SUCCESS** this academic year. **MONKEYS!!!** Whoops, sorry. Anyway, here are some of this year’s newbies/future 2030-2031 anthropology majors. (Apologies to anyone we’ve missed; it pays to be Facebook friends with Bibi!)

One of my fellow members of the ‘30-‘31 anthropology majors also has a thing for primates – but she prefers those more “primitive” ones. Her name is **Norah Claire Weymouth** and she was born August 15, 2009. Her mom is Jodie LaPoint (’00) and her dad is Chris Weymouth. When I asked Norah what she was thinking during her photo shoot she replied, “I can’t wait to escape to Madagascar”.



You shouldn’t get the impression that all we future anthro majors think about is primates, though. We actually pretty much cover the four-field spectrum.

Here, for example, we have **Adelaide Marilyn Slate**. Adelaide was born on March 1, 2010. Her mom is Molly (Davis) Slate (’01) and her dad is Josh Slate.



Adelaide says she is planning to take over Professor Whittaker’s job someday. She is currently working on perfecting her flint-“napping” skills and plans to move on to the atlatl in the very near future.

We also have future linguistic anthropologists among us. This is **Cassandra Sarah French-Drahozal** and she was born on January 7, 2010 to Professor Brigittine French and Nick Drahozal.



born January 29, 2010, definitely sees herself as cultural anthropologist. Her mom, Daphne de Souza Lima Sorensen, and dad, Mansir Petrie (99'), are OK with this plan.



Cassandra obviously has her eye on her mom's job someday. She has decided to start with something easy for now; she is compiling a new Irish-English-Gestures dictionary for babies.

In fact, after a hard day in the field hanging out with babies in Mozambique, Célia was really glad she decided not to study ducks. They make her nervous and people are much more interesting to her (especially mommy with milk).

Others amongst us have yet to decide on a focus within the anthropology major. **Liev Emeric Frahm**, for example, plans to wait and see. His mom and dad, Penny (Scheimberg) Frahm ('99) and Ellery Frahm ('99) have counseled him that this is a probably a wise decision, especially since he was just born on February 16, 2010.

Finally, there is even a future nutritional anthropologist amongst us. **Josephine Mae McLaughlin Gignoux** was born September 5, 2009, to Oma McLaughlin ('99) and Ned Gignoux. As you can see from the photo below, she has already begun nutritional analyses of some of the items "consumed" by Grinnellians.



However, Liev is VERY excited about (and has obviously given much thought to) his future of running around and taking classes in Goodnow, once he actually can run around – or even crawl around, for that matter.



We also have, of course, future anthropologists with a more cultural leaning. **Célia Page Aragão Petrie**,

So, there you have seven of the '30-'31 Grinnell anthropology majors. See you in about 20 years!