

FIELD NOTES

USC DEPARTMENT OF ANTHROPOLOGY NEWSLETTER

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CONTENTS

Department News	1
ASA News	1
Colloquium Series	1
WASCL	2
Ethnographic Films	2
Career Corner – Around Campus	2-3
Money and Grant Opportunities	3
Meetings & Opportunities	3-4
Notes from Afield	4-7
A Day in the Life Of	7-8

DEPARTMENT NEWS

Advising for Maymester, Summer, and Fall 2004 is coming! Advising for Anthropology students will begin March 24. Think about what you would like to take, and keep your eyes open for info on new and exciting classes. Just to whet your appetites, there are some really cool Maymester and Summer offerings coming up, such as a Historical Archaeology field school in addition to the Prehistoric Archaeology Field School, a Primate Behavior class, and a Forensic Anthropology class, among others.

Anthropology Student Association News

The ASA is planning on several fun and interesting events for this semester. Please keep your eyes open for flyers in Hamilton College and on the ASA bulletin board across the hall from room 318. The events already scheduled are:

February 25, Cook-out at Hamilton—meet with other students and faculty, 12 to 1:30pm

March 27, Oyotungi Village trip

April 17, Primate Tour at Riverbanks

Colloquium Series

January and February dates

Upcoming Anthropology Department Colloquia. All are in Hamilton 318 at 3:30, unless otherwise noted. Make your plans to attend these talks.

Friday February 20: Dr. William B. F. Ryan (Columbia University), “Collapse of Late Bronze Age Civilizations Resulting from the Eruption of Thera in the Aegean. Gambrell Auditorium, 3.30 pm.

Thursday February 26: Dr. Deborah Keene (SCIAA, USC), “Reconciling Ethnohistoric and Archaeological Data Concerning Agriculture on the Coastal Plain.”

Thursday March 18: Dr. Mark Sorensen (Anthropology, UNC-Chapel Hill), “Medical Anthropology in Siberia—exact title TBA.”

WASCL

If you are at all interested in Archaeology, please come to the Wednesday Archaeology at South Carolina Lunch (WASCL) Talks. These brown bag talks are held every other Wednesday at 12:05 in Hamilton 302 throughout the semester and provide a great opportunity to meet archaeologists, learn about their research, and maybe make connections that turn into jobs. Look for the flyers in the department, and remember this schedule:

February 18: Dr. Al Goodyear (SCIAA), "The Topper Site: Implications for Pleistocene Archaeology in the Eastern U.S."

March 3: Grant Quertermous, "Ethnicity and the Seibels Kitchen Root Cellar"

March 17: Jakob Crockett, "Commodity Flow and National Market Access: Historical Archeology in Salt Lake County, Utah"

ETHNOGRAPHIC FILMS

All films will be shown in Hamilton 318 from 3-5 pm.

February 13: Jean Rouch's Songhay (West Africa) road film, *Jaguar*.

February 20: Robert Gardener's New Guinea Dani film, *Dead Birds*.

February 27 Robert Gardener and Hillary Harris on *The Nuer* of Ethiopia.

March 19: Timothy Asch's Yanomamo films: *A Man Called Bee*, *The Ax Fight* 30 min, *The Feast* 29 min

March 26: Timothy Asch (with Patsy Asch and Linda Connor) in Bali: *Releasing the Spirits* and other Jero films

April 2: Knud Rasmussen's 1935 Inuit fiction film, *Wedding of Palo*

April 9: David Plath dramatizes the 1910 diary of a Kyoto merchant's wife: *Makiko's New World* 57 min

April 16: the recent Inuit fiction film, *The Fast Runner*

April 23: the Indonesian feature film, *Mementoes*.

CAREER CORNER - AROUND CAMPUS

CAREER CORNER

#1 SPRING 2004 CAREER FAIRS

Looking for a part-time or full-time job? Seeking an internship or co-op? Be sure to get the dates of these important events on your calendar! See <http://www.sc.edu/career/jobfairs.html> for more information about these fairs, including lists of attending employers and the positions they are seeking to fill.

CareerFest (for ALL students)

February 26, 2004

11 am - 3 pm

Carolina Coliseum

Education Recruitment Day (for students interested in working for school districts. Fair will be followed by interviews.)

March 24, 2004

10 am - 5 pm

Carolina Coliseum

To access archived Career Corners, see
<http://www.sc.edu/career/lacdp/corner.html>

Want to travel? Think about Study Abroad

Study Abroad Info Sessions
Mondays and Thursdays
4:00 pm
BA 634

If students can't attend at those times, they should call the office at 777-7557 or drop by the study abroad area inside the Career Center, BA 6th floor.

MONEY OPPORTUNITIES:

Check out the Website: www.sc.edu/ofsp for national fellowship competitions, deadlines, application advice, and the latest news for Carolina and McNair Scholars!

Wellstone Fellowship for Social Justice

Families USA, a national, nonprofit, nonpartisan organization dedicated to the achievement of high-quality, affordable health care for all Americans, is proud to announce the creation of the Wellstone Fellowship for Social Justice. Throughout his Senate career, Senator Paul D. Wellstone built a reputation as an advocate for social justice and as an outspoken champion for those who lacked a voice in the national arena. The Wellstone Fellow provides a unique opportunity to honor Senator Wellstone's memory by promoting equity in health care.

The Wellstone Fellowship is a year-long, full-time, salaried position beginning in September 2004. The fellow will be engaged in health care advocacy work in Families USA's office in Washington, D.C., where he or she will learn about Medicare, Medicaid, efforts to achieve universal coverage, and other important health policy issues. Specifically, the fellow will be engaged in Families USA's outreach to and mobilization of communities of color. Through this work, the fellow will also learn about conducting health care campaigns, and part of his or her time will be spent working with state-based health advocacy organizations.

The ideal candidate will express an interest in social justice work and in working with communities of color. Additionally, we are looking for an individual who displays the potential to continue to contribute to social justice work after their year of hands-on experience. There is no bias in favor of any academic discipline, although we prefer that the fellow have a college degree as of September 2004.

More information about Families USA and the Wellstone Fellowship can be found at (www.familiesusa.org), including a description of the fellowship and the application process, as well as an online application. Please do not hesitate to contact Melissa Rosenblatt at 202-628-3030 with any questions or if you would like to receive hard copies of the application brochure.

MEETINGS AND OPPORTUNITIES

South Carolina Archaeology Conference

This event is scheduled for the 3rd Saturday of February, February 21. An all-day conference highlighting archaeology in South Carolina, the conference is held on the USC Campus. Please plan to attend and spend some time with archaeologists working in the region. As part of the conference, keynote speaker Dr. William B. F. Ryan (Columbia University) will be discussing research on flooding in the Black Sea region that occurred during the Neolithic of the Near East in his presentation "Evidence for and Implications of the Black Sea Flood; Geology, Archaeology, Language, and Myth" 8pm, in the Campus Room of Capstone. This should be a fascinating lecture. He will also speak on the eruption of Thera on Friday Feb. 20.

Preservation related meetings and conferences

ANNUAL STATEWIDE HISTORIC PRESERVATION CONFERENCE, April 1, 2004, South Carolina Archives and History Center, Columbia: This conference will bring together preservation advocates from around the state to network, share experiences, and learn from experts. Mayor Joe Riley, nationally recognized for his leadership in the revitalization of Charleston, will be the keynote speaker. Session topics include fundraising for nonprofits, preservation success stories, new funding sources for preservation projects, rehab basics, Section 106 of the National Historic Preservation Act, and the South Carolina Heritage Trust program. A workshop for boards of architectural review and staff will address infill construction and artificial siding and new materials. For more information, contact Ben Hornsby at Hornsby@scdah.state.sc.us or 803-896-6171.

LANDMARK CONFERENCE, April 22-24, 2004, Edgefield: This annual conference sponsored by the Confederation of South Carolina Local Historical Societies in conjunction with local organizations will feature tours of historic sites in the Edgefield County towns of Edgefield, Johnston, and Trenton. For more information, contact Ben Hornsby at Hornsby@scdah.state.sc.us or 803-896-6171.

NOTES FROM AFIELD

An occasional contribution from faculty who are away from South Carolina.

Two contributions from Dr. Ann Kingsolver
January 6, 2004
Hello everyone,

Best wishes for 2004 in South Carolina. I have been wanting to send some "notes from the field," but since I was doing library research in England for the first half of my sabbatical year, it didn't seem like it would be very engaging for you to hear about - although finding the right shelf in the British Library for Development Studies' unique filing system could be quite an adventure. I met lots of students at the University of Sussex, and some of you might be interested in checking out the one-year M.A. programs they have on several topics in anthropology, along with a Ph.D. program (www.sussex.ac.uk).

During the 12-hour flight from London to Colombo, Sri Lanka (stopping for fuel in the Maldives), I decided to write to you about holidays in Brighton (the coastal town where we lived in England) and in Sri Lanka. First of all, South Carolina is not the only place where holidays (and the weeks around them) are an excuse for fireworks. Guy Fawkes' Day (November 5th) provides an excellent opportunity for fireworks enthusiasts, not that I am among them (see www.bonfire.org/guy/index.php for an account of Guy Fawkes' Day). It marks the unsuccessful attempt by Guy Fawkes and his colleagues to blow up the Houses of Parliament (the powder was no good). Guy Fawkes' Day is an ambiguous holiday; no one could quite tell us if they were celebrating Guy Fawkes' attempt or its foil. Children make dummies called their "Guy" and take them around the neighborhood asking, "Penny for the Guy?" to raise money for fireworks to take to the neighborhood bonfire. These bonfires used to be more street by street, but now they are very centrally organized by towns. Tens of thousands of people attend the Bonfire Night festivities in Lewes. Marking the historical moment of Guy Fawkes in the tensions between Protestants and Catholics in England, effigies of the Pope are burned (I was surprised that this still goes on), and political figures are also burned in effigy. In one town, Firlie, a gypsy caravan was burned in the bonfire. Four people were arrested the next day because of that incident and were charged with attempted incitement of racial hatred.

I was impressed with institutional responses to racism in the U.K.. During the fall, for example, a BBC reporter went undercover as a police recruit and filmed fellow recruits saying they would like to kill "Pakis" (a charged epithet for Pakistanis and generally referring to immigrants), one of them making a KKK hood out of a pillowcase. The day after the documentary aired, which was the first time the police force had access to the film, those new police force members were fired and there was renewed attention to recruitment and retention issues, instead of a condemnation of the BBC for going undercover. It made me think about the exposee on Food Lion meat in the Carolinas a few years ago and the fallout for undercover reporting (which we don't do, of course, as anthropologists).

Back to Bonfire Night, there was a blur of observances in the week before, clustered around what's known as Hallowe'en in the U.S.. That commercial holiday has just been imported to the U.K. within the past ten years; devil's pitchforks for costumes were available for 50 pence to push the much more expensive packaged candy. There are separate Irish and Scottish traditions; I like the Scottish one, in which children come around and recite a poem or sing a tune for a treat.

On Bonfire Night itself, we happened to be on a train and could see the fireworks from the bonfires in many different towns.

The commercial buildup to Christmas is much less in the U.K. than the U.S., but what is different is that the U.K. has a state religion: Christianity. Christmas trees were erected in public places, Christmas pageants are performed in what would be called public schools in South Carolina (public means private school in the U.K. - it gets confusing). I know several anthropologists in England who have become schoolteachers, and I asked them how they handled the Christian education requirement in their state-sponsored classrooms. They said they teach about all the other major religions and observe all the holidays, and children told me this meant they understood a lot about world religions. In general, I would say there is a great deal of attention to schoolchildren's international awareness in the U.K.; model United Nations debates are a very widespread activity in the lower grades, for example.

The first sign of Christmas coming in England was the appearance of small mince pies wrapped in holly paper in the corner bakeshop. U.K. residents consume enough of these during the Christmas season to span the Great Wall of China five times over (a figure I actually read).

Brighton has a newly invented tradition, which is always interesting to anthropologists. It is a 6-year-old neo-Druid observance of the Solstice called the "Burning of the Clocks." Children and adults process through the town on the night of the Solstice with paper lanterns and representations of time they have made, down to the beach where there is - you guessed it - a huge bonfire, with fireworks. By this time of the winter, the sun was setting at around 3:30 in the afternoon, so people were ready for the light to return.

Boxing Day, December 26th, is NOT about prizefighting, as I had always vaguely imagined. It really ought to be called Unboxing Day. It dates to the medieval era in the churches, when the day after Christmas was the day that the alms boxes were opened and the contents were distributed to those in need.

By New Year's Eve, we were in Colombo, Sri Lanka. An annual celebration of returning light would not be relevant here, since it is near the equator and the sun rises and sets at 6 throughout the year, but celestial bodies do shape social time. Every full moon is called Poya Day, and schools and businesses are closed.

On New Year's Eve, there were fireworks all night over the Arabian Sea along the Galle Face, a concrete walkway not unlike Charleston's battery - cannon and all.

Happy New Year, everyone!

February 10, 2004

Hello everyone,

I have been through my second Poya Day (full moon day) in Sri Lanka now, this time living in the neighborhood of Bowalawatta, high up on a mountain between Kandy and Peradeniya. We knew it was Poya Day because the monk who lives in the neighborhood Buddhist temple started chanting over the loudspeakers at about 4 AM. The devout dress in white and spend the day at the temple. Others, of all faiths, have a holiday from school and work. Last week, there was Hajj on Monday (pilgrimage time for the Muslims), Independence Day on Wednesday (celebrated only by the Sinhalese majority; Tamils flew black flags), and Poya Day on Thursday, so classes did not meet much at the University. I asked someone what the significance of the full moon was for Buddhists; some of you may already know the answer. I was told that the Buddha was born and died and received enlightenment all on full moon days. Buildings (homes and banks as well as temples) have "moonstones," large stones carved into lotus blossoms and lines of

elephants as an entry step. When we rented our house, we were asked by the landlord to never turn off the flame-shaped lightbulb over the doorway beside a picture of "the Lord Buddha." Our electricity has gone off for days at a time, but we make sure that one goes back on first. Hindu guests last week told us that there is the same practice with Hindu home shrines, and that when the electricity goes off, a candle is lit first for the shrine. Parliament was dissolved here on Saturday night; I'm not sure who to light a candle to about that one, maybe everybody.

You would think, from news of the recently ceased war here, that there is complete ethnic separatism, but that is not the case. Kandy, while a center for Buddhist worship because of the Temple of the Tooth (wherein is kept an incisor of the Buddha, smuggled into Sri Lanka a couple of centuries ago in a princess' hairdo), is 40% Tamil. In the small neighborhood where we stayed before finding a house, we could hear from our balcony the loudspeakers from the Buddhist temple, the drums from the Hindu temple, the calls for prayer from the mosque, and the bells from the Catholic church. We watched a football (soccer) game, and when the Muslim call for prayer came, everyone left the field no matter what their religion. There are Tamil or Sinhalese medium schools (Muslims tend to speak Tamil), and some private English medium schools. Many people end up being trilingual here, just to negotiate daily life. In the central market, I buy fruits from a Tamil speaker and vegetables from a Sinhalese speaker, for example.

The Temple of the Tooth is beside the Kandy Lake, in the building that housed the Kandyan kings and queens, the last rulers (at least of this part of the island) before British colonial subjugation. The queens' palace is now a museum of precolonial history. An octagonal part of the temple houses the palm-leaf manuscript library. An elderly monk showed our son David how a manuscript over 400 years was made. They last much longer than books printed on paper. A special stylus is used to scrape the characters into the palm leaf. Then henna is blown into the scratches. Then the writing is permanent, and the leaves are bound together.

I am attached to the Department of Sociology at the University of Peradeniya. I really like the students and colleagues here. The students do fieldwork-based theses in their final year, and their topics are really interesting. One student is doing a medical anthropology project on diabetes, another an ecological anthropology project on forest conservation, and someone else is looking at poverty on the tea estates. Students come from all around Sri Lanka to this campus, especially if they prefer a rural setting to the urban campus of the University of Colombo. The University of Jaffna is rebuilding after the war; that library, which was once the best on the island, was burned in the war. The University of Peradeniya campus is very large and beautiful, with lots of blossoming trees and the mountains rising beyond a bend in the Mahaweli River. Classrooms have bars on the windows to keep the monkeys from coming into class if the windows are open, and shoes are left outside the classroom. The enamel boards and writing desks look very much like what we would find in USC classrooms. Students take classes in their own language medium, so there are lots of sections of courses. The University is presently switching over to the semester system, and to graded work throughout the term rather than having one exam at the end of the year, British style. The format of classes is lecture, not discussion. I have been asked to give some seminars to the faculty during this term, and I will be teaching students when the next term dates are set (due to strikes, they have been up in the air).

It has been interesting setting up a household here. We get our water from a mountain stream above the house, which is dwindling in the drought. I hang clothes on the water tank outside to dry. There are lots of edible plants growing around the house, and I have been learning to make curries of just about everything, including the green mangoes that fall with each wind. String hoppers are fun to make. They are made of red rice flour, and squeezed out like spaghetti into coils, then they are eaten with coconut sambol and curries. I will make a batch of string hoppers for the department when I get back to South Carolina.

We have seen a lot of wildlife here. Laura Cahue could tell us just which primates like to hang out on our roof (and take apart the plumbing). We see water monitor lizards regularly on our walks around the Kandy Lake, and lots of water birds and kingfishers. We have been to the elephant orphanage a couple of times, and the botanical gardens.

There are tea plantations just above our altitude, and we have been through a factory. The recent granting of citizenship to the stateless Tamil population (brought as tea estate workers from India three generations ago, and caught without either Sri Lankan or Indian citizenship) is one of the things I am following in my research here on globalization.

I hope your February is going well!
with best regards,
Ann (Kingsolver)

A DAY IN THE LIFE

A regular column letting you know what anthropology students are doing:

A Day in the Life of: Evelyn C. Ackermann Anthropology BA 2003, who is in the Peace Corps in Bangladesh.

As I stroll down Panjabi Lane, the winding road that leads to the Department of Youth Development center where I work, scantily clad children run alongside me giggling while hitting an old tire with a stick. They take no notice of the poor woman rummaging through a pile of garbage with an infant balanced on one hip. I cross a stone bridge and pass a grassy field where cows and goats graze and a small boy rests on his back feeding a kid from his palm. As the road curves, I approach the market, a row of tin-roofed shops occupied by a tailor, carpenter, doctor, and barber. At the edge of the row is the general store of the dokans which sells everything from shampoo to fresh eggs that were laid by a hen this morning. The breeze from a passing rickshaw ruffles the orna covering my head, and I quickly readjust it. In this predominantly Muslim country, women especially are expected to dress modestly by covering everything but their hands, feet, and face. My host mother says respectable women cover their hair when they go out, so I have adopted the practice; the orna also shields my face from the sun. Some women don a burka revealing only their eyes, but I choose to wear the traditional shalwar kameez, drawstring pants with a knee-length tunic and scarf.

I step across railroad tracks along which people meander and soon pass a lake where locals are bathing and a make-shift court where children are playing badminton. A servant woman in a tattered sari walks ahead of me carrying a tin water jug on her head. Because I take this route regularly, a few individuals recognize me and call out, "Good Morning, Madame," but most point and stare. The main road is just ahead, and I can hear honking horns, the call to prayer from a nearby mosque, and a man advertising the fresh catch of the day, "hilsa fish!" The air smells of exotic spices, campfire smoke, and manure. This is Bangladesh, a small country in Southeast Asia nestled between India and Myanmar, and this is my job.

As a Peace Corps Volunteer, I serve in one of the poorest and most densely populated countries in the world. Bangladesh is the size of the state of Iowa and has a population of over 130 million people. Corruption is rampant in all sectors of public life. The rivers are polluted; the mosquitoes carry diseases; and the country is prone to severe flooding and other natural disasters. There seem to be no rules or regulations—traffic laws are rarely enforced and sanitation is far from Western standards. But although it has its share of problems, this third world country has a silk lining embedded in the generosity and spirit of its people, the lush tropical foliage, and the colorful, ornate fabrics. Peace Corps Volunteers work in many fields, but as a Youth Development Worker, my primary responsibility is to teach English at the DYD. In the future, I will develop a secondary project in correspondence with one of many non-governmental organizations here. Peace Corps Volunteers work for a total of twenty-seven months in their country of service with about three months of language and technical training followed by twenty-four months of service. We currently live and work at the grass roots level in sixty-five developing countries worldwide.

At the University of South Carolina, I was in the Honors College and dabbled in all of the Liberal Arts but earned my degree in Anthropology with a minor in German. I held a part-time job and was actively involved with many student organizations, from the USC Dance Team to Chi Omega sorority. I have

always had a passion for cultures, languages, and travel. In search of direction regarding graduate school and a career path, and inspired by a former Anthropology professor at USC Dr. Laura Ahearn, I applied for the Peace Corps. Three months after graduating from USC, I arrived in Dhaka, the capital of Bangladesh, with forty-two other Peace Corps trainees on August 14, 2003. I recently completed training, took the Peace Corps oath of service, and moved to my site, a city in southeast Bangladesh called Chittagong. My first English class at the DYD will begin in early December after the holy Muslim holiday Eid-al-Fitr. This is only the beginning of my Peace Corps adventure. Everyday I understand more and more why former PCVs say, "Peace Corps is the hardest job you'll ever love." Peace Corps is not for everyone, but it is definitely for me! If you are interested in applying for Peace Corps or have any questions, please feel free to email me Evelyn_Bangladesh@hotmail.com.