

EMIC

CARLETON COLLEGE
SOCIOLOGY & ANTHROPOLOGY
DEPARTMENT

SPRING 2019 | VOLUME 60 ISSUE 2



2019 SPRING EMIC

Photo by Sonia Lee '19



EDITOR'S NOTE

BY SONIA LEE '19
SPRING '19 EMIC EDITOR

Photo of the editor in LA

Hello, readers of EMIC! Finally the spring has reached Carleton and melted away the cruel winter. As this edition is my last EMIC, I would like to reflect on my experience and some of the great things I learned in Carleton.

Carleton has proven to me what intellectual curiosity is, and above all, it has given me a chance to grow through joy, pain, and struggles. As a student who took a year off and as an international student, I hope my thoughts will resonate with you.

First and foremost, my biggest lesson from SOAN is "don't use your knowledge to judge others." We as intellectuals, often assume that what we know came naturally. However, it did not. We sometimes need to ask where our knowledge came from, and how are we able to critically engage with the current discourse. We all had a great privilege of learning and experiencing, through Carleton and through our lives. And in order to truly embrace that, when we encounter people who go against our values, we need not to judge, nor to avoid, but to engage with them. Appreciate what we have. Use our knowledge to empower others, not to judge. I think that's what Carleton spirit is all about.

Also, as we progress, I think we leave here with what we call "confusion." We often get anxious about not knowing what to do next. But what I want to say is, and this is advice for myself too, to love and to enjoy the confusion. Yes, it's painful, and yes, it's difficult. But through the confusion, we are able to look back at ourselves and ask questions. It's a chance to grow. It's a chance to reflect. Who's there to say it was a great journey, when we don't enjoy our process?

And I want to end with a quote from Michelle Obama: "Even if you're nervous or unsure about what path to take in the years ahead, I want you to realize that you've got everything you need right now to succeed. You've got it.

You've got the knowledge and the skills honed here on this campus. You've got families up in the stands who will support you every step of the way. And most of all, you've got yourselves – and all of the heart, and grit, and smarts that got you to this day."

To my beloved Carls, we've got this.

- Sonia (Jiyoung) Lee

Subversive Sirens

SOAN 270: PERFORMANCE ETHNOGRAPHY

By Sonia Lee



Zoe Hollomon and Signe Harriday, two members of the Subversive Sirens, a Minnesota (USA) based synchronized swim team, stopped by, visiting prof Meryl Lauer's Performance Ethnography class to talk about black liberation, equity in swimming/aquatic arts, body positivity in athleticism, queer visibility, and winning gold at the Gay Games in Paris in August 2018.

The group posits that synchro is not only about being an athlete: it's about self-care. Harriday shared that being part of the whole process of synchro is healing: "Water physically takes away the pain, but also heals my inner self, too." Harriday continued, "Part of activism is taking up space against others who are saying, 'Hey, you can't have fun.' We take up that space and enjoy it! We challenge that notion all the time. Through our synchro, we are resonating with the world, we are speaking to the world."



“

**WE TAKE UP A LOT OF
SPACE, WE'RE LOUD AND
WE'RE FABULOUS.**

Zoe Hollomon



SOAN Seniors @ "Reunion"

No longer the Rueb'N'Stein, the new Reunion!

SOAN seniors gathered for their annual year end banquet at the newly unveiled Reunion downtown Northfield, formerly Rueb'N'Stein (known as "the Rueb").

Catered food featuring fancy fruit and cheese platter, colorful cauliflower, and bruschetta. Complete with a gracious toast from our Departmental Chair, Liz Raleigh. Cheers to everyone!



Anthropological Thought & Theory

Class Highlight: Visualizing through Posters: Constanza O-Campo Raeder

To me, anthropology is not only a discipline but a way of life. A life that asks us to think deeply about what it means to inhabit the world of human beings that exhibit unrivaled cultural diversity and thus profoundly different lived experiences. For this reason, anthropology is at its best when this deep thinking takes place across multiple intellectual realms: academic, philosophical, practical and even, perhaps especially, the personal.

So, what does this all mean when it comes to a course on the theory and thought of the discipline? A classic course that in spite of changing times, multiple kinds of critiques, and ample student frustration continues to be engaged through a mainly Western and patriarchal gaze. If anthropology truly purports to be a discipline interested in understanding, documenting and studying cultural diversity, then we should at least try to dismantle one of the most structurally entrenched ways by which anthropological foundations are transmitted. Who knows, maybe something interesting can emerge in the process. Plus, this does not need to happen by ignoring or dismissing classic ideas but by bringing those ideas to light through alternatives propositions; this can only enhance the process and in the process make it more interesting to engage with. For this reason, I call this approach joyful subversion.

Joyful subversion is the idea I have developed for contextualizing my own experience as a woman of color working in the US-American academe. An experience that is a mix of deep enjoyment that comes from a fearless engagement with learning, teaching and the production of knowledge in both the Global South and the Global North, a deep conviction in the transformative power of ethnographic research, but also many profoundly disorienting and hurtful challenges that have come my way throughout this journey. In other words, this idea embodies an unwavering commitment to living a joyful academic life in spite of the inevitable liminality and marginality of subjects. I hope you can join me in this intellectual journey with that spirit in mind!

How do posters help student engage with the theories?

I chose posters because it forced us to distill theoretical concepts to their essence. We had all engaged deeply with the written idea, the rich ethnographic context they were presented in, and the often convoluted intellectual genealogies that many scholarly works represent, but I needed to have a way for you all to remember it; vividly! It exceeded my expectations, as some of the final projects were beyond creative, I heard you all discuss ideas intensely and with enthusiasm as you made stylistic decisions...it was a wonderful project. In fact, I am not sure I want to do it again because it was so amazing and I don't want to break that memory!

Please see the next few pages for a selection of work from the 2019 AT&T course:



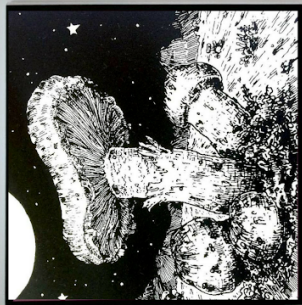
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Anthropology is at its best when this deep thinking takes place across multiple intellectual realms: academic, philosophical, practical and even, perhaps especially, the personal.

”

Truths, Sex and Mushrooms: Visualizing Anthropological Theory

Special Collection



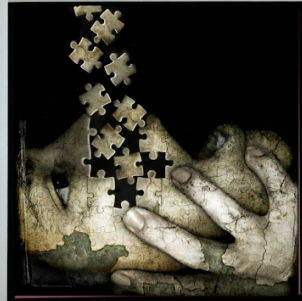
● **Tsing, 2015**
 What does mushroom tell us about typical cultural and environmental boundaries?
 *Rosaldo



● **West, 2006**
 How does power reconfigure "place"?



● **Lino E. Silva, 2014**
 Are there other ways of thinking about sex and pleasure?
 ● **Bailey, 2013**
 Where is resilience in the hyper-marginalized?
 *Product of Postmodernism



● **Abu-Lughod, 2013**
 How to write against culture?



● **Kohn, 2013**
 Are humans the only ones who have consciousness?



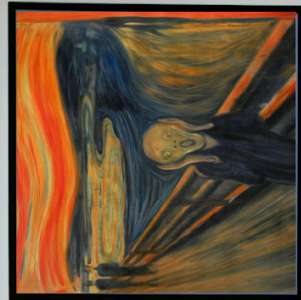
● **Redfield & Villa, 1934**
 What does the category "peasant" say about culture?



● **Kenyatta, 1953**
 How does culture provide basic needs and social cohesion?



● **Hurston, 1935**
 How to contextualize ethnographic moments?



● **Rosaldo, 1989**
 Is "truth" real?



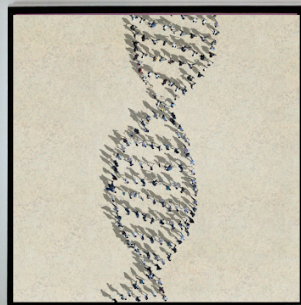
● **Douglas, 1966**
 How to decode to find meanings?
 *Levi-Strauss *Structuralism



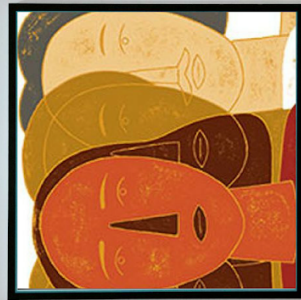
● **Tuhiwai-Smith, 2007**
 How do people utilize decolonized thought to contest colonization?



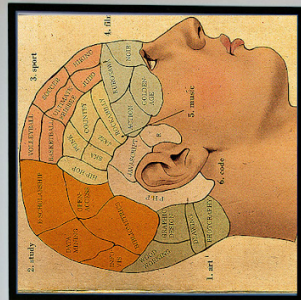
● **Asad, 1987**
 How do experiences of the periphery reconfigure the histories we examine?



● **Chagnon, 1988**
 How do I use ethnographic data to better understand human evolutionary pressures?
 *Leslie White



● **Ortner, 1972**
 Why are women globally subjugated?
 *Levi-Strauss *Structuralism
 ● **Rubin, 1975**
 Is gender as sex?
 *Levi-Strauss *Structuralism



● **Levi-Strauss, 1964**
 How to summarize ethnographic findings into universal mental structures?



● **Mead, 1928**
 When do people acquire culture?



● **Benedict, 1946**
 Do cultures have temperaments?



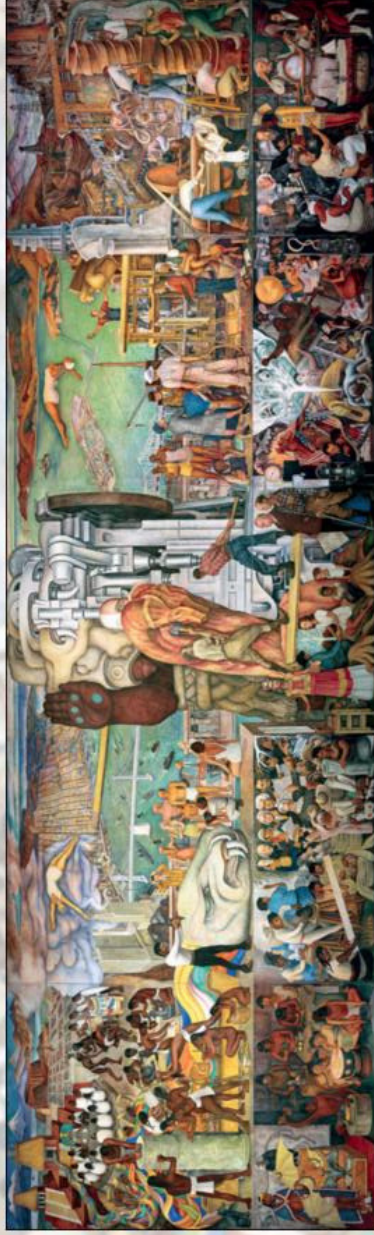
● **Meggers, 1971**
 How do people adapt to the environment? How does the environment adapt to people?



START HERE !

EVOLUTION OF THE GAZE

How Anthropological Thought and Theory Upset its Western Foundations



Pan-American Unity Mural (1940) Diego Rivera



Henry Alexander, Adela Mu, Justis Starks			
Theme	Explanation	Culture	Approach to Objectivity and Truth
Early Evolutionary Thought	Darwin proposed an explanation of species diversification based on contextual fitness (a fundamentally random process). Teleology grew (astray) from this idea, arguing that there is a predestined path of evolution. Social Darwinism, drawing from the theory of evolution, presents a theory of cultural evolution whereby the strongest cultures survive, while those weaker ones die out. Emphasizes individualism as a centerpiece of the prototypical society. Sociobiology views varied social positions on the basis of race, class, gender, etc. as a normal quality of a functioning society.	Following the idea of teleology, there is a set path through which 'primitive' societies would go through certain stages of development to become 'civilizations.'	The teleological strain of evolutionary thought would say that there is a definite true path of cultural evolution.
Culture and Personality	Focuses on interpreting cultural systems, the process of acculturation, and what these processes reveal in cross-cultural analysis. Mead emphasizes how childhood experiences affect one's development into adulthood, especially with regards to psychology. She proposes that one's socialization patterns and forms their developed personality. Benedict addresses how societies develop personalities and how people are instilled with culture.	Culture is a set of behaviors and values that orders people's lives through routines and attitudes, especially during adolescence. Informs people how to engage with the world.	Argues against sociobiology, saying that individual development is based upon culture. Focuses on functionalism, emphasizes how cultural systems shape and develop personalities. There is a truth to be found about each culture, in terms of systems, disposition, etc.
Anthropologies of Gender	Earlier gender/feminist thought focused on interpreting the situation that women find themselves in, pointing to the society as a cause. These include sex/gender system, gendered economy of women and culture/nature divide among men and women. Later on, in more contemporary studies, we see how women often contest the boundaries that are set forth to describe their position within the conditions around them. This emphasizes the diverse experiences that exist within any given cultural context.	Culture as the beginning of worldwide oppression of women. Culture perpetuates traditional gender, sex, and biological systems. Contemporary thought points to culture as too large and monolithic to encapsulate the intricate lives of individual women.	Earlier thought was geared toward finding the truth about women's experiences. Later, Abu-Lughod employs a more interpretivist stance to uncover multiple experiences and uses her subjectivity and relationship to the places and people to establish her credibility as a researcher who considers her subjects more holistically.
Historical Particularism	Developed in opposition to teleological propositions, instead arguing that each society is a representation of the particular historical trajectories that lead to its present form. Boas proposed that universal laws about culture may one day emerge when enough comparative data about culture is collected.	Each culture is the unique culmination of the society's past. Boas thought the same 'level' of cultural development can be achieved through many different paths. Culture is particular to the historical time period.	Boas believed that there may be a universal truth about cultures, but that finding it requires a large amount of comparative data. Finding that truth also requires "diving into the cultural systems.
Sociobiology	Seeks to use biology and genetics in order to explain social behaviors and processes.	Culture and behavior are genetically determined.	Highly objective, positivist. Relies on biology and the study of genetics to draw conclusions. On the far end of the spectrum towards positivism.



LILA



ABU-LUGHOD

Abu-Lughod is a postmodernist who captures ethnographies of the particular, envisioning culture as specific to individual experiences. While anthropology has homogenized the multidimensional stories of women across the globe, Abu-Lughod writes "against culture" to capture the heterogeneous nature of lived experiences.

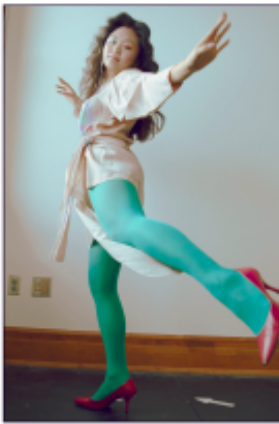


RENATO ROSALDO

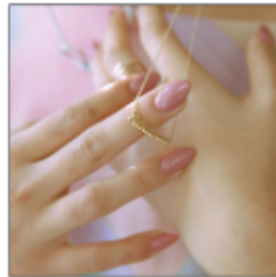


PAIGE WEST

As a postmodernist, Rosaldo fathoms the emotional force of bereavement after confronting his own terrible loss. Reflecting on the porous array of intersections that culture presents, Rosaldo asserts that perceptions of culture shift congruently with new life experiences. Here, he grieves against a backdrop alluding to contemporary and environmental anthropologist Paige West's work at Canter Mountain, which considers the construction of place from the perspectives of different stakeholders.



MOISES LINO E SILVA



MARLON M BAILEY

Here, Silva uses performance ethnography to expand the idea of sexuality beyond Foucault's ideals of power. His sexual vignettes capture the pleasures of sensual encounters. Similarly, Bailey exercises performance ethnography to reveal that resilience that can be built through queer cultural labor.



ANVA

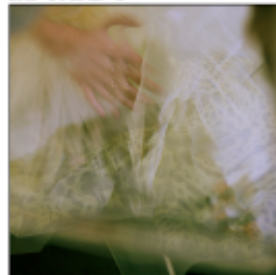


TSING

Tsing tells us that the bounded notion of culture needs to be ruptured. There is a dirty, chaotic, hyper-real truth, but in order to find it, we must come to terms with the damaged planet that we have created and find resilience in the space that remains. Using water mushrooms as a vehicle for understanding globalization, she concludes that culture is born from a collaborative relationship between the natural world and its human actors.



EDUARDO



KOHN

Through multispecies ethnography, Kohn encourages us to accept multiplicity and open up our understanding of reality to encompass more voices. By embracing non-human voices and introducing a more fluid definition of selfhood that includes our shared consciousness, we can create a richer understanding of the world around us.

THE AWARD GOES TO...

2019 ROSENFELD FELLOW



Randa Larsen '19 is the Rosenfeld recipient. What does SOAN mean to Randa?

1) What SOAN course(s) did you enjoy the most? Why?

The reason I am a SOAN major is that I took Intro to Anthropology with Constanza my freshman winter term. It was an introductory class so it was relatively basic, but I loved the content and the professor so much, I was hooked on SOAN and never looked back. I originally planned on being a PSYC major at Carleton so this was a very formative class in my Carleton career.

I've also enjoyed other classes with Constanza (even though she's probably sick of me taking so many classes with her) such as

Environmental Anthropology and Mother Earth. The content and layout of those classes really helped me figure out my outside interests and also helped me decide my comps topic.

However, every class I've taken in the department has been amazing. Others I really enjoyed were ST&T with Wes (who gave me a newer sociological and theoretical perspective that I was not super familiar with), the Ethnography of Reproduction course with Pamela (who I missed very much this year), and my OCS program in India with Meera.

2) What was your comps topic (abstract, maybe) and how did you decide your topic?

My comps topic was on food sovereignty and its role in cross-cultural relationship building. Here's my abstract:

People involved in food sovereignty movements come from a variety of cultural backgrounds, forming a broader community around food and a collective desire to provide healthy, sustainable, and local options to the people.

Drawing from 14 in-depth interviews, participant observation, informal interviews, and a pile sorting activity on the White Earth Indian Reservation, the present study discusses how cross-culturality contributes to community creation around food issues.

This paper argues that because individuals at White Earth come from indigenous and non-indigenous backgrounds, food sovereignty is more fully executed with the help of everyone and every culture on the reservation.

“ BY THE END WHAT YOU PRODUCE IN YOUR COMPS WILL BE NOTHING SHORT OF AMAZING!

I chose this topic because I am a descendant of the White Earth Band of Ojibwe and I live very close to the White Earth Reservation in Northern Minnesota. I've always been really interested in Native American Studies and Food Studies so I thought this would be a really interesting way to combine them under an anthropological lens.

I also really wanted to incorporate my positionality into my comps in a meaningful way and do something that would have an impact. I am suggesting some additions to the food sovereignty definition (cross-culturality) that are not discussed frequently if at all.

3) Do you have any advice for the upcoming seniors?

My advice to seniors who are beginning to do comps is to enjoy the process. You will get frustrated, doubt yourself, and maybe experience some uncomfortable moments, but by the end what you produce in your comps will be nothing short of amazing!

All of the upcoming seniors (and juniors for that matter) are so capable and fantastic and I am so excited to hear about what you all do! But enjoy the process and live in the moment.

What's amazing about SOAN is that we have the opportunity to choose a comps topic that speaks to us and we are legitimately passionate and interested about, that makes the process at least somewhat more enjoyable :) You can do it even when it feels like you can't!

4) Any future plans after graduation?

Right now I don't have any plans (which is starting to drive me a little crazy because I'm a planner)! My motto is to live in the moment but not deny my imminent future which is undecided.

For the summer I will be returning to my hometown in northern Minnesota to relax and destress because Carleton has been a ride and I need a break!

After the summer I plan to move somewhere (Minneapolis maybe? Somewhere else? I don't know!) and find something to do (a job? travel? volunteer? also I don't know!) and just get some experience in the world.

If anyone has any leads on what I should do let me know because I have no clue! I will be going back to school within the next couple of years either for graduate school in public policy or graduate school in social work, so this summer will be about me trying to figure out what the next step is!

What SOAN Means to Me

I can't even put into words how much SOAN means to me and how much it has shaped the way I look at and engage with the world. Wow, I'm getting oddly more emotional writing this than I thought I would be...

All of the professors in the department influenced me in different ways and I am so honored to have received the Rachel Rosenfeld as it reconfirms that the faculty saw something in me and I am so humbled by it!

To Wes, Liz, Meryl, Annette, Pamela, and Meera, thank you for everything! I would not be the person I am now without your influence and all that the SOAN department has provided me with. To Constanza, I am forever grateful for all that you have done for me. You were patient with me and gave me confidence when I didn't think I belonged in Carleton's rigorous academic environment. I can't put it into words how much you influenced me so I'll leave it at that. Thank you thank you thank you!

To Tammi, I might start crying. You are an amazing boss, friend, and person and I cannot thank you enough for always being a constant positive presence in my life.

And to all of my SOAN cohort, you are all extraordinary and I am in awe of each and every one of you!

Wow, this sounds like I'm writing an acceptance speech and maybe is a bit cheesy... Oh well! I love SOAN and this is an emotional time hahaha I could go on and on!

ROSENFELD PRIZE

The Rachel A. Rosenfeld Prize is for Excellence in the Study of Sociology and Anthropology.

The prize is awarded each spring by the sociology and anthropology department to a senior who exhibits:

- Promise in making professional contributions in the areas of sociology or anthropology
- A high level of intellectual curiosity
- Courage in the face of challenges
- Devotion to our community, and
- Enthusiasm for making connections between social theory and practice.

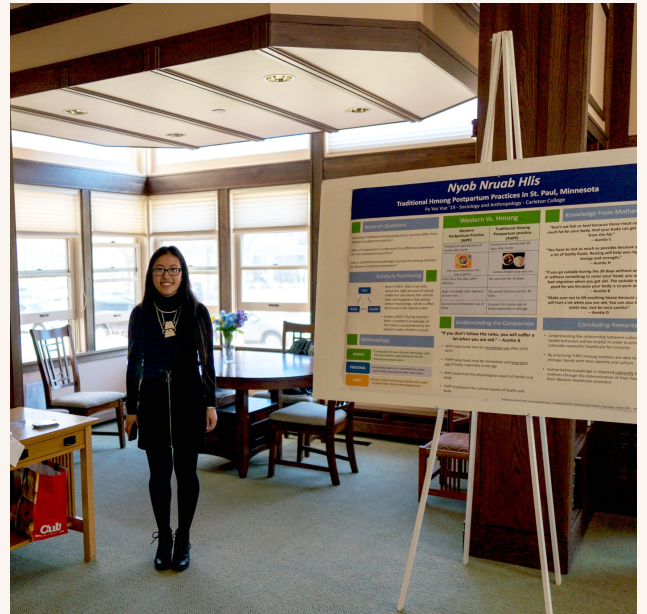


Kudos Seniors!

Moments from Comps



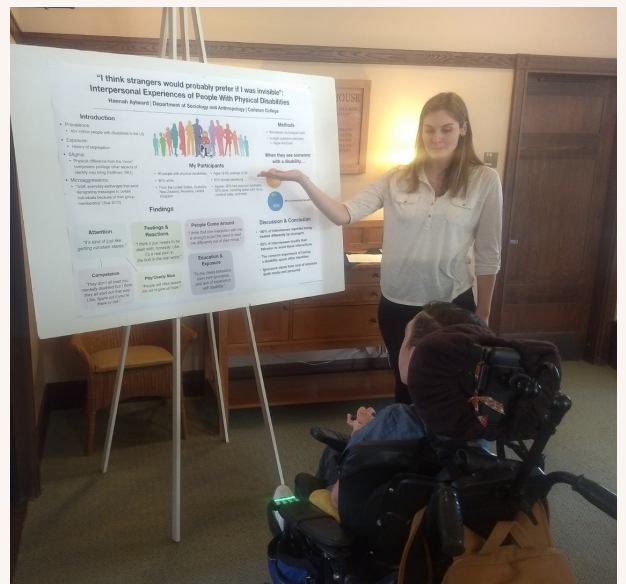
Top row: Dan Sullivan, Sonia Lee, Mabel Frank, Abby Walker, Melanie Kane, JP Beaty.
Bottom row: Riley Irish, Anne Guttridge, Maya Kassahun, and Camille Jonlin



Pa Yao Vue



Camille Jonlin



Hannah Aylward with Shane Burcaw

Kudos Faculty!



CONSTANZA OCAMPO-RAEDER

In May, Constanza delivered the closing keynote speech at Grinnell College's Alumni College. This year the conference focused on the idea of diversity and featured a wide range of scholars that presented on their work's connection to diversity, interculturality, and knowledge. Constanza's talk, entitled "Diversity and the Predicament of Good Intentions: Lessons from an Anthropologist" was well received and attended by close to two hundred people.

ANNETTE NIEROBISZ

1) Delivered an invited lecture to a Sociology of Aging class at the University of Manitoba on March 25. The talk was titled, "The Silver Linings of Joblessness: Older Workers Finding Meaning in the Unemployment Experience."

2) Was invited to participate in the Author Meets Critic Book Panel: Job Loss, Identity, and Mental Health. The panel was convened at the April 2019 Midwest Sociological Society Annual Meeting.



PAMELA FELDMAN-SAVELSBERG

Pamela delivered four conference papers this term:

1) Collective Memory, Rumor Genealogies, and their Public Health Consequences in Cameroon. Memory Studies Association Annual Conference, Madrid, 25-28 June, 2019.

2) Moving Up and Holding Ground: Ambition and Anxiety in Cameroonian Migrants' Childhood Celebrations. Paper prepared for the colloquium "Mobilités sociales et migrations internationales," Paris, 13-14 June 2019.

3) Avoiding Hardship, Deflecting Conflict: Short-Circuits in Transnational Family Relations. Paper presented at the interdisciplinary workshop "Affectivité et Conflit" organized by the research team "Affectivité, perception, sensation: le corps agissant" of the Laboratoire d'anthropologie sociale, a joint program of the Collège de France, the EHESS, and CNRS, Paris, May 21, 2019.

4) "En France, les parents sont différents": Shifting Boundaries of Relatedness in Cameroonian Transnational Families. Paper presented at the Parenté et Logiques Relationnelles Seminar, Laboratoire d'anthropologie sociale, École des Hautes Études en Sciences Sociales, Paris, April 19, 2019.



LIZ RALEIGH

Co-edited a special issue of the journal *Adoption and Culture* on adoption pedagogy published by Ohio State University Press.