

THE PARTICIPANT OBSERVER

Volume XII, Issue I

Spring 2013

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On page 9, of course!

University of Rochester
Department of Anthropology

2012 LEWIS HENRY MORGAN LECTURES DEPARTMENT OF ANTHROPOLOGY

THE SOCIAL LIFE OF BLOOD: TRANSFERS AND FLOWS IN MALAYSIA

JANET CARSTEN
Professor of Social and
Cultural Anthropology
University of Edinburgh

PUBLIC LECTURE

Wednesday, November 7, 7:00 PM

Lander Auditorium, Hutchison Hall

For information: phone (585) 275-8614 or email rosemarie.ferreri@rochester.edu



2012 Morgan Lecture

By Brittany Sherman, Class of 2015

The Morgan Lecturer, Janet Carsten, gave her lecture on the importance of blood and kinship in Malaysia. Her take was a most interesting one in that it consisted of the meeting of many forces often thought to be in opposition to each other – living and dead, modernity and tradition. I found the fact that she studied such a medical topic through the anthropological lens of kinship to result in a fascinating bridge between science and society. Indeed, much of her lecture focused on things that

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Seniors Alana Valvo, Anaise Williams and Ramsey Ismail at the Rochester Museum and Science Center's "RACE" exhibit.

UAC Events

The Undergraduate Anthropology Council is a group of students that utilizes campus and community resources to engage in anthropological discussion outside of the classroom. We meet weekly to discuss topics in the field and plan events. Here are a few of the activities we hosted and participated in over the past year:

The **documentary series** has been a staple of the UAC's programming. Every month the council invites a professor in the department to show a film related to his or her research and to lead a discussion following the screening.

The council hosted a **Holiday Party** which provided an opportunity for students to casually network with professors and peers in the department.

UAC organized a trip to the Rochester Museum and Science Center's **"RACE: Are We So Different?"** exhibit, developed by the American Anthropological Association. After viewing the exhibit, students participated in a facilitated discussion about race with community members.

The council is planning a **"What's Next?"** event in which five anthropology alumni will discuss their careers and how their anthropology degrees have benefitted them. A question and answer session will follow each of their presentations. This event will expose anthropology students to the various career opportunities available to them.

And of course, UAC coordinated the compilation of this very newsletter, **The Participant Observer**.

(Continued)

could act as bridges, or things that could go between domains. She makes strong associations between blood, ghosts and money – all things that have an aspect of life, but are not alive. Ghosts are neither living nor dead and can therefore exist between both. Money, a lifeless human invention, can go between markets and peoples as a medium of exchange. It is also often naturalized in our vocabularies when we talk of money being fertile, or even as necessary for living modern life. Blood, too, is of a rather ambiguous nature. Opinions vary about whether or not the substance itself is actually alive. In the body, perhaps, yes, it is. However, once outside it comes to represent not something that is alive in and of itself, but is life-giving.

This representation takes several forms. Not only is blood able to scientifically give life, through blood transfusions, but it is also inextricable from the life and body it came from. This is shown in the fact that the Malaysian doctors who work with blood, while they use incredibly advanced technology to process, test, and infuse blood, many still often think of the people who the blood used to belong to and make up stories of how they might be related to people they know. These relational stories reveal another aspect of blood: its ability to create bonds and social ties that are pivotal to human existence.

In this way, blood is more than a medium between life and death: It is a medium between "modernity" and "tradition" in Malay. The labs which work with blood are filled with incredible amounts of technology, but are also heavily influenced by traditional ideas of kinship and folklore. A good illustrator of this is the domestication of the labs. Though they are crowded with machines, many of the technicians have plants or fish tanks scattered in between their machinery. These are joint projects for the technicians, flora and fauna they can take care of together. There is a deep investment of social relations within the labs, creating ties similar to kinship through the sharing of food and personal stories about family. In this way, the modern setup of a first-rate laboratory is not cold and clinical like a place of science has the ability to be, but rather infused with human social relations, with life.



Professor Emmett and her spring Introduction to Cultural Anthropology class smile for the Gebusi people of Papua New Guinea .

Global Connections

By Alana Valvo, Class of 2013 & Naomi Everhart, Class of 2016

This spring semester, Anthropology 101 students are venturing from the academic armchair to engage with the Gebusi of Papua New Guinea. After reading Bruce Knauff's monograph, *The Gebusi: Lives Transformed in a Rainforest World*, students perceived that ethnography documents not the past but the present. They grasped that Knauff's informants are a contemporary people who live in our globalized world. The Introduction to Cultural Anthropology class decided to reciprocate the Gebusi's self-disclosure through Knauff's ethnography by writing them personalized letters about life in America. Along with these letters, students sent a photograph of themselves (left). Bruce Knauff will hand-deliver the class's correspondence to the Gebusi when he revisits the field this summer.

“As someone who gets nervous speaking in class, being a TA has pushed me out of my comfort zone and taught me a lot. It has been rewarding to watch the students develop their knowledge of anthropology and contribute insightful comments to our Friday discussions.”

– Stefanie Milner, Class of 2013

News from the Anthropology 101 Classroom

Life Lessons

By Shakeela Girard, Class of 2014

Going from the urban jungle of New York City to a preparatory boarding high-school in Connecticut, I thought I had developed an understanding of the importance of tolerance for various ethnic, social, economic, cultural and personal differences. The majority of the students at my high school were American, but others were from Asia, Europe, Africa and parts of the Caribbean. I felt that I had become cultured because of my diverse friend group. However, I had neglected to consider that the disparities I had come to understand might still fall under their own cultural bubble. An elite American boarding school must have some influence of what sort of applicants it attracts as well as accepts. Although I came to college with the mindset of being prepared to overcome what most freshmen called “culture shock”, I was still limited.

Taking Anthropology 101 this semester completely shattered my confidence of self-deemed “tolerance and understanding” for other cultures, and I mean that in a good way. Regardless of how open-minded I *think* I am, I've learned to always remember that, subconsciously, there will be ubiquitous ethnocentrism. Maybe I have learned to be tolerant of the people in my community (even saying *country* is a stretch), but I cannot assume that I understand the differences between people of other societies and myself. A “society” can stretch from people living within zip codes, to states, and to countries. Your knowledge is not limited to what you've learned through experience or a book; it extends to the perspectives and experiences of other people, especially those different from you. Apparent differences may end up bridging imperceptible similarities. The beauty of being able to acknowledge your own ethnocentrism is the ability to remove the limit of your personal and intellectual growth.

New Student Perspectives: Major Declaration

The Truth of the Cliché

By Alysha Alani, Class of 2015

As clichéd as this sounds, declaring my major in Anthropology this spring felt right. I spent my first four semesters with a liberal arts approach taking everything from general chemistry and Spanish to journalism and public health. Participating in Students for a Democratic Society and GlobeMed, two on-campus organizations that aim to mitigate issues of social injustice, sparked my interest in anthropology. While I am not certain of my post-graduation plans, I know what I want to get out of my four years at the University of Rochester, and that is a solid foundation: to learn to speak clearly, to write thoughtfully, and most importantly, to think critically - skills that anthropology classes foster.

The day I made my decision to declare, I was attending a regional GlobeMed conference at Columbia University. We had just heard from a speaker who founded his own “social enterprise” to alleviate poverty in east Africa. What impacted me wasn’t the speaker’s neoliberal approach to development, but rather my ability to discuss his approach with a group of students afterwards. In that moment I realized that anthropology had not only given me the relevant vocabulary and the background knowledge to discuss this organization’s approach, it had also instilled in me a lens from which to view the world - to view issues that I have always cared about in a new light - to challenge the status quo and enter a world of intersectionalities and social constructs. For me, anthropology is the perfect blend of science and theory, observation and practice, analysis and synthesis. I am fully convinced that a major in anthropology will prepare me for whatever comes ahead, and I am grateful to be at a university with such welcoming faculty to guide me through it



Alysha sports her
GlobeMed apparel.

See the bottom page 7 for Alysha’s research plans

From English... to Japanese?

By Monica Stehle, Class of 2016

I came to the U of R intending to major in English. Now, in my second semester of my freshman year I am a declared Anthropology major with an intention to focus on Japanese and American culture. Before coming to college I had no solid idea what anthropology was. With the encouragement of my roommate, I enrolled in Anthropology 101 my second semester and became interested in it very quickly. I really loved reading the ethnographies and participating in the class discussions. I also enjoyed the way that my worldview continually changed throughout the course. All of these things are the same characteristics that drew me toward an English major.

However, anthropology differs from English because it allows for practical application of research and discussion. Not only can Anthropology be used to expand our knowledge about ourselves and other peoples of the world, but it can also be applied to solve problems big and small. It can be used to increase productivity at a company or to make recommendations for improving health care in women’s prisons or to find sustainable methods of agriculture. In short, I’m majoring in Anthropology because I want to make a tangible difference in the world.

Study Abroad: Shedding Naïve Realism (and pants!)

Nicaragua & Costa Rica

By Elissa Spinner, Class of 2014

I knew when I decided to spend the summer in Nicaragua, I would not be staying at the Ritz. However, I never envisioned that I would be sleeping on a dirt floor with pigs. Although I was only there for ten days, my experience traveling around rural Nicaraguan villages was one of the most eye-opening experiences of my life. This was not the first time I had lived in a rural Latin American village; I had previously volunteered in Costa Rica. Although these countries share a border, they are worlds apart. Nicaragua is the second least developed country in the Western Hemisphere, which I quickly realized upon my arrival. Imagine my shock when I asked one of my hosts where the bathroom was, and he pointed at a hole in the ground. Although I struggled with the living conditions, I had a fantastic experience getting to know the villagers and it was exciting for me to live their way of life.

Nicaraguans are among the most open and candid people I have ever met! It would be very easy to do fieldwork there. For example, I was in one village for less than two hours when one of the women started chatting with me about gender roles. She mentioned that men expected their brides to be virgins and even widows had a hard time remarrying because of these expectations. This was the kind of information I wanted to learn, and the fact that I gained this knowledge within two hours of being in the village showed that Nicaraguans felt a level of comfort with me, and that made me feel truly honored and flattered. Another thing I realized through that exchange was how Nicaragua differed culturally from Costa Rica. Because Costa Rica is a more developed country, it has a heavier focus on literacy, and more resources to put into education than Nicaragua does. More women are educated in Costa Rica, and more women attend college than do in Nicaragua, and as a result, there are more liberal attitudes towards women. Even though the Costa Rican village I stayed in was not exactly a hot bed of feminism, my host parents celebrated their daughter's academic achievements, and encouraged her dream to become a pediatrician.

In Nicaragua, however, the village women were not allowed to wear pants. I hadn't even thought of packing skirts or dresses! Learning about all this not only broadened my worldview, but also taught me that as an anthropologist one should not have any expectations about different cultures; moreover, geographic proximity does not necessarily equate to cultural similarity.



Katherine
at
Trafalgar
Square
following
the
Summer
2012
Olympics



South Africa & England

By Katherine Wegman, Class of 2015

Before departing for Cape Town and London, I attempted to prepare myself for the dreaded "culture shock" – feelings of disorientation and frustration that travelers often experience when living in a new culture. I thought the readings, conversations with previous visitors, and recent news clips would be enough background information for me to dive right into the native culture and embrace all of the normally "shocking" aspects of what I would experience. While my preliminary research helped curb the onset of culture shock, I found the best remedy to be related to one of the first lessons I learned as an anthropology student: cultural relativism.

Carrying with me the principle that my own cultural beliefs, morals, and traditions lack universality allowed me to adjust to the less familiar aspects of my temporary homes: the lack of internet access, the slower pace of life, different styles of dress, and colloquial phrases and words such as "Howzit, bru?" While an understanding of the relativity of cultural practices cannot cure or prevent culture shock, it can undoubtedly lessen its blows. Maintaining a culturally relativistic lens gave me a better chance to embrace otherwise shocking or stark cultural differences.

Malawi & Australia

By Elizabeth Kilbridge, Class of 2015

When I came to college I knew that I wanted to study abroad. I never thought that I would have the chance to go abroad twice. Now that I have gone abroad and am planning my second trip for the fall, I highly recommend going abroad, especially for anthropology majors.

In the summer after my freshman year I attended the Malawi Immersion Seminar, a short study abroad program in anthropology. This three-week seminar was a truly intense and rewarding experience that allowed me to practice engaging in research and participant observation in Malawi, the warm heart of Africa.

Next fall, in my junior year, I will be travelling to Sydney, Australia for a semester abroad. I will be attending the University of New South Wales, and words cannot express how excited I am. Australia has been the core of much anthropological activity, and I want to be a part of the world that has informed so much of my college studies.

I will be taking anthropology and religion courses in an attempt to understand varying perspectives on the world in a new environment and culture. Despite studying anthropology and religion, which have opened my eyes to the cornucopia of beliefs, practices, and ideologies "out there," I understand that it can be easy to become trapped in the bubble of the University of Rochester that informs my way of thinking and perceiving the world around me. So I am taking a 20 hour flight to another country in the hopes that my understanding of people and societies will be expanded. In a truly anthropologic sense, I yearn for my study abroad experience in Australia to diminish my ethnocentrism and open my eyes to different ways of living and learning.

Undergraduate Research Projects

Honors Program Research

By Paige Hammond, Alana Valvo and Anaise Williams, Class of 2013

The Honors Program in Anthropology provides seniors in the major the opportunity to conduct a yearlong independent study on a topic of their choice. Under the supervision of a faculty advisor, Honors Program students conduct fieldwork and/or a literature review to create an ethnographic paper of 30-50 pages long. Students create a proposal for their project in April of their junior year. The following December, they present their works-in-progress to the Anthropology faculty in order to receive feedback and direction for further research. In April of their senior year, students present their final research findings and defend them before the Anthropology department. Honors Program students must also take two upper-level courses in addition to the regular degree requirements. This year, we took on the challenge of completing the Honors Program.

Who Owns the Female Body?

Exploring cross-cultural tensions over women's bodies

Paige Hammond

My research explores the issue of personhood in the United States in the context of recent public discourse about American women, birth control, abortion, and rape. In particular, I attempt to examine such discourses in conversation with the theoretical contributions of anthropologists like Holly Wardlow and Michel Foucault as well as other academics including George Lakoff and Holly Hengehold. My research concludes that when it comes to ideas about the female body in the United States, personhood is more complicated than an individual model of self can entirely explain. Although American perceptions of self are more oriented towards individualism, there are elements of relational personhood present.

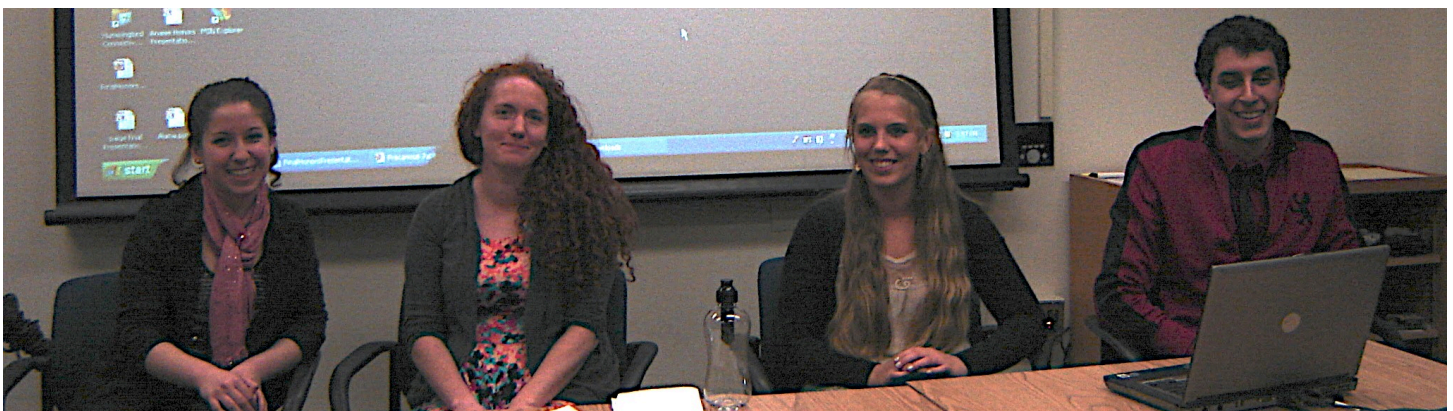
For me, the most rewarding part of competing an honors thesis was simply in having the opportunity to experience the difficulties and rewards of completing an extensive research project. Similar to my experiences with smaller research endeavors, there was a period in the middle of the project where I felt quite lost. My original research topic was very broad and could (and did) evolve in many different directions. The long process of trying to narrow down and isolate my argument was a very challenging one, but ultimately a very rewarding one, as well as an experience that will be of use as I undertake further research.

Evangelicals in the American Public Sphere: Reciprocity and Competition with Non-Evangelicals

Alana Valvo

My research asks how American Evangelicals engage in America's secularized public spaces. My fieldwork in three local churches led me to conclude that Evangelical culture shares some worldviews in common with secular America while it also rejects other worldviews in confrontation with secular America. I characterize this relationship as one of both reciprocity and competition and analyze it in the public cultural spaces of the arts and volunteerism. My research contributes to the American discourses of separation of church and state and religious coexistence while it invokes questions in a discourse of religious cultural hegemony.

I must confess that I was not enthusiastic starting this project. My research proposal intimidated me, and my initial readings and fieldwork overwhelmed me. I even tried to talk my way out of my research topic with Professor Emmett! Nevertheless, as I persevered through these confusing beginnings, the relevance of my research question became apparent and my analysis took its form. The progress I have made in this research is something I am truly proud of today. Between the encouragement of my advisor, Professor Emmett, and continued discussion with my peer reviewers, Paige and Anaise, I have developed confidence and skill as an ethnographer. The Honors Program has been a truly fulfilling experience for me.



Alana Valvo, Paige Hammond, Anaise Williams and Ramsey Ismail presented their research to department faculty and students in April.

Understanding Pregnancy in Northeastern Thailand: Negotiating Local Beliefs and Western Biomedicine
Anaise Williams

My paper investigates how global biomedical prenatal information is understood at the local level. Women in northeast Thailand have only recently been introduced to biomedical practice and Thai traditional practice still prevails around pregnancy: how do women negotiate these two pools of information on how to have a healthy pregnancy? I found that rather than submitting themselves to the hegemony of Western biomedicine, local Thai women have constructed their own hybrid of biomedical and traditional precautions and see both types as equally important. This structure is perpetuated by medical personnel delivering medical information in a culturally scripted manner, adapting their practice to local beliefs. My thesis argues that this model of medical globalization is valuable in that it allows women to have more autonomy over their pregnant bodies and allows authoritative medical knowledge to reside not only in the medical clinic but also at home with families, friends, and local culture.

This project broadened my understanding of anthropology. It benefited me intellectually and skills-wise: I was able to conduct independent fieldwork in Thailand, transcribe and code my own data, discuss my material extensively with an advisor, write an ethnographic paper, and put together seven presentations for conferences and seminars. Through completing this research I realized much about my personal interests and career aspirations, and enjoyed the experience so much that I plan on enrolling in a PhD program in Anthropology after spending a year in Asia after graduation. I thank the Anthropology Department for all its support during the extent of the project. It was an invaluable opportunity.



Anaise won the Award of Excellence for her work when she presented at Harvard University during the National Collegiate Research Conference.

Samuels Grant Research

Precarious Japan: Youth Voices and the Grounds for New Subjectivities
Ramsey Ismail, Class of 2013

In the summer of 2013, I was fortunate to receive the Samuels Research Grant in order to perform a research project on the humanitarian efforts in Post 3-11 Tohoku Prefecture Japan. The grant, which can be used for gifts, travel, or lodging, was the enabling factor in my research project. In late July, I packed up three weeks worth of clothing and boarded a bullet train to Ichinoseki City, far and away from the suburb outside of Tokyo I had come to call home. Due to the presence of a group of Taiwanese volunteers, I ended up speaking way more Mandarin than Japanese at that volunteer site, and due to an inconsistency on the website I found the volunteer site on I became a part of a project very different than what I expected, but no less intellectually fruitful, and no less valuable. Spending three weeks building bunk beds and renovating an abandoned elementary school for conversion to a Filipino Community center illuminated to me various things. Firstly, the fact that such a project existed showed me the pressing need for infrastructure for the diverse, dispersed populations of foreigners that currently reside in Japan. Secondly, sporadic day trips to sites damaged by the 3/11 tsunami and repair work on local houses showed just how much damage had been done, and how much work was left to be done. More so, the overt state absence in such projects reinforced just how important the role of NGO's and individual volunteers is in the rebuilding and restoration efforts in Japan. And lastly, the experience taught me to be flexible. I didn't end up working with an organization primarily concerned with post March 11th cleanup. But I did end up reorganizing and refocusing my fieldwork, and producing a project that was largely informed by my time in Tohoku. The three weeks I spent with the volunteers in Ichinoseki figure among my fondest in my time in Japan and I am grateful to both them and The Department of Anthropology at the University of Rochester for providing me with the opportunity for such a meaningful first fieldwork experience.

Congratulations to the recipients of the 2013 Samuels Research Grant:

Alysha Alani, Class of 2015, "Blessing and Burden: Negotiating the Hemodialysis Experience"

Jessica Nielsen, Class of 2014, "The Development and Re-Integration of Youth in Post-Apartheid South Africa"

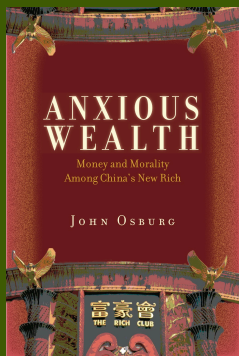
Assistant Professor John Osburg's New Publication

Anxious Wealth: Money and Morality Among China's New Rich

Who exactly are China's new rich? This pioneering investigation introduces readers to the private lives—and the nightlives—of the powerful entrepreneurs and managers redefining success and status in the city of Chengdu. Over the course of more than three years, anthropologist John Osburg accompanied, and in some instances assisted, wealthy Chinese businessmen as they courted clients, partners, and government officials.

Drawing on his immersive experiences, Osburg invites readers to join him as he journeys through the new, highly gendered entertainment sites for Chinese businessmen, including karaoke clubs, saunas, and massage parlors—places specifically designed to cater to the desires and enjoyment of elite men. Within these spaces, a masculinization of business is taking place. Osburg details the complex code of behavior that governs businessmen as they go about banqueting, drinking, gambling, bribing, exchanging gifts, and obtaining sexual services.

These intricate social networks play a key role in generating business, performing social status, and reconfiguring gender roles. But many entrepreneurs feel trapped by their obligations and moral compromises in this evolving environment. Ultimately, Osburg examines their deep ambivalence about China's future and their own complicity in the major issues of post-Mao Chinese society—corruption, inequality, materialism, and loss of trust.



Faculty News

Professor Robert Foster has been invited by Professor Bingzhong Gao to visit the Center for Anthropology and Folklore Studies at Peking University in June to give two presentations at the Summer School of Ethnographic Studies. Professor Foster looks forward especially to catching up with UR anthropology alumni Mei Yue (PhD 1994), who helped to arrange the visit, and Naqun Weng (PhD 1993).

This Spring Semester, Professor Thomas Gibson presented papers on “Competing Genres of the Past in Makassar, Indonesia” in a conference in honor of Professor Reynaldo C. Ileto at the Ateneo de Manila in the Philippines; on “Ontology, Subjectivity and Sovereignty in Islamic Southeast Asia” at Cornell University; and on “The Globalization of the Struggle for the Rights of Mindoro’s Indigenous Peoples, 1962-2012” at the Musée du Quai Branly in Paris.

Maryann McCabe, Senior Lecturer in the Department of Anthropology, has been appointed to the Board of Directors of the Society for Applied Anthropology (SfAA). Founded in 1941, SfAA now includes over 3,000 professionals making an impact on quality of life in areas such as health, education, medicine, law, business and government. SfAA hosts an Annual Meeting offering workshops and presentations oriented to helping students pursue their careers. The next Meeting will take place in Albuquerque, NM, March 18-22, 2014. Students are encouraged to present their ethnographic work at the Meeting. Check it out: www.sfaa.net.

Welcome to our Newest Assistant Professor!

Kristin Doughty earned her PhD from the University of Pennsylvania in 2011. She joins the University of Rochester's Department of Anthropology as well as the Frederick Douglas Institute for African and African-American Studies. Her research is driven by an interest in understanding how people rebuild their social lives in the wake of political violence against a backdrop of national and international reconstruction efforts, with a focus in Africa. Specifically she is interested in how the emerging global preoccupation with law and human rights as universalizing frameworks for post-conflict reconciliation shapes people's own efforts to rebuild their lives. Her current work examines the intersection of law, rights, and collective belonging in post-genocide Rwanda. She spent a year working with grassroots genocide courts in Rwanda, called gacaca courts, in which suspects from the 1994 genocide were tried among their neighbors before locally-elected judges. Her research has also led her to work with Rwandan mediation committees, a legal aid clinic, and at the International Criminal Tribunal for Rwanda in Arusha, Tanzania. Her dissertation work was funded by the Fulbright Foundation, National Science Foundation, and Wenner-Gren Foundation. Having worked with peace-building and humanitarian workers prior to graduate studies, she brings a focus on applied as well as theoretical concerns to her research questions.



“Professor Doughty always challenges her students to think to the next level, genuinely cares about her students doing well, and her passion for Africa definitely comes to play in the course material.” – Elissa Spinner, Class of 2014

Alumni Updates

Adam Machson-Carter, Class of 2007

“

Whew what a year! I've just finished up the lead teaching portion of my student teaching. I taught a 3 month long investigation into the Haitian Revolution which culminated in students writing a "Haitian Revolution Journal." In the journal they took on the perspective of a fictional character living during the Haitian Revolution (black, white, or mixed race). They produced some pretty amazing stuff. It was cool to see students getting into "perspectival thinking" so early!

In other news, I've been hired to teach 11 grade Humanities at the same school for next year, Codman Academy Charter Public School. It is a charter school and so I have some misgivings about being non-union, but I feel lucky to have a job at a great school!

Next year I will be teaching the labor movement (a bit ironic being a non-union teacher), the Vietnam War, and the Civil Rights movement!

”

Kevin Birth, Class of 1985, is a professor in the Department of Anthropology at Queens College at City University of New York. Palgrave Macmillan has recently published his book entitled *Objects of Time: How Things Shape Temporality*.

Amanda Fuleihan, Class of 2009, has recently moved to New York City where she is pursuing further studies at Columbia University School of Social Work.

Victoria Massie, Class of 2011, is currently in her second year in the Ph.D. program in Anthropology at UC Berkeley. In Fall 2011, Massie was awarded the Lowie-Olson Award from the department to conduct preliminary fieldwork research in Cameroon in December and January. Outside of school, Massie has been exploring spoken word poetry. She was a featured performance artist in Oakland's inaugural poetry pub crawl, The Beast Crawl. She was also featured in the Sirens' Theatre Project's summer production "Playing with Fear" in San Francisco.

Caroline Bernal-Silva, Class of 2011

“

I will be attending University College London this fall to get my masters in Anthropology, Environment and Development. The program focuses on using biology and social anthropology to promote sustainable production systems in developing countries. It is certainly nothing I would have thought I would be pursuing, but I am very excited to start it! So I'd like to say thank you for everything, if I didn't love all my anthropology courses (especially War and Migration) at UR I would never be starting this chapter in my life!

”

The UAC would like to extend a special “Thank You” to the alumnae who spoke in our “What’s Next?” event:

Abigail Conrad, Class of 2007, Anthropology PhD Candidate at American University

Nisha Puntambekar, Class of 2007, Master of Public Health

Reema Singh, Class of 2009, Research Assistant at RAND Institute of Public Health

Gemma Sole, Class of 2009, Co-founder and Advisor at 19th Amendment

CONGRATULATIONS, CLASS OF 2013!

ANTHROPOLOGY MAJORS

Kelly Jeanne Rickert	Stefanie Ruth Milner
Rebecca Sophia Baer	Stephen Nicholson
Elyse Paige Dempsey-Arner	Giulia Perucchio
Emilie Elizabeth Fauchet	Elizabeth Catherine Riedman
Paige Taylor Hammond	Alaina Lynne Sawyer
Elizabeth Hynes Huberlie	Jason Aaron Silverstein
Ramsey Ismail	Alana Valvo
Cheng-Zee Lee	Anaise Marie Williams

ANTHROPOLOGY MINORS

Pierce Stephanie Alquist
Katherine Elizabeth Burnham
Gregory Robert Foster
Melissa Nicole Goldin
Beatrice Rose Maidman
Jyothi Naidu Purushotham
Madeline Anne Skellie
Paul Vergara

THE PARTICIPANT OBSERVER

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Undergraduate Anthropology Council

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Business Manager – Brittany Sherman, Class of 2015

Participant Observer Editor – Alana Valvo, Class of 2013
Participant Observer Assistant Editor – Harleen Girgla, Class of 2015
Participant Observer Assistant Editor – Naomi Everhart, Class of 2016

Undergraduate Research Seminar, Department of Anthropology

CORPORATIONS R US:

CORPORATE SELF-REPRESENTATIONS
AND THE CONSTRUCTION OF COMMUNITY

Wednesday, May 1st
2:00 to 5:00 PM
441 Lattimore Hall



The corporation is one of the most powerful and influential social forces of modern American and global culture. Every day, corporations guide the products we buy, the services we expect, the investments we make, the interactions we have as consumers and producers, and our relationships to our community, country, and even the worldwide marketplace. But what relationship, if any, does the average consumer have with a corporation? In what ways do corporations represent – or, in some cases, misrepresent – themselves to the consumers and communities they serve? How does a corporation even define its own “community” – is it based on location, or consumer base, or shareholders, or users surfing the Internet? Our conference will feature nine anthropological case studies of how corporations engage, or fail to engage, with the “communities” to whom they hold themselves accountable.