

ANTHRO-AT-LARGE

Volume 18, Number 1

Winter/Spring 2012

Message from the Co-Chairs

Our business meeting at the 2011 AAA meetings in Montreal was lively and productive, with a spirited discussion of several issues of concern to FOSAP. See the minutes (in this issue) provided by Sarah Hautzinger that cover our full hour-long meeting.

As this issue of ANTHRO-AT-LARGE goes to press, one of the necessary matters raised at our business meeting is still being worked out—the FOSAP session at the 2012 AAA meeting in San Francisco. Several interesting suggestions were put forth, but we need someone to organize the session. We would like to encourage you to participate and respond to session ideas on our FOSAP listserv.

In looking back over the last several years, we have produced excellent sessions every time. Our special thanks to Frank

Salamone for organizing “Anthropologist as Hero” this past year in Montreal. Our thanks also to those who participated and shared so many interesting ideas.

In looking ahead, we hope to continue that excellent record. If you are interested in organizing or participating in a session at the 2012 meeting in San Francisco, please voice your ideas and suggestions on our listserv.

We are also open to ideas about how to conduct FOSAP future business meetings, particularly in regard to serving food. John Rhoades has graciously covered the cost until now. But since his status is changing, we will have to make changes as well. Does anyone know a good pizza parlor near the conference center in San Francisco? We could have our lively discussions there!



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- Serena Nanda — New Ethno-Fiction
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Small Anthropology Programs and Exercising Academic Freedom at AAA in Montreal

Sarah Hautzinger, Colorado College, FOSAP Secretary

November 16-21, 2011: “It seems like a lot of this work is being done by people at small schools, at places like Colorado College, or St. Martins, or San José State.” The “work” Roberto González referred to was anthropology about the US military, both at home and in theaters of war. “Maybe we are the ones who can risk it,” he speculated.

González, of San José State and author of *Militarizing Culture* (2010), two other books and nu-

militarization, met with my collaborator Jean Scandlyn and me for coffee following our panel “Deployment Stressed: Legacies of the War on Terror in Home Front Communities.” This was one of a number of timely panels seeking to reckon with the effects of the current armed conflicts. The most relevant point, however, for FOSAP members is recognize how many of us are uniquely positioned to take risks in our work – to engage wider publics in our (Cont. Page 6)

FOSAP Business Meeting at the 110th American Anthropological Association Annual Meeting

Montreal, Saturday November 16, noon.

Attendees: John Rhoades (St. John Fisher C; Co-Chair), Merrily Stover (U.MD-Univ. C; Co-Chair), Tom Love (Linfield C), Laurie Occhipinti (Clarion College); Sarah Hautzinger (Colorado C; Secretary).

Introductions

Governance: Deborah Picchi will replace John as co-chair, joining Merrily, who will continue. Carol Morrow will be retiring; listserv needs new home. Tom Love has inquired at Linfield about Linfield hosting. Typically not a managed listserv but occasionally do need to remove a sender who is abusing it.

GAD (General Anthropology Division) Board Meeting (of which FOSAP is an Interest Group) Report (by John):

FOSAPers may be GAD members, but this is not required for FOSAP membership). May or may not get an invited session to next year in SF; each proposal likely to be judged on own merits. But we are still guaranteed a session (single 1.75 hours). In 2009 "Got Anthropology" was invited. Next year's theme: "Borders and Crossings." Amber Napoleon is webmaster; Connie deRoche and Christina Beard-Moose continue as of editors of Anthro-At Large.

Possible sessions:

(Working Title) Engaging Students as Public Anthropologists: Crossing Borders from Classroom to Public Sphere

This session features student experiences of being engaged as public anthropologists. How do anthropological training or perspectives make a difference, informing activities and strategies? Would you "Occupy Wall Street" or approach other activism differently? The AAA theme, "Borders and Crossing," invokes students moving from classroom to "field" to public sphere; from scholarship to activism; studying up or across; student to professional. Exposure to the roles and expectations for anthropology in higher education outside of North America may embolden and obligate students to greater involvement. Papers might also address the hazards, risks or pitfalls in student involvement (their vulnerability, inadequate preparation; poor reflection); employing new and not-so-new social media -- blogging, tweeting, letters to editors, internships, policy formation, public speaking, protesting, media outreach, organizing dialogue events.

Sarah couldn't organize but would recruit student presentations; Tom may have some. Lori was willing to organize. IRB constraints on dissemination. Blogging, tweeting, letters to editors, internships, policy formation, public speaking, protesting, media outreach, organizing dialogue events, Occupying Any Street -- how does anthropology inform these activities?

- Roundtable may be better
- Taking "Anthropologist as Hero" panel this year as point of departure, fiction as solving mysteries and practical problems; tying in to

Anthro-at-Large

- Upcoming Serena Nanda interview
- Kathleen Terry-Sharp should be visiting, looking to see what AAA can do for FOSAP.

Respectfully submitted,

Sarah Hautzinger (Colorado College)

New Publication Announcement

Be on the lookout for *The Anthropologist as Hero*, edited by Frank Salamone (Cambridge Scholars Press, forthcoming 2012). This collection will be of special interest to newsletter readers not only because of its useful content but also because of the involvement of our members. Based on an AAA session in New Orleans in 2010 organized by Frank, it demonstrates the significance of FOSAP sponsored presentations.

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Congratulations to Frank and all of the contributors!



Using Fiction in the Cultural Anthropology Classroom

Serena Nanda, Professor Emeritus, John Jay College, CUNY

Culturally based fiction, written both by anthropologists and others, has a long history. I have had the pleasure of being a consumer and producer of it, and have used it to pedagogical advantage.

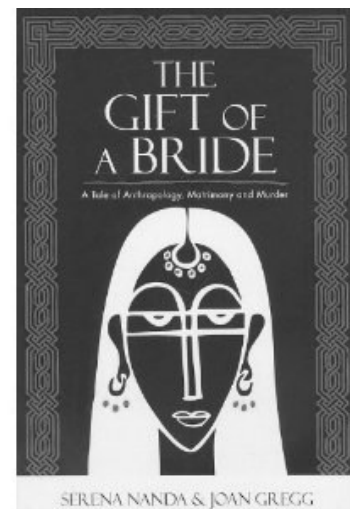
My keen interest in teaching, especially through student discussion, led to my participation in an interdisciplinary department early in my career at John Jay. Team taught classes with history and literature faculty particularly, coincided with my own wider interests and was relatively easily combined with the core concepts in cultural anthropology. A team-taught course in American history, for example, included Arthur Miller's *The Crucible*, which gave me a richer understanding of the McCarthy era "witch hunts" against supposed communists in the United States, and also opened up space for cross cultural perspectives on religion and witchcraft, which both students and faculty found fascinating. Similarly, a team taught course with literature, using Leo Tolstoy's *The Death of Ivan Ilyich*, introduced me to the topic of death and dying, which I later pursued from an anthropological perspective in several articles, and which became the focus of my second anthropological novel *Assisted Dying: An Ethnographic Murder Mystery on Florida's Gold Coast* (with Joan Gregg, AltaMira, 2011).

Interdisciplinary courses with history and literature were particularly well subscribed, because they helped students fulfill required course credits. Like many small anthropology departments in colleges without an anthropology major, student enrollment is an important issue. As several students informally noted to me, these unorthodox interdisciplinary courses motivated them to take subsequent courses in cultural anthropology, a subject previously unknown to them, and one that provided them with useful perspectives in their other courses as well. As both students and faculty agreed, "anthropology goes with everything."

A cautionary note, however. Interdisciplinary teaching requires a certain open mindedness and is not for everyone. For example, since my students responded very positively to my using Inuit poetry in a team taught Literature class, I used this as an illustration in an interdisciplinary workshop for faculty at another college; in response, one of the teachers sneered, "Eskimo poetry, our students don't even read American poetry!" Cultural anthropologists also need to be flexible in teaching interdisciplinary courses. We primarily need to accept that we cannot "teach everything" as in a standard text-based course. This requires a reshaping of a typical class syllabus to what we consider the most important substantive and theoretical issues in cultural anthropology and forgoing others.

My experiences in interdisciplinary courses led me to experiment in my standard cultural anthropology classes with fiction as a supplement to standard anthropology texts. Novels like Kamala Markandaya's *Nectar in a Sieve*, Richard Wright's *Black Boy*, Chinua Achebe's *Things Fall Apart*, and Norval Morris's *The Brothel Boy and Other Parables of the Law*, aligned with my interests in Indian culture, American social stratification and ethnic identity, the impacts of colonialism, and legal anthropology, and also engaged my students with the standard material of an anthropological syllabus in a deep and lively way. This strategy also provided faculty in other departments with an anthropological perspective that "worked" in their own classes. A colleague in Public Administration, for example, successfully used Chinua Achebe's *A Man of the People* to heighten her students' awareness of the culture of bureaucracy in the different contexts of Nigeria and the United States.

Using fiction in anthropology classes engages students partly because it can draw on the experience most students have had in reading and discussing novels in high school. Because a good fictional narrative is structured



with a beginning and an end, incorporates a wide range of characters, and contains an exciting plot, students are drawn in to care about what happens and become more open to the cultural elements involved. Novels which use the “stranger-in-a- strange land” approach, such as the Albanian immigrant trying to fit into American society in Francine Prose’s *My New American Life*, are especially effective in highlighting America as a culture, a key anthropological point many students find difficult to grasp. Tales of Americans abroad offer a similar benefit, as in the intriguing short story, “Who Ate Michael Rockefeller,” by Christopher Stokes, that was the basis of a fantastic off-Broadway play by Jeff Cohen. The play could become the basis of a collaboration between anthropology, literature, and theatre departments to attract a college wide audience, while the script could form the basis for role playing in the classroom (permission and fees information at joan@joankovatzcompany.com).

Whatever culturally based fiction we choose, the aim is to lead students to a deeper involvement with a work’s cultural milieu and with anthropology itself. Relatively short fiction (around 250 pages) seems to work best as classroom supplements; long enough to incorporate several anthropological concepts but not too long to lose student attention. As an instructor becomes more experienced in this teaching strategy, it may even be expanded to an entire syllabus, covering different cultures and different anthropological concepts. My own culturally based novels, *The Gift of a Bride: A Tale of Anthropology, Matrimony, and Murder* (with Joan Gregg, 2009, AltaMira) and *Assisted Dying* (see above), written especially for classroom use, include chapter questions, an extensive study guide and a comprehensive bibliography, but even many contemporary trade novels append discussion questions and author’s notes that are helpful in the classroom.

Using culturally based literature in the anthropology classroom requires preparation and class organization strategies beyond that of a conventional cultural anthropology course. The instructor’s preliminary work first involves choosing culturally based novels congruent with the class syllabus, both in terms of anthropological concepts and cultural areas. This takes a fair amount of prior reading, though recommendations of colleagues and book reviews, both in professional and popular media, are very helpful in getting started.

The fictional works chosen should present a wide range of characters acting within discernible cultural contexts and must avoid both negative stereotyping and romanticizing the culture. They should allow a reader to understand behavior in its cultural context; provide a diversity of points of view within the culture, especially in “exotic” cultures; illustrate the connections between the different parts of a culture; and comment on the different ways insiders and outsiders understand a culture: all of these are core anthropological ideas. Novels, even by insiders, that present the dark side of a culture, such as Ghanaian author Kwei Quartey’s *Wife of the Gods*, for example, which deals with witchcraft and shamanism, require especially careful consideration. While providing an excellent basis for discussions of cultural relativism, such novels may be too challenging for first year students. This challenge also arises in many novels from Pakistan, especially those about political radicalism. A recent article by Pankaj Mishra, “Pakistan’s Writers: Living in a Minefield” (NYRB, Oct. 10, 2011) provides a useful caution into how carefully an instructor must supplement information on a culture through close reading and lectures, and explicitly highlight internal cultural diversity and cultural omissions. It is critically important, therefore, that instructors choose a novel on a culture in which they have developed some expertise based on academic sources or on their own ethnographic research. This can be used to supplement whatever cultural substance or anthropological perspectives are distorted or omitted in the novel.

Teaching anthropology through fiction requires organizing a syllabus that explicitly includes attention to core anthropological concepts, for example, the connections between cultural institutions; cultural diversity; changes brought about by culture contacts; and the importance of culture in understanding contemporary social problems or political conflicts. Globalization as it involves migration and refugees, for example, now appears more frequently in Scandinavian mysteries, such as James Thompson’s *Snow Angels*. . In James Church’s *A Corpse in the Koryo*, set in

... **Montreal** [cont. from p. 1]

readerships and audiences, to research with and for undergraduates. We can involve ourselves with sticky, controversial issues, and unlike many of our colleagues in R1 universities, we need not always prioritize showing ourselves to be on the cutting edge of theory and multi-syllabic erudition, freeing us write and speak in plainspoken language on issues of immediate relevance, both within and beyond the academy.

Another moment sticks out in my memory, from the discussion following a screening of James Der Derian's 2010 film, "Human Terrain: War Becomes Academic." The small screening room was at standing room only, and many of us assembled were awed of the presence of Christopher King, current director of the social science portion of the US military's Human Terrain System, repudiated by the AAA in 2007¹. After the film, the commentary was uniformly outraged and condemnatory about the HTS -- not surprising considering the session. I had remained silent, until someone expressed frustration and despair about having our hands tied, about not being able to use anthropology to say or do anything around the impact of the wars. At that point, I did not so much decide to raise my hand and speak as feel myself burst. "I don't get it. There are so many ways to do fieldwork around this that don't violate the AAA's ethical code in the ways many of us feel HTS to do. We, and especially those of us with tenure, enjoy protections and privileges related to academic freedom that, while far from absolute, compel us to engage."

Or something like that – I certainly wasn't recording. "But it's messy," I added. "I was recently asked if I wasn't just militarized, but also militarizing, by members of the peace community at home, because I helped organize panels for Veterans Day. And those were good questions, and they changed how we did what we did."

Without a doubt, here are costs to jumping into such "trenches" as the ones I've been working in – and such terrain is far from limited to issues of militarization. But one thing I took home from Montreal is "gratitude for the latitude" that those of us whose institutional settings often find us remote from the "beaten paths" of the discipline have, to fulfill the promises of academic freedom and scholarly risk-taking and creativity. FOSAP continues to be an important context for nurturing, and yes, emboldening, one another. See you in San Francisco!

¹San Martin's U here refers to the work of David Price (see http://homepages.stmartin.edu/fac_staff/dprice/CW-PUB.htm) and Colorado College to Hautzinger/Scandlyn's (see <http://blog.coloradocollege.edu/deploymentstressed/>). These references are by no means exhaustive.

²Max Forte (Concordia U.) wrote about this session and others with military themes at AAA—Montreal at <http://anthrojustpeace.blogspot.com/2011/11/aaa-2011-review-of-some-presentations.html> (Consulted Feb 28, 2012). Forte, noted that at the film screening he was silent as "it was important for me to observe American anthropologists" – striking for a Canadian anthropologist attending the meeting of our US-based association convened in his own country, reportedly at first without AAA asking for permission, and worthy of a commentary all its own.

Why Anthropology? Ask a Student?

In October, 2011, Governor Scott of Florida stated on the Marc Benier Show, that:

We don't need a lot more anthropologists in the state. It's a great degree if people want to get it, but we don't need them here. I want to spend our dollars giving people science, technology, engineering, and math degrees. That's what our kids need to focus all their time and attention on, those types of degrees, so when they get out of school, they can get a job.

In response to that ludicrous statement, and others, graduate students from the University of South Florida, led by Charlotte Noble, have put out a Prezi.com called "[This is Anthropology.](#)" [Click here if you're reading on-line!] Here are a few excerpts. . .

I'm Margeaux Chavez and I work for the Alliance for Applied Research in Education and Anthropology (AAREA) @ USF. We use anthropology, especially qualitative and quantitative scientific methodology, to evaluate the impact of the educational reforms paid for by tax dollars. The statistics used by Rick Scott to extol the virtues of STEM education at the expense of other disciplines are brought to you by anthropologists. . .

I'm Elizabeth McCoy, and I work with Florida State Parks to design strategies to increase park visitation and revenues, decrease park operating costs, and improve the visitor experience for all Floridians. . .

I'm Charlotte Noble, and I am currently working on a nationally funded project that is evaluating a Positive Youth Development (PYD) program that seeks to reduce the incidence of teen pregnancies, suspensions, and dropout rates in a number of rural counties in Florida. . .

I'm Wendy Hathaway, and my current research is on improving health care delivery for veterans at the U.S. Department of Veterans Affairs. I use both qualitative and quantitative methods to help policy makers and health care professionals provide the best care to Florida's veterans. . .

My name is Stewart Allen and I work as an ethnographic researcher for Intel, Ireland. I work within an interdisciplinary team of engineers and designers providing ethnographic insight into the design, usability and content creation of various new technologies. The contribution that anthropology can make within emerging technologies in the future can only get stronger as industry moves to more integrated solutions to everyday problems. . .

I'm Jason Miller, and my research helps Floridians tell their own stories using photos and video. Anthropologists are uniquely suited to do this because we understand people and the social systems in which they live. I facilitate conversations between diverse community members to build a stronger community. . .

Here is a half-dozen student responses. Be sure to check out all of these thoughtful and thought-provoking responses in their presentation at <http://prezi.com/vmvomt3sj3fd/this-is-anthropology/>. And, as the students ended . . . "Governor Scott, with all due respect, Florida needs more anthropologists. . .not fewer."

-CBM





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Thanks to the AAA Resource Development Committee, the donors and members who contributed to the Teaching Materials Exchange.

AAA San Francisco Meeting Important Dates:

February 15

Online abstract submission system opens on AAA website

March 1

Decisions on executive sessions announced

March 15

Proposal deadline for section invited sessions, innovent and public policy forums

April 4

Results of section invited session proposals announced

April 15

Proposal deadline for volunteered sessions, individual paper and poster presentations and special events. To be included in the 2012 AAA Annual Meeting program, participants must be registered by this date.

April 16-May 31

Section program editors review and rank proposals

June 1-15

AAA Executive program committee schedules program

July 1-15

Program decisions emailed to applicants.
Annual Meeting Program, registration and hotel information are posted online

November 14-18

2012 AAA Annual Meeting in San Francisco

FOSAP on the Web

Greetings from your FOSAP Webmaster! Those of you who visit our website <http://www.aaanet.org/sections/gad/fosap/index.htm> already know that it could use some updating, sprucing up, and a more student-friendly feel. Plans are underway to transform the FOSAP website into a new hub of activity for small Anthropology programs everywhere. We already plan to add an RSS feed, access to pertinent blogs and twitter feeds from anthropologists, an updated look and feel. As your Webmaster, I'd like to hear from the members. What would you like to see on the FOSAP website? How can the website best serve faculty, students, and our colleagues from other fields? Are there websites you love, information you want your students to have, or new plug-ins you want to suggest? Perhaps we should have a syllabi database, a speaker's bureau, or a student page? Please send any and all your ideas, concepts, and favorites to my email Clifford@ucmo.edu. I will add your suggestions to our plans, with the hopes that we can premiere a new site in November!

Amber Clifford-Napoleone

FOSAP Listserv News:

Currently, the Listserv remains at: LISTSERV@CSTLSEMO.EDU
Email Carol Morrow (cmorrow@semo.edu)

However, Carol will be stepping down in May and Thomas Love will be coming on board as the Listserv Moderator. Look for the new address and information in your in-box in the coming months.

We'll miss you, Carol.
Thanks, Tom!!!

(Nanda – Continued from Page 5)

North Korea, a closed, internationally isolated society, Inspector O, the liaison between his government and the few visiting foreigners, is motivated by these interactions to consciously “compare and contrast” North Korea with other cultures.

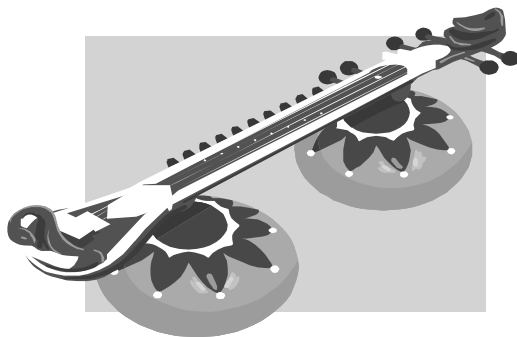
An effective syllabus will include a variety of strategies for highlighting anthropological concepts through lectures, discussion questions, group work assignments, role playing, and term paper topics. Culturally based novels almost always provoke interesting student questions and perceptions, which can then be included in subsequent classes. Although integrating ethnographic fiction into a course is time consuming, the intellectual excitement and obvious student interest make it an exceedingly rewarding strategy.

The emphasis on issues of crime and justice at John Jay College, combined with my enjoyment of culturally based mysteries, led to my own particular interest in using culturally based crime fiction as the lens for applying my anthropological training. Because of the dramatic and suspenseful plots, crime fiction offers a particularly effective window on culture and society and I frequently taught one of John Jay’s most popular courses, Crime and Culture, using some of the works noted above (for more on this see the “Culture section” of *Strategies in Teaching Anthropology*, edited by Pat Rice, which can be accessed free at www.pearsonhighered.com/educator/product/Strategies-inTeaching-Anthropology, Instructor Resources Center, forthcoming, 2012).

My own inspiration to write an anthropologically based crime novel grew out of a long-ago comment by a member of my dissertation committee that my chapter on arranged marriage in India “reads like a novel.” Many decades later, I finally had the time to consider this seriously; I prepared by participating in the very helpful fiction workshops offered at the American Anthropological Association meetings as well as more general writing workshops. In my case, choosing the topic was easy: *The Gift of a Bride* brings together all of my anthropological interests: marriage and family in India; domestic violence; and comparative perspectives on gender. In addition to literature and history, newspaper stories, museum exhibits, and the internet are all useful sources of ideas, no matter what your subject.

In my novel writing, I apply the same basic question I apply to my use of fiction in the classroom: how best can I use the treasure trove of anthropological knowledge and perspectives in the plot, character development, dialogue and scene setting to highlight both the core of cultural anthropology and the culture in which the story takes place. All of us, as ethnographers and as human beings acting within culturally specific environments, have had experiences that are particularly memorable. These experiences can become the groundwork of a culturally based novel that will both heighten your consciousness of anthropology and will also be great fun to write!

Acknowledgments: Many thanks to Joan Gregg, professor of literature par excellence, who shares my interest in crime and culture; Patricia Rice, whose devotion to teaching is a source of continuous inspiration; and to Connie deRoche, whose excellent questions formed such a useful work for this article.



Serena Nanda

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Food System Sustainability on Campus: Plugging into Local Agriculture

Thomas Love
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“Sustainability,” particularly campus sustainability, is certainly in the air on college campuses around the country...though the complexities of making that transition let alone what it is that’s actually to be sustained are rarely thought through (cf. Gale & Cordray 1994). An incredible array of campus sustainability efforts is underway, and anthropologists have played important roles in the burgeoning movement to green campuses (e.g., Barlett & Chase 2004). In the process important questions are being raised about institutional mission, disciplinary boundaries, the relationship between the liberal and practical arts, and what it is faculty are supposed to be transmitting to new generations of students (Carlson 2012).

In this short paper I discuss three matters:

- how campus food systems are an ideal laboratory for understanding and practicing the complexities of sustainability;
- one way to engage students with local agriculture, since buying local is a key feature of such efforts;
- how such a focus could constructively contribute to your institution’s attempts to deal with growing challenges to the liberal arts, including anthropology’s role in that conversation.

1. Campus food systems and sustainability. Campus food systems are an ideal arena for grappling with all that is entailed in “sustainability”, since eating is both integral to student experience and campus culture (everyone eats!) and school dining systems are thoroughly integrated with society’s larger food systems. More than most issues, a focus on food systems thus promises to engage more and different students with sustainability issues, since at present it is often only a minority of students who even attempt to understand what goes into campus sustainability.

Anthropologists have much to contribute, given our discipline’s holistic and cross-cultural perspectives. While we have traditionally focused on food and subsistence among pre-industrial, largely agricultural and horticultural peoples, we do know quite a bit about industrial food systems (e.g., Bates 2005). AAA’s Culture and Agriculture group is active; Goldschmidt 1978, a rather forgotten classic, continues to be relevant. In the midst of deepening pessimism in the industrial world about the future of our growth system, perhaps our major contribution as anthropologists is to reassure everyone that, yes, people can live full and meaningful lives on a fraction of the energy and resource budget we now think is essential.

Engaging students with food systems strengthens what might usefully be conceived as two broad types of sustainability efforts. First are efforts to reform the actual practices of colleges and universities as social players, such as reform of purchasing supplies, improving the efficiency of lighting and heating campus buildings, recycling and waste management, campus transportation options, LEED building construction or retrofitting, university investment policies, and many more. Such efforts are increasingly bound up in inter-institutional networks and commitments, such as the Association for the Advancement of Sustainability in Higher Education (AASHE), and the now five-year old American College and University Presidents’ Climate Commitment. ⁱ

Second, sustainability is advanced by conceiving of academic communities as incubators of habits of mind and as preparation through practice of citizens ready to carry these skills and aptitudes with them beyond their college years to their work, home and other communities. Even as new certificate and degree programs are being launched, there is an explosion of interest variously lodged in departmental curricula and interdisciplinary programs, centering on experiential learning and often tied to a paracurriculum (elements of a college curriculum which center on developing personal skills or creative activity which are not central to a course of study). Higher education played a key role in the first National Food Day last fall (<http://www.aashe.org/resources/bulletin/new-aashe-blog-campus-celebrate-first-national-food-day>), and there are formal degree and certificate programs in sustainable agriculture emerging around the country, e.g. UC Davis and Washington State University.

Campus dining systems, usually outsourced to companies like Bon Appetit, Aramark and Sodexo, are however typically not central to such programs. Yet these companies are playing important, if not lead roles in sustainability efforts on many campuses. Reduce-reuse-recycle sustainability attempts to connect campus dining facilities both with upstream sourcing in locally produced food and materials as well as with downstream recycling and composting of organic wastes (vid. Rojas, et al. 2007).



If my school is any example, much is happening, and our dining services provider is leading the way. Working with students, including the garden and environmental awareness clubs as well as a student food committee and our campus sustainability committee, our dining system company has moved aggressively on a number of fronts. Compostable corn-based plastic utensils, to-go containers made of recycled materials, and discounts for customers with their own mugs supplement the use of washable plates and silverware. Four bins of slop are picked up twice/week by local hog and worm farmers. LED lighting will soon have paid for itself. Still-edible excess food is shared with a local church soup kitchen and the food bank. Coffee is fair trade, and donated spent fryer oil is converted to biofuel. Plastic garbage liners are made from 30-90% reused materials, only recycled and unbleached napkins are used, and cardboard, cans and bottles are recycled. An integrated dishwashing system cuts down on chemicals, packaging and freshwater use.

People are basically illiterate about food – where it comes from, how it's produced, shipped and prepared, and where the waste goes afterward, as well as about the effect of their consumption styles and habits on people and land. While signage about the amount of food wasted by students and encouraging trayless dining helps, habits are hard to break.

Things get more difficult, then, when the focus shifts toward the heart of the matter - buying local. On all grounds obtaining as much as possible from local sources would seem to be the default choice, since fuel consumption and therefore shipping costs are much lower, and food is fresher, better tasting and higher in nutrition. Beef, eggs and dairy are somewhat less difficult than produce to find locally. Perhaps most important are the wider social benefits of buying locally, as local social networks are strengthened as trust is built.

Obtaining local produce and grains gets even more difficult. Many campuses like ours are experimenting with campus gardens or even farms, at both upstream (provisioning campus communities with fresh produce) and downstream (e.g., composting) points. While our head chef is eager to take in tomatoes and other vegetables produced in our small, one acre student garden from late spring to early fall, it is a much bigger matter to match college scale demand with local small farmers, especially since the time of greatest local production may be the time of lowest campus demand.

A huge problem with sourcing food for dining commons from campus gardens is how to successfully schedule student labor in planting, cultivating, harvesting and delivering food in appropriate amounts and variety. This is especially a problem, we have found, during the summer vacation period – the main growing season when produce is peaking but students (both gardeners and consumers) are away from campus. We need a much more intentional program of summer gardener internships to get students to stay to work over the summer growing season.ⁱⁱ

The biggest obstacle in the way of truly sourcing locally, however, turns out to be insuring the safety of food from farmers. Certification efforts like the Food Alliance <http://foodalliance.org/> are helpful and growing, but in our case this means produce from less than a few miles away must be trucked an hour to Portland, then turned around and driven back out to us...all so as to be handled by the certified produce middleman.

Buying local means plugging into the seasonal rhythms of the growing season. Adjusting taste and expectations to the realities of seasonally changing foods is, therefore, perhaps the central problem – a profoundly cultural issue on which anthropologists could shed light. With those commitments, what are we to do about products brought in from afar – coffee, bananas, tea? How do we get students to break from poorer diets of pizza, soft drinks and processed food? Can we learn to live with the characteristics of the regional agricultural cycle – what can be produced, when and how? While such garden projects are now to be found on virtually every college or university campus, smaller campuses often lack the acreage or institutional wherewithal to support meaningful on-campus sustainable food production, Warren Wilson College being a notable exception. Thinking of each campus community, in its own bioregion, as an experiment in sustainability may help new generations adjust expectations about food and consumption more generally – surely at the heart of dealing with the already unfolding end of the fossil fuel era.

These and a variety of other projects are flourishing at campuses like ours across the country – evidence of this generation of students' growing interest in the food system and how to make it more sustainable. Laudable as all this is, however, such efforts mostly remain marginal to the overall functioning of the institution and, more importantly, are weakly integrated with the curriculum.

In sum, both sets of efforts – reforming institutional practices as well as inculcating new habits and curricula, are strengthened with a focus on food systems even as they are too often honored in the breach. We have found that students engaged with these efforts find themselves quickly taken beyond trendy rhetoric and confronted with the complexities of all that is entailed in becoming sustainable. I reframe these matters in section III.

II. Century Farms. While not connected (yet) with our campus food system, one way we have been exploring food system sustainability is by plugging into our Yamhill County agricultural heritage. Oregon, along with about half of the US states, maintains a program which publicly recognizes family farms at least a century old. Oregon's Century Farm/Ranch (CF/R) Program, one of the oldest in the country, began in 1958, "on the eve of the centennial of Oregon statehood, as a way to honor ongoing, family-run farms and ranches across the state and to recognize Oregon's rich agricultural heritage." (<http://egov.oregon.gov/ODA/cfr.shtml>) The program, now headquartered at the Oregon Farm Bureau in Salem and recently expanded to include sesquicentennial farms, includes various institutions such as the Oregon Historical

Society, the Oregon Agricultural Education Foundation, the Oregon Department of Agriculture and the OSU Agricultural Extension Service.

The core idea of this long-term project is to use the Century Farm distinction as an index of sustainability.ⁱⁱⁱ By virtue of having stayed in business and in the same family for at least 100 years (by definition), Century Farmers are doing something “right”. What is it? Engaging these long-term, local farmers raises a host of researchable issues for college students: where, how and by whom is the food and fiber we consume grown? What is really being sustained here? Which of the many factors involved - environmental (good soils), economic (good market access), historical (land and equipment were largely paid off earlier), social (good management practices and willing family participation), or cultural (values or beliefs different from those of neighboring farmers) - have been the most important for the longevity of these family farms? What is the relationship between ongoing practices and processes in each of these areas and unpredictable, episodic events, be they socio-economic (e.g., the 1930s Great Depression) or environmental (e.g., the 1962 Columbus Day storm)?

Yamhill County, one of the original four counties of the Oregon territory (all of present-day Oregon, Washington and northern Idaho), is second (after Marion) in the number of registered Century Farms in Oregon. Establishing the on-the-ground reality of the situation became the central focus of our first step in this project. What had happened with the farms in the program? With a current and comprehensive database of century farmers, a series of insights about the nature of agricultural sustainability and the prospects for rural economic development and small town viability could be developed.

Beginning in fall, 2003, a colleague and I worked with students in our Social Research Methods class to begin gathering oral histories of CF/R families in Yamhill County. I continued this in a winter term field methods course and in faculty-student collaborative research the following two summers, having students track down and interview as many as possible of the roughly 100 Century Farmers in Yamhill County. We quickly learned that there is no ongoing updating of information; once a farm family’s original application for CF/R recognition has been granted, they were “in.” We found a telling example of the need to ground-truth the status of these heritage farms; on the north end of McMinnville of a Century Farm recognized in the early 1960s is now a trailer park subdivision.

Utilizing a range of research methods, students fanned out that winter (a less hectic time of year for area farmers) in teams of two to find and interview farm families. They utilized both survey and participant observation methodologies, and learned enough Geographic Information Systems (GIS) skills to begin the creation of a GIS layer locating these farms using tax lots superimposed on aerial photographs (<http://www.linfield.edu/env/century-farms.html>). Several students continued working over the next spring and two summers to compile and organize all the data and complete interviews with all of the county’s century farmers. We began work on a photo archive of farmers and original remaining farm buildings, and hope to track down descendants of registered Century Farms no longer in business and interview to understand why they left farming.

We have shared the vision of the project, along with preliminary results, with a number of audiences, including the Yamhill County Historical Society and the Yamhill County Farm Bureau. We discussed the project with the Executive Director of the Oregon Historical Society, and have received excellent cooperation from the US Natural Resources Conservation Service and the Yamhill County GIS Department. By systematically examining Century Farms in just this one county, we hope to uncover patterns which point toward bases for sustainable agriculture.

III. Liberal vs. practical arts. Moving toward sustainability means reengaging all the work that it takes for communities, including academic communities, to survive. “[M]aybe it’s time that instruction—at least at some colleges—included more hands-on, traditional skills. Both the professional sphere and civic life are going to need people who have a sophisticated understanding of the world and its challenges, but also the practical, even old-fashioned know-how to come up with sustainable solutions.” (Carlson 2012).

Though we are located only an hour southwest of a major metropolitan area, ours is one of the most rural of the private liberal arts colleges in the Pacific Northwest. More than a few of our students come from farming and ranching backgrounds. Over more than two decades, students and faculty have tried a variety of ways to engage our local farm community, here in the northern Willamette Valley of Oregon, to better understand all that goes into the production of food and fiber. A succession of students has interned with the county soil and water conservation district, including work on farms and with two farms deeded to the district for public open space and demonstration use (there were no heirs in either case). Students have helped develop master land use plans, researched family histories, and developed trails with interpretive signage. There is interest in developing a traditional cider press with heirloom apples on one of the farms.

Students in several anthropology, sociology and environmental studies courses regularly visit several local farms or have farmers talk in classes, including both small organic and larger traditional farms. We have food history courses. At least two students in our sociology-anthropology department have completed senior theses on community-supported agriculture (CSAs), interviewing farmers and their customers in Portland and McMinnville. Another completed a senior thesis on the Farm-to-Food and Slow Food Movements in Portland. Students have interned with the county historical museum.

Well and good. There is much going on, then, here and at our sister institutions. A two-sided specter haunts this discussion of campus dining systems and local family farmers, however – the widespread ignorance of the inherent unsustainability of the fossil-fueled food system, and our unexamined privileging of mental over manual competencies.

Onward to San Francisco!

A message to all FOSAP members from Co-chair Merrily Stover.

Dear Colleagues,

Greetings of the New Year to all of you.

At our FOSAP business meeting in Montreal, a number of interesting ideas for sessions were shared for the coming AAA 2012 meeting in San Francisco. The AAA 2012 theme is "Borders and Crossings."

1) Engaging students as Public Anthropologists: Crossing Borders from Classroom to Public Sphere

How can anthropological training or perspectives make a difference, informing activities and strategies for 'crossing the border' from the classroom to the public sphere? Would you "Occupy Wall Street" or approach other activism differently?

Exposure to the roles and expectations for anthropology in higher education outside of North America may embolden and obligate students to greater involvement. Papers might also address the hazards, risks or pitfalls in student involvement (their vulnerability, inadequate preparation; poor reflection); employing new and not-so-new social media -- blogging, tweeting, letters to editors, internships, policy formation, public speaking, protesting, media outreach, organizing dialogue events.

It was suggested that this could be organized as a roundtable.

2) Crossing borders from fiction to reality: Using popular literature to teach the four fields of anthropology.

Sometimes story telling can more readily convey ideas than scholarly work. In what ways, and with what works, can an anthropologist use popular fiction to help students learn the concepts and craft of anthropology? [See Serena Nanda's article on page 4 of this edition.]

Please do share any additional ideas. Please especially be in touch if you would like to take the lead in any sessions.

We will need to get our ideas to GAD fairly soon.

Thanks! ~Merrily Stover



Sustainability. . . [cont.] The stark reality is that we, faculty and students alike, for the most part have little idea of all that goes into the production and distribution of food and fiber. Most of us are a generation or more removed from direct experience with making a living from the land. Though we still have students from farming and ranching backgrounds, it's hardly surprising, but nevertheless true, that today's undergraduates, like most of the faculty, are functionally illiterate and unskilled in basic habits related to agriculture and livestock. Neo-agrarian and romantic ideas about farm life flourish in this vacuum, especially here in the Pacific Northwest (aka ecotopia).

While the obvious decline in the percentage of the population engaged in agriculture is due to the fossil-fueled dependence which sustainability efforts seek to remedy, I want to conclude with a focus on the pernicious matter of the separation between the liberal and the practical arts. The liberal arts ideal, part of the mission of small colleges like mine but permeating the academy generally, privileges curricula and occupations which value mental, "neck-up" habits and skills. This preoccupation with intellectual work goes hand-in-hand with the cultural denigration of physical or manual "neck-down" occupations (Rose 2004).

The distinction is very old in the western tradition, and though less pronounced in community colleges and land grant universities, it nevertheless centrally informs the structure and content of higher education in the United States. What is at stake in a discussion about the sustainability of campus food systems, I believe, is a fundamental challenge to how we think and practice education.

Students in our sustainability program come face to face with this tension between the liberal and practical arts, and come to realize that farming is hard and often monotonous work...that transitioning to sustainability is a much deeper and bigger challenge than they or any of us realized. We know that when given half a chance most people are pushed and pulled toward urban lifestyles. Ironically, the greater number of long-term family farms in our county is at least partly the result of proximity to the Portland metropolitan area, as off-farm employment enables families to offset low farm incomes. How, in short, do we make farm work sexy?

Continued on page 13

IV. Conclusion. Two fundamental problems, then, block our path toward sustainability - ignorance of the nature of the food system, and how denigrating the practical arts denies us vital tools. To address these twin obstacles, we need not just a good-hearted willingness to engage in sustainability efforts, but a radical re-thinking of our institutional mission and an epistemology that actively embraces the understandings of those engaged in the food system we seek to know and engage (cf. Kloppenburg 1991). Anthropologists have something to say about all this, of course, since our charter was (at least originally) all about understanding the pre-industrial “others”...the tribal and peasant majority of humanity. We know something about rural livelihood strategies, about all that it takes to wrest a living from the natural systems of which we are a part.

Real change will come when students start to ask where our food comes from, how it is produced, processed, distributed and prepared, and where waste goes from the table and kitchen. Our reliance on fossil-fueled, mechanized modern industrial agriculture has brought us to planetary limits to growth and left the majority of us ill-equipped to understand what it takes to provision society with food and fiber. Getting to know farmers and ranchers directly engaged in these livelihood strategies serves as a living laboratory for students to learn about the tangle of questions surrounding our food system, including food security as well as sustainability. Plugging into local agriculture is an unprecedented opportunity for those of use working at small colleges and universities, for it engages the full range of our conceptual framework and methodological toolkit in the service of institutional and community sustainability.

The task of moving to more sustainable societies is inherently, if not fundamentally curricular in nature, and requires a reintegration of the liberal and practical arts. Connecting with Century (or long-term) family farmers in your area can yield enormous insights into what sustainability actually means, particularly shaking off neo-agrarian and other fantasies about rural life. Closing the circle on local food production and consumption fundamentally rests on engaging the communities of which we are parts. Long-term local farmers are unrecognized partners in campus sustainability efforts. Engaging such farmers points us toward the practicalities of making a living in a place – certainly something we anthropologists know something about.

Acknowledgments: I am grateful to William Masullo, General Administrator and Noah Bekovsky, Head Chef, for bringing me up to speed on all that is happening in our campus dining system.

Endnotes

ⁱ The Presidents’ Climate commitment is a project encouraging college and university campuses in North America to “exercise leadership in their communities and throughout society by modeling ways to minimize global warming emissions, and by providing the knowledge and the educated graduates to achieve climate neutrality.” <http://www.presidentsclimatecommitment.org/>

ⁱⁱ There is an ironic twist here; while summer break is widely thought to have derived from the need for students’ labor on family farms, our current academic schedule actually originated in urban, not rural America. Before the Civil War the school year included spring and fall breaks, since the time when children were needed for agricultural tasks was during planting and harvesting. The traditional September-May academic calendar dates from mid-nineteenth century efforts by reformers like Horace Mann and others who had medical concerns about the overstimulation of young minds in crowded hot city classrooms.

ⁱⁱⁱ I owe this simple yet elegant idea to now-retired OSU Sociology colleague Sheila Cordray.

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ANTHRO-AT-LARGE

Bulletin of the Federation of Small Anthropology Programs

University of Central Missouri

Dept. of History and Anthropology,
Wood 136

Warrensburg, Missouri (MO), 64093.

Editors: Christina Beard-Moose, SCCC
Constance DeRoche, CBU

Meeting Calendar

March

March 22-24: Central States Anthropological Society: Annual Meeting, Toledo, Ohio. Distinguished lecture by Dr. Thomas D. Hall, professor emeritus at DePauw University entitled "Why Study Frontiers or Borders in an Age of Globalization?"

April

April 19-21: American Ethnological Society: Anthropologists Engage the World, NYC. The conference aims to explore and assess anthropology's capacity to make important interventions in public issues and shape global realities, whether through fieldwork, social critique, applied practice, activism, university teaching, public education, media engagement, or advocacy.

April 20-21: Western States Fokelore Society: Annual Meeting. California State University, Sacramento CA. The Arts of Ceremony: Living Traditions in the Twenty-first Century.

April 25-28: Society for Anthropology in Community Colleges: Annual Meeting, San Diego, CA.

May

May 11-12: Society For Cultural Anthropology: Life and Death: A Conversation, Providence, RI. Life and death have long played a central role in anthropology's efforts to define the human. Recent developments in the experience of both, however, suggest reconfigurations in these essential thresholds of being and a corresponding need to reexamine the analytic assumptions brought to bear on them.

September

September 19-21: Ecomuseums 2012: - 1st International Conference on Ecomuseums, Community Museums and Living Communities, Seixal, Portugal. Ecomuseums 2012 seeks to bring together scholars, researchers, architects and heritage professionals to discuss the commonalities, differences and future of safeguarding practices that are holistic and community oriented in scope. community oriented in scope.

October

October 19-20: 5th FPR-UCLA, The Foundation for Psychocultural Research: Interdisciplinary Conference Culture, Mind, and Brain: Emerging Concepts, Methods, Applications, UCLA, Los Angeles, CA.

November

Nov 16-20: American Anthropological Association [AAA] 110th Annual Meeting.

111th Annual Meeting



AMERICAN ANTHROPOLOGICAL ASSOCIATION



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