

# *Field Notes*

The newsletter of the Middlebury College Anthropology Department  
Summer 2023 Number 18  
Editor: Michael Sheridan



*“You might as well jump!” Continuing a Field Notes tradition at the May 2023 Commencement (left to right): Louise Kim, Amun Chaudhary, Kylie Ngai, Peyton Belsher, Annie Holleman, Ella Jones, Paige Osgood, Erica Swirsky, Devon Hunt, Katie Barton, Clark Devoto, Sam Collins, and Hannah Laga Abram*

## *A Note from the Chair...*

When I reflect on 2022-23, I am impressed with our department’s efforts to build community among ourselves, with our ethnographic communities of interest, and in our disciplinary networks. This is a time of impending change for the department; two of our

professors, **Ellen Oxfeld** and **David Stoll**, are moving into phased retirement. Our application for a new position in sociocultural anthropology was approved, so watch this space next year for an introduction to our new colleague! Some of the things we did right this year include listening to our student leaders, advocating for

student interests, and encouraging our majors to obtain research grants and present their work. In addition to building community through departmental events, we have heard repeated student requests for a dedicated collaborative ethnography space on campus – and we will continue to advocate for this.



Some of the ways we built community among ourselves has been by holding “Anthrocafés” each semester. The weather for our Fall café was glorious, and we took over the McCullough patio area. In Winter and Spring terms we hosted catered “senior work showcases,” making great use of the department’s beautiful Archaeology Lab. Our students made a strong showing at the Student Spring Symposium, both as presenters and as supportive audiences for one another. I am also proud of the warm graduation celebrations we held with students and their families. Holding a final discussion at our Senior Reception about “what did you get from your major?” showed friends and families the community that we built this year and brought them into it.

Due to anthropological connections across the College, we were able to stretch our departmental speaker budget far beyond its intrinsic capacity, bringing in an impressive number of speakers at all phases of their careers. Our speaker list included established luminaries such as **Kamari Clark** (U Toronto), **Sergei Kan** (Dartmouth), and **Benjamin Madley** (UCLA), mid-career scholar **María Luz García** (E Michigan U) and brand new PhD **Chip Zuckerman** (UCSD). And from our own ranks, **David Stoll** filled the Orchard to capacity for his talk in the Carol Rifelj series. Our speakers series is an important part of how our students and guests enhance our scholarly community through Q&A discussions, class visits, and dinners.

Anthropology as a discipline provides a toolkit and set of practices designed to mediate among different communities. Every professor in the department fosters this in their work and in our student’s work. It is therefore a pleasure to see our newest faculty member, **Kristy Bright**, receive Middlebury College’s inaugural Public Service Leadership Award for Community Engaged Teaching and Scholarship. The award is for her career accomplishments, the most recent of which involve student teams using ethnographic methods to explore and extend healthcare accessibility at area high schools [p. 2 – ed.]. Emblematic of anthropology’s

global reach, Professor **Ellen Oxfeld** distinguished our department and College by serving this year as the President for the Society for East Asian Anthropology. She of course brings this global distinction home by mentoring student work in that area.



*Dinner with Prof. Sergei Kan (second from left)*

Aspirations for the future, articulated by our student leadership group and faculty include a dedicated ethnography lab and collaboration space, a bi-weekly brown-bag lunch for sharing work in progress, and a suite of financial and pedagogical supporting organizations for student research and learning. I am gratefully handing the chair’s baton to Professor **Mike Sheridan** for the year so that I can take my first full year academic leave.

**Marybeth Nevins**, Anthropology Chair

## *Faculty and Staff Updates*

### **Kari Wolfe Borni (Dance)**

This is my first time posting in the newsletter as an Anthro affiliate, so I will take the opportunity to introduce myself. I have been on faculty in the Dance Department at Middlebury since 2017. I am both a Dance Studies scholar and a dancer-choreographer. I teach a range of courses in the dance field, from history to technique to composition, and I have choreographed several performance works with Middlebury dance students in recent years.



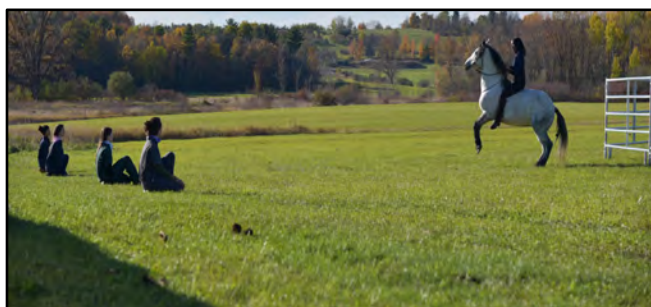
I earned my BA in cultural anthropology from Reed College and my MA and PhD in cultural anthropology from Northwestern University. My previous project spanned fifteen years of fieldwork research – in addition to dancing, teaching, and choreographing professionally – in the emerging contemporary dance scene of the Middle East and North Africa. While most of my research took place in Morocco, I also took several fieldwork trips to dance festivals and other dance sites in Algeria, Lebanon, Jordan, and the Occupied Palestinian Territories.

My doctoral thesis, *Embodied Authenticity in Moroccan Contemporary Dance*, was an investigation



into changing notions of Muslim and Arab comportment in the studios, streets, and stages of Marrakech and Casablanca. In particular, I focused on how Moroccans harnessed postmodern improvisational practices and accessed physicalities deemed “traditional” and “indigenous” to Moroccan bodies and aesthetics. I investigated how these formulations shaped how European arts producers and promoters tried to showcase Muslim Arab ‘liberation from tradition’ and religiosity in the contexts of post-9/11 anti-terrorism campaigns and the 2011-12 Arab Spring. This framework contradicted the ways that my dancer-interlocutors envisioned their dancing as a unique but authentic expression of their religious faith and practice. I have published articles based on this research in *Dance Research Journal* and *Ecumenica Journal of Performance and Religion*.

In 2019, I took up an entirely new (to me) endeavor in the subfield of human-animal studies. Unfortunately, my fieldwork pursuits were interrupted numerous times, and ultimately delayed by two babies and a pandemic, but I am thrilled to finally launch both scholarly and artistic components of that project in 2023! My current research, broadly speaking, looks at how dance practices apply to systems of non-verbal communication across species divides. I am interested in the development of somatic epistemologies, specifically physical listening and physical language building, between humans and animals, and the possibilities for mutual interspecies performance-making. My current research questions circle around how interactive sites between humans and animals can enhance physical awareness and subsequent adjustments of energy, corporeality, and gesture. In particular, I am pursuing new pathways to access nonhuman improvisational movement, that then leads to the co-creation of choreography. I am also intrigued by ideas of animal performativity, and the range of ethical, ontological, and methodological dilemmas that realm presents. The experiential component of the project will include choreographing two performance works with horses and dogs slated for 2024-2025.



*Interspecies performance with Midd dance students at the Knoll (2018).*

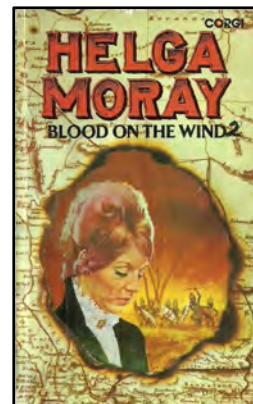
## Kristin Bright

This past year, I traveled to Switzerland to participate in a collaborative on rare diseases. Comprised of twenty anthropologists from fourteen countries, our group is concerned with the ethical and political implications of genetic medicine, AI, and technocapitalism for people living with rare diseases and disabilities. We used the week to exchange papers and plan future work. Last fall, I started a new book project on school health in the US and New Zealand. I am grateful for funding from the UNH Center for the Humanities and Vermont Department of Health for a new primary care center at Mount Abe Middle/High School in Bristol, and a relational health workshop program designed in our @thebodyonline lab that we’re piloting in local school districts (MAUSD, ACSD, and ANWSD). **Paige Osgood ’23**, **Ella Jones ’23** and I worked on senior projects, and **Gabby Chalker ’24**, **Anne Holleman ’23**, **Sam Gordon Wexler ’23.5** and I worked on independent studies. These projects sparked great conversations in our lab and at venues like the Society for Applied Anthropology conference and Student Spring Symposium, on topics from the ethics of caretaking in heritage sites (Osgood), to health and placemaking during the pandemic (Jones), colonial legacies of ableism in American schools (Chalker), gender, motion, and mindfulness in health education (Holleman), and radical othering in eating disorders (Wexler). It was an awesome year that whizzed by way too quick. This fall I’m bracing for a wild ride at home, as **Pepper** starts kindergarten and **Danny** starts a weekly commute to teach in Ottawa.



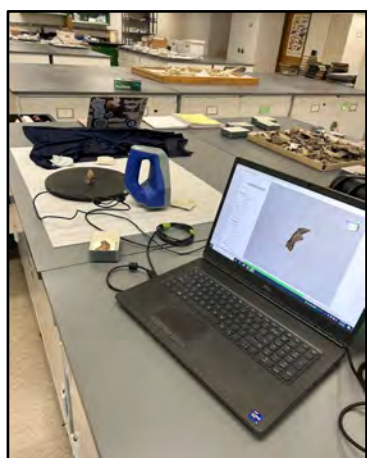
## James Fitzsimmons

While I was on leave this year, I finished a manuscript, *Blood on the Wind* (Oxford University Press), and continued work on another book for the University of Texas Press. *Blood on the Wind* is currently in press, so hopefully it will be out sometime in late 2024 or early 2025. I have also been working on hieroglyphic texts from Maya ceramics and studying northern lowland Maya architecture in Merida and Campeche, Mexico.



## Alexis Mychajliw (Environmental Studies and Biology)

This summer began with a trip to the Smithsonian National Museum of Natural History to work in the anthropology collections as part of our NSF-funded grant, “Cultural resilience and shifting baselines of the North American fur trade.” I 3D-scanned skeletal remains of beavers, muskrats, and minks prior to sampling for ancient DNA. These bones are held in the Museum Support Center - a giant IKEA-like building full of most of the Smithsonian's collections and research facilities. A week later, I flew to Los Angeles to work with my thesis student **Elizabeth Austin** at the La Brea Tar Pits on a project studying ancient packrat middens. Elizabeth and I then joined another student, **Lucia Snyderman** for a week at UC Irvine's accelerator



mass spectrometry facility to process bone and coprolite samples for radiocarbon dates. July saw more museum work, with a quick trip to sample historical Bahamian hutia skins at the American Museum of Natural History (to learn more, see [this Seven Days comic](#)).

However, I am excited to be writing this note from Alaska, where I just chaired a symposium on island mammals at the International Mammalogical Congress and will be taking a few vacation days to look for whales and otters! The rest of the summer will involve excavations and modern mammal field work on islands along the coast of Maine, with a final field trip before classes start to take a sediment core from the northeast kingdom of Vermont. Lots of work, but lots of fun!

## Marybeth Nevins

Oh, the humanities, then a flood.

Looking back on the year, I am struck with how hard I have leaned into the humanities in my classes and research collaborations. Funded by a seed grant from the [New England Humanities Consortium](#), and with support from [Middlebury College Public Humanities lab](#), I ran two courses as community-connected classrooms. These were Anth 125 “Language Structure and Use” and Anth 225 “Indigeneity and Colonialism: Native North America.” Teachers from the White Mountain Apache tribe (Arizona) and Susanville Indian Rancheria (California) joined classes via Zoom and collaborated on building shared curricula. For the White Mountain

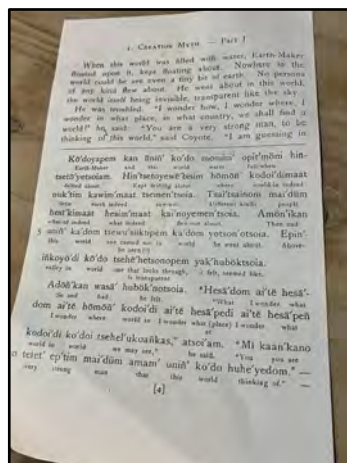
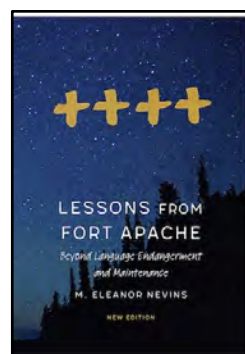
Apache teachers, our work turned into the preface to the new edition of [Lessons from Fort Apache: Beyond Language Endangerment and Maintenance](#) with University of Nebraska Press. This experience convinced me that bringing our community connections into classrooms is a powerful introduction to the field of anthropology. I hope to continue this mode of teaching and am grateful for the College’s support for our community partners.

As to research, I derived enormous satisfaction leading a faculty research seminar on translation for the [Axinn Center for the Humanities](#). You can learn about my project, “*Hobos and Healers: The World Legacy of Indigenous Californian Communication Networks*” alongside others via [this link](#). I am developing the linguistics aspect of my project for a special issue of the journal *Anthropological Linguistics*. I am also working on a book aimed at the general public, for which I am hoping to obtain an NEH Summer Stipend for summer 2024 (fingers crossed!).

Finally, straddling humanities and social science, I have begun work on Vermont-based research exploring rural community opposition to the notion of climate change and to policies designed to address it. This project takes me all over the state and will keep me busy during my coming academic leave year. I am beyond grateful to the Wasserman-Davis Collaborative in Conflict Transformation for [funding my research](#) and making an academic leave year possible.

Just after 2022-23 came to a close, I found myself a climate refugee in my own home as the flood waters of August 4<sup>th</sup> wiped out our first floor. There are many changes ahead for my household as we deliberate the best path forward. Waiting for me amidst the ruin, I

found a symbol of hope in the form of a single page of the Maidu creation story. It is the beginning of creation told in Maidu by Hanc’ibyjim / Tom Young to Roland Dixon in 1899. Translated, the first line reads: “World-maker, when this world was full with water, was drifting about.” And that’s the new beginning.





## Ellen Oxfeld

This year my main anthropological extracurricular activity was the second year of my term as President of the [Society for East Asian Anthropology](#) (SEAA). The SEAA is a section of the American Anthropological Association whose members concentrate on the anthropology of East Asia. Our section organizes



committees to award prizes for books, graduate student manuscripts, and ethnographic films in our field. We also have an active group of graduate student members who set up workshops to support each other, and we are now discussing ways in which we can involve undergraduates who are conducting research in East Asia. Though time-consuming this has been a rewarding experience. Our board members come from three continents, and it has been enriching to meet scholars in the field from so many institutions. I had the pleasure of advising several cutting-edge senior theses this year. Middlebury Anthro majors – you are continuing to turn out such high-level work! I'll be on Associate status next year, and while I will miss the chance to teach more, I am also hoping I can get into the backlog of material from my last fieldwork in China.

## Mari Price



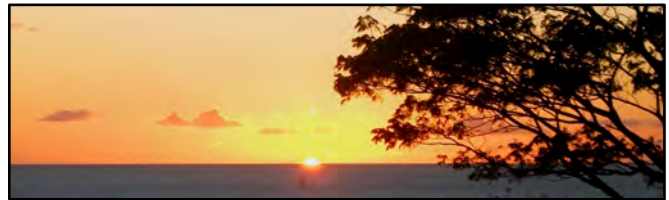
~~Summer~~ Fall is finally here! I will be returning in the fall on a reduced hours schedule to support the Anthropology and Religion departments. At the end of the 2023-24 academic year, I will retire from the College after 32 years of service. I plan to spend more time doing the things I love such as

gardening, bicycling, kayaking, and (most importantly) spending as much time as possible with my grandson Macallan. He's already almost a year old!

## Michael Sheridan

This was a big publication year for me. I had two book chapters about African sacred groves and African ideas about rain as a social actor, but that was just the appetizer. The main course is the book that you've seen chronicled in this newsletter since 2014 finally done! The hardcover and ebook came out with Routledge in April, and a paperback will arrive next year. I've said it

in the book's acknowledgements but I'll say it again here - thanks to all of the students and colleagues who patiently tolerated my lectures about plants and power and who encouraged me by telling me that I was onto something interesting. The 2023-24 academic year is going to be super busy for me. I'm chairing Anthro, directing two programs, and doing lots of other administrative tasks. But the heavy lift is going to be a Jterm 2024 course in St. Vincent. In a direct line from my book's chapter 7 account of the struggles for land, autonomy, and order in colonial and postcolonial St. Vincent, the class will be collecting oral histories of land use, social organization, and cultural values. Instead of writing papers, the plan is for students to turn oral histories into things that 'give back' to Vincentians – like locally-inflected coloring books, high school curriculum materials, and policy briefs. Updates and photos to follow in next year's newsletter!



## David Stoll

For 2023-24 I will be on Associate status, which means that I will be off during the fall semester. I will not have office hours from September to December but will be happy to provide any advising that you may need – just send me an email, so that we can meet up either in person or on the phone.

My teaching will be from January to May. For January 2024, I plan to do Anth 1035 "Refugees or Labor Migrants? The Anthropology of South-North Migration." For Spring 2024 I will teach Anth 103 plus Anthropology of Warfare and Polarization. Looking forward to seeing you whenever and wherever.

## Dan Suarez (Environmental Studies)



*[Dan was on sabbatical in 2022-23 – Ed.]*

Dan and Tessa Cattermole getting (non-denominationally) hitched, courtesy of Middlebury's own Mark Orten.

## Trinh Tran

I spent my sabbatical year back in my old stomping grounds – the Bay Area, where I lived prior to moving to Vermont. Returning to the place of my graduate training reconnected me to local colleagues who helped push my thinking about my book manuscript, *Breaking Up: School Choice, Closure, and the Severing of Community Ties*. This study examines how policies like school choice and closure accelerate the erasure of place by disconnecting children and families from their local communities and schools.

My return to the Bay Area also reunited me with **Patrick McElravey '16.5**, a former student who now works as a director for Matriculate on issues of college access for high-achieving, low-income students. Over many dinners, we shared memories of Middlebury and geeked out over social theory. I'm excited to welcome Patrick back to Middlebury this fall. We have planned classroom visits and discussions to highlight how students can connect their anthropological training at Middlebury to meaningful work in social justice. As a recruitment director for Matriculate, Patrick will also speak about how Middlebury students can work as advising fellows to guide low-income high school juniors and seniors through the college application and enrollment process.

I also took some time this year to engage in direct action on issues of educational equity by serving as a mentor for several high school students of color. The U.S. Supreme Court decision on affirmative action makes this work feel more imperative than ever.



For fun this year, I took an intensive course on artisan bread making at the San Francisco Baking Institute. **Mike Sheridan** now holds the title for bread master in the Anthropology Department, but I'm hoping to give him a run for his money [*game on!* – Ed.]. If I lose this challenge, I will console myself by attempting to make the perfect baguette for a Vietnamese *bánh mì*.

## Linda White (Japanese Studies)

In the mentoring process for a final paper or a research project, sometimes a faculty member encourages a student to explore a particular line of questioning or a social problem that has been under-analyzed or simply overlooked. But sometimes it is the other way around and a student encourages a professor to reconsider an area of research. I have developed a new course for Fall 2023, JAPN 285 “Sustainable Japan” thanks to **Emmet Norris '18**, who inspired me to teach a course on environment-human relations in Japan.

Emmet told me about Japanese farming ethics and the emic understanding of rural land as “wild” or “cultivated.” At the time, I was finishing up my book about marital surname rules and lawsuits to change the Japanese Civil Code. That project seemed relentless, but Emmet kept coming to tell me about things far from my own project, and yet so fascinating. He knew words in Japanese that I had never heard and made me realize how urban and feminist my own foci had been over many years studying Japanese society. So, thank you Emmet! I am finally going to teach the class that you inspired.

I was fortunate to receive several grants from Middlebury this summer to go to Japan to meet with people in a number of cities and small towns to talk about themes related to environmental destruction, sustainability, recycling, and global warming. I spent a lot of time on public transportation, from buses and trams in cities on Kyushu to the high-speed trains that crisscross the country. I observed the beautiful mountains and coastlines of Japan and ruminated on the significance of accessible and excellent public transportation.

I spent a day looking at a new “clean” trash incinerator in western Tokyo, where community members intentionally located the facility right in the middle of the town as a motivation to make the area cleaner and more productive - instead of outsourcing a dirtier, less high-tech garbage center to the outskirts of the city as they had before.

The most significant part of my trip was a visit to Minamata, the site of a devastating mercury poisoning tragedy from 1932-1968 which affected fish, then cats, then humans (you may have seen the 2020 Johnny Depp film *Minamata*). The crisis of





Minamata, I learned from doctors and activists working in the small town today, resulted from Chemical's continued dumping of methyl mercury into Minamata Bay even after area scientists had documented the ecological catastrophe in 1959. The mercury led to severe neurological damage in children and adults, and birth defects in the fetuses whose mothers had eaten the local fish. This revealed the company's commitment to profits over environmental and human safety. Chisso was the town's major employer, but Minamata Bay had fed the population for generations before the company spoiled their primary source of food. Inevitably, the company's failure to protect employees, residents, and particularly the fisherfolk and their families divided the town socially and politically. The people of Minamata continue to rebuild from the breakdown of trust, not only with Chisso Chemical, but also with local, prefectural, and national government officials who benefit from the chemical giant and look the other way to avoid facing the complex realities of environmental degradation and community destruction.



In addition to the work on my new course, I met with colleagues and friends in Tokyo to develop grant proposals for my upcoming leave. I hope to be back in Japan to work on intersections of gender, race, and citizenship as they are manifested and problematized in family law and the Japanese household registration system.

Finally, the last few years of teaching have been marked by work with some amazing students on final papers and senior theses in a wide range of majors. I look forward to work with anthropology students in classes and on senior theses related to gender, sexualities, race, and environmental issues, among other things. Hope you all had a great summer!

### ***Senior projects and independent studies 2022-2023***

**Claire Babbott-Bryan**

#### **Connections and Contradictions across Public Parks in Buenos Aires**

Buenos Aires, Argentina is one of the least green cities in the world, with only 6 m<sup>2</sup> of green space per person. This statistic falls far below the World Health Organization's recommended 15 m<sup>2</sup> and fails to capture



unequal distribution of green space across the city. Neoliberal policies and practices continue to fragment and privatize the green spaces that remain, posing a threat to the public health of human and nonhuman beings in the city. This thesis draws on ethnographic fieldwork collected over a ten-month period to investigate the institution of public green space in Buenos Aires, with the goal of better understanding relationships between public parks and city inhabitants. The study examines the daily lives of park users in four popular parks to ask questions about community, identity, place-making, and resistance. Since the design and implementation of the study sites varied drastically, I grounded each park in its historical and political context before analyzing the qualitative field data. Drawing on questionnaires, interviews and participant observation, my thesis relies on storytelling, memory, and poetry as equally legitimate data sources alongside political ecology and the scientific method. By weaving together a collection of shared moments with park users, it became clear that the park-person relationship cannot be singularly traced or reconstructed, but rather contains inherent contradiction and multiplicity. This thesis illuminates one small facet of the mystery and dynamism contained in Buenos Aires' parks, holding at once profound connection, conflict, crisis and joy. (Supervised by Prof. Oxfeld)

**Katie Barton**

#### **The Gods Are In Storage: Place and Placelessness Amongst Diasporic Hindus in Burlington, Vermont**

This thesis is an exploration of the co-creative nature of place and identity as exemplified in the Burlington Bhutanese-Nepali Hindu refugee community. I draw on theoretical frameworks articulated by Arjun Appadurai, Setha Low, and Edward Soja for identifying placemaking mechanisms, and analyze



what those methods tell us more generally about religious placemaking in refugee communities. I begin with Appadurai's concept of the 'ideoscape' to analyze how the discursive separation of the categories of "religion" and "culture" can be seen as a type of narrative placemaking. My next section discusses how the relationships among generation, language, and connection to physical place manifest in the Burlington Hindu community. Finally, I analyze the impermanence of certain aspects of ritual life and placemaking that I experienced during my fieldwork and conclude that the iterative placemaking undertaken by this community itself an expression of resilience. This thesis shows how a religious refugee community constructs its identity through specific mechanisms of placemaking, at the scales of individuals, sub-groups, and the whole community. The project concludes with a consideration of practice, ritual, and performance theory. Identity and place are co-created, and they come to be performed and naturalized in particular ways at different social scales. (Supervised by Profs. Ortengren and Sheridan)

**Gabriella Chalker**

### **Critical Intersectional Approach to Ableism in U.S. Public High School Education**



How do capitalist and colonialist methods of institutional design influence the lived experience of students with chronic illness and disabilities in Vermont schools today? Systems that prioritize individualized learning and the medicalization of disability contribute to the perception that disability is a personal problem in need of an individual solution. This does not recognize the systemic barriers that perpetuate ableism in multiple ways, from classroom design to after-school and summer break programming. This study draws on critical medical anthropology and intersectional dis/ability studies to consider strategies for inclusive health education and flourishing. These include equipping all K-12 students with support tools to destigmatize conversations about chronic illness and disability while focusing on socio-spatial strategies of support that challenge perceptions of exclusively "individual" need or learning. This study considers specific situations in the state of Vermont where students and educators are experimenting with critical intersectional dis/ability studies in learning environments. Drawing on ethnographic observation and student feedback, this project examines how high

school students understand "intersectional" learning and what a shared anti-ableist and inclusive educational environment looks like. (Supervised by Prof. Bright)

**Clark Devoto**

### **Keep Corinth Inconvenient: A Culture Shaped by Landscape in a Small Vermont Hill Town**

Corinth, Vermont is a rural hill town far from any major city or highways. The town was first chartered in 1764. After initial success in farming, its population steadily declined for 150 years as the remote, steep land proved incompatible with industry. In the mid-20th century, Corinth's population suddenly rebounded as it began to attract new residents who were looking for cheap land, a sense of place, and a strong community. These new residents integrated successfully with the native population because they learned and practiced local tradition. The result is a strong community that shares an identity of working with the land and still allows a multitude of land-based relationships to coexist. Corinth's inconvenient nature has allowed a strong agricultural and environmental tradition to persist, and this may serve as a model for scaling back industrialized lifestyles. (Supervised by Prof. Stoll)



**Anne Holleman**

### **Reading Adolescent Health Education through a Critical Anthropological Approach to Gender, Movement, Mindfulness, and the Body**

Anthropological studies of sports have given considerable attention to sports as the locus of local, national, and international identity and agency. Recently anthropological studies have shifted to include theories of phenomenology, techniques of the body, interactions with non-human beings, and sports as a way of survival. As gender equality has been prioritized in the United States, there have been improvements to women's access and participation in sports. Even after Title IX, however, women still have fewer opportunities to access high-level athletics, as evident in the oft-cited statistic that only 4% of media coverage is for women's sports. This project considers these critiques in the context of women's experiences on the Middlebury College Crew Team. Specifically, I explore how rowing empowers female





athletes on the crew team through embodied experience, connection with teammates, and interaction with nature via technologies of power, phenomenology of the body, the framework of the “team body,” and therapeutic experiences with non-human elements. (Supervised by Prof. Bright)

**Devon Hunt**

**“Parasocial Relationships are Only Toxic to Miserable People, I’m Having a Ball”: Parasocialism and Reciprocity Between K-pop Fans and Idols**



In recent years, the Korean pop music industry has exploded in global popularity, leading to millions of new fans of the genre worldwide. With this entrance into public

discourse in new places, many academics have criticized the industry for creating fandoms of “fanatic” teens who have become “addicted” to consuming K-pop media. Fans of K-pop are especially criticized for their emotional attachment to K-pop artists, known as idols. To outside observers, the love fans that hold for their idols may seem transactional because fans dedicate energy, time, and money to someone who they’ve been duped into believing cares about them, but really doesn’t. From the fan perspective, however, the relationship is mutually beneficial and demonstrates genuine human connection. This research analyzes the fans’ perspectives on fan-idol relationships by viewing them as parasocial relationships and a sort of fictive kinship bond. This bond is apparent at meet-and-greet events, where fans and idols interact one on one and create systems of reciprocity. (Supervised by Prof. Nevins)

**Ella Jones**

**Casual Community and Accidental Encounters: Place-Making, Liminality, and Serendipity at Middlebury College through the COVID-19 Pandemic**

In the four years since the COVID-19 pandemic started, campus life at Middlebury College has been through widely different regulatory regimes and protocols. At times students have been on campus but primarily attending classes online, with little ability to access buildings other than their dorms. Presently, restrictions are almost entirely lifted, and a most students never experienced a non-pandemic campus. Students who have had to navigate varying regulatory cultures have unique perspectives on the social salience of space in higher education. Through interviews with nine students, I examine themes of place-making, liminality,

and serendipity. What I found is a form of sociality that I call the “casual community.” Higher education’s transformative learning project is inextricably linked to community-building because of the layers of social, spatial, and affective arrangements at a residential college campus. As the pandemic disrupted both structural organization and moments of social creativity and liminality, the importance of these informal casual communities was thrown into sharp relief by their absence. The concept of the casual community expands our understanding of how living at college fosters experimentation for joyful lives. (Supervised by Prof. Bright)

**Hannah Laga Abram**

**Trickskin: A Dancing Ethnography of the Selkie Story in Western Ireland**

This work weaves together anthropology and dance-based field research methods to investigate the Irish shapeshifting folktale of the selkie. I used multi-sensory ethnography, site-specific improvisation, and kinesthetic empathy to investigate the story with my body at field sites along the coast of western Ireland. I became a liminal researcher, working at the edges of dance and ethnography, body and story, and land and ocean. Three ‘trickstering bodies’ – “soft body,” “play body,” and “pleasure body” – served as shapeshifting practices that mediated these edges and transformed me – the researching body – in the process. This dancing ethnography became a body itself, and revealed and enacted the metamorphic power of a physically located shapeshifting story. (Supervised by Prof. Sheridan)



**Melanie Leider**

**Rebirth to Ancestral Practices: The Politics of Reproduction in the Ecuadorian Amazon**

The history of the politics of reproduction in Ecuador is fraught with the legacies of colonialism and racism. Despite state moves toward constructing a more equitable intercultural healthcare system, Western obstetrics prevails over ancestral birth practices. In the absence of state recognition and funding, AMUPAKIN, an Indigenous Quichua birthing clinic located in the Ecuadorian Amazon, has initiated an Immersive Amazonian Quichua Midwifery Program (PIPKA) that invites women from around the world to visit and study under traditional midwives. This ethnographic thesis



aims to evaluate how Western biomedicine, traditional Quichua midwifery, and Western midwifery interact at in this clinic through the PIPKA program, and how these interactions might contribute to intercultural healthcare in Ecuador. In January 2023, I observed and experienced how the midwives, PIPKA students, and clinic patients together negotiate birth from distinct social perspectives. This participant observation, along with multi-sensory ethnography and semi-structured interviews with the midwives, students, patients, and staff, form the basis of this study. To make sense of the power dynamics implicated in such multi-scalar interactions, I draw from medical anthropology and feminist political ecology to shed light on how Western obstetrics maintains its dominance by misrepresenting and marginalizing ancestral birth practices. This insight throws into question Ecuador's celebration of its multicultural status. Additionally, I point out that while PIPKA provides AMUPAKIN with immediate financial stability, it also introduces essentialist stereotypes about indigeneity from beyond Ecuador that could threaten the preservation of Quichua ancestral medical knowledge. Ultimately, I argue that AMUPAKIN's struggle for survival results from a lack of horizontal dialogue among diverse health practitioners, which produces Western medical hegemony and intercultural misunderstanding. (Supervised by Prof. Nevins)

#### **Giselle Orozco**

#### **Finding Similarities in Our Differences: A Comparison Between the Experiences of First-Generation College Mexican and Chinese American Students**

This thesis examines the similarities and differences in the experiences of first-generation Mexican- and Chinese-American college students. By comparing these two groups, this study highlights the importance of keeping cultural backgrounds in mind when dealing with first-generation students. I interviewed five Mexican-Americans and four Chinese-Americans about their experiences growing up and the evolution of their identities at college. The thesis begins by examining their reflections on experiences in school, use of

language, relationships with family, and religion. It explores their identity formation in college, which includes the traditions they have maintained, their experience in college, their reflections on their maturation process, and the impact of labels on their transforming identity. The thesis concludes by examining how Bourdieu's notion of habitus is limited when applied to the experiences and reflections of the interviewees. (Supervised by Prof. Oxfeld)

#### **Paige Osgood**

#### **Regarding the Temple of Debod: An Ethnographic Study of Heritage Claims, Gift Obligations, and the Ethics of Care at Cultural Heritage Sites in Madrid, Spain**

The Temple of Debod is an unlikely and rare example of the sanctioned reconstruction of an ancient Egyptian archaeological site in the secondary location of Madrid, Spain. But the Temple of Debod is also a site of defacement and neglect. In order to consider the particular agendas and effects of heritage projects in closer detail, this study compares the Temple to the curatorial practices at a second site in Madrid: the Museo Arqueológico Nacional (MAN). The MAN is a well-kept museum highly praised for its conservation and curation, strikingly different in appearance, patronage, and upkeep than the less maintained Temple. This thesis critically examines the logic at work in elevating one monument, the MAN, over another, the Temple of Debod. As I show, a comparative cultural analysis of the MAN and Temple of Debod reveals how different meanings and practices of "heritage" intersect with different influences of nationalism and tourism to shape particular logics of conservation. A key part of this work involves the deployment and development of broader anthropological categories such as heritage, material culture, tourism, care, and politics, and how those converge in particular public understandings of "cultural heritage management" in Spain. Beyond the theoretical implications of this work in anthropology, this thesis also provides recommendations for all cultural heritage sites. Specifically, this thesis promotes the ethics of care at the MAN and hopes that its





recommendations serve as points of departure for the Temple of Deod and other cultural heritage sites to improve their ethics of care. (Supervised by Prof. Bright)

**Erica Swirsky**

**Should I Stay or Should I Go?: Agency, Socioeconomic, and Higher Education in Rural New York**



Rural high school students are faced with unique challenges as they approach graduation. Saranac Lake High School, located in the Adirondack Park, demonstrates the tension between educational goals, especially given their economic and cultural context. I provide ethnographic and empirical evidence to argue that a college degree holds a lower economic and cultural use value in Saranac Lake,

which deters students from pursuing higher education. Moreover, academia is not culturally promoted or prioritized and therefore college preparation is primarily driven by a student's ability to advocate for themselves and utilize the limited resources available. I met with seniors in two focus groups and asked about their plans after graduation and they make that decision. These groups highlighted a lack of local attention to the higher education process and students' desire to expand their options. Rural areas intrinsically have a limited jobs market, which leaves students, college-bound or not, with a smaller array of choices and limited socioeconomic mobility. Choosing to enter the workforce instead of attending post-secondary education actualizes agency for students who are constrained by the rigidity of academic culture. My ethnographic research combined with American Community Survey data connects their individual lived experience to New York state's broader economic context. The statistical analysis reveals that the increase in salary an individual gains from having a bachelor's degree is significantly smaller in rural regions than in metropolitan areas. The economic and cultural value of a college education in the Adirondack region is much smaller than elsewhere in the state. (Supervised by Prof. Nevins)

**Mira Vance**

**The "Real Men" of China: Constructions of Masculinity Through Primary School Education for the Purposes of State in Contemporary China**

Over the past decade, and culminating in official pronouncements in September 2020, the Chinese Communist Party under Xi Jinping has been rolling out policies designed to cultivate "real masculinity" and combat the "masculinity crisis" (*nanxing qizhi weiji*, 男性气质危机) that is supposedly weakening China's men and threatening the nation's success. These policies have arisen from many overlapping, and often contradictory motivations and cultural phenomena that have emerged from China's unique history. Some of the motivations for these gender policies include increased militarism, fears about a declining birthrate causing an economic decline, and the older generation's desires to control the youth. At the heart of China's "masculinity crisis" and current gender education initiatives and policies is a nationalistic project and effort to create cultural and national unity. This thesis analyzes these efforts for gendered nationalism through primary school gender education textbooks published in 2016 and 2017 by Shanghai Educational Publishing House and interviews with college students with experiences of primary school education in China. (Supervised by Prof. Oxford)



**Sam Gordon Wexler**

**Radical Othering in Eating Disorders: Embodied Modes of Care**

Self-naming is an action taken by patients to identify with an illness in opposition to the biopolitical control of diagnosing. Spirit possession and radical othering form two necessary steps on the pathway to claiming control over an illness and have been used to describe any illness in which one feels controlled by an Other. While radical othering theoretically leads to the ability to self-name and self-determine, a gap exists in the treatment of eating disorders. Current treatment does not address the liminal space between recognizing the disease as "other" and achieving self-determination. This study explores one possible treatment tool, narrative, which has been widely used in medicine and to describe illness generally. I first examine the epistemological basis of narrative for how it can change

or reconstruct the meaning of illness generally and describe how the current method of storytelling practice perpetuates biopower's dominance. From this critique, I then move to introduce the construction of the counter-narratives, namely the quest narrative, as a means of opposing current hegemonic narratives of eating disorders specifically and creating a "post-possession plan" that ultimately results in more opportunities for self-determination. (Supervised by Prof. Bright)

#### Cale Wisher

#### Grand Canyon Shadows: The Investigation of Suicide and Disappearance in the Heart of the American Southwest



Grand Canyon is considered by many to be one of the most iconic and dramatic landscapes in the United States. Millions of people visit annually to gaze upon its grand cliffs. And while many see National Parks as a destination for tourism, they also are a popular destination for suicides. Between 2003 and 2009, there were 286 suicide events documented across 84 National Parks, and Grand Canyon is among the top contributors to this total. Since 2000, 55 of a total of 284 deaths at Grand Canyon have been deemed suicide. Suicide in Grand Canyon National Park is a unique phenomenon as compared to other places because of two distinctions: 1) travel to Grand Canyon and 2) utilization of the landscape as a means by which to commit the act. People have been documented traveling to Grand Canyon with the sole purpose of killing themselves. It can be further broken down into its constituent parts in what I call the Grand Canyon Suicide Model. I argue that four primary sociocultural factors are at play: spiritual beliefs, storytelling, imitation, and a history of mental illness. Analysis of these four factors helps to explain why someone might travel across the globe to commit suicide, as opposed to performing the act closer to home. It is impossible to completely prevent suicide deaths at Grand Canyon, but a better understanding of these dynamics is important for prevention measures. (Supervised by Prof. Sheridan)

#### Got @MiddAnthro?

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#### Yet more photos of 2023 Anthro grads!







## ***The Body Online at Middlebury College***

By Kristin Bright

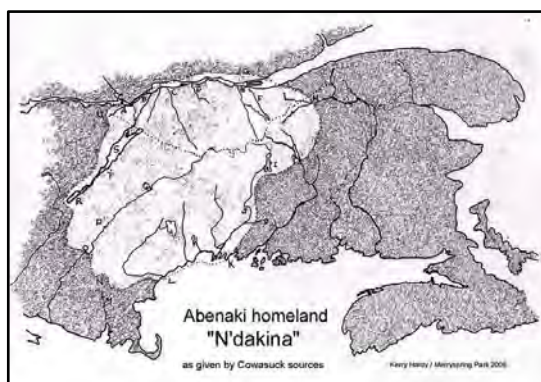
The [Body Online](#) is a research and design space dedicated to publicly engaged studies of health, technology, and the body. In 2022, the lab received grants from the UNH Center for the Humanities and Vermont Department of Health to build a new community-collaborative program in school health, primary care services, and culturally responsive health education. Lab members are undergraduate and grad students as well as working professionals including

alumni like **Anna Paritsky '17.5**, an EMT in Bristol; **Jaya Singh**, a Toronto based sexual health educator; and **Liz Sayre**, a local parent and disability rights advocate. Last year, the lab met bi-weekly to design youth wellness workshops, including sessions on mental health and neurodiversity, sexual health, dental health, chronic illness and disability, movement and mindfulness, eating disorders, and substance use. Lab projects in 2022-23 also included research on child-led communication in pediatric oncology (Wexler, Beck), legacy works in end-of-life care (Bytautas), healthcare architecture and patient experience (Shim), the biopolitics of energy drinks (Leithead), placemaking during the pandemic (Jones), ableism in public school education (Chalker), gender, motion, and mindfulness in health ed (Holleman), and radical othering in eating disorders (Wexler). This fall, the lab will host training sessions in public humanities (oral history, memoir, ethnography, multimedia, and digital storytelling) while deepening collaboration with community partners (teens, educators, and clinicians). Lab members in 2022-23 included **Roxanna Alvarado '25**, **Emma Auer '23.5**, **Richard Beck** (Dartmouth), **Jessica Bytautas** (U of Toronto), **Gabriella Chalker '24**, **Amun Chaudhary '23.5**, **Julia Clarick '23.5**, **Chandni Desai '25**, **Anna Hand** (MUHS), **Annie Holleman '23**, **Emily Jones '23.5**, **Annie Leithead '23.5**, **Toria Lajoie** (MAUSD), **Melody Lopez '25**, **Gracie McDevitt '24**, **Annelise Mills** (U of Toronto), **Olivia Oehrle '24**, **Paige Osgood '23**, **Anna Paritsky**, **Adriana Santiago-Lucena '25**, **Liz Sayre** (MAUSD), **Leora Segal '23**, **Je Hee Shim** (BC Cancer), **Victoria Shuster '25**, **Jaya Singh** (U of Toronto), and **Sam Gordon Wexler '23.5**.

## ***Who can call themselves Abenakis?***

By David Stoll

Vermont anthropologists have become reluctant participants in a painful debate about who has the right to identify themselves as Abenaki. In the late 1700s the majority of Abenakis, threatened by Yankee land speculators such as Ethan and Ira Allen, regrouped in



Quebec where their descendants have become the [Odanak](#) and [Wolinak First Nations](#). A smaller number of Abenakis remained south of the Canadian border in locations such as Indian Lake in the Adirondacks.

Over the last fifty years several thousand Vermonters, mainly of French-Canadian descent, have affirmed that they too are Abenakis. As to why they disappeared from the documentary record, they point to Vermont's early 20<sup>th</sup> Century eugenics movement and say they were [targeted for sterilization](#).

For lack of genealogical documentation, the Vermont Abenakis have been denied recognition by the [U.S. government](#). However, a decade ago Vermont's state government officially recognized what are now four groups: the [Abenaki Nation of Missisquoi](#), the [Nulhegan Band of the Coosuk Abenaki Nation](#), the [Ko'asek Traditional Band of the Sovereign Abenaki Nation](#), and the [Elnu Abenaki Tribe](#).

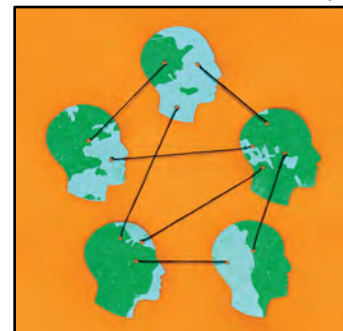
Initially, the new groups were welcomed by Odanak and Wolinak Abenakis as long-lost relatives. Odanak and Wolinak Abenakis instructed the Vermonters in their language, folklore and basketry. But they also asked the Vermonters for proof of their Abenaki ancestry. When that failed to arrive, the relationship soured, but the dispute did not reach the news media until 2022, when the University of Vermont hosted a conference co-sponsored by the Canadian government. At the conference, [Odanak representatives](#) demanded that the Vermont state government revoke its recognition of the four groups. Only historically-attested Abenakis have the right to recognize claimants as Abenakis, they argue.

Since then the University of Vermont has hosted a [second conference](#) – cosponsored by the Middlebury College departments of French and Anthropology – in which Native American scholars called out “Pretendians” – in particular, non-indigenous academics posing as indigenous. [Vermont Abenaki chiefs](#) have accused the two Canadian bands of persecuting them; in

response, the [Odanak and Wolinak Councils](#) have detailed the chiefs' lack of Abenaki ancestry.

The same day that UVM hosted the second conference, the [state government](#) announced a truth and reconciliation commission to gather evidence of how the Abenakis were targeted for sterilization - a claim questioned by the [Canadian Abenakis and their supporters](#). For evidence that most Vermont Abenakis lack Abenaki ancestry, see Canadian anthropologist [Darryl Leroux's](#) “State Recognition and the Dangers of Race Shifting.” A useful comparison of the arguments by the two sides can be found at [New Hampshire Public Radio](#).

The Vermont debate is one of [many around the world](#) over who has the right to claim indigenous status. Such debates feed into others, over whether decolonization, indigenization and the return of indigenous land are [constructive social goals](#) or destructive fantasies. Like any right and like any identity, indigenous rights and identities are historically constructed. That does not mean they are mere inventions or fantasies – it does mean they come out of longstanding conflicts, disagreements and arrangements, and that they evolve in new and sometimes surprising directions.



Wherever you stand in debates over indigenous rights, anthropology is a crucial forum for weighing claims and accusations against evidence. Another crucial forum, and a more peaceful one, is learning indigenous languages. In July 2023 Middlebury College held its third annual School of Abenaki, a two-week course for forty students. The Anthropology Department hopes that the School of Abenaki will be back next year, and for many years to come.

## Netflix anthropology

By David Stoll

If you are bored with the usual formulas in U.S. movies, the following works are not from the U.S. and they are not usual – they all have great acting, they are all easy to watch, and they are all available on U.S. Netflix as of August 2, 2023:

- *The Alleys*. Jordan. Tribute-extracting neighborhood gangsters protect a mother from a neighborhood extortionist and a neighborhood swindler, in a very different gender system than the American one.

**Kim TallBear, Chris Andersen, and Brenda Macdougall on  
Indigenous Sovereignty, Race-Shifting,  
and University Responsibility**

**Friday, April 28th, 2023 | 8:30 am to 12 pm  
Grand Maple Ballroom | Davis Center | University of Vermont**





- *Badhaai Do* ["Give Congratulations"]. India. A mock Bollywood rom-com with entertaining twists and priceless footage of kinship networks in action.

- *Güeros* ["Palefaces"]. Mexican road comedy, including the 1999 student strike at the Universidad Nacional Autónoma in Mexico City.

- *Kings of the World*. Colombia. Medellín street-orphans go on a rural quest that acquires mythic dimensions.

- *Nanpakal Nerathu Mayakkam* ["Like an Afternoon Dream"]. India. Middle-aged tourists are returning home on a bus, ho-hum, yawn, until something very spooky happens and you will start paying attention. Alfred Hitchcock would have been very proud to have made this movie.

### *Anthro Students in the Field*

Here is a sampling of what some current anthro students have been up to this year! Students, send us your photos with news, accomplishments, and fieldwork!



*Emily Jones '23.5 on a record-setting run, Addison Independent, April 10, 2023*



*Sophia McDermott-Hughes '23.5 doing fieldwork in a part of Spain on the African continent, separated from Morocco by razor wire*



*Anna Notaro '24 studying conservation NGOs, doing field primatology, and making friends in Uganda*

### *Faculty Publications, 2022-2023*

#### **Kristin Bright**

2022 "Understanding system barriers and facilitators in transnational clinical cancer research: The value of rapid and multimodal ethnographic inquiry," *Frontiers in Sociology* 7: 991183.

2022 "What's the use of feminist and queer theory?: On messy methods, archives, and objects," with Hemangini Gupta, **Carly Thomsen, Jenn Ortegren, Karin Hanta, Jessyka Finley, Laurie Essig, Catharine Wright, Patricia Saldarriaga, and Fernando Rocha.** *Feminist Studies* 48(3): 713-743.

2023 "[An ethnographic study of a community dentistry network serving Latine migrant farmworkers in Vermont: Barriers and access to care during the covid-19 pandemic,](#)" with **Kayla**

**Lichtman** ‘21. *Community Dentistry & Oral Epidemiology* [early view].

2023 “RAPID framework for improved access to precision oncology for lethal disease: Results from a modified multi-round delphi study,” with Anneliese Mills, John-Peter Bradford, and David J. Stewart. *Frontiers in Health Services* 3: 1015621.

2023 “Understanding system barriers and facilitators in transnational clinical cancer research,” in *Rapid Research in Action: Lessons from the Field*, Ginger A. Johnson and Cecilia Vindrola-Padros, eds., pp. 137-148. Lausanne, Switzerland: Frontiers Media.

2023 “What a patient sees in the mirror: Validation of the Truncal Anterior Asymmetry Scoliosis Questionnaire,” with Baron Lonner, Courtney Toombs, Suken Shah, Tracey Bastrom, Phedra Penn, Carrie Scharf Stern, Marjolaine Roy-Beaudry, Marie Beausejour, Geraldine Neiss, Andrea Castillo, and Stefan Parent. *Journal of Prosthetics and Orthotics* 35(3): 172-179.

**Alexis Mychajliw** (Environmental Studies/Biology)

2022 “Cultural keystone places and the Chumash landscapes of Kumqag’, Point Conception, California,” with T.C. Rick, T.J. Braje, L. Graham, K. Easterday, C.A. Hofman, B.E. Holguin, L.A. Reeder-Myers, and M.D. Reynolds. *American Antiquity* 87(3): 487-504.

2022 “Colonial legacies influence biodiversity lessons: How past trade routes and power dynamics shape present-day scientific research and professional opportunities for Caribbean scientists,” with R.S. Mohammed, G. Turner, K. Fowler, M. Pateman, M.A. Nieves-Colón, L. Fanovich, S.B. Cooke, L.M. Dávalos, S.M. Fitzpatrick, C.M. Giovas, M. Stokowski, A. Wrean, M. Kemp, and M.J. LeFebvre. *American Naturalist* 200(1): 140-155.

2022 “Lessons for conservation from beneath the pavement,” with E.R. Ellwood, P.S. Alagona, R.S. Anderson, M.A. Balisi, E. Biber, E., J.L. Brown, J. George, A.J.W. Hendy, L. Higgins, C.A. Hofman, A. Leger, M.A. Ordeñana, G.B. Pauly, B.J. Putman, J.M. Randall, S.P.D. Riley, A.J. Shultz, M.A. Stegner, T.A. Wake, and E.L. Lindsey. *Conservation Biology* 36(6): e13983.



2023 “Historical DNA from a rediscovered nineteenth-century paratype reveals genetic continuity of a Bahamian hutia (*Geocapromys ingrahami*) population,” with M.J. LeFebvre, G.B.

Harris, and J.A. Oswald. *Biology Letters*, 19(4): 20220566.

2023 “Zooarchaeological assemblages contextualize the historical ecology and harvest of fur-bearing mammals in Vermont,” with **A.Y. Hsi** ‘22, D. An-Pham, O.L. Olson, N. Carder, J.G. Crock, and F. Robinson. *Frontiers in Ecology and Evolution* 11, p.1065567.

2023 “Marine mammals: Exploited for millennia, but still holding on,” with T.A. Jefferson. In *The Living Planet: The State of the World's Wildlife*, Norman McLean, ed., pp. 87-105. Cambridge: Cambridge University Press.

2023 “Terrestrial mammals,” in *The Living Planet: The State of the World's Wildlife*, Norman McLean, ed., pp. 65-86. Cambridge: Cambridge University Press.

**Michael Sheridan**

2023 *Roots of Power: The Political Ecology of Boundary Plants*. London: Routledge.

2023 “Capital conversion institutions: Sacred groves in northern Tanzania,” in *Sacred Groves, Cultural Ecosystems and Conservation*, Rena Laisram, ed., pp. 103-136. Newcastle-upon-Tyne, UK: Cambridge Scholars Publishing.

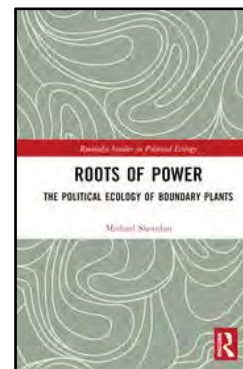
2023 “When rain is a person: Rainmaking, relational persons, and post-human ontologies in sub-Saharan Africa,” in *Climate Change Epistemologies in Southern Africa: Social and Cultural Dimensions*, Jörn Ahrens and Ernst Halbmayer, eds., pp. 49-73. London: Routledge.

**David Stoll**

2022 “[Remittances as rents in a Guatemalan town](#): How debt, asylum and the U.S. job market can produce vulnerability to human trafficking,” *Latin American Perspectives* 49(6): 168-185.

2022 “[How the Guatemalan civil war became a genocide](#): Revisiting the 2013 trial of General Efraín Ríos Montt,” *Journal of Latin American and Caribbean Anthropology* 27(4): 528-539.

2022 “[Efraín Ríos Montt should have been prosecuted for command responsibility for war crimes, not genocide](#): Response to Marc Drouin,” *Journal of Genocide Research*.





2023 “[Why are underage Central Americans in U.S. factories?](#)” *Quillette* April 5, 2023.

**Dan Suarez** (Environmental Studies)

2022 “Mainstreaming ecosystem services: The hard work of realigning biodiversity conservation,” *Environment & Planning E: Nature & Space* 6(2): 1299-1321.

2023 “[A clear and present pedagogy: Teaching about planetary crisis \(when you’re in a planetary crisis\).](#)” with Cora Kircher ‘20 and Tara Santi ‘20. *Antipode* [early view], pp. 1-23.

## Alumni News

**Sophie Bufton ’16** is making fashion waves in the Caribbean with her company [The Cloth!](#)

**Dan Krugman ’21** has started a PhD program in medical anthropology at Brown. He has recently published work from his MA in [BMJ: Global Health](#) and [PLOS: Global Public Health](#).



**Lexie Lessing ’19** got engaged to **Alex Baskin ’19** at the edge of Lake Champlain this summer (left). Congratulations Lexie!

**Bri Lipp ’20** has been backpacking throughout New Zealand, so she is literally following the path of her senior thesis.

**Anj Petto ’72** has published a new textbook for introductory anthropology (*Humans*, 2022, with Alice Beck Kehoe, Routledge), and has recently retired from teaching and relocated to Vermont. Welcome back!

**Massimo Sassi ’22** has been hosting a radio show on public radio and is planning to apply to grad school in anthropology and ethnomusicology.

**Tara Seibold ’16** guest lectured about applying her anthropological training to disaster relief work at FEMA for FYSE 1323 in Fall 2022.

## Future Issues

As always, please send us more newsletter material at [msherida@middlebury.edu](mailto:msherida@middlebury.edu)! We love to hear from you. And as you may have noticed over the years, we really like photos of rites of passage. Send us stuff!

**Got Anthropology?** Make sure to follow us on Instagram [@MiddAnthro](#) to keep up on all our events and opp's! We post stories and reels about departmental

news, campus events, student research, student orgs, study abroad, jobs, internships, grad programs in the US and abroad, funding opportunities, and much more. Please also send us **\*your\*** Midd and post-Midd updates so we can share with our community! Simply DM your update and a photo or two to [@MiddAnthro](#). You can also email news and photos to [kbright@middlebury.edu](mailto:kbright@middlebury.edu). Thanks for following!

**Department of Anthropology**  
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<http://www.middlebury.edu/academics/anthropology>



ANTHROPOLOGY	
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Amun Chaudhary	Karachi, Pakistan
Double with Political Science	
Samuel Collins	Wyoming, DE
Joint with Environmental Studies	
Devon I. Hunt	West Hartford, CT
Ella Ione Jones	Portland, OR
Joint with Sociology	
Mel Brooke Leider	Ridgewood, NJ
Kylie Ngai	Singapore, Singapore
Paige Osgood	Brighton, MI
Double with Spanish	
Erica Anne Swirsky	Rainbow Lake, NY
Double with Economics	
Cale Guest Besom Wisher	Grand Canyon, AZ





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 Page 7 – Chisso Chemical plant in Minamata from <https://news.un.org/en/story/2021/10/1103842>; Buenos Aires 'green space' in reality vs. Google Maps from Claire's thesis; Burlington altar from Katie's thesis  
 Page 8 – disability studies image from <https://daily.jstor.org/reading-list-disability-studies/>; Clark presenting his thesis photo by Marybeth Nevins; Midd rowing image from <https://middcrew.org/>  
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Page 10 – Women of AMUPAKIN from <https://amupakin.org/en/welcome/>; Temple of Debod from <https://www.thetimes.co.uk/article/temple-of-debod-egypt-wants-its-vandalised-temple-back-zgt7t58n5>  
 Page 11 – Erica and Marybeth Nevins photo from Marybeth Nevins; phys ed in China from <https://www.nytimes.com/2021/02/05/world/asia/china-masculinity-schoolboys.html>  
 Page 12 – Grand Canyon image from <https://www.nps.gov/grca/planyourvisit/index.htm>; Feb grads Haegan and Cale braving -9F temps photo by Michael Sheridan; Anthro seniors and faculty from Marybeth Nevins; alternative newsletter cover photos (sans jumping) by Michael Sheridan  
 Page 13 – Ella, Kylie, Paige, Erica, and Amun photo by Marybeth Nevins; Claire photo by Marybeth Nevins; Hannah and Lydia Winfield by Michael Sheridan; Kylie, Paige and Erica photo by Kristin Bright; Abenaki homeland map from <https://native-land.ca/maps/territories/abenaki-abenakis/>  
 Page 14 – UVM conference poster as circulated before the event; indigenous identities graphic from <https://www.newyorker.com/magazine/2023/02/27/its-time-to-rethink-the-idea-of-the-indigenous>  
 Page 15 – *Baadhai Do* poster from [https://en.wikipedia.org/wiki/Badhaai\\_Do](https://en.wikipedia.org/wiki/Badhaai_Do); the firefighter spring from the Addison Independent; Morocco-Spain border from Sophia; chimp field research from Anna  
 Page 16 – Bahamian hutia from [https://en.wikipedia.org/wiki/Bahamian\\_hutia](https://en.wikipedia.org/wiki/Bahamian_hutia); *Roots of Power* cover from <https://www.routledge.com/Roots-of-Power-The-Political-Ecology-of-Boundary-Plants/Sheridan/p/book/9781032411408>; Efraín Ríos Montt photo from <https://www.ijmonitor.org/efrain-rios-montt-and-mauricio-rodriguez-sanchez-background/>  
 Page 17 – photo of Lexie getting engaged thanks to her sister **Jillian Lessing '21**; Katie impressing Devon photo by Marybeth Nevins; page from 2023 Commencement program by Kristin Bright; Anthro seniors by Marybeth Nevins  
 Page 18 – Marybeth Nevins meeting the lineup of graduating Anthro majors photo by Kristin Bright; Louise Kim presenting her research at the Spring Student Symposium photo by Kristin Bright; Commencement 2023 view by Kristin Bright

