



THE EMIC

Sociology | Anthropology | Carleton College

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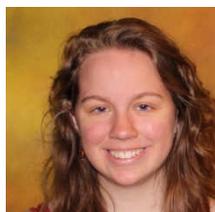
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The Class of 2017 Sociology & Anthropology Majors from left to right: Maggie Carragher, Emma Grisanzio, Lydia Chu, Noheli Hernández, Ankita Verma, Caroline Sheffield, Laura Levitt, Sarah Trachtenberg, Olivia He, Ingrid Hofeldt, Susie Perez, Winona Rachel, Erin Healy, Nathan Edwards, Shayna Gleason

PROFESSOR LEVI VISITS THE PEABODY



Jay Levi was contacted last winter by Harvard's Peabody Museum of Archaeology and Ethnology to assist with the curation of an exhibit of Tarahumara artifacts (which he donated to the Museum thirty years ago) to accompany a multi-day event, "Native America Running: Culture, Health, Sport" co-sponsored by the Boston Athletic Association and timed to coincide with the Boston Marathon on April 18. In July he spent time at the Peabody providing additional information on the Peabody's Tarahumara collection, which includes artifacts collected over a century ago by Carl Lumholtz on the first anthropological expedition into the region.

Students interested in internships at Harvard's Peabody Museum of Archeology & Ethnology are encouraged to see Jay about these opportunities.

GETTING TO KNOW TAMMI SHINTRE SOAN'S NEW ADMIN ASSISTANT



Q: What made you decide Carleton?

A: I have a B.A. in Marketing and an M.A. in Organizational Management and both of my kids attend college in Northfield (one at each school). I want to "sell" the SOAN degree, organize, manage, and be a mom. This is the perfect place for me!

Q: What has been the best part thus far?

A: I love planning the events with food. My husband from India likens me to Annupurna, giver of food, goddess of nourishment.



Q: What are your first impressions?

A: Students and faculty are driven and dedicated. I am thrilled to be in a position to support such high achievers.

Q: What hopes and dreams do you have for the SOAN department?

A: In addition to seeing the number of SOAN majors increase, I dream of dazzling bulletin boards and an up-to-date website. We'll get there!

The Emic is published each term by Carleton's Department of Sociology and Anthropology. Contact tshintre@carleton.edu with comments.

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CREATIVE AGING IN MODERN AMERICA

SHAYNA GLEASON '17



Over the course of the last decade, a new movement has emerged in the fine arts. The “Creative Aging” movement seeks to bring arts programs to older adults, as a means of improving overall physical and cognitive health, and combatting depression and isolation in old age. With the generous assistance of the Class of 1963 Fellowship, I was able to conduct ethnographic research at various Creative Aging programs over the summer for my Comps project. I spent three weeks in Boston at an assisted living facility, observing arts programs for older adults (with and without dementia). I also observed a painting class for older adults in Northfield weekly for a period of four months, and several sessions of the Alzheimer’s Poetry Project in the Twin Cities. In addition to participant observation, I interviewed a number of teaching artists (artists who spend a significant portion of their professional time teaching their art) about their goals for Creative Aging programs and their experiences running them. I also conducted content analyses of the art that program participants made in response to a prompt I gave them (“Paint or write about a time you felt particularly good about yourself”). I have tremendously fond memories of my time doing research at all three locations.

The teaching artists were unfailingly patient and kind, and the elders themselves were often really, *really* funny. They pranked each other constantly. I was also touched by how much it mattered to them to be present—even a 92-year-old with arthritis in her fingers so bad she could hardly hold a paintbrush, even a man with macular degeneration so severe he had to ask his classmates to describe to him what he’d painted. But they showed up anyway. I remember noticing that one of the quieter women smiled slightly as she painted. Few places in this world are so good at cultivating joy.

One of the greatest challenges of the project was that, as a sociology student, I often had a different understanding of the functions of these classes than the teaching artists themselves did. During interviews, it sometimes felt like we were talking past each other. This realization has been critical to the development of my project. I’ve come to understand teaching artists as social agents contesting an ageist discourse, but usually unwittingly. Program participants often make self-deprecating comments about themselves and their own abilities (the “I’m just an old lady” rhetoric), and teaching artists consistently push back, creating rare spaces in which elders are valued for all that they *can* still contribute.

This study has genuinely been a great joy to conduct. I’m still incredibly glad I chose the SOAN department, because of the freedom this Comps process allows. This project was born into a loose partnership with the leaders of the National Center for Creative Aging, and other “creative aging” nonprofits, and my hope is that it will provide compelling evidence that Creative Aging programs have strong social benefits for the older adults who engage in them.

NEW SOAN CHAIR: CLIFF CLARK

The SOAN department welcomes Cliff Clark as our department Chair!

Cliff thought he was retiring last year as a history professor after 50 years of teaching at Harvard, Amherst and Carleton. The SOAN department lucked out that Cliff was available at a time it found itself in need of an extra pair of hands considering the additional work required for faculty hiring, tenure decisions, and an external review on the very near horizon.

Cliff's research fields are in material culture and the built environment, social history, and reform movements. He also has a book called, *The American Family Home* which is about the way in which images of family, of the ideal family have changed and how houses have changed and how they are reflected in house design. Cliff also taught a course on the history of American furniture where students had the opportunity to try their hand with tools in the Boliou shop. Cliff found it enjoyable to introduce his art to non-History majors. Cliff has a complete woodshop at home. He has built a house and has done just about everything in terms of house construction that you can do from plumbing to wiring to carpentry.

Cliff has long been very active in the Northfield community. His two children graduated from Carleton. His son was in the Singing Knights and so for the last 25 years they held their annual Mother's Day fundraiser and the Clark home. Cliff also holds a chair position on the Northfield's Heritage Preservation Commission (HPC) which he has been involved with for the past 30 years. Previously Cliff also held a chair position with the Northfield schoolboard.



More recently Cliff traveled to Hangzhou, Nanjing, Singapore, Yogyakarta, and Jakarta to fulfill an invitation presented 10 years ago by a Carleton parent when Cliff was the Director of the Cross-Cultural Studies Concentration. Considering Cliff's background in material culture, Cliff was excited to learn more about Chinese furniture, but of course he also had the chance to learn more about the culture and history of each area. Even more, however, Cliff was fascinated to learn about his host's admiration for the humanities. A successful Chinese businessman, fluent in six languages who had resided in homes from Vietnam to Paris, shared his concern that most Science majors have far too little exposure to the humanities and social sciences (particularly in Asia). He worries that these individuals are not very imaginative or interested in broader social or intellectual questions. Hearing that makes us all proud to be part of a fine liberal arts education.

SOCIOLOGY AT FIRST GLANCE

ALEXA CURTIS '20



On the first day of Introduction to Sociology we were asked to write down a definition for sociology. The responses varied slightly as the only basis most people had was that sociology involved the interactions of people. This definition was quickly dissolved as we learned what sociology all entailed. Introduction to Sociology has taught me to look for the sociological reason for why people act the way that they do. Sociology is not a subject that many are able to explore in high school. Having sociology as one of my first classes at Carleton College has taught me the importance of the field in education and the world.

The Sociological Imagination had the most profound effect on how I view my life. It has allowed me to see how my life has transpired due to the sociohistorical events in which my life fits. Having the understanding that my life can be put into a greater context makes me more aware of my background and viewpoint. I can also use the Sociological Imagination to better understand the viewpoints of others.

I find myself analyzing situations in the view of a sociologist. Traveling through the Minneapolis airport, Weber's idea of

rationality was flashing in my mind. Efficiency seemed to be the top priority of every machine and person in the airport. Most phone calls I overheard were centered around work. People were calling employers, employees, suppliers, and various others. I rarely heard a phone call to what seemed to be a friend or a family member. Many machines at the airport took over the job of actual people. Self-check-in allowed me to check-in and print my boarding pass without talking to a person. In fact, I did not have to talk to a single person from the time I set foot in the airport until the time I set foot on the plane. Everything in the airport is fast paced. I could see how Weber was hesitant about a society becoming too rationalized.

My favorite part of sociology is the overlap that I see with my other classes. When in history and I am reading a book from makes a reference to Marx or Weber I am able to see how the two are related and one can help to understand the other. I find that sociology helps me to understand and analyze other subjects better. I particularly find the use of sociology in history to be fascinating because I can see how sociological theories were applied to the past and how they are currently being applied today. Society as a whole has many solid components and these components can be seen in various societies among history.

Sociology is also the first classroom experience I have had to explore ideas such as race, gender and privilege. It has broadened my views and challenged my beliefs. I am glad that I was able to take sociology my first term at Carleton. It has shaped my thinking to be more critical. Introduction to Sociology was the perfect class to help me to understand how to think as a Carleton College student.

NEW FACULTY: WES MARKOFSKI

Question & Answer with Assistant Professor of Sociology, Wes Markofski

Q: What made you decide to come work at Carleton?

A: I nearly attended Carleton as an undergraduate before receiving an offer I couldn't refuse from the University of Wisconsin-Madison: a Medical Scholars fellowship that came with conditional acceptance to medical school out of high school (yes, I was once a pre-med!) Later while pursuing doctoral studies in sociology I discovered that writing books and teaching small undergraduate classes were my intellectual sweet spots. I thought Carleton would be a great place to do both of those things. Perhaps most importantly, my wife Neel and I thought this would be a great place to live with our two young daughters, Kaia and Sasha.

Q: What is your specific field of study?

A: I am a social theorist and ethnographer by training and practice; my work centers on the study of politics, culture, and public religion. In its empirical focus on new monastic and progressive styles of American evangelical public engagement, my research explores the dynamic interplay of race, religion, and intersectional inequality in urban contexts and American democracy writ large. My recent book with Oxford University Press (2015), *New Monasticism and the Transformation of American Evangelicalism*, analyzes political and religious transformations in the field of American evangelicalism through a Bourdieusian lens.



Q: What classes are you teaching?

A: I am teaching “Sociological Thought & Theory”, “Introduction to Sociology”, “Sociology of Religion, and Diversity and Democracy in America”.

Q: What have been your first impressions of the school?

A: I love it here! Incredible students, exceptional and caring faculty and staff colleagues, and an idyllic setting with close proximity to the cities. Also, Carl humor suits me well.

Q: What has been the best part of your experience thus far at Carleton?

A: Definitely my experience in the classroom. Teaching highly creative, intelligent, motivated, diverse, and thoughtful students is a joy.

Q: If you were to create the perfect “Wes Markofski” class, what would it look like?

A: Vigorous classroom discussion and debate; in-depth engagement with key sociological texts; wide-ranging reciprocal engagement of sociological ideas with our own personal, social, political, and intellectual standpoints and interests ... and of course a strong dose of sociological theory!

NEW FACULTY: JANELL ROTHENBERG

Question & Answer with Visiting Assistant Professor of Anthropology, Janell Rothenberg

Q: What made you decide to come work at Carleton?

A: I went to a small liberal arts college, Hampshire College. I also took a lot a lot of my courses at Mount Holyoke College and other institutions in the Five College Consortium. This experience at liberal arts college was really important in my own intellectual development, particularly in terms of learning in seminars and through close, mentoring relationships. Since then, I have been at large research institutions which are very different and I've always tried to create some of those less formal teacher-student relationships, despite the large classes at these institutions. Now that I have my PhD, I wanted to see what it would be like to teach at a small liberal arts college. When the Carleton opportunity came along, I was really excited for the experience.



Q: What is your specific field of study?

A: I consider myself a couple of things, but ultimately I am an economic anthropologist. I am really interested in the everyday life behind statistics, behind categories like GDP or categories of port connectivity. What does that mean? Can we think about global connections? What does it mean for a country like Morocco that for a long time only had port connections for import and export to now be connected in new ways as one of the top twenty most connected ports in the world? Who are the people behind this change? Where do they work each day and how do they make sense of these new forms of connection? When we hear things like logistics or global logistics, we rarely see what is behind these managerial models. There is an

organization to the movement of things and sometimes it looks actually quite disorganized and it can be quite disruptive. I want to understand more about what logistics and port infrastructure looks like in an everyday sense. So, my book project, which is called, "Making Morocco's Mega-Port: The Everyday Logistics of Circulation and Infrastructure in Global Tangier" is really about taking something that is inherently and seemingly global, and understand how is it also 'Moroccan.'

Q: What classes are you teaching?

A: Right now I am teaching Introduction to Anthropology and I'll be teaching it again in the Spring. What I like to do in Introduction to Anthropology, is to have some classic theories, but it is also really important that the main texts that I assign are texts that make it clear why we need anthropology today to make sense of our world. For example, I am teaching this book both this term and in the Spring: "Shapeshifters: Black Girls and Choreography of Citizenship" by Aimee Meredith Cox.

continued...

Janell Rothenberg Q & A, continued

In order to teach how to read this ethnography, we focused in class today on institutional racism, white privilege and intersectionality. This book is very much trying to blast open the stereotypes about the category of “at risk girls”, at by letting young women themselves challenge the stereotypes through which they are seen. This is something I bring into all of my classes—a desire to connect both to theories in the field and to the right-now issues that are in the public discourse or that we might not know about.

I am also teaching Anthropology of Good Intentions this term. We have sections on the anthropology of development NGOs, environmental justice and racism and humanitarian politics and volunteerism, and corporate responsibility and sustainability. Then we end with a conversation on the technological frontiers of “doing good.” In the winter I am teaching, Oil, Sand, Water: Environmental Anthropology of the Middle East where we will be looking at both classics on environmental anthropology of the Middle East and contemporary issues around infrastructure and the social production of resources. In the Spring I am going to be teaching a class called, Designing for Diversity: Anthropology and New Technologies, where we will be doing user-interface research using ethnographic methods. We will also be having some individuals from the Tech industry talking to us via Skype and hopefully a couple people will come down from the Cities. It’s very much applied anthropology, but we are engaging with these larger questions like, what is technology doing to our lives and how we interact with each other? How does culture shape, and become shaped by, technology? How are existing inequalities reproduced in new technologies, and how can we change this?

Q: What have been your first impressions of the school?

A: My sense is that students work really, really hard. I feel that students are really here to learn, really here to engage. I encourage students to be more critical and outspoken than I think sometimes they feel they can be. I went to a school where people didn’t always work really hard but we spoke, we really debated with each other. There was a lot of intensity around oral discourse and I would like to see more of that here. That’s my charge to Carleton students. I feel like people are so smart they have really interesting things to say and I just want them to say it, to say more of that stuff.

Faculty Public Scholarship

Liz Raleigh

Publications:

- Raleigh, Elizabeth. "An Assortative Adoption Marketplace: Foster Care, Domestic, and Transnational Adoptions." *Sociology Compass* 10(6): 506-517.
- Kreider, Rose and Elizabeth Raleigh. "Residential Racial Diversity: Are Transracial Adoptive Families More Like Multiracial or White Families?" *Social Science Quarterly*.

Presentations:

- June 11, 2016. "Staying Afloat in a Perfect Storm: Lessons Learned from the Downturn in International Adoption." Keynote Address at the Adoption Initiative Conference, Montclair State University, New Jersey.
- October 29, 2016. "Wither International Adoption? Implications for Adoption Researchers." Alliance for the Study of Adoption and Culture. Minneapolis, Minnesota.

Media Appearances:

- Guest on Minnesota Public Radio discussing the Decline in International Adoption, September 1, 2016
<http://www.mprnews.org/story/2016/09/01/number-of-international-adoptions-on-the-decline>

Pamela Feldman-Savelsberg

Publications:

- Book, *Mothers on the Move: Reproducing Belonging between Africa and Europe* (University of Chicago Press, 2016)

Presentations:

- *Forthcoming*: "Escorting Maimouna and other Tales of Discovery: Legal Consciousness and Subjective Belonging of African Women Asylees in Berlin" at the American Anthropological Association annual meeting (Minneapolis, MN).
- *Forthcoming*: "Forging Belonging Through Children in the Berlin Cameroonian Diaspora" at the African Studies Association annual meeting (Washington, D.C.).

Annette Nierobisz

Publications:

- *Forthcoming*: "Seeing Race: Teaching Racial Segregation with the Racial Dot Map," in *Teaching Sociology*.

Presentations:

- "Seeing Race: Teaching Racial Segregation with the Racial Dot Map." Co-authored with Charles Sequin of the University of Arizona and Karen Phelan Kozloski of the University of Southern Mississippi and presented at the American Sociological Association annual meeting (Seattle, WA).

Jay Levi

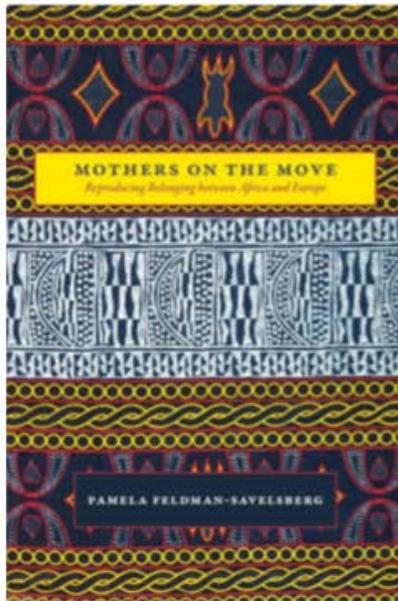
- Professor Jay Levi assisted in the curation and of an exhibition on Tarahumara artifacts to accompany a multi-day event, "Native American Running: Culture, Heath, Sport" at Harvard's Peabody Museum of Archeology & Ethnology.

Mothers on the Move

Reproducing Belonging between Africa and Europe

Pamela Feldman-Savelsberg

November 2016



“A sensitive, well-grounded, and beautifully written study of the dilemmas immigrant mothers face when they migrate and the social strategies and community resources they mobilize in handling those conflicts.”

Cati Coe, author of *The Scattered Family*

“In a wonderful book full of rich and compelling ethnographic cases, Feldman-Savelsberg tells the story of Cameroonian migrants in Germany through the lives of women who navigate belonging—in Europe and in Africa—through birthing and caring for children. Without sugarcoating the challenges that these women face, *Mothers on the Move* presents a refreshingly uplifting account of African migration, offering a welcome corrective to the predominant focus on abjection. International migrants commonly frame their motivations to move in terms of providing better lives for their children. This book develops a much-needed and highly insightful perspective on migrants as mothers.”

Daniel Jordan Smith, author of *AIDS Doesn't Show Its Face*

The massive scale and complexity of international migration today tends to obscure the nuanced ways migrant families seek a sense of belonging. In this book, Pamela Feldman-Savelsberg takes readers back and forth between Cameroon and Germany to explore how migrant mothers—through the careful and at times difficult management of relationships—juggle belonging in multiple places at once: their new country, their old country, and the diasporic community that bridges them.

Feldman-Savelsberg introduces readers to several Cameroonian mothers, each with her own unique history, concerns, and voice. Through scenes of their lives—at a hometown association’s year-end party, a celebration for a new baby, a visit to the Foreigners’ Office, and many others—as well as the stories they tell one another, Feldman-Savelsberg enlivens our thinking about migrants’ lives and the networks and repertoires that they draw on to find stability and, ultimately, belonging. Placing women’s individual voices within international social contexts, this book unveils new, intimate links between the geographical and the generational as they intersect in the dreams, frustrations, uncertainties, and resolve of strong women holding families together across continents.

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