



# President's letter



Rachel Hall-Clifford,  
President-elect

I hope each of you in our NAPA community are savoring the final days of summer! With the change of seasons comes new opportunities and new challenges, and at NAPA, we believe we are stronger together as we bring our work as applied anthropologists to diverse fields and real-world issues. As you'll see in this issue of NAPA Notes, we have a lot going on in NAPA! As we continue to celebrate NAPA's 40<sup>th</sup> birthday, stay tuned for exciting events coming up this Fall. NAPA will sponsor applied sessions and workshops, organize the Careers Expo, and celebrate our anniversary at the AAA meetings in Toronto. Ahead of the meetings, we will also celebrate with a virtual panel on applied and practicing anthropology careers, featuring perspectives across the careerspan.

Finally, the work of NAPA could not continue without the work of our members who volunteer. Stay tuned for the announcement of our 2023 Volunteer of the Year Award! We are also lucky to be welcoming an all-star group of incoming leaders, selected from our 2023 ballot. This year, we are welcoming Suanna Crowley as President-Elect, Members-at-Large Reshama Damle and Abby Vidmar, and Eric Gauldin as Student Representative. We are grateful that Briana Nichols will continue for another term as



Secretary. With excitement for NAPA's future and best wishes to you for the turn to autumn,

Rachel Hall-Clifford  
NAPA President



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# Contributions

**“Defying Medical Patriarchy: Women’s Roles in Healing”** *In Healing the Mind, Body, and Spirit with Imagery Hypnosis and Mindful Meditation at a Cancer Support Center*

Violetta Hill-Paley, MA Applied Anthropology CSULB  
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University

The role of women as healers and caregivers for the sick is discussed in numerous sources of literature and has been well documented worldwide. However, women’s participation in medicine has been “repeatedly undermined, discouraged and limited in Western societies where until recently the healing profession has been uniformly dominated by white males” (Ross 2012, 28). Women have been extremely active in the popular sector of health care, and in the 18th century American women worked as lay doctors, often sharing a practice with their husbands. In addition, the Popular Health Movement in the 1830s and 1840s united the interests of women and the working class in the United States where preventative health and hygiene were emphasized in the public and official arenas of society. Despite continuous



marginalization from the American Medical Association, midwifery is increasing and among alternative medicine users today, women have been and continue to be the majority (Ross 2012). For example, during a national study on “Medical Pluralism among American Women,” Christine Wade et al. (2008) have reported that out of 808 women above the age of 18, fifty-three percent of women used CAM for health conditions, especially for chronic pain.

In *Women’s Bodies, Women’s Wisdom* (2010) Christiane Northrup, M.D. states that our cultural inheritance in modern Western societies has been long characterized “by the belief that intellect is superior to emotions” just as “mind and spirit are superior to and entirely separate from the body, and masculinity is superior to femininity” (2010, 4). She calls this “the patriarchal myth” (Northrup 2010, 3-25). Due to male-orientated rules in the medical profession, women are treated like “second-class” beings with inferior bodies that need to be controlled. The perpetual Western dominance over women’s bodies has socialized women to self-shame and to criticize their own and other women’s bodies, creating insecurities about breastfeeding and even self-breast examinations thanks to the overly sexualized eroticization of breasts. Women’s bodies are the “other” of men’s bodies and, therefore, function as “alternative” to men’s bodies (Northrup 2010, 5). Not coincidentally, women are at the forefront of folk and home-based healing traditions and have been the primary users and supporters of complementary and alternative approaches in the U.S. and elsewhere (Ross 2012). This pattern is exemplary of weSPARK, a Cancer Support Center in Sherman Oaks that



emphasizes integrative and holistic care. weSPARK has a staff that is 98 percent women and is composed of guests who are 80 percent women. Individually and collectively, weSPARK represents women's empowerment and reclamation of women's bodies, emotions, and non-conformity to healing that is perpetuated by our dominator culture.



# Tips on Designing and Teaching an Applied Anthropology Course

Heidi Bludau

We know that for anthropology departments not only to survive but to thrive, we must train students to be practitioners in a variety of employment sectors, not just academia. However, many academic anthropologists have little to no experience doing work in the applied realm of the discipline. On the other hand, many practitioners do not have much experience in designing or teaching a course, yet they have great experience in the field to share in the classroom. I taught a course in Applied Anthropology for many years at Monmouth University and have developed a philosophy and approach for teaching this subject that I share with you here.<sup>1</sup>

The main idea is to take a two-pronged approach: 1) you are exposing students to a variety of ways anthropologists contribute to different industries and employment arenas; 2) you are helping students to start building their practitioners toolbox. Underlying this approach is knowledge that you don't need to be an expert in something to facilitate learning about it. With this in mind, I will briefly outline the way I have taught applied anthropology.

## **Career Development**

I designed my course around three main components: literature, methods, and practice. All are centered around career

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<sup>1</sup> I am aware of the debates surrounding the terminology of applied and practicing anthropologies. For the purpose of this paper, I am using "applied" because it bridges the pure academic and practicing areas, and was the title of the course I taught.



development. The four areas are interwoven throughout the semester.<sup>2</sup>

### *Literature*

I always include the foundational areas of academic literature on the field, including how academic, applied, and practicing anthropology are positioned in relation to each other. This includes [what anthropologists are doing in the 21<sup>st</sup> century](#) and a discussion of ethics under different umbrellas. Comparing different codes of ethics or practice is always interesting.

I would then let the students help me choose which areas of practice to teach, both tailoring the content to the interests of the students but also including popular areas such as CRM and cultural heritage.

Potential Topics	
Business Anthropology (Marketing, Design, Organizational Culture)	Health care and policy
Human Rights	Advocacy
Forensics	Development
Environmental Anthropology	Public Policy
Disaster Anthropology	CRM
Cultural heritage/museum	Education

<sup>2</sup> I've hyperlinked some of the useful resources when possible.



Some topics may not be of as much interest to students to equate a class period so I would “sneak” them in through readings on methods or practice. For example, the reading demonstrating organizational culture may be about a hospital. Personally, I always include [business anthropology](#) as a growing area.

### *Methods*

Here I include methods that are not commonly used in more traditional anthropological work or not taught regularly in ethnographic or archaeological methods courses. Examples include Needs Assessment, Social Impact Assessment, Program Evaluation, Participant Action Research (and/or its various forms), and Organizational Analysis. If you include a small internship or placement requirement for the class, you can assign students to use their placement for real or hypothetical studies for the different methods. Otherwise, they can hypothesize and develop plans for carrying out each type of assessment or analysis. We did require a placement, so students were able to work with tangible locations for many of these assignments. Other methods could include market analysis, user experience, and [rapid ethnography](#).

### *Practice*

As I just stated, we required a small (20 hours/semester) placement or internship for the class. In their placement experience, students were able to truly or mentally apply what they were learning to their experiences. However, placements are not required.



Regardless if you have a placement requirement, guest speakers are a great way to bring in practitioners who can supplement your own experiences. Besides my personal network, I also drew on the department alumni. I taught this course as a mixed graduate/undergraduate course (which works fine!), and I made sure to draw from speakers who had different levels of degrees so not to discourage undergraduate students who may not want to pursue graduate work. I taught this course as an evening course, and with the increased prevalence of virtual meetings, this was quite easy.

Assignments to augment practice included informational interviews, a placement summary and reflection, and a graded assessment of a [LinkedIn](#) profile.

### *Career Development*

During all of this, students worked on their career development culminating in a portfolio of the different work they did in this class and others. There are a number of books available for usage, although my preferred book is Briller and Golmacher's [Designing an Anthropology Career: Exercises and Reflections](#). An emerging and very helpful tool is the [Anthropology Career Readiness Commission](#), which is a resource for students *and* instructors.

If you would like to discuss ideas for developing a class, please contact me at Heidi.Bludau [at] Vanderbilt.Edu.



## Atlantic Anthropological: A field-school with a view

<https://www.ucc.ie/en/cybersocial/field-school/>

Convenors of [Fiona Murphy of Dublin City University](#) and  
[James Cuffe of University College Cork](#)

On behalf of the annual field-school collaboration between University College  
Cork, Queen's University Belfast, Dublin City University, and Sacred Heart  
University Dingle, Co. Kerry with support from the Irish Research Council.



[The Atlantic Anthropological field-school](#) takes place on the [Sacred Heart Dingle campus](#) on the Dingle peninsula, County Kerry in the southwest of Ireland. Dingle was described by National Geographic as “the most beautiful place on earth.” With its magic, magnetism and dreamlike landscapes [“scored with the stones and wounds of history”](#) (Solnit 2011: 137), it is a place that provokes the imagination. It is the perfect setting for a field-school that strives to open up and inspire graduate students to practice anthropology differently. The field-school was initially developed in 2021 as a collaboration between anthropology [\(HAPP\) in Queen's University](#)



[Belfast](#), [University College Cork](#) and [Sacred Heart Dingle](#). In 2022, we extended the collaboration to include refugee and intercultural studies ([DCU SALIS](#)) in Dublin City University.

The field-school is anchored in a commitment to public, engaged anthropology through a radical humanist lens and offers a multi-modal exploration of anthropology. The development of the field-school was inspired by the need for more cross-border dialogue on an all-island basis in Ireland amongst the social sciences in academic and practice settings. These are philosophies deeply embedded in the individual, participating universities and their respective graduate programmes: University College Cork's [MA in Anthropology](#) which values research-led teaching that experiments with innovative methods both in pedagogy and in ethnographic practice; Queen's University Belfast's [MA in Anthropology programme](#) which has long been shaped by creative, applied influences from ethnomusicology to conflict and migration studies (and a new Centre for Creative Ethnography to be launched in September 2023) and the Dublin City University- [MA in Refugee Integration Studies](#) which is committed to cross-disciplinary, social scientific and legal understandings of refugee topics in scholarly and practical, applied ways.

Sacred Heart University in Dingle is a gracious host- providing premises, and practical support throughout the organization process. Participating SHU staff bring with them their academic passions for folklore, archeology, anthropology and philosophy- as well as a sharing and honoring of the Dingle and Kerry community



they live in. Without their energies and commitment, the field-school would not be possible.

The field-school aims to encourage cross-disciplinary conversations with historians, philosophers, archeologists, linguists and folklorists. Following what [Maxine Greene \(1977\)](#) calls "[wide awakesness](#)"- we see this type of collaboration as a pedagogical tool which encourages empathy, solidarity and new visions of what anthropology can do in spite of jurisdictional differences at home and abroad.

The field-school adopts informal arrangements as part of the schedule to create non-hierarchical intellectual encounters between participating faculty and students. Grounded in mutually enriching dynamics and creative onsite collaborations, such encounters assist student participants to reflect on how mutual support and '[thick solidarity](#)' ([Liu and Shange 2018](#)) in academic and practice settings can strengthen our anthropological practices. The synergistic effect of these engagements lead to the development of mutual social support for participants through the creation of interpersonal and intellectual connections. Such synergies are vital to summon a version of 'thick solidarity' in our networks. They act as a repository and space of possibility where anthropological sensibilities are cultivated and magnified. This is especially important with the heightened precarisation that so many graduate students face.

The field-school embraces the outdoor classroom, peer-learning, creative and innovative teaching and learning practices, and most importantly, *craic*! (an Irish term for



*communitas* and congeniality). As we have some students who return year on year, we incorporate career developments into the field-school thereby offering apprenticeship-like roles giving students the ability to make enhanced contributions to the collaboration. PhD students can run reading groups and PhD graduates can offer elective modules. These experiences from MA to PhD help foster the participant's skills and grants a non-institutional setting for them to explore their academic abilities. Atlantic Anthropological sees the field-school format as embracing of [Oldenburg's now well known idea of the third space](#)-transformative, non-hierarchical and blurring ([1989](#)).

In 2024, our faculty will be drawn internationally with participants coming from Sacred Heart University, University College Cork, Dublin City University, Queen's University Belfast, West Chester University, Aalborg University, Maynooth University, John Jay CUNY, Czech Academy of Sciences, Technological University Dublin and more. The field-school is divided into two plenary keynotes, parallel masterclasses, and elective reading groups from the collaborating universities on different thematics. Field-trips and performative social gatherings are also central. Amongst our international guest speakers for next year are [Alisse Waterston](#), delivering our opening keynote, [Paul Stoller](#) delivering a dedicated master-class on creative and public anthropologies and [Martin Fotta](#) speaking about his [Romani Atlantic research project](#).

It is our ethical responsibility to nurture a commitment to public anthropology amongst graduate students for the future of



the discipline and their professional lives. This is especially true in Ireland, where anthropologists' voices are rarely appear in mainstream media. The Atlantic Anthropological field-school engenders a space of inclusivity, possibility and creativity which centers on the promise of a [radical humanist anthropological imagination](#). There is nothing but joy, promise and inspiration in this collaboration.

*As with any endeavor, a large portion of what makes an event possible is reciprocal goodwill from both individuals and institutions. Therefore, we would like to thank those many individuals, agents and institutions who make what we do such a success- from the participating students who bring curiosity and enthusiasm, to colleagues and institutional bodies that provide resources and avenues to create our 'field-school with a view', metaphorically, pedagogically, sincerely.*



## East Texas Archaeological Dig Amelia Collins

As an undergraduate student in Anthropology, the looming decision of what to do when I graduate is one that weighs heavy on my mind. With so many choices and opportunities within the field, it was hard to gain an idea of where to begin gaining experience or grasping what I would want to pursue career-wise after my college education. One of the most beneficial opportunities presented itself to me in the form of an email, the opportunity to apply and participate in an archaeological field school. This particular opportunity was run through Wichita State University's archeology department and was led by Dr. Crystal Dozier, anthropological archeologist.

The field school took place in a rural East Texas small town and included 11 graduate and undergraduate students, along with our crew chief Doug Kressly and wonderful leader Dr. Dozier. The site itself was an Early Caddo site, which had experienced heavy looting, soil erosion, and land alterations, but was confirmed to still indicate archaeological features. Both the trip and Dr. Dozier were extremely helpful and educational for college students looking to experience what anthropological archeology might look like. Students were put into pairs of experienced and inexperienced dig partners and began learning the process of excavation.

Dr. Dozier and our crew chief Doug were along every step of the way to guide and teach students the process of archeological



sites. We spent the first day marking and measuring out where we would be plotting out pits, learning the process of how to accurately measure and map out each pit we were creating. After each pit broke ground, our pairs would work in 10 cm increments, going scrape by scrape to check for any signs of artifacts, features, rodent runs, etc. The process involved a lot of hard work, sifting through dirt, and a lot more paperwork than I could have imagined. The process was so unique yet simple to learn with the help of experienced graduate students and our hard-working leaders. After digging for 5-6 hours each day, our crew would break off into smaller sub-crews who were able to participate in lab work.

Being able to experience the lab work yourself was one of the more unique experiences in this field school. Not every program allows new students the chance to learn hands-on in the lab how cleaning, identifying, and cataloging happens, but I am forever grateful this field experience did. Allowing learning students not only the hands-on opportunity to dig and learn the paperwork in the field but also how to identify and properly catalog the items we were digging for every day allowed new students the chance to get experience in what possible CRM work, cultural resource management, would look like. This field school allowed me and my fellow students the chance to learn hand excavation, artifact cleaning, cataloging, site surveying, and so much more.

Along with our working days, this field school took days off in which students were able to attend other sites of importance, such as the Caddo Mounds State Historic Site, and museums, such as the Gregg County Historical Museum, which included a section on the



Caddo Indigenous peoples artifacts. All in all, the field school was incredibly beneficial and crucial to gaining knowledgeable experience on what authentic applied anthropology can look like out in the real world. Many of the undergraduate students in attendance left feeling more knowledgeable about what CRM work may look like and considering new career adventures for themselves in such a direction.



**ANTHROPOLOGY  
CAREER READINESS  
NETWORK**

## **The Newest ACRN Tools**

Elizabeth K. Briody and Riall W. Nolan

### **Tools for Instructors**

For the complete set of instructor tools, begin your search [here](#). There you will find tools such as the Career Ready Curriculum, setting up a client-based class project, and addressing what today's practitioners said was missing from their anthropology training. In this issue, we highlight [Building Department-Alumni Connections](#).

There are countless reasons to develop and maintain connections with your graduates. Perhaps the most important is that alumni are a hidden resource just waiting to be tapped. Your alums have job search and work experiences to share with students and are eager and willing to share what they know.

Western University (London, Ontario) simply launched a LinkedIn group of their graduates just a few years ago. Instructors and current students have access to it, making it easy to build a virtual space for community and networking. If your anthropology program has reached out to alums on occasion and is now ready to “take it to the next level” and expand those relationships, look to the University of Memphis (Memphis, Tennessee). It has a tradition of keeping their alums integrally involved with their program. One



feature is its Alumni Advisory Board which has had a profound effect on keeping the Memphis program fresh with new ideas, methods, approaches, and experiences.

We worked with Ohio State to develop an exercise for students to help them launch their own professional networks. This [exercise](#) has three important objectives: 1) learn how to find an alum to interview, 2) develop open-ended questions to gather insights about the alum's career, and 3) write a career profile of the alum for the college/university website.

### **Tools for Students/Job Seekers**

We have developed a number of new tools for students and job seekers. The tool we want to highlight is called [Tell a Story of Anthropology with the STAR Method](#).

The STAR tool offers a template for how to respond to employer questions in the form of a story.

**S – Situation:** Introduce the context surrounding the experience.

**T – Task:** Describe what the issue was.

**A – Action:** Explain how you responded and why you chose to respond in that way. (This is the step where you can highlight anthropology's value in approaching the problem.)

**R – Results:** Talk about the outcomes and their connection to your actions.



The [Show Our Impact](#) tool can be used in tandem with the STAR tool. One important emphasis in Show Our Impact is on what employers are seeking from job candidates: successful problem diagnosis, actionable problem solving, effective communication and teamwork, and strong work ethic and commitment. This tool flips the typical anthropology statements *from* “I study X” or “I focus my research on Y” *to* “My employer asked me to address this question...” or “The organization I volunteered with had this problem...” In other words, students and job seekers learn that it is not about them but about what will be useful to the employer or client.

### **ACRN Speakers Bureau**

We now offer an easily searchable list of anthropologists at work in a variety of work settings in the Speakers Bureau. A short bio and specializations are included. To date, 32 practitioners/professional anthropologists have signed up to be speakers willing to be contacted by anthropology instructors and programs.

#### **For Instructors**

Are you teaching a course this fall that would be enhanced by an anthropologist who works in business, local/state/federal government, or non-profits? Are you a department chair interested in a speaker for a department seminar/webinar or perhaps a specialty workshop? If so, check out our speakers [here](#). (*Hint: Click on the speaker’s name for additional detail.*) Not only does a virtual or in-person visit raise awareness of the kinds of employment in



which anthropologists engage, but it also has the added virtue of providing students with the opportunity to ask questions and get advice.

### **For Practitioners/Professional Anthropologists**

Are you an anthropologist working outside the academy with insights to share? How challenging was it for you to build your career? Do you have specifics on how you use your anthropology in the workplace, what you find rewarding about your work, or perhaps any job search tips? If so, complete a [short webform](#). This information will be available for those in academia to review and subsequently contact you if there is a match between their needs and your background. You would be responsible for negotiating the engagement details/logistics and any honorarium or expense reimbursement. Giving a guest lecture, delivering a workshop, or participating in an informal Q&A session with students on a particular topic is a rewarding way to pass along your knowledge and experience.

### **Please Join Us**

The Network welcomes the participation of any NAPA Notes readers who have not yet been involved in our efforts. To get on our mailing list, simply fill out this [form](#) and automatically be invited to our bi-monthly Zoom meetings and receive our Newsletter on the odd month. Our next Zoom meeting is scheduled for **Thursday, September 14**, at 4:00 PM Eastern.



We welcome your input on any of our projects or propose a new project. It is only because of our dedicated volunteers that we have been able to accomplish so much over the last two years. Feel free to reach out to [elizabeth.briody@gmail.com](mailto:elizabeth.briody@gmail.com) or [rwnolan@purdue.edu](mailto:rwnolan@purdue.edu) for more information.



## PSU Anthropology Department Skill-based Workshop Series & Internship Program

Kate Barcalow and Charles Klein

Portland State University's Anthropology Department (Department) continues to make great strides in promoting career skill building opportunities for students outside of the classroom. These opportunities give students the chance to learn by doing, network with professionals, and explore potential career paths. Newly added to the Department's efforts are a skill-based workshop series and internship program.

The workshop series centers on learning about and engaging with



*Figure SEQ Figure \^\* ARABIC 1: Brad Fortier (third from the right) engaging in an improv activity with workshop participants. Photo by Kate Barcalow.*

methods useful for practicing anthropologists. Practicing

anthropologists and other social scientists facilitate learning about the methods and their application to real-world contexts. This past spring,

the Department hosted the

inaugural workshop, *Practicing Anthropology: Putting Knowledge Into*

*Practice*, which focused on two methods, community mapping with GIS and improvisational theater for community-building and collaboration. The facilitators first gave a short presentation on the method's application and relevance for different contexts, relation



to work skills, and general steps and principles. The majority of the time was then spent with each facilitator leading the participants in an activity engaging the method. The Department plans to continue the workshop series in the coming school year with topics such as Disaster/Emergency Response, professional/soft skill development (e.g., résumé writing, networking, etc.), and non-invasive archaeological techniques (e.g., ground-penetrating radar, Light Detection and Ranging or LiDAR, etc.).

The internship program will allow the Department to organize and focus their efforts in providing students with support in finding and placing into an internship. This coming academic year, the Department will begin awarding three students per quarter \$1,200 to help support their internship experiences. The Department will also continue to build relationships with organizations as potential partners that would be interested in providing internships.



## A Conversation of Collaboration and Partnership

*In a conversation between Victoria Costa and Kristina Baines on the subject of the importance of collaboration and partnerships in their work, the following interview ensued about the context of their co-founded collective and edited volume, Cool Anthropology. Explore some of their collaborations:*

<http://coolanthropology.com/book/>

K: When we founded Cool Anthropology together back in 2010, I don't think that either of us thought we'd be publishing an academic volume about our work. I don't think we've strayed from our vision much though, and maybe now, after a series of book talks from the past year and more scheduled for the fall, it's a good time to reflect on the core values of our mission. First and foremost, we stress that anthropologists really need to collaborate to do successful publicly engaged work. I know this firsthand from my collaboration with you! **Why do you think collaboration is so critical in applied, practicing and public work?**

V: Let me first start by saying that there are many people out there who have no idea what anthropology is, let alone the important research findings coming from those practicing it – this is critical for anthropologists to understand as they seek to increase the efficacy and relevance of their work and make equity of all of the resources that fuel it. This positionality puts the onus squarely on anthropologists to seek collaborators outside of the discipline.



Focus on being an anthropologist – that’s why collaboration is critical. One person cannot encompass all the skills, or have all the time, to fuel every aspect of ethical research dissemination or intervention design. Obviously, staying grounded and working in the community in community is vital. Additionally, using design thinking to identify and integrate other skill sets into the process, from the conception of the project all the way through publication, discussion, and any application that might come of it, will 1) immediately begin grounded, theoretical discussions with people outside of the discipline (which is one of the goals of applied/practicing/public work) and 2) create non-anthropological trajectories for the information (e.g. having a designer on the team brings a perspective that will consider how those who will consume or interact with the work will feel and understand what they see, rather than what they read). Working together and building trusting relationships with collaborators will make for much more relevant, holistic storytelling.

K: Yes, I definitely have found that I meet other anthropologists who say, “I need to learn coding” or “I’m not a good photographer” and the more public-facing part of the research quickly becomes overwhelming – and something aspirational for the back-burner when they have more time to acquire these “extra” skills. As a full-time academic – and I know this is similar for so many practitioners as well – I know that the extra time never really comes. And I’ve definitely felt that the public-facing work is a kind of “add-on” even though I’m at a public institution that ostensibly



values public engagement. Community collaboration from the start of a project ensures that the public piece does not become a kind of well-intentioned afterthought. We've talked about our work and the volume many times and in many fora the past year, and we always stress that we don't ever need to convince folks of the "why" of public scholarship. We need to encourage folks to think through the "how" of public scholarship. And collaborating is critical to that "how." **That said, how should we "pitch" anthropology and anthropological perspectives in general? What appeals to you about working with anthropologists?**

V: Over the 19 years I have been attending the AAAs and working with you and other anthropologists on our creative projects and storytelling, I have grown a deep respect for ethnographic research and the reflexivity that happens at a disciplinary-level. We often wonder aloud why journalists don't call an anthropologist when writing about particular communities, or why policy or decision-makers aren't consulting with ethnographers who have spoken with and made relationships with different community members and stakeholders on the ground. Anthropological "expertise" has the potential to weave together the lived experience of community members with social/economic/political factors/histories/theories. I trust the research/ers more, primarily because you and your colleagues talk to actual living people and go some distance to lifting their voices, knowledge and concerns in spaces where they are unlikely to be. It never ceases to amaze me how many conclusions are drawn in our society by individuals as



well as institutions without really talking to and getting to know the community members involved. I think these personal connections made by ethnographers have fueled the reflexivity and an ever-increasingly grounded ethics within the discipline – it is hard to do wrong to people you have actually met and come to know. So, on a human level, I trust the engagement with the truth as more accurate, particularly in conjunction with such a strong commitment to scientific methodology. Using anthropological research, perspectives and methods as I collaborate with anthropologists in my own creative practice positions me to more deeply understand and relate to the topics I think are most relevant to public discourse and affords me the opportunity to contribute to uplifting community voices, too, as a non-anthropologist. Ultimately, I think my contributions in getting these works outside of the academy and discussed through different frames increases the efficacy of them. Hopefully, together, we can solve problems and go some distance to moving the cultural needle.



## Sustainability and Study Abroad

*Michael A. Di Giovine and John Bodinger de Uriarte*

When we began this series on study abroad with NAPA Notes in March 2022, the [landscape of study abroad](#) was very different. COVID-19's Omicron variant, mask and vaccine mandates, and global supply chain disruptions complicated universities' tentative relaunch of study abroad programs. In the year that followed, we argued that any program reboot [should consider ethics](#) and [manage risk](#) while maintaining high-impact educational experiences for students. In short, we are ultimately concerned with sustainability.

[Sustainability means](#) "meeting the needs of the present without compromising the ability of future generations to meet their own needs." It includes "[economic, social and environmental dimensions.](#)" These "[three pillars](#)" can be imagined as in a Venn Diagram where their intersection would mark a truly sustainable project. But no two projects are entirely alike, and different contexts will necessitate different emphases on each pillar. Compromises and ethical decisions must be made, on individual and institutional levels, of how these core principles are configured and negotiated when planning a sustainable study abroad program.

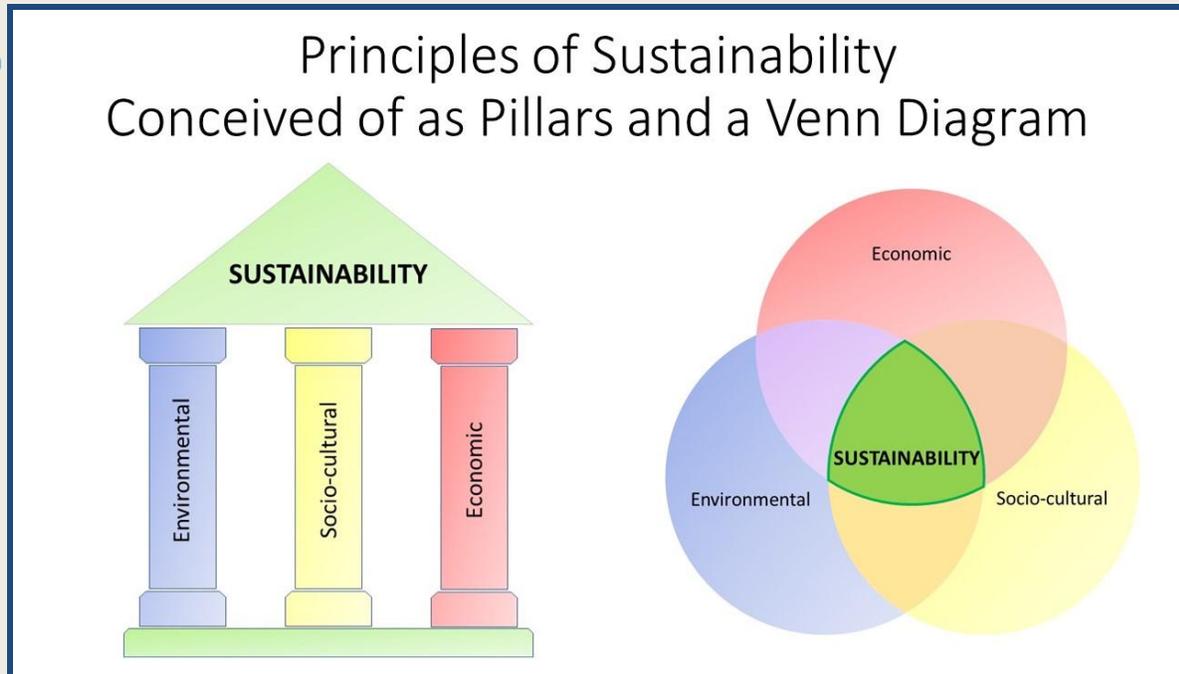


Figure1 \ \* Visual of Principles of Sustainability

Economic sustainability is increasingly important [as universities seek to both expand internationalization and meet their bottom line](#) while negotiating higher prices and post-pandemic global inflation. With an [average cost for a semester abroad around \\$17,000](#), financing is one of the main deciding factors in choosing to study abroad. [Students often take on more debt, or seek a second job](#). Yet, while [comparable numbers of white and non-white students take out loans](#) to pay for study abroad (40% white, 50% black), according to a [2019 Brandeis study](#), black borrowers still owe 95% of their student loan balances 20 years later, compared to 6% for white borrowers. [West Chester University's Global Rams Initiative](#), for example, attempts to mitigate this by providing full tuition to approximately 20 under-represented students for programs that meet certain diversity and education criteria. Yet



program directors should also be aware of providers' costs and seek to balance the delivery of high-quality programs with affordability.

Environmental sustainability is a major concern for study abroad. [Air travel](#) alone contributes nearly 4% of global greenhouse emissions—[more than most countries](#)! And the shift to shorter-term, broader experiences that bus students from city to city further increases a program's carbon footprint. In seeking [carbon neutrality, some universities](#) purchase [carbon offsets](#), supporting projects that reduce or store carbon (investing in renewable energy companies, planting trees, etc.). But how do you choose an offset company you trust, and know your investment is making an impact? Most importantly for program directors, how do you pay for them? Universities are divided between charging a flat fee to all students (but is it fair to those participants on a low-footprint program?), calculating individual programs' footprints (which is tedious and increases the price of the trip), or requesting a voluntary offset donation from participants (though the "[free rider problem](#)" is very real). Another alternative is for program directors to integrate environmental sustainability into their programming. JMU environmental anthropologist [Jennifer Coffman](#) has built programs that inherently offset the carbon footprint of one's flight. She found that students have a much smaller footprint while studying outside of the United States than on campus, and builds her trips around how long it would take in-country to offset their flight's impact. If this is too complex, program directors can at least [restructure their programs](#) to focus on one site rather than traveling to many cities, walk or bike where possible, minimize



waste, and source local food. The latter supports local communities as well.

Finally, many of these initiatives are ultimately concerned with socio-cultural sustainability, which includes justly treating locals and workers, supporting societal issues, and valorizing local culture. Like tourism, study abroad has been critiqued as [neocolonial](#)—and voluntourism, a key service learning style of study abroad, [often reinforces and exacerbates global inequalities](#). Yet the near-complete lack of visitors during the pandemic wreaked havoc on local communities relying on foreign students. Although increasingly constrained to use global for-profit operators because of liability and price concerns, program directors should demand ethical sourcing of goods and services, understand locals' needs, and support local businesses wherever possible.

Study abroad is foremostly about education, and sustainability should be meaningfully engaged with, even if that is not the focus of the course. Remember, much learning is informal in nature, but informal sustainability lessons should be intentionally reinforced. [Choose destinations and experiences that focus on regeneration and sustainability](#). Prior to departure, have students [calculate their carbon footprint](#), provide [easy to follow handouts](#), and discuss how they can be sustainable. Have on-site discussions about the practices they are observing and what lessons they can take back home. And of course, model sustainable behavior in discourse and action. No program can be perfectly sustainable; a good balance of the three pillars, and of formal and informal education, is key to



creating a sustainable program, and also tomorrow's sustainability leaders.

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A. Di Giovine is a Professor of Anthropology, Director of its Museum of Anthropology and Archaeology and its Museum Studies Program, and Director of the WCU Ethnographic Field School in Perugia, Italy.

They are the co-editors of *Study Abroad and the Quest for an Anti-Tourism Experience* (Lexington Books, 2021), recently named one of the “best tourism books of all time” by The Book Authority. This is part four of a four-part series that discusses study abroad during the Covid-19 pandemic. Topics will include 1) Virtual Study Abroad 2) Ethics of Reopening for Study Abroad 3) Managing Risk and 4) Sustainability and Study Abroad.



## **Community-Engaged Archaeology at Georgia State University**

**Dr. Jeffrey Glover, Associate Professor of Anthropology**

Georgia State University Anthropology graduate student Robert Theberge has been conducting geophysical research to help document the historic Penfield cemetery in Greene County, Georgia. Located about an hour and a half east of Atlanta, the Penfield cemetery has been in use since the mid-1800s. While the cemetery was segregated along racial lines from its inception, the divide between the white and black portions of the cemetery was made with the construction of a wall in 1948. The construction of this wall combined with the movements of black residents out of Greene County during the Great Migration, led to the black portion of the cemetery falling out of use and out of local memory until its rediscovery in 2020.

Theberge's research at the cemetery takes a praxis-based approach to community-engaged archaeology. As such he has partnered with Emory University's Pitts Theology Library, Mercer University's Spencer B. King Jr. Center for Southern Studies, the Historic Rural Churches of Georgia non-profit, the Greene County African American Museum, and Bigman Geophysical to investigate the cemetery. His ground-penetrating radar (GPR) survey of the heavily wooded cemetery has revealed more than 1000 graves, of which



only about 250 were visible through pedestrian survey. While this broader Penfield project is still in its early stages, Theberge's engaged research makes an important first step in assisting this community in reconnecting with its ancestors and the important lessons that can be learned from their lives.

Below are some of the images related to the site.



*Figure 1/ Site of Cemetery*



Figure 2/Penfield wall cut



Figure 3/ Penfield cleanup



*Figure 4/ Looking up at wall*



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