

Reminders at a Glance:

- Faculty Meet and Greet/ mini presentations. Monday April 4. 4:45-6pm. Campus Center room 112
- Class registration Q & A Wednesday, April 6. 11:45-1:15pm. Anthro Lounge (basement of Eaton)
- Visual Anthropology Presentation by Prof. Kevin Anderson, Thursday, April 7. 5:30-6:30. Terrace Room (Paige Hall-Enter in outdoor corridor)

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GBAC 2005

On March 4th, 2005, four representatives from Tufts presented their research at the Greater Boston Anthropology Consortium held this year at Brandeis University. The student conference discussed topics ranging from ideals of the female body to Havana's Chinatown or *el Barrio Chino*. Students enjoyed the opportunity to present their research from public anthropology courses and from fieldwork done while studying abroad. "I was so impressed by the

thoroughness of the research and the eloquence of the student presenters," said Avanti Taneja who presented course research about the Latino youth in Somerville.

The annual GBAC conferences offer a unique opportunity for undergraduate students to present original research. The work may evolve from smaller individual or class projects and can be a stepping stone for larger post-graduation endeavors.

For more GBAC coverage, see page 2.

If you are interested in presenting at next year's GBAC, prepare a short (250 words) abstract in Nov. 2005 and give to the chair of the Anthropology dept: Rosalind.Shaw@tufts.edu

More info in this year's GBAC at:

<http://www.brandeis.edu/departments/anthro/gbac/index.html>

Visiting Lecturer Kevin Anderson: Visual Anthropology

Mr. Kevin Taylor Anderson, an engaging lecturer, will be discussing his current research on the aesthetics of holistic medicine. Mr. Anderson has worked in Galway, Ireland, examining patient illness and therapy narratives associated with acupuncture. Videotaping has been used to record therapeutic sessions, which were then co-analyzed by him and patients. In addition, video interviewing served as a forum in which patients

were allowed to reflect upon their experiences, and to construct illness and therapy narratives. Further, these tapes were used as a means for conducting critical discourse analysis of therapeutic processes associated with acupuncture.

Mr. Anderson is receiving his PhD from the University of Massachusetts- Amherst. He has taught at Tufts for the department's Visual Anthropology course for the last three years.

Come by this Thursday to hear his talk and see film screenings.

Date: Thursday, April 7th
Time: 5:30pm
Where: Terrace Room (In Paige Hall)

Light refreshments will be served.

Inside GBAC, an overview of Tufts Student Work

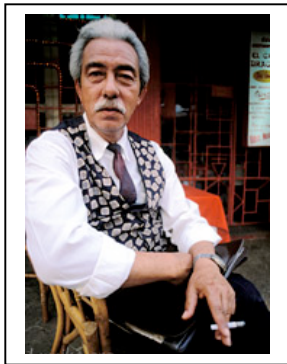


Avantika Taneja ('05) Coming of Age in Somerville: Youth Programs and the Negotiation of Space for Latino Teens

Taneja's public anthropology paper provided a constructive lens through which to examine the relatively recent incorporation of Latinos into Somerville, Massachusetts. She focuses on Latino teens who, in the context of increased attention to gang activity in

Somerville, tend to be viewed on the one hand as unruly and destructive and on the other as "victims of circumstance." These contradictory positions are also manifest in after-school programs and policies for Latino youth. The qualitative nature of a public anthropology interview-based community research project lends itself to a more culturally insightful and nuanced analysis of this issue. Taneja's paper explores the levels of

institutionalized outreach in city-wide and community-based programs, the issue of culturally-specific aspects of youth programming, and lesser-known initiatives of the Latino community in meetings the needs of its youth. In both the methodology and the content of the research, Taneja attempts to be an advocate for Latino youth, and to illuminate the process of integration of Latinos into Somerville.



Juliette Yu-Ming Lizeray ('05) Creating heritage in *el Barrio Chino*: Gender, Chinese Identities, and the Cuban Revolution

Havana's Chinatown, *el Barrio Chino*, is filled with Chinese restaurants, kung-fu and wu-shu martial art centers, and prolific numbers of Chinese associations. Most of its residents, however, are of mixed

Cuban and Chinese descent. Because most first-generation Chinese immigrants to Cuba were men, these immigrants married Cuban women. Family and clan associations (dominated by men) have thus been the primary vehicles of Chinese cultural transmission, and have defined Chinese heritage in terms of ethnically exclusive cultural purity. In the early 1990s, however, a Revitalization

Project arose out of the recognition that the "preservation" of a Chinese cultural heritage depends on the inclusion of those of mixed Chinese and Cuban descent. In her paper, Lizeray examines these struggles over the meaning, transmission, and boundaries of Chinese heritage among Chinese-Cuban descendants since the socialist revolution of 1959.

"Most of the residents of Havana's el Barrio Chino are of mixed descent."



Sebastián Chaskel ('07) From Yucuaiquín to Somerville: Religious Beliefs and Traditions of a Transnational Community

On a cold October night in Somerville, Massachusetts, a group of immigrants originally from Yucuaiquín, El Salvador, congregate to celebrate the life of Saint Francis of Assisi,

Yucuaiquín's patronal saint. Many of these immigrants have prayed to San Francisco for safe passage to the United States or to cure them of an illness, and in return promised to dance the "baile de los negritos" on his day. The patron feast organized in Somerville allows them to fulfill their religious responsibilities and to preserve their culture as Yucuaiquinenses in a foreign land. Members of

the community also send remittances, form philanthropic organizations, and ask their relatives in Yucuaiquín to hold "velorios" in their name in order to fulfill their promises. As they see the differences between their own traditions and those of their new neighbors, they identify themselves as clearly incompatible with North American culture and have a strong sense of Yucuaiquinense identity.

(cont.)

Based on oral histories with Yucuaiquenenses, Chaskel's paper explores the transnational ties the Yucuaiquinenses have formed with their home

communities, their sense of identity in a new land, and the role that religion plays in their lives.



Denise Ho ('05)
Baby Faces and Sexy Bodies: How Cartoons Preach an Impossible Ideal of Beauty to our Children

Looking at the evolution of American ideals of female beauty over time, much research focused on changes in the physiques of children's dolls, particularly Barbie and her companions. Surprisingly, scant attention has been paid to characters in animated cartoons, including Saturday morning cartoon shows aimed at prepubescent children, more traditional Disney animations and more recent computer-animated films. Collectively, these are a major part of many children's lives.

Ho's paper analyzes the physique of female cartoon characters from Betty Boop and Olive Oyl of the 1930s, through the Disney "princesses" between the 1950s to the 1990s to female creations in recent computer animated films such as *The Incredibles*. Physical measurements include leg-to-height ratios, waist-to-hip ratios, and arm width-to-arm length. Qualitative assessments are taken of relative body composition and athleticism. Ho shows that while competing cartoon ideals can coexist such as the stick-like Olive Oyl and the curvaceous Betty Boop; the "softer" Disney princesses and the more athletic fantasy and science fiction heroines – there are also shared features that evolve slowly through time.

Female cartoon figures thus are not simply agents or reflections of society. They represent complex messages, sometimes in conflict, about those ideals of attractiveness. Today, youth, slimness, and in particular, athleticism can be seen in both cartoon and real representations of desirability. At the same time, neotenus, yet sexualized and athleticized portrayals of young women set up contradictory notions of attractiveness that children internalize from a very early age. Ho exposes that the resulting tensions are carried through to adulthood and reflect both ever varying and ever increasing numbers of criteria to be met before a woman can be considered "perfectly attractive."



Neoteny (child-like proportions), however sexualized, and athleticized portrayals of young women set up contradictory notions of attractiveness for our children on Saturday morning cartoons.



Ethnographic Encounters

"For more information on the debates of public anthropology, go to:

<http://www.publicanthropology.org/>

This year's Ethnographic Encounters was held in the basement of Eaton. The purpose of the event is to tell the Tufts community what Anthropology is all about. Attending the event were current anthropology majors, interested students in the field, department faculty, and

two visiting alumnae. The two graduates, Joellen Easton and Sally Abbot are both involved in humanitarian aid today. Public anthropology and activism are becoming more popular goals among anthropology students. The field has many interdisciplinary opportunities varying from

medical anthropology (see next semester's class) to political anthropology (a course many would like to see someday at Tufts).

Current undergraduates also discussed any research projects they are or have undertaken.

Ethnographic Encounters was held last February.

Peabody Museum of Archaeology & Ethnology

Last February Colleen MacKay led a small group from the **Collective** to Harvard Square to visit the Peabody Museum. They thoroughly enjoyed the afternoon looking at such exhibits as North American artifacts of textiles, embroidery,

masks, baskets and canoes. They also enjoyed displays of African instruments, carvings and masks.

The renowned museum was founded in 1866 and is one of the oldest ethnographic museums in the world.

Stay tuned to future emailings for more trips. We hope on taking another group this spring—Free of Charge! (Normally tickets are \$6 for students) Be sure to come to the next **Collective** meeting for more info.



Anthropology Students Abroad

Like many Tufts students, anthropology majors choose to study a semester or year abroad. Student **Jim Fraser** is abroad at St. Andrew's University in Scotland this spring. The University itself is over 500 years old, and the town even older. You may have heard of it because it has the world's oldest golf course. Fraser says that "It's a very international town with a fair share of Americans, English, Welsh and continental Europeans as well as the Scots." On his ventures

away from the town he says the accent gets very hard to understand but he finds that the culture has more similarities than differences to American culture.

He's currently taking a Social Anthropology course on research methods—a course that Tufts does not explicitly offer. There, he learns how to write research proposals, the ethics of fieldworks and the practical aspects of participant observation.

Fraser had the opportunity

to visit an *ecovillage* in Scotland. He says, "I had a lot of preconceptions broken and many new questions formed." It has inspired him to do fieldwork on intentional communities (*ecovillages*) this summer. His advice to underclassmen is this: "I'd certainly recommend studying abroad if you have any interest in it, but if you want a really different culture try venturing farther than Britain."

"I'd certainly recommend studying abroad if you have any interest in it, but if you want a really different culture try venturing farther than Britain."

What is the Anthropology Collective?

The **Collective** seeks to:

1) Create a community and solidarity with the anthropology department by opening doors to student-student and student-faculty communication.

2) Act as a forum for presentations of anthropological research and fieldwork experiences of undergraduates, faculty and alumni.

3) Act as a centralized resource for internship/job opportunities and study abroad programs related

to the field of anthropology.

4) Initiate network building with alumni from the Anthropology dept.

5) Increase campus outreach about the discipline of Anthropology, particularly to underclassmen who are prospective majors.

6) Host speakers/guest lecturers to address current issues in Anthropology.

7) Facilitate interactions and events between

upperclassmen and prospective majors to inform academic choices.

8) Strengthen the major and the department by providing a forum for student input for course offerings, professors, and possible future subject areas.



Forthcoming department courses should see more focus on South Asia with new faculty additions.

Fall 2005 Courses

Intro to Sociocultural Anthropology
tbd

Prehistoric Archaeology
Sullivan

Freshman Seminar: Armies of the Young: Children & Youth in Armed Conflict
Shaw

Culture & Power in Africa
tbd

Anthropological Thought
Pinto

Myth, Ritual, and Symbol
Stanton

Medical Anthropology
Pinto

Sophomore Seminar: Performance & Politics
Stanton

Growing Up Latino
tbd

Music, Blackness, Caribbean Latinos
Rivera

Royal Arts of Africa
Probst

Human Evolution
Bailey

Human Physique
Bailey

About Our Organization...

The **Anthropology Collective** has been a part of Tufts' student activities history, but became inactive. It was resurrected in spring 2004 and gained formal

recognition as a new student group by the Tufts Community Union Judiciary and Office of Student Activities in fall 2004.

The **Collective** hopes to inform the student body on the importance of an anthropological perspective in all global studies.

Anthropology Collective

To be on the **Collective's** mailing list, email

Avantika.Taneja@tufts.edu

To receive this newsletter via email, contact

Molly.Whittington@gmail.com

We're on the Web!

See us at:

<http://ase.tufts.edu/soc anth/Anth/collective/index.html>