

ANTH NEWS

NEWS & UPDATES FROM THE DEPARTMENT OF
ANTHROPOLOGY AT TULANE UNIVERSITY



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Featuring field reports from
Brazil, Guatemala, Malta &
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Welcoming Dr. Claudia Chávez

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Letter from the Chair

Dear Tulane Anthropology Community,

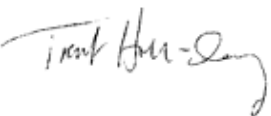
It is hard to believe that yet another academic year has come and gone! 2017-2018 was a phenomenal year in terms of the life of the department, one in which faculty and students alike were lauded for their work both inside and outside of the classroom (you'll see in this issue just how many awards our faculty and students won this year!). As you probably know, the mission of the Tulane Anthropology Department (in addition to the creation of new knowledge) is "to provide broad-based instruction in the history and methods of anthropology." As such, our students explore a broad array of methodological approaches to studying human and nonhuman primate origins and behavior, major developments in human prehistory, mechanisms of culture change, human adaptation to diverse environments, and gain an understanding and appreciation of modern-day cultural, biological, and linguistic diversity. Put simply, from the B.A./B.S. to the M.A. and Ph.D. levels, our students explore humanity in all its rich diversity and complexity, both here in New Orleans / the Gulf South and across the globe. It is my hope that the current issue of our newsletter brings that message home, as it is filled with illuminating and fun-to-read anthropological dispatches from places as close as New Orleans East, to more distant locales such as the Amazon basin, Guatemala, Mexico, and Malta.

At a time when many in our nation question the value of a liberal arts education, especially one centered on a discipline so widely viewed as arcane and/or tangential to everyday life, these dispatches highlight the important work being done by students and faculty alike in our department, and point out just how central the discipline of anthropology is to answering critical questions about the human condition.

Note that there are changes afoot in terms of our departmental faculty, too. This past academic year saw the departure of our long-time friend and colleague, Prof. Robert ("Bob") Hill, who retired in December 2017. Bob came to Tulane in 1994 after spending 13 years on the faculty at the University of Texas-San Antonio, and left an indelible mark on his colleagues and students here in New Orleans – we wish him all the best! Bob and wife Charlotte have moved to Columbus, Ohio, to be closer to their granddaughter. This year the department also hired two new tenure-track professors, with Claudia Chávez Argüelles joining us in July 2018, and Andrew McDowell (who currently holds a post-doctoral research position in Paris) set to join us in July 2019. Professor Chávez is a legal anthropologist who was most recently Assistant Professor of Anthropology at Humboldt State University. She is profiled in this issue; be sure to check a future issue for a profile of Dr. McDowell, a medical anthropologist who works in India.

I would be remiss if I did not mention that Robin Cenac, our wonderful part-time "Project Assistant," the face of the department and the brains and sweat behind these newsletters, is leaving Tulane to pursue other opportunities. We are sad to see her go, but we wish her all the best and encourage her not to be a stranger!

All the best,



Dr. Trenton Holliday
Chair



WELCOMING NEW FACULTY

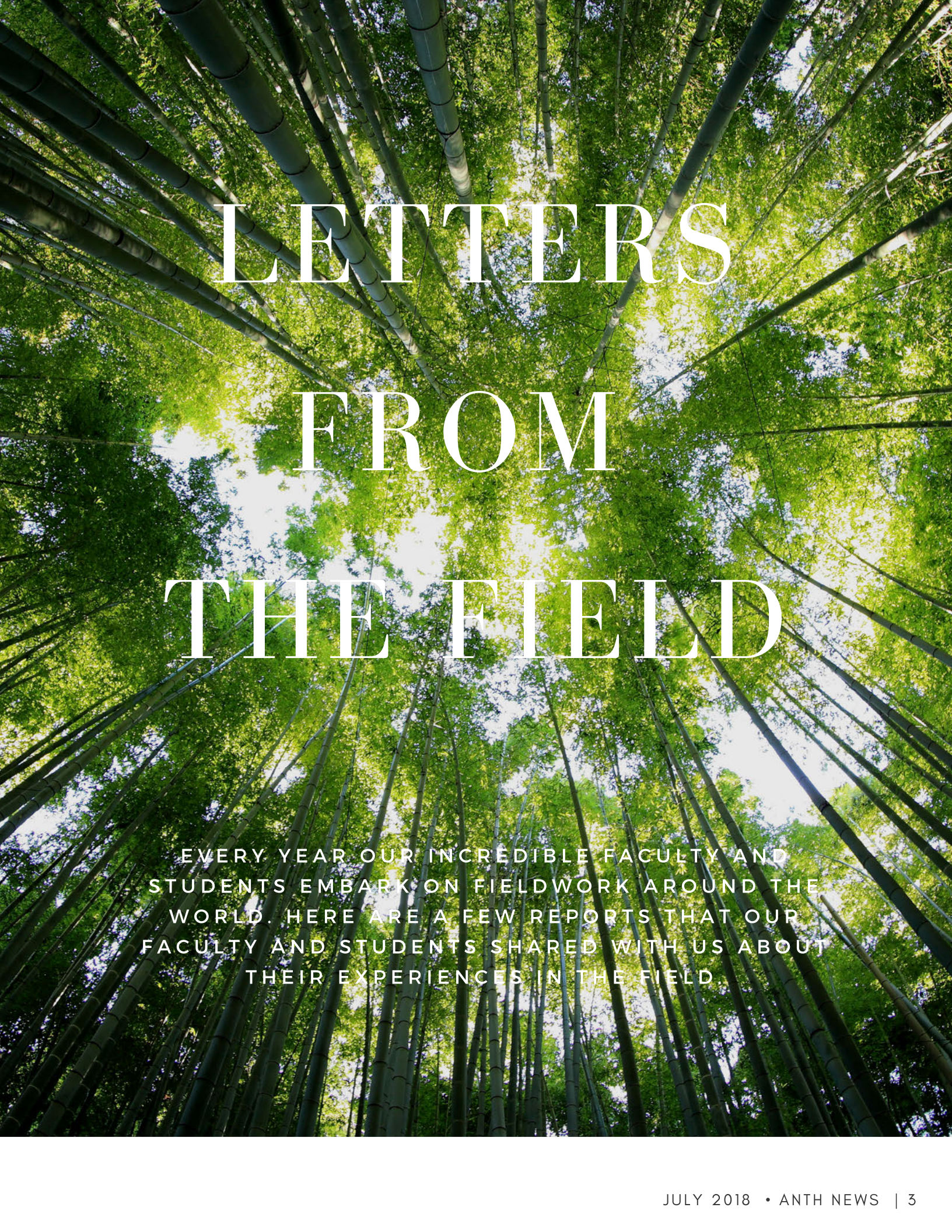
The department is proudly welcoming a new faculty member during the upcoming academic year.

Dr. Claudia Chávez Argüelles

Claudia Chávez Argüelles will be joining the Tulane Anthropology faculty in July 2018. Dr. Chávez earned her law degree from the Instituto Tecnológico Autónomo de México (ITAM), an MA in Social Anthropology from the Centro de Investigaciones y Estudios Superiores en Antropología Social (CIESAS) (all in Mexico City), and a PhD in Social Anthropology from the University of Texas in Austin. Dr. Chávez was most recently Assistant Professor of Anthropology at Humboldt State University in Arcata, California. She has multiple publications in edited volumes and recently published an article in *Cultural Anthropology*.

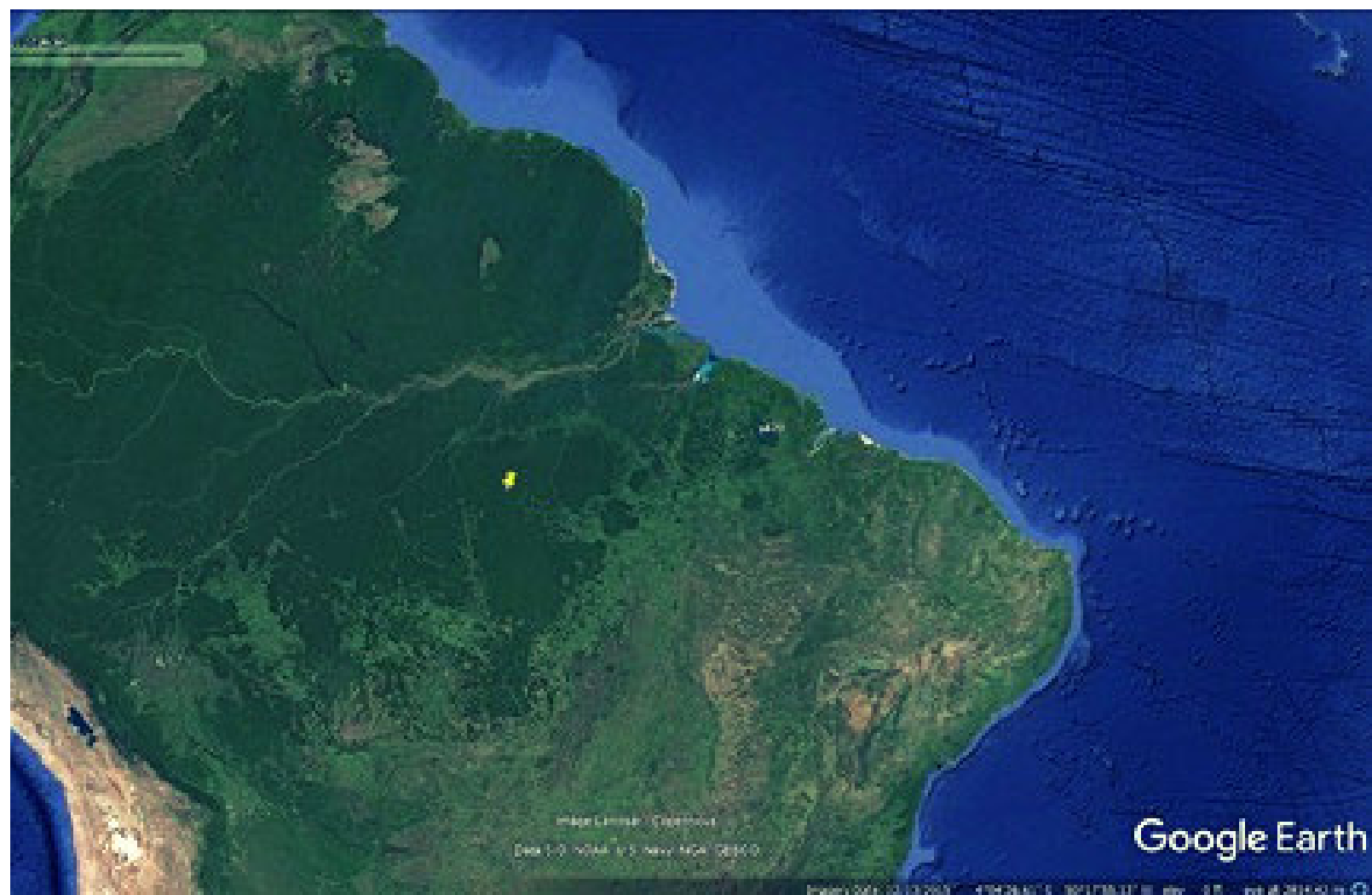
Prof. Chávez specializes in the anthropology of law and the state, race and ethnicity, political violence, and gender. She has done extensive ethnographic research in Puebla, Chiapas, and Mexico City. Her dissertation, which she is currently revising into a book-length manuscript, involved ethnography and archival work on the politics of impunity and their long-term, transgenerational effects for the Maya victims of state violence, and their conceptualizations of justice. In particular, she focuses on the 1997 Acteal massacre in Chiapas, in which forty-five indigenous people, mainly women and children, and all members of the pacifist organization, Las Abejas (“The Bees”), were killed in the midst of the state’s low-intensity war against the Zapatista National Liberation Army and its supporters. This fall, in addition to teaching Introduction to Cultural Anthropology, she will also be teaching a class entitled “Indigenous Movements in Latin America.”





LETTERS FROM THE FIELD

EVERY YEAR OUR INCREDIBLE FACULTY AND STUDENTS EMBARK ON FIELDWORK AROUND THE WORLD. HERE ARE A FEW REPORTS THAT OUR FACULTY AND STUDENTS SHARED WITH US ABOUT THEIR EXPERIENCES IN THE FIELD.



The yellow pin marks the general location of field sites discussed herein.

Somewhere in Amazonia

BY: PROFESSOR WILLIAM BALÉE

I'm sure lots of people would call the last, still isolated place on Earth the middle of nowhere. I spent nine weeks there without the internet, without running water, and without electricity at a campsite on an island inside a river that drains a forest, 198 nautical miles from the nearest city. It's easy to talk about what you don't find in a place dubbed middle of nowhere. It's harder to describe, on the other hand, what really exists there. As a matter of fact, the place isn't necessarily devoid of

life. Many living things, including people and the multitudinous plants and animals that surround them, occupy it, and have done so for a long time. During my research leave in fall semester 2017, I learned that the middle of nowhere isn't nothingness and isn't even complete isolation from one's own kind; it's actually a some-where—a somewhere far beyond the southernmost horizon and deep into a verdant forest that seems pristine, but isn't, or never was, at least not in its entirety.

I speak of what in Brazil is called the Land in the Middle (Terra do Meio), which is a protected forest reserve larger than Maryland that lies between the Xingu and Iriri Rivers, which are mighty



Aerial view of the forest I studied; the Iriri River rises in background; the small island in upper right served as my and my research team's campsite for nine weeks in fall semester 2017.

Amazonian waterways on the scale of the Ohio and the Des Moines Rivers, respectively, for comparison. The Iriri is actually a tributary of the Xingu. I had a very specific reason for going to its upper reaches; I had a grant from the Environmental Defense Fund (EDF) and I also had support from colleagues associated with the Socioenvironmental Institute in Altamira, Brazil and the University of Southwestern Pará in Santarém, Brazil, to determine the species diversity of the rainforest used by local people—forest peasants in the terminology used by Brazilian social scientists—who live on the edge of the ecological station (or government reserve) of the Land in the Middle, but who had been excluded from being inside that station when its borders were drawn up by the government in 2005. We were also going to study the age of the forest, and the history of its occupation, with the help of archaeologists from the University of



The struggle to ascend the Iriri River in October 2017. Research team members tug line to get our boat over shoals and rocks. It took five days' travel from Altamira to our campsite, with four full days on the water

Southwestern Pará. Forest peasants are the descendants of rubber gatherers who migrated here from the Northeast of Brazil 150 years ago. Because their orientation is to the river, and that is the route by which they travel to visit and socialize with each other, I will call them River People.

The scientific purpose of my trip was to determine whether the River People should be allowed to stay in the area, based on whether they were guardians or destroyers of the forest and its flora and fauna. The result of my research shows they are clearly stewards of the forest and without them the forest would become much more threatened than it is now. It was hard-going, in fact, to reach my field sites in the forests of the upper Iriri River on the two trips I made during fall semester 2017, first in August–September and later October–November, because it was the dry season, and the Iriri River is shallow and rocky (its metamorphic geology dating from half a billion years ago—the river itself sits



Dona Maria, most senior woman of the River People, believed to be between 90 and 100 years old, though no one knows for sure.

squarely on the Brazilian Shield). Going upriver at that time is a simulation of being in a time machine—it got me thinking about Earth just before there were land plants and forests, and roughly about the time the first fish appeared. Mammals, of which we are one species, would only start evolving 300 million years later. The Iriri River yields up to the traveling researcher a sense of genuinely deep time. A lot has happened since the Brazilian Shield was formed: the River People came after the indigenous societies that lived here at the time the first Europeans came to the Amazon in the 16th century.

I found that the River People of the Iriri River are actually caretakers of the forest, as their ancestors, who came here to take out rubber, which is the latex from a tree species that grows naturally in the Brazilian Amazon, had been. Rubber was crucial to the Industrial Revolution, and in the beginning it only grew in Amazonia; Brazil shipped rubber to Europe and North America eventually to be used in bicycle and car tires, hoses, conveyor belts, sporting equipment, tubes, gaskets and other machine parts, syringes, hospital gloves, and a panoply of other products. The people who came here adjusted to the social, economic, and forest conditions; when rubber was no longer a high demand forest product, with Brazil no longer its main supplier, by the early twentieth century, the ancestors of today's River People began to turn to the commercialization of other forest products, like Brazil nut and cacao (or chocolate trees).

The collection of Brazil nuts and cacao beans does not involve killing the trees: on the contrary, people manage and cultivate them in the forest—they are the source of their livelihoods, so it would be pointless to fell them. Indeed, the only trees they do cut down are for small clearings in the forest where they can plant the crops that provide their subsistence. They are entirely self-sufficient in the forest, and if the market dried up for their



forest products—like rubber, Brazil nuts, and cacao—they would survive. It was that forest that I had come here to study, together with the people—River People—who lived in it and managed it. During my many weeks on the Iriri River, I found that the research could not have been carried out without consulting the River People, and including them as collaborators and participants in the research. I was glad to do that, and had the necessary permits and authorizations to make it happen. My hypothesis was to study a forest used by people over time (such as the Brazil nut forest, on high, dry ground) and to compare that to a forest where people would be unlikely to disturb the plants and animals, namely, seasonally flooded forest along the riverbank—people don't cut down the forest, burn it, and make clearings in the riverbank forest because their crops wouldn't grow due to waterlogging there in the rainy season. River People such as Zé Boi (pictured on the following page) showed me the forest where they get Brazil nuts, and I and my team did a forest inventory of one hectare there.

Left: Cacao grows wild in the forest of the Iriri, as here at one of my research sites.



A research team member measures a Brazil nut tree in the forest of study. It could be about 500 years old.



Zé Boi (seated at R) and son Alessandro, River People who collaborated with me and indeed taught me about the forests of the Iriri. (photo by Natália Guerrero)



Busy moment in the Iriri forest research, October 2017. I'm in the orange baseball cap a little left of center. My job was pressing the specimens of trees and vines that my tree climber (at right with yellow tree clipper pole) obtained. The specimens we collected from about five acres of Iriri rainforest were later identified at the herbarium at the University of Southwestern Pará in Santarém. (Photo by Raquel dos Santos).

And he showed me where they don't get Brazil nuts, on a lower area adjacent to that hectare of forest, near of the mouth of a creek that drains into the Iriri. My research team and I finished that work, too, and can now prove that the forest used by people is higher in species diversity than the forest they don't so use. In other words, the anthropogenic forest (Brazil nut trees grow in anthropogenic forests) is richer in species than the primary forest. It means the people who live here have actually managed the environment in such a way that it is enhanced. They have every right to stay, and without them, the forest itself would have a very poor prognosis. And any

good interdisciplinary scientific research itself would be simply untenable without their help. I call this research I carried out applied historical ecology. It is currently being used by the Brazilian federal ombudsperson (a special federal attorney) of the region to make a legal and constitutional case for guaranteeing the River People's right to remain on their traditional lands using their traditional technology and in possession of their and their ancestors' part of the Iriri basin.



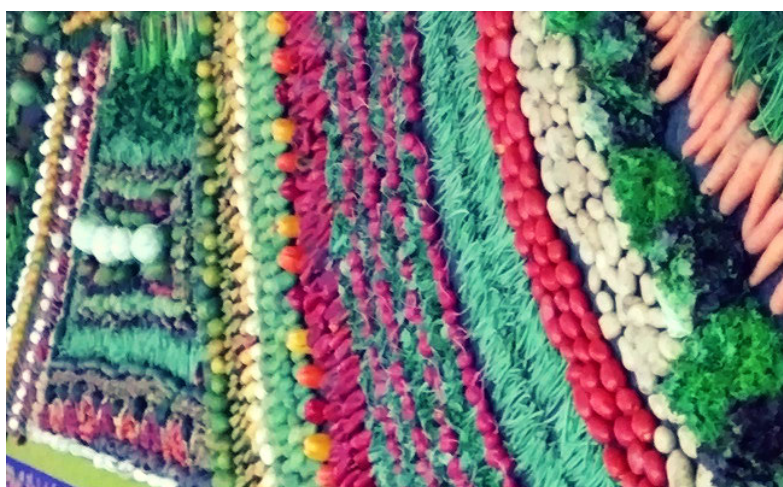
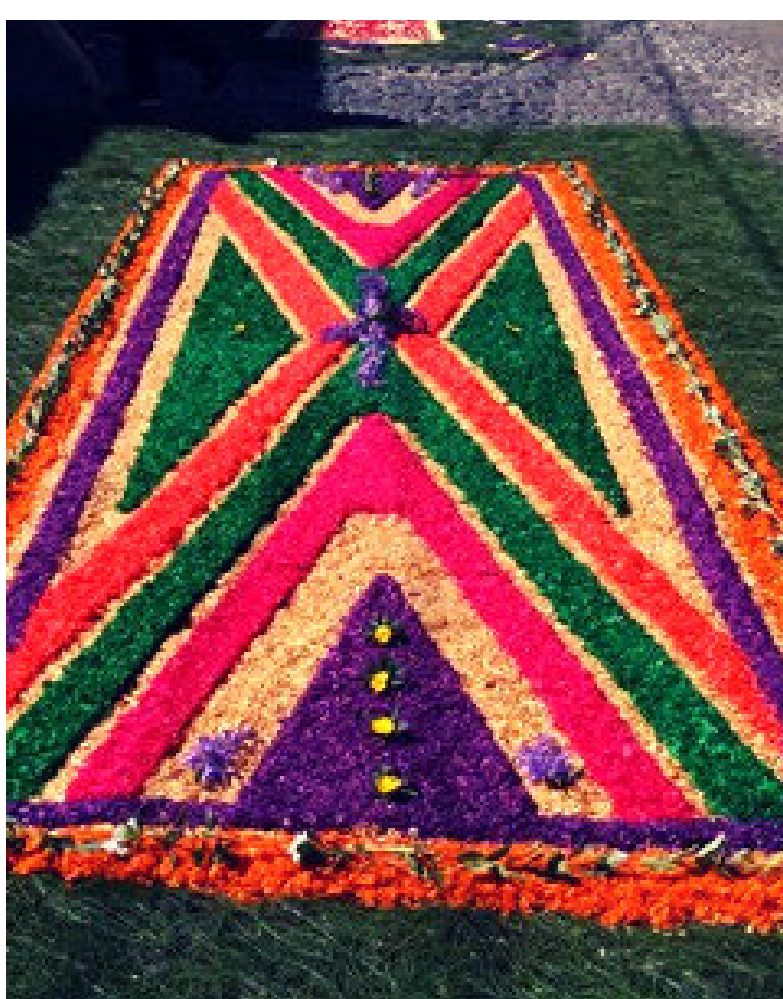
A Carnival of Penitence

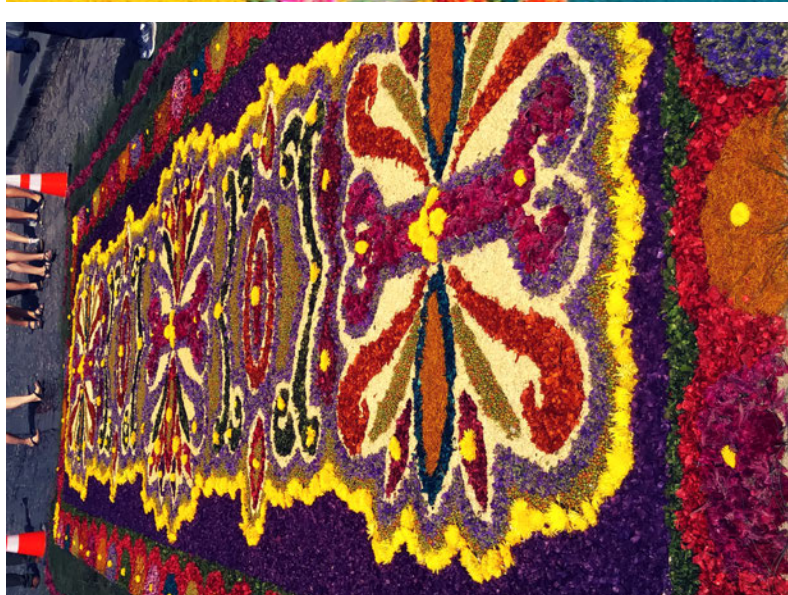
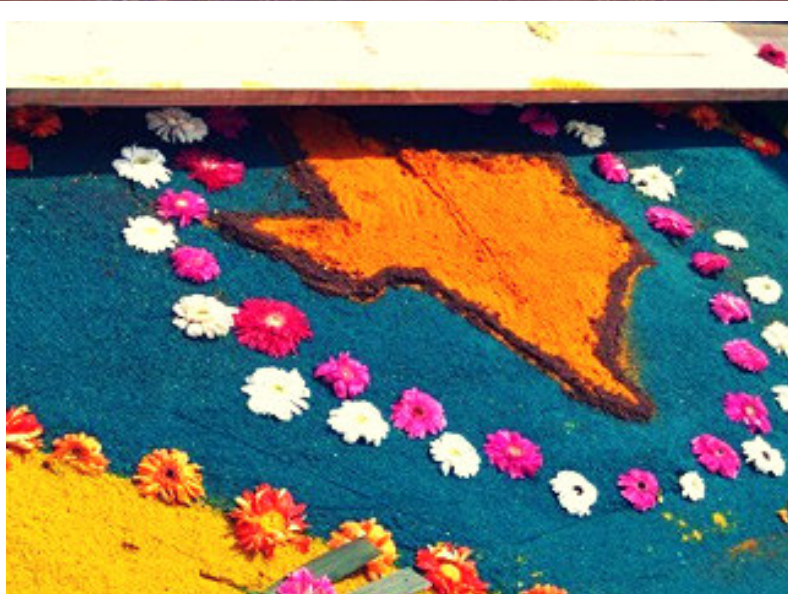
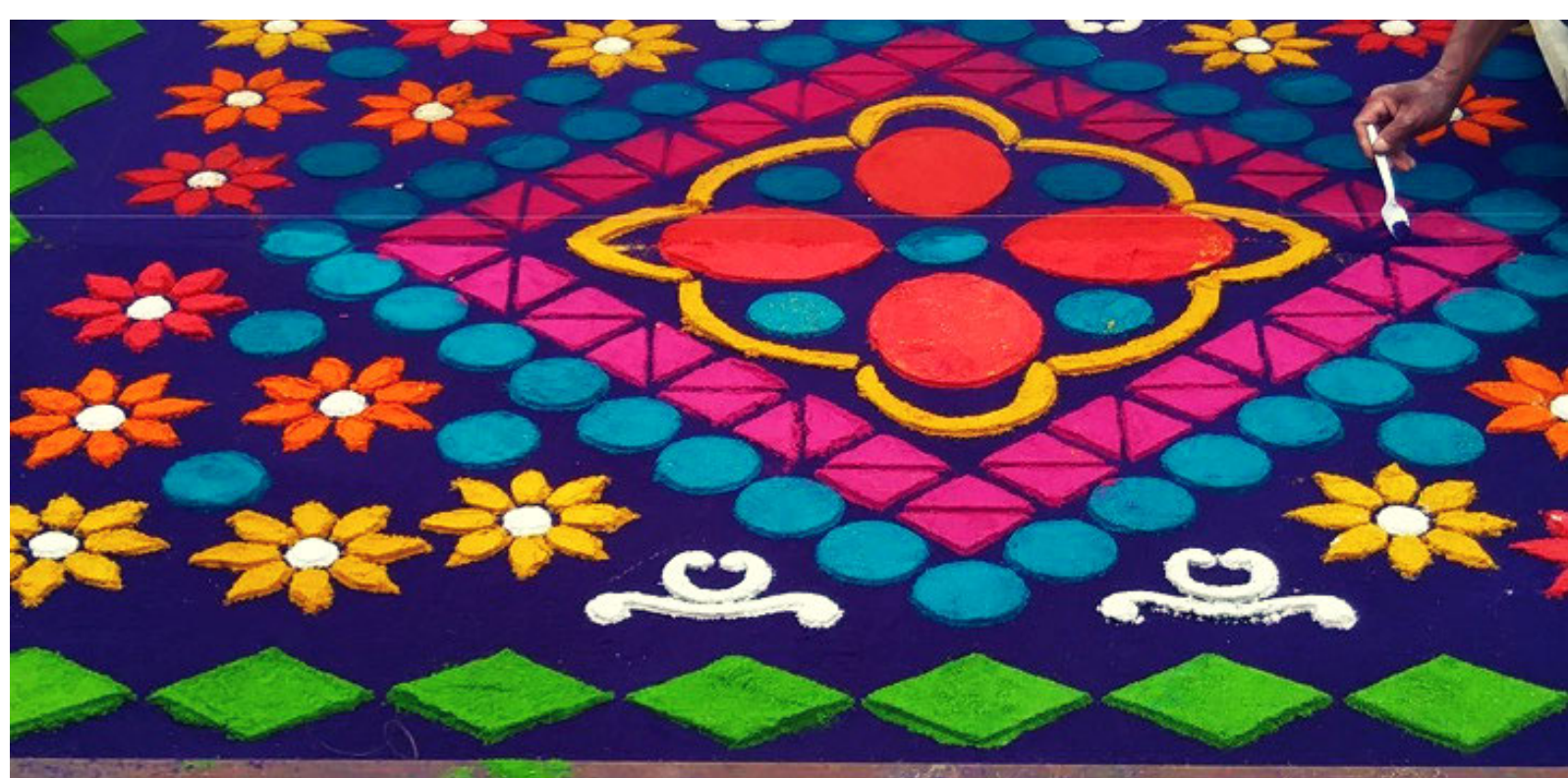
A PHOTO ESSAY BY DR JUDITH MAXWELL

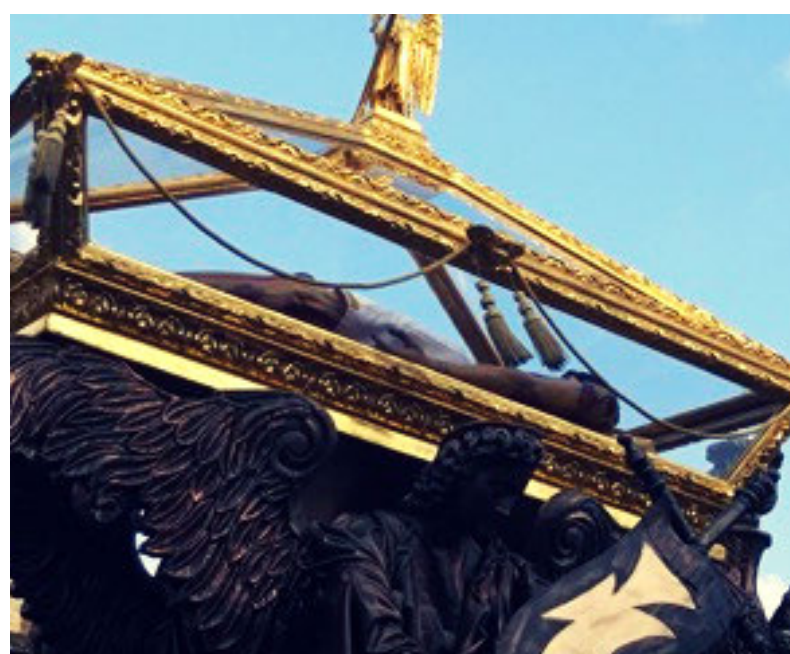
Dr. Judith Maxwell recently attended Semana Santa in Antigua Guatemala and brought back these incredible photos of her Holy Week experience. The grand processions, floats and colorful "alfombras" are enjoyed by hundreds of thousands of visitors who come to be part of the festivities.

Semana Santa commemorates the passion, crucifixion and resurrection of Jesus Christ. For the people of Guatemala, there is no celebration more anticipated.











OSEA Summer Field Study in Yucatan, Mexico

BY KATIE TAPPER

Before participating in OSEA, I imagined that being effective in ethnographic fieldwork required a graceful balance of skills and personality traits of which I might simply fall short. I didn't know if I'd make a good anthropologist. My list of self-doubts was lengthy: People won't take me seriously, I look too young, my interests are too simple, I'll probably embarrass myself with social blunders, or worse — offend someone without meaning to.

During my time at OSEA, however, Prof. Castañeda workshopped how each of the students could utilize exactly who we are to be a one-of-a-kind anthropologist collecting information no one but us could. This kind of coaching had a profound impact on my perspective on personal potential.

I focused my research on the interface between inter-generational values and technology within the context of teenage dating and intimacy. By being a young woman myself, not far out of teenage-hood, and dependent upon my homestay family, I related well to my participants. However, Professor Castañeda helped me understand, for the first time, how the interactions wherein I related poorly (i.e., someone being uncomfortably crude, mocking me, or being shy to talk about certain topics) revealed information just as essential to my data as the times where participants and I clicked.

The OSEA professors role played, coached, and gave direct feedback in the field. Not to mention, Castañeda knows everyone and their family tree in Pisté, so he's a phenomenal resource. Having done nearly three decades of fieldwork in Pisté, Castañeda is an interesting subject himself.

If you're considering going to OSEA, I can't speak more highly of the program, especially for someone looking to engage with rigorous and intensive coursework in Maya Anthropology and Theory and Methods of Ethnographic Fieldwork.

Along with the professors and coursework being stimulating and transformative, the diversity of interests and life experiences among students engendered great peer-to-peer learning. OSEA attracts students (graduates and undergrads alike) with interests in cultural studies, social sciences, language, medicine, public health, and education.

Before attending this field school I thought I wanted to be an anthropologist professionally. During OSEA, however, I became infatuated with capturing video footage of the experiences I shared with my friends and family in Pisté. This infatuation lead me to return to Tulane with a drive to explore the communications department, which has in turn become the direction I envision myself pursuing professionally. I attribute my career clarity to my time at OSEA. I am forever grateful for the way the program guided the development of my cultural analysis and helped me learn to find ease and information even when I'm out of my element.

While I didn't leave the program with a reaffirmed passion to become an anthropologist, the lessons I learned were invaluable and will certainly inform my career as well as my personal relationships for life!





Beautiful Malta

BY PAULA VENABLES

Waking up at 8 am and having nothing to do for the rest of the day apart from a loosely self-imposed “plan” is a really weird feeling. Waking up day after day to the same situation starts make you a little bit insane. Having been briefly unemployed, I would compare it to unemployment—but no. This, my friends, is fieldwork.

Through the Off the Beaten Path program in Malta, I spent 3 weeks wandering the beautiful island of Gozo and experiencing inner tumult in the name of ethnographic research. Off the Beaten Path is the brilliant brain-child of Belgian social researchers and anthropologists, who came together to give

students from around the globe a more accurate taste of fieldwork than most other field schools provide. Their program is based off self-direction, leaving you to pursue your passions with minimal outside direction. You meet once a week with your two advisors, and can attend the occasional seminar hosted by the staff during the week, but other than that you are left to fill your days as you please.

Gozo is a friendly Mediterranean island that has co-official languages of Maltese and English. This makes it easy to take the bus and talk to strangers, yet it has all the allure of a foreign, euro-Arabic old world town for its students.



Set against the backdrop of turquoise-blue bays and sandstone, I set out week one to conquer the world of anthropological fieldwork one unsuspecting informant at a time. My topic: birth. As an anthropologist and doula, I couldn't wait to have heartfelt, emotional interviews over tea in tiny kitchens with these oh-so-unknown Maltese women. I met with my advisors, bringing all my trademark enthusiasm and obliviousness, and felt confident in my plan to become the most beloved ethnographer and doula Gozo had ever seen. I spent the week swimming in the bay, forcing myself out of the house to eat pastries in the neighboring town, and making friends with my fellow program attendees.

And then, bam, it's week two. I had nothing to show for myself so far. I began frantically sending out emails to midwives and hospitals, begging people to talk to me. I steeled my resolve and vowed to talk to one person a day, even if it wasn't about birth, just so I could practice talking to people, right? A great plan, right? Gets me out of my comfort zone and puts most of my fate into the bureaucratic hands of organized medical professionals. They haven't gotten back to me? Not my fault, time for a swim!



Thursday of week two I meet with my advisors, and they, in the kindest, firmest, and most necessary way, tore me a new one. They open my eyes to the layers of self-deception and cowardliness I had been hiding behind, "doing fieldwork," with out leaving my comfort zone, or, hello, talking to real live people. I had filled my days with meaningless routines that got me nowhere, waking each day with a pit in my stomach and a real serious question about who I was, what I was doing here, and was I even an anthropologist? All the times I had run my mouth about fieldwork, and wanting to do anthropology, etc., and now here I was, riding the bus and going for swims to ease the growing feels of guilt, self-doubt, and shame.

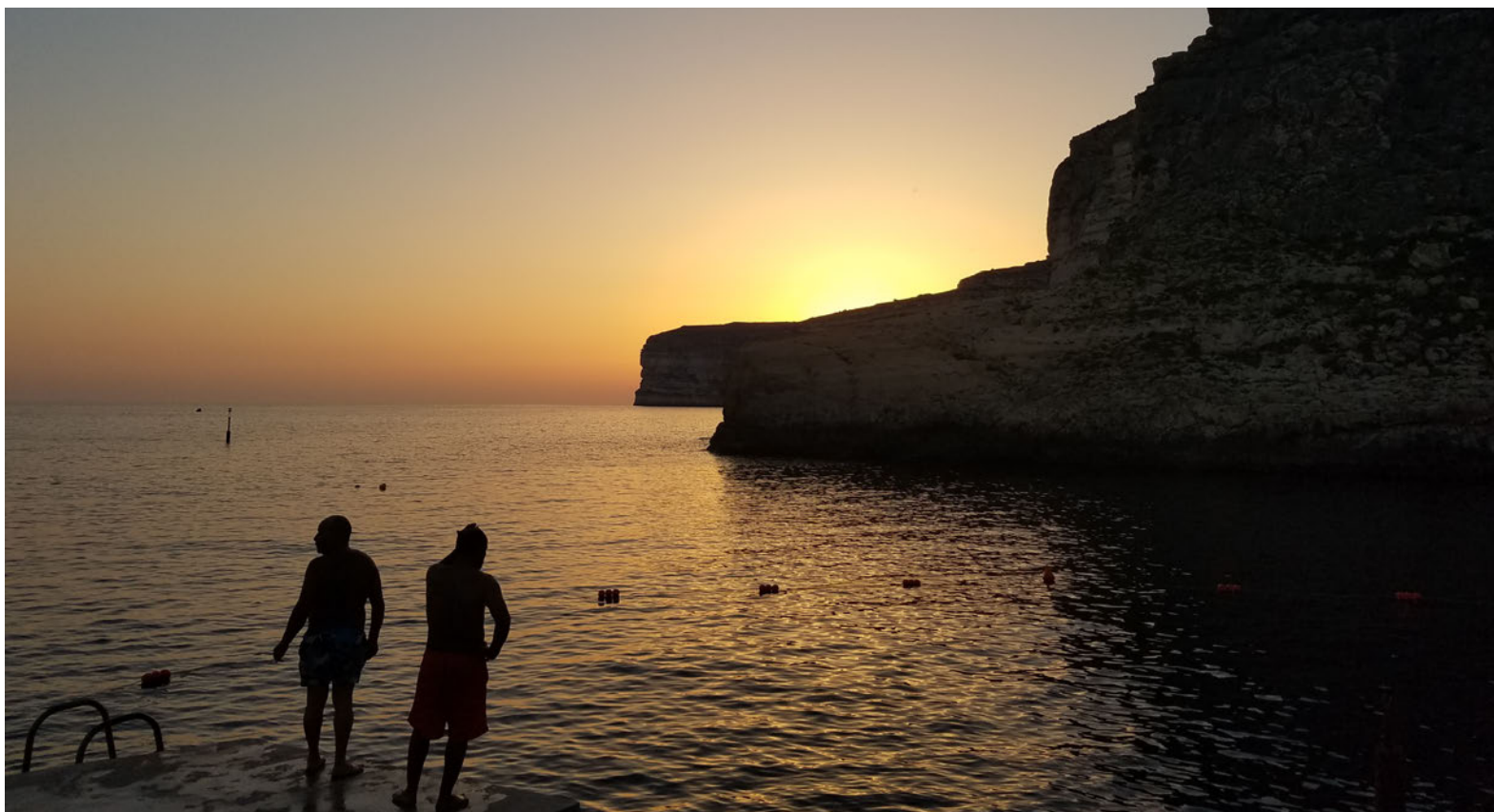
I sat through my mentoring session full of anger for being called out on my crap, wanting to cry because I knew they were right, and trying to ignore the growing gratitude I felt for them for calling me out on my cowardice. It is so much easier to just being angry. I went back to my room, had a good cry, and took a nap. This was the pivotal moment for me in my program, where I realized what they had been saying all along was true—in anthropological fieldwork, the only tool you bring is yourself, and you better be prepared to deal with that. This experience and realization is the peak of my understanding of anthropology, the missing framework for which all I had learned in academia fit into. Without the experience of fieldwork, my knowledge of anthropology never would have been complete, and I cannot recommend the experience enough.

Off the Beaten Path knows that for most people new to fieldwork, the biggest obstacle is themselves, and they encourage daily reflection and peer support. They have set up a program to teach you how to do fieldwork, and more importantly, given you the space to learn

how to deal with yourself and how you react to fieldwork. This is what makes their program so eye-opening and rewarding.

Once I stepped out of my own way, I was able to spend my final week talking to women about birth and gathering information in a style I developed all my own. We called it “causal upfrontness,” using kind of a guerilla-style questioning of people on the street. Was it the heartfelt bonding of my fantasies? No. But was it an incredibly rewarding journey of self-growth and ethnographic research? Yes. And I wouldn’t have done it any other way.

So if you think you want to be an anthropologist, my suggestion to you would be: do fieldwork. Go and struggle and figure out if you even like anthropology (or at least if you are willing to put up with the personal reflection it entails). Find a program like Off the Beaten Path that gives you the freedom to fail, and make a vow to yourself to enjoy the ride. Good luck out there, future anthropologists of the world. Don’t say I didn’t warn you.



Conferences & Workshops

Here are a few of the recent conferences & workshops hosted within our department



LITHIC ANALYSIS POSTER WORKSHOP - MAY 2018

Rachel Horowitz earned her Ph.D. in anthropology from Tulane University in May 2017, and during the 2017–2018 academic year, Rachel was a visiting assistant professor in the anthropology department at Tulane. Her interests include economic anthropology, lithic technology, and the archaeology of ancient Maya civilization in Mesoamerica. Rachel has taught several courses here—including “Lithic Analysis,” “Ancient Societies,” “Introduction to Archaeology,” “Architecture and Power in the Ancient World,” and “From Foragers to Farmers,” and Rachel participated with Professor Marcello Canuto in teaching the graduate seminar of his “Olmec and Maya Civilization” course. At the end of Spring 2018, graduate and undergraduate students in her “Lithic Analysis” course prepared posters about research projects they conducted, and they presented those posters during an afternoon event on the second floor of Dinwiddie Hall. Rock on, rock stars!



WAITING CONFERENCE - MARCH 16, 2018

Newcomb College Institute, the New Orleans Center for the Gulf South and the Department of Anthropology recently hosted a conference on WAITING. This series of lectures and discussions explored the complex topic of Waiting in our fast paced world. This event was organized by Professor Adeline Masquelier.



8TH ANNUAL SOUTH-CENTRAL CONFERENCE ON MESOAMERICA – OCTOBER 13-14TH, 2017

The South-Central Conference on Mesoamerica is a regional conference that provides a venue to bring together scholars in the fields of archaeology, ethnography, art history, and others, as well as the general public, to share information and interpretations on current research focused on the cultures of the Mesoamerican region. Tulane proudly hosted this recent event which was organized by Marcello Canuto, Rachel Horowitz, & Borislava Simova.



URBAN FARMING

Students recently worked at VEGGI, an urban farm in New Orleans, as part of the service-learning component in Global Vietnam taught by Allison Truitt



AWARDS & ACCOMPLISHMENTS

Joanna Gautney (Ph.D. 2016) is now Assistant Professor of Anthropology at Weber State University in Ogden, Utah. She was previously Visiting Assistant Professor of Anthropology at the University of North Carolina in Chapel Hill.

Jayur Mehta (Ph.D. 2015) is now Assistant Professor of Anthropology at Florida State University in Tallahassee, Florida. He was previously Visiting Assistant Professor of Anthropology at the University of Illinois in Champaign-Urbana.



Professor Chris Rodning was awarded both the April Brayfield Teaching Award from the School of Liberal Arts, and the 2018 Newcomb-Tulane College Honors Professor of the Year Award in May.

Daniel Sullivan (Ph.D. student) was selected to be the student speaker at the Unified Commencement ceremony on May 19th. Danny was awarded his M.D. that day (Congratulations!!!) and is beginning a combined anatomic pathology-neuropathology residency and fellowship program at the University of California-San Francisco (where he will also be writing his doctoral dissertation).

John White (Ph.D. student) was awarded a \$29,436 Doctoral Dissertation Improvement Grant from the National Science Foundation for his project entitled "Conceptualizing Crop Domestication and Diversification Among Amazonian Runa in Ecuador." He was also awarded \$4,900 from the Jacobs Research Funds (Kinkade Grant) for the same project.



Professor Marc Zender was awarded the University-wide Presidential Award for Excellence in Graduate Teaching and Mentoring at the Unified Commencement ceremony on May 19th.

Pictured:

Chris Rodning (Top), Marc Zender (Middle), Jayur Mehta (Bottom)

Four Anthropology Graduating Seniors Win Awards at Newcomb-Tulane College's Award Ceremony

On Friday, May 18th, four Anthropology graduates were among the honorees at the Newcomb-Tulane College Awards ceremony held in McAlister Auditorium: Hannah Hoover, Gillian Mays, Shehan McFadden, and Amber Thorpe.

Hannah Hoover won the Robert Wauchope Award for Excellence in Anthropology, was the 2018 Senior Scholar in Anthropology, and was made a member of the William Wallace Peery Society. Hannah was also selected to be the keynote speaker at the School of Liberal Arts Commencement Ceremony on May 19th. She is known for her academic performance in anthropology and classics, her accomplishments in archaeological fieldwork, her honors thesis on colonial encounters between European explorers and Native Americans, her recent paper and poster at archaeology conferences, the fellowships and scholarships she has received, and her leadership in reviving the Tulane Anthropology Club. Hannah will enter the Ph.D. program in anthropology at the University of Michigan in Fall 2018.

Gillian Mays received the Elizabeth Watts Award for excellence in biological anthropology. She distinguished herself by researching and writing a thought-provoking honors thesis on the ethics and

ethical challenges of the public exhibition of human remains by museums in the United States and internationally, with a critical focus on the consistency and transparency of their policies and practices.

Shehan McFadden won the Arden King Award for Excellence in Anthropology and was made a member of the William Wallace Peery Society. As a double major in Anthropology and Philosophy with minors in Spanish and Religious Studies, she has juggled an impressive number of academic requirements while maintaining a high GPA. An extraordinarily accomplished student, she is also a founding member of the Tulane Anthropology



Hannah Hoover & Chris Rodning (Upper Left), Gillian Mays (Upper Right), Shehan McFadden (Bottom Left), Amber Thorpe (Bottom Right)

Club and is the current President of School of Liberal Arts Government. She also completed an honors thesis on Spain's disputed Muslim heritage, based on research she conducted in Sevilla during her junior year.

Amber Thorpe was a recipient of the Jim Runsdorf Excellence in Public Service Award, as well as the Victoria Bricker Award for Excellence in Linguistic Anthropology. Amber, a double major in Anthropology and Africana Studies, is an outstanding student, having taken Maya Hieroglyphic Writing, Spoken Nahuatl, and other challenging courses in anthropological linguistics. Amber's performance in and contributions to those classes were phenomenal. Additionally, Amber is a socially conscious student, active in the community and in the department, and a co-founder of the Tulane Anthropology Student Club.



Class of 2018 (Top), Professors Truitt, Holliday, Rodning, and Balée (Bottom Left), Paul Farmer with professors Chris Rodning and Nick Spitzer (Bottom Right)



CONGRATULATIONS CLASS OF 2018!



Hannah Hoover (Left), Doctoral graduates Nina Neivens, Erlend Johnson, and Sarah Saffa (Center), Daniel Sullivan (Right)



Professor emeritus Robert Hill & Professor Marcello Canuto (Left), Daniel Sullivan speaks at 2018 commencement ceremony (Center), Professor Marc Zender receives one of Tulane's President's Awards for Excellence in Graduate Teaching (Right)

The Tulane Department of Anthropology graduated several students during the 2017–2018 academic year, including 34 recipients of undergraduate degrees, and 15 recipients of graduate degrees (3 Ph.D. recipients, 7 M.A. degrees for continuing Ph.D. students, and 5 recipients of 4+1 M.A. degrees).

The Following three students were awarded their Ph.D. degrees at the May 2018 commencement:

Erlend Johnson, whose doctoral dissertation was entitled *Interpreting the Integrative Strategies of the Classic Period Copan Polity on its Southeastern Frontier in Western Honduras*

Nina Neivens, whose doctoral dissertation was entitled *The 'Olmec' Style Phenomenon and Ceramic Adoption in the Maya Lowlands: The pre-Mamom ceramics from Holmul and Tikal, Guatemala*

Sarah Saffa, whose doctoral dissertation was entitled *"I Am Not Your Father": Kinship, Deviance, and Gender in Late-Colonial Guatemala*

Other Notable Awards:

Paul Farmer, medical anthropologist and epidemiologist, cofounder of Partners in Health, University Professor at Harvard University, recipient of the MacArthur Foundation Fellowship (a.k.a., the MacArthur "Genius Grant"), and "the man who would cure the world," received an honorary doctorate at commencement on May 19.

Danny Sullivan, Ph.D. candidate in anthropology—and recipient of M.D., M.A., B.S, and B.A. degrees from Tulane—was the class speaker for the Tulane Unified Commencement Ceremony, and he encouraged Tulane graduates to remember that they have a home here and a lasting connection to the Tulane community and diaspora. Hannah Hoover (double major in anthropology and classics) was the student speaker at the School of Liberal Arts Diploma Ceremony, and she reflected on the importance of liberal arts to the practice of citizenship, the importance of understanding cultural diversity and cultural change, and the importance of her experiences in coursework and fieldwork.

Professor Marc Zender was one of the recipients of the Tulane President's Medals for Graduate Teaching.

Professor Chris Rodning was named Honors Professor of the Year by the Tulane Honors Program, and was given the April Brayfield Teaching Award by the School of Liberal Arts.

IN MEMORIAM

Remembering two beloved friends and colleagues

Janet Lynn Ford (1945–2018) (Ph.D. 1977), Professor Emerita, Department of Anthropology, University of Mississippi, Oxford, Mississippi – Janet Lynn Ford passed away at Baptist Memorial Hospital in Oxford on Saturday, Feb. 3. She was born in Vicksburg, Mississippi, on Feb. 12, 1945, to Fred L. and Florrie Bell Ford. Dr. Ford graduated from the University of Mississippi with distinction in 1967. She continued her studies at Tulane University earning her Ph.D. in anthropology in 1977. Throughout her life, she received many academic honors including being elected to Phi Kappa Phi and Phi Beta Kappa. She received the Taylor Medal at Ole Miss, and in turn, served on the Taylor Medal Selection Committee for many years.

During her 40 years of service to the University and her students, she was able to pursue her special interests in the prehistory of Mississippi. Her love of the University and of Oxford will long be remembered. She is survived by her brother, Fred Alan and his wife, Catherine, by her two nieces Anne Dervan and Eleanor Luna and their husbands and children, and by her cousin Patty Bates. Her family gratefully acknowledges the special gift of friendship bestowed upon her by Jay and Anne Johnson.

Marco Joseph Giardino (1950–2018) (M.S. 1978, Ph.D. 1985), Archaeologist, Historian, Chief Technologist, Chief Scientist in Earth Sciences, and Remote Sensing Specialist, National Aeronautics and Space Administration, Stennis Space Center, Bay Saint Louis, Mississippi; Faculty Instructor, Tulane University, Biloxi Campus

Marco Joseph Giardino, aged 67, passed away on Tuesday March 13th in the city of his birth, Rome, Italy.

He was born on November 23, 1950, immigrating to the United States in 1961. He graduated from SUNY Oswego where he was a member of the Sigma Tau fraternity. He obtained his MS and PhD from Tulane University in the field of Southeastern Archeology. He worked at Martin Marietta in New Orleans for five years before he moved to Bay Saint Louis, MS to join NASA as a research scientist and archeologist. During his time in Bay Saint Louis, he was a youth soccer coach, an active member of the Hancock County Historical Society, and an instructor at multiple universities. Retiring in 2014, after 23 years at Stennis Space Center, he fulfilled his lifelong dream of returning to the country of his birth.

Marco was preceded in death by his mother Livia Giardino née Meschini.

He leaves behind his father, Joseph; his younger sister, Joanne; his three children Michael, Luca, and Annie; and two grandsons, Eli and the second on the way. Marco will be remembered as a loving son, a giving father, a gifted scientist and educator, dedicated coach, and a joyful presence to everyone he met. He will be greatly missed.