



Newsletter

College of the Holy Cross
Sociology and Anthropology Department
Worcester, MA 01610
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This edition of the Department newsletter offers an update on happenings in our department and provides sociology majors and anthropology majors/minors *with registration information for Fall 2014 classes*. Pre-registration advising appointments will be from March 31 – April 8. **Be sure to sign up for an advising appointment on the sheet on your faculty advisor's door or by following their instructions for online sign up.**

Department Announcements

Comings and Goings

As the 2013-2014 school year nears its end, the Department of Sociology and Anthropology is busy preparing for 2014-2015. We are pleased to be welcoming **Prof. Alvaro Jarrin** to a tenure-track position as Assistant Professor of Anthropology. To learn more about him, check out the interview starting on page 3! **Prof. Stephanie Crist** will once again be joining us full-time as a Visiting Assistant Professor in Sociology. We also anticipate hiring two visiting lecturers to teach courses in sociology – be on the lookout for emails announcing their new courses.

Prof. Susan Crawford Sullivan will be returning from a yearlong sabbatical, while **Prof. Melissa Weiner** will be back on campus following her spring junior research leave. On leave for 2014-2015 will be **Prof. Susan Rodgers** (full year faculty fellowship), **Prof. Jennie Germann Molz** (full year sabbatical) and **Prof. Daina Harvey** (junior research leave in Fall 2014).

Important Course Information

Sociology majors: As you know, we have made an important change to the sociology major. Starting with the Class of 2015, sociology majors will be required to complete three core courses: a theory course, **Development of Social Theory**, a research methods class, **Logics of Inquiry**, and a course in **Social Statistics**. Students should take both Theory (SOCL 241) and Logics of Inquiry (SOCL 223) before social statistics. Two sections of theory and one section of logics will be offered in Fall 2014. In Spring 2015, we'll offer one section of theory, two sections of logics and two sections of statistics. Students in the classes of 2015 and 2016 who have not yet completed these requirements should do so right away.

For both anthropology and sociology, students in the classes of 2016 and 2017 who are planning to **study abroad** should keep in mind that requirements for Logics of Inquiry and Social Statistics (Sociology) and Ethnographic Field Methods (Anthropology) must be taken at Holy Cross. We also strongly recommend that you complete the theory requirement at Holy Cross. There are, however, some study abroad programs that do offer theory courses in sociology or anthropology that could be counted toward the major. If you wish to explore this option, please speak to either me or **Prof. Jennie Germann Molz**, our department's study abroad advisor. With the chair's approval you may transfer up to four courses from study abroad into your major.

Academic Conference

A group of department majors and minors will present their research at this annual college event on Thursday, April 24th from 3:30-6:00 and Friday, April 25th from 3:00-5:30. For further details, please see page 8 of this newsletter.

Kudos

We are thrilled to announce that **Prof. Renée Beard** has received tenure and promotion to Associate Professor. She is profiled in this newsletter (see left column, page 3). Please congratulate her on achieving this important milestone in her career!

Prof. Susan Rodgers was named the 2013 Massachusetts Professor of the Year by the Carnegie Foundation for the Advancement of Teaching and the Council for the Advancement and Support of Education (CASE). The award, which was presented to Rodgers at a ceremony in Washington, D.C. in November 2013, is the only national program to recognize excellence in undergraduate education. On February 4, 2014, Prof. Rodgers delivered

the annual Richard Rodino Lecture, "Art, Asia, Anthropology: On Inter-illuminations in the Holy Cross Liberal Arts."

Anthropology and Environmental Studies major **Martha Walters '14** has received a highly prestigious Fulbright research grant to study organic farming in Indonesia.

Prof. Jennie Germann Molz and co-author Cody M. Paris (Middlesex University Dubai) recently received the Journal Paper of the Year Award from the International Federation for Information Technologies in Travel and Tourism for their article, "The Social Affordances of Flashpacking: Exploring the Mobility Nexus of Travel and Communication" (*Mobilities*, 2013).

Prof. Susan Rodgers has received a Faculty Fellowship for 2014-2015 to conduct research on *pua* textiles from Malaysia and Indonesia in preparation for an exhibition at the Cantor Art Gallery in Fall 2016.

Four faculty members have received Batchelor Ford Summer Faculty Fellowships to support their research:

Prof. Ara Francis, Prof. Daina Harvey, Prof. Jeremy Jones, and Prof. Melissa Weiner. Prof. Daina Harvey, Prof. Ann Marie Leshkovich, and Prof. Melissa Weiner received research and publications grants.

Best wishes,
Prof. Ann Marie Leshkovich
Chair, Sociology and Anthropology

New Publications

Susan Crawford Sullivan & Renée L. Beard, "Faith and Forgetfulness: The Role of Spiritual Identity in Preservation of Self with Alzheimer's." *Journal of Religion, Spirituality & Aging*, 26(1): 65-91, 2014.

Ara Francis & Jill Bakehorn, "On (Not) Practicing What We Preach." Pedagogies Essay, *Contexts* 12(4), 2013.

Jennie Germann Molz, "Toward a Network Hospitality." *First Monday* 19(3), 2014.

Jennie Germann Molz, "New Technologies." In *The Routledge Handbook of Mobilities*, ed. P. Adey, et al. London: Routledge, 2014.

Jennie Germann Molz, "Collaborative Surveillance and Technologies of Trust: Online Reputation Systems in the 'New' Sharing Economy." In *Media, Surveillance and Identity: A Social Perspective*, ed. A. Jansson & M. Christensen. New York: Peter Lang, 2014.

Daina Cheyenne Harvey & Andrew Varuzzo, "Double Diversion' and the Environmental Good: Framing a Disproportionate Solution to an Ecological Threat as a Problem for the Commons." In *William R. Freudenburg*,

A Life in Social Research: Research in Social Problems and Public Policy, Vol. 21, ed. S. Maret. UK: Emerald, 2014.

Jerry Lembcke, *PTSD: Diagnosis and Identity in Post-empire America*. Lanham, MD: Lexington Books, 2013.

Ann Marie Leshkovich, "Standardized Forms of Vietnamese Selfhood: An Ethnographic Genealogy of Documentation." *American Ethnologist* 41(1): 143-162, 2014.

Edward H. Thompson, Jr. & Lenard W. Kaye, *A Man's Guide to Health Aging: Stay Smart, Strong, and Active*. Johns Hopkins University Press, 2013.

Melissa F. Weiner, "Confronting White Educational Privilege in the Classroom: Theoretical and Empirical Foundations and Models." In *Teaching Race and Anti-Racism in Contemporary America: Adding Context to Colorblindness*, ed. Kristin Haltinner. Newbury Park, CA: Pine Forge Press (SAGE), 2013.

Caroline Yezer & Ponciano Del Pino, *Las formas del recuerdo: Etografías de la violencia política en el Perú* [Shapes of Memory: Ethnographies of Political Violence in Peru]. Lima, Peru: Institute for Peruvian Studies & the French Andean Studies Institute, 2013.

Study Abroad

Study Abroad can be a great complement to work in sociology or anthropology at Holy Cross. The current department Study Abroad advisor is Prof. Jennie Germann Molz, Beaven 215. She along with your faculty advisors and the Holy Cross Study Abroad office can give you good advice about universities overseas. Up to four Study Abroad courses can be credited toward a major in sociology or anthropology. The methods courses for either major and the statistics course for Sociology need to be taken at Holy Cross.

Graduate Studies

The department's Graduate Studies advisor is Professor Daina Harvey, Beaven 231. He can help you explore graduate school opportunities in our fields and also in related areas such as public health, gerontology, area studies, and international development. Anthropology majors and minors may also consult any of the anthropologists.

Key Dates

Advising for Fall 2014 semester

Enrollment advising for the fall semester of 2014 will take place from March 31 - April 8. Be sure to sign up for an appointment with your advisor.

Online Enrollment Appointments

Online enrollment appointments are as follows:

Class of 2015 – April 10 & 11

Class of 2016 – April 14 & 15

Class of 2017 – April 24 & 25

Seminar Applications Due:

Please submit your application for the seminar you are requesting permission to enroll in, by noon, on Monday, April 7th to the department office in Beaven 220 or via email to mlatour@holycross.edu.

Congratulations! - Q & A with newly tenured professor: Renée Beard



RENÉE BEARD

1. Where did you go to school- where were your places and areas of study?

After growing up in a small town in NH, I foolishly and somewhat haphazardly enrolled in business school at Bentley College. After two years of minimal success in all but my "gen eds," including sociology, I transferred to Boston College, where I fell in love with sociology. From there, I ended up in San Francisco at the University of California for my PhD in medical sociology. After graduating, I spent 3 years in a National Institutes of Health postdoctoral research fellowship at the University of Illinois at Chicago.

2. You teach here in Worcester, but what town do you live in currently?

I currently live in Cambridge, with my 3 boys: my partner Adam and our sons, Ari (5-1/2) and Asher (2).

3. What research are you working on right now? Tell us a little bit about what you are doing.

Right now, I am finishing up my book on the subjective experiences of being cognitively evaluated and subsequently diagnosed with early Alzheimer's disease based on 18-months of observation and in-depth interviews. Since all of my published work to date has been in article format, this has been an unusual experience for me. It should be out, through NYU Press, late this year or early 2015. I also remain in the seemingly never-ending process of pursuing federal funding to conduct a longitudinal study of couples' experiences of memory loss.

4. What's something you like to do for fun when you are not teaching or doing research?

Fortunately, fun is something that comes naturally to me and is heavily reinforced by rambunctious boys when I lose sight of that. Fun involves walking down to and throwing sticks, rocks, anything we can lift into the Charles River with my boys. I also spend what some might call an inordinate amount of time "playing" with transformers that Ari loves but cannot yet transform, building forts and assembling intricate Lego structures for immediate demolition. In the summer months, we like to travel to the ocean in Maine, our family camp in New Hampshire, and visit our family in Edinburgh and London. In my spare moments, I indulge in hot tubs, fiction, independent films, live music and long runs. On occasion, I can even be found adorning wigs and playing air guitar to the likes of "I Want Candy" or "You Can't Always Get What You Want" - the theme songs of the Beard-Bard household.

Welcome to Holy Cross! - Q & A with newly hired tenure-track Anthropology professor: Alvaro Jarrín



ALVARO JARRÍN

1. Please tell us some things about yourself. Where are you coming from? Is it your first time moving into the New England area? Where did you go to school, and what did you study?

I am originally from Quito, Ecuador, but I am part of an immigrant family that came to the United States looking for educational and employment opportunities. I moved to the United States to go to Williams College, where I fell in love with anthropology and with the liberal arts model of education. I received my Ph.D. in anthropology from Duke University in 2010. For the past three years, I have been teaching at Union College, another liberal arts institution that taught me how to best mentor students and guide them to discover what they are passionate about.

2. What are you most looking forward to in coming to Holy Cross?

I am very much looking forward to teaching at Holy Cross because it is one of the top liberal arts colleges in the nation, with a very low student-faculty ratio. I strongly believe that the best undergraduate education is only possible when faculty get to know students individually, and when course sizes permit everyone to be involved in class discussions. I am also very excited to be part of a

dynamic Sociology & Anthropology department that has such a strong group of scholars.

3. What are your favorite hobbies?

My favorite hobbies are reading, dancing, hiking, watching sci-fi/fantasy and spending time with my two dogs.

4. Please tell us more about your research. What inspired you to study plastic surgery in Brazil? What is the most interesting finding you have come across in your research?

My field of research, generally speaking, is the growth of new biotechnologies in Latin America, particularly in Brazil, and its ties to the region's persistent inequalities. I became interested in this topic during my first research trip to Rio de Janeiro, when I discovered that public hospitals were providing plastic surgeries to low-income patients: I wanted to uncover the reasons why beauty was being framed as a basic health right. My most interesting finding was the strong link I found between the medical discourses of plastic surgeons and Brazilian eugenic discourses from the early twentieth century, which established that the population's beauty was a sign of its racial improvement.

5. What research project do you plan on working on next?

My next research project explores the central role that genomics has had in Brazil within the affirmative action debate. Genetic scientists claim that they can measure the exact percentages of people's racial heritage, and thus reaffirm the notion that everyone in Brazil is racially hybrid. I want to analyze the ways by which genomic science is being used to undermine the Afro-Brazilian movement, and what happens when laboratory science becomes openly political.

6. What do you hope to achieve during your Holy Cross experience?

I hope that my courses on gender, sexuality and race, and their intersections with science and technology, will be of great interest to Holy Cross students. I am also very committed to promoting diversity on the college campus, and hope students use me as a resource for any extra-curricular discussions they might want to hold. Overall, I want to make an impact on students' lives and help them choose wise career paths that will make the world a better place.

Faculty Research with Prof. Caroline Yezer



CAROLINE YEZER

From Peru's "Dirty War" to the Drug War

I've worked on the problems of post conflict reconciliation and political memory among indigenous Quechua-speaking peasants in the Ayacucho since 1999. This Ayacucho highland region of Peru underwent over 20 years of internal war fought between state forces and the Maoist insurgency known as the Shining Path. Both the state and the rebels had an almost equal role in killing 70,000 people – most of them Quechua-speaking indigenous. In the 21st century, the Peruvian state's counterinsurgency has been the winner of this war, driving the remnants of the Shining Path into the uncharted regions of Peru's amazon. Yet the war on drugs, specifically, on cocaine, is increasing in Peru. In this war the same indigenous peasants who were killed in the political violence are once again caught in the middle. It is these poor peasants, and not powerful drug kingpins, that lose their lives due to increasing pressure from the US for Peru to take a "hard hand" in eradicating coca plants in the region. My current research reveals these harsh inequalities and examines how Peru's cocalero movement is responding to increased US pressure to eradicate coca leaf. My findings are based on continued ethnographic fieldwork in the indigenous highland peasant village of Aranzhuay, located in the former warzone of Ayacucho, as well as shorter trips to the coca growing valley a few days' walk away.

In the US we tend to think of coca leaf as a drug, because it is the raw material of cocaine. This is not primarily the way it is thought of in the Andean region where the coca plant has been consumed for thousands of years. For hundreds of years the coca leaf grown in Peru has been used traditionally, and legally. Legal consumption includes drinking the leaf in coca tea, chewing it to relieve cold and fatigue, or cultural uses such as using it in communal rituals, in rites to the dead or in tribute to the mountain spirits. Since the 1980s the demand for cocaine has meant that the majority of harvested coca leaf in Colombia especially was being processed into basic cocaine paste, destined for illicit trade in the US and Europe.

Cocalero village, Apurimac Valley, Ayacucho, Peru



In 2000, the success of the war on drugs in Colombia pushed production down into Peru, which is now the largest producer of coca leaf in the world. The majority of this coca leaf is grown in the Apurimac, Ene and Mantaro Valley- just a few days' walk away down from the village of Aranhua where I began my research. In this region coca leaf is not consumed as a drug, but it has been a staple cash crop for peasants to supplement their meager income with small plots of the plant. Middlemen working for the drug kingpins in Colombia and Mexico come in and buy the leaf by the bushel. Much of the leaf is processed in the jungle into basic cocaine paste. Then it is moved via burro on small mountain paths or via aircraft to ports; from there it is sent to consumers in the US and Europe. Alternative cash crops, such as coffee, despite being celebrated in the yearly reports of USAID completely failed, due to poor coordination and corruption, to produce products that anyone would buy.

Peasant reliance on coca production is especially high in the impoverished former warzone where years of violence led to the destruction of crops, farms, and livestock and created a new population of impoverished mobile workers - the "internal refugees" that were displaced by the intensity of the war. Coincidentally in the US the rising demand for cocaine among consumers restructured Peruvian export markets, which filled with new entrepreneurs in the illicit drug trade. These small narco-traffickers linked up with displaced refugees in the jungles of rural Peru, where new lands were cleared for the creation of coca plants and processing facilities. Picking coca leaves became an especially important option for single mothers and war widows. Even children can earn - about half of what their mothers' earn by picking leaves. They also take on the noxious job of processing coca leaf into cocaine paste by stepping on the leaves in a shallow bath of chemicals.

Peru must at least partially comply with US demands to lower coca production if it wants to maintain the Andean trade pacts with the US. Lowered tariffs for Peruvian exports are only guaranteed in these pacts if Peru

maintains an acceptable decrease in coca production. Because the lowered tariffs only affect coastal cash crops like cotton and asparagus, however, this special trade status will only help coastal agribusiness, not peasant coca growers. Cocaleros point out these things that make Peru's recent use of forced coca eradication unjust. Yet in a post-9/11 world where drugs are connected to terrorism, they are called "narco-terrorists" or "narco-farmers" and their demands are considered subversive.

In my research I analyze how cocaleros have tried to reframe their plight in ways that refute the connection between the coca leaf and crime or terror. I show how cocaleros have used the memory of their participation in counterinsurgency or "civil defense" patrols to resist harsh anti coca policies. These patrols were crucial to winning the war against the Shining Path in the highlands and jungle areas. Many cocaleros fought on these patrols and put their demands for the right to grow coca as war reparation that is now owed to them. But cocaleros also use a language and imagery of coca leaf as a cultural resource. Linking coca cultivation to an Inca past, cocaleros strategically redefine coca production as a cultural and collective right of Andean people. I've researched how they do this every August in the annual International Festival of the Coca Leaf that is held deep in the Apurimac valley in the tiny district of Pichari, a dusty remote area at least 6 hours from the nearest city. To get to Pichari you have to take a bus, two taxis, and two canoe rides. Now in its 7th year, the festival is a four-day extravaganza that pulls in thousands of Peruvians. Tents of food proclaim the nutritious content of coca, a handful of which has more concentrated calcium than a glass of milk. Coca cake made from coca leaf flour, coca soda, coca wine, and coca candies are all on sale. The festival also promotes "traditional" coca competitions like coca chaqchando- a competition in which men and women compete to chew their coca leaves until they have the heaviest, best-disintegrated, best-formed ball of coca possible. These events challenge Peru's anti-Andean racism against indigenous traditions, which continue to be looked down upon by urban and coastal citizens as degenerative and backwards practices.



Coca Raymi, Coca Festival, Pichari, Apurimac Valley, Peru (girls dressed in costumes)

The heart of the festival, however, is “Coca Raymi” (literally ‘coca party’) and the coca parade. It’s a colorful ritual of song, dance, fire, and prayer in which participants dress in bright polyester tunics and feathers as the Inca king, princesses, warriors and sacred virgins. Coca Raymi plays fast and loose with history – it ignores the fact that the Inca never had such a ritual to the coca leaf or worshipped the plant. But it performs the labor of locating the coca leaf in a sacred realm at the heart of the Peruvian national identity, where it cannot be stigmatized. Finally the Festival of the Coca Leaf is unusual in that it is celebrated in the Apurimac Valley a heavily militarized zone that has been under a state of emergency. The anti-drug forces of order actually take part in the festivities, especially the parade. These include the area’s civil defense patrollers-- the counterinsurgency patrols are made up of cocaleros that are still armed to fight Shining Path. Equally present are the police who are armed to fight the illicit cocaine trade and the army whose bases cover the valley, due to the continued presence of the Shining Path. Other than the patrollers who are themselves cocaleros, the presence of so many armed forces certainly makes for an unusual festival for coca pride. Yet, the open surveillance of these groups is part of the point – to declare pride in their identities as coca leaf growers and to remove the stain of the drug trade from their labor. To what extent this strategy is effective is uncertain. Until the US media and public cares about what is happening in Peru, we may never see the problem with a drug war that disproportionately targets the supply side of the cocaine trade.

Sociology Major Requirements

The *Sociology Major* requires a minimum of 10 courses, including the following required courses: *The Sociological Perspective* (Sociology 101), *The Development of Social Theory* (Sociology 241), *Logics of Inquiry* (Sociology 223), *Social Statistics* (Sociology 226), and one advanced course at the 300 or 400 level: e.g. a seminar, tutorial, or research practicum. A minimum of five departmental electives complete the major. Two of these five electives may be anthropology courses. All electives are chosen in accordance with student interest and in consultation with a faculty advisor.

Anthropology Major Requirements

The *Anthropology Major* requires a minimum of 10 courses. Required courses include: *Anthropological Perspective* (Anth 101); *Theory in Anthropology* (Anth 320); *Ethnographic Field Methods* (Anth 310); one other advanced 300- or 400-level: seminar, tutorial, or research practicum; and six additional anthropology electives. Two of these six electives may be

sociology courses. All electives are chosen in accordance with student interest and in consultation with a faculty advisor.

Anthropology Minor Requirements

The *Minor in Anthropology* is available to students in any major except sociology. The minor consists of 6 courses: *The Anthropological Perspective* (Anth 101); *Ethnographic Field Methods* (Anth 310); four additional anthropology courses chosen with the advice of the anthropology faculty.

Fall 2014 Courses

As you plan your course selections, please remember the following points:

- Sociology major juniors/seniors: Two sections of SOCL 241- Development of Social Theory, will be taught in Fall 2014. **Current seniors who have not yet taken theory should take this course in Fall 2014.** There will also be lots of additional room in this course for all Sociology majors, so please consider enrolling in theory this fall. We strongly recommend that you take theory before you take logics.
- **Sociology majors who will need to take Statistics before their 2015 graduation will need to take it in the spring.**
- One section of **Logics of Inquiry** (SOCL 223) is being taught in Fall 2014. Sociology majors who need this course should consider enrolling this fall. Two sections will be taught in the spring.
- **Four sociology seminars are available in the fall** (see descriptions below). These are Prof. Ellis Jones, *Utopian & Dystopian Worlds*; Prof. Susan Crawford Sullivan, *Leadership, Religion and Social Justice*; Prof. Melissa Weiner, *College Sports*; and Prof. Selina Gallo-Cruz, *Women and Non-Violence*. You must submit a seminar application. One is attached to this newsletter and/or you can pick one up outside the department office, Beaven 220, and return to Michele Latour, Department Administrative Assistant, by **Monday, April 7th at 12:00 noon**. Priority to enroll will be given to majors needing to complete the seminar requirement to graduate. Others may apply as well. Spring 2015 Sociology seminars include Prof. Renée Beard’s “Illness Narratives” and Prof. Ara Francis’ “Sociology of Trouble.”
- In Fall 2014, Prof. Ann Marie Leshkovich will be teaching ANTH 320-*Theory in Anthropology* and Prof. Alvaro Jarrín will be offering a topic seminar ANTH 399-01-*Age of Biotechnology*. In Spring 2015, Prof. Leshkovich will offer ANTH 310-*Ethnographic Field Methods* and other anthropology topic seminars will be offered as well.

- Several sections of ANTH 101 and SOCL 101 will be offered during the fall semester. Listed below are the 200- and 300-level courses for Fall 2014 and descriptions of seminar courses. For descriptions of all other courses, take a look at both the College Catalog and online in STAR. **Course descriptions for Fall 2014 are also posted on the bulletin board across from the department office, Beaven 220.**

200 and 300 Level Courses at Holy Cross, Fall '14

Anth 267	Political Anthropology	TR 2:00-3:15
Anth 299	Anthropology of Africa	MWF 9:00-9:50
*Anth 320	Theory in Anthropology	M 3:00-5:30
*Anth 399-01	Age of Biotechnology	W 11:00-1:30
Socl 203-01	Racial & Ethnic Groups	TR 12:30-1:45
Socl 203-02	Racial & Ethnic Groups	TR 2:00-3:15
Socl 223	Logics of Inquiry	TR 9:30-10:45
Socl 241-01	Development of Social Theory	TR 12:30-1:45
Socl 241-02	Development of Social Theory	TR 2:00-3:15
Socl 254	Girls & Violence	WF 12:30-1:45
Socl 263	Medical Sociology	TR 11:00-12:15
Socl 271	Families & Societies	TR 9:30-10:45
Socl 271	Families & Societies	TR 11:00-12:15
Socl 320-01	College Sports	W 11:00-1:30
Socl 361-01	Leadership, Religion & Soc Justice	W 11:00-1:30
Socl 376-01	Women and Non-Violence	M 1:00-3:30
Socl 383-01	Utopian & Dystopian Worlds	M 1:00-3:30

*By permission: These courses require permission to enroll. To be considered, complete a seminar application and return to the department office by **Monday, April 7th at noon**. Students will be notified by e-mail of their status for enrolling in a seminar and issued a permission number by 5pm on the evening of Wednesday, April 9th.

Note: Many good sociology and anthropology courses are also available at Clark U., WPI, Assumption and our other consortium school partners. See their websites.

Fall 2014 - Advanced Seminars

ANTH 320 M 3:00-5:30 Theory in Anthropology Prof. Ann Marie Leshkovich

This seminar provides an in-depth and historical exploration of the ways in which anthropologists have theorized culture since the discipline's founding in the 19th century. We will study some of the key trends, concepts, and models in anthropological theories of culture: evolution, functionalism, interpretive anthropology, Marxism, feminist anthropology, postmodernism, globalization, and neoliberalism. A central concern will be how anthropologists have defined culture, conceptualized its processes, and theorized how individuals interact with culture in ways that challenge or reproduce power relations, political economy, and social structures.

ANTH 399 W 11:00-1:30 Age of Biotechnology Prof. Alvaro Jarrín

This course examines how our lives, identities and futures have been and will be transformed by new biotechnologies and their implications. From pharmaceuticals and the human genome to plastic surgery and organ trafficking, our subjectivities are being redefined as exceeding the "natural" limits of our bodies and entering a "posthuman" era of uncharted ethical and political implications. In this course, we will learn the analytical tools developed by anthropology, the history of medicine and science studies in order to understand how medical science approaches the body and produces knowledge about it. We will explore the role that globalization and capitalism are playing within the development of new biotechnologies, and examine how race, gender and sexuality are being reconfigured within this new paradigm. If new subjectivities or forms of citizenship are being created through biotechnology, what do they look like, and how are these new actors engaging with society?

SOCL 320 W 11:00-1:30 College Sports Prof. Melissa Weiner

This course will focus on the explicit connections between higher education and athletics. College sports have always, since their inception, been deeply tied to commercialism, even as college presidents and faculty opposed these links. Although colleges did not boast sports teams until the late 1800s, even at this early stage college sports were tied to the admission of academically under-qualified athletes, payoffs to athletes, questionable eligibility and declining academics among students. Since we continue to see these phenomena in contemporary college sports, it is important to first examine the deeply rooted nature of these problems. Students will therefore first gain an understanding of this history of college sports before addressing contemporary issues including, but not limited to, racial and ethnic minorities and women in college sports, activism within college sports, the role of the NCAA, the effect of college sports on academic and occupational attainment, the commercialization of college sports, and recent controversies in college sports. A seminar format will allow students to critically engage with, and lead discussions addressing, these issues through assigned course readings, newspaper and magazine articles, videos and attendance at local college sports events. Each student will be required to complete a research paper on a topic of their own choosing related to the course.

SOCL 361 W 11:00-1:30 Leadership, Religion and Social Justice Prof. Susan Crawford Sullivan

An advanced community-based learning seminar focusing on leadership development and religious teachings on social justice. Course will look at comparative religions while primarily focusing on Catholic social teaching on issues such as poverty, immigration, and the environment, as well as biography of spiritually-inspired leaders for justice. Course includes sociological analysis of Catholic social thought, leadership, power, poverty, social movements, and organizational behavior. Students will analyze and write about their own semester-long leadership CBL projects in light of course readings

SOCL 383 **M 1:00-3:30**
Utopian & Dystopian Worlds
Prof. Ellis Jones

This seminar examines some of the most pressing social issues of our present by deconstructing fictional accounts of our imagined futures. Through a selection of science fiction (literature, television, and film), students examine future narratives that range from purely optimistic, perfect, utopian worlds, to utterly pessimistic, post-apocalyptic, dystopian ones. By combining a sociological understanding of social problems, social movements, and a broad range of theoretical perspectives, the course will critically analyze how issues of race, class, gender, ethnicity, sexual orientation, and age are resolved, exacerbated, or ignored in each narrative. Additional questions to be investigated include: What role do political, social, economic, and environmental problems or solutions play in achieving either “paradise” or “apocalypse” in the future? How has the balance of structure and agency shifted in each scenario relative to their position in our present? What is the basis for power, stratification, and inequality? Which theoretical perspectives are most appropriate for analyzing each particular narrative? Students will be assessed on a combination of consistent participation in discussion, weekly response assignments, and a multi-stage research paper.

SOCL 376 **M 1:00-3:30**
Women and Non-Violence
Prof. Selina Gallo-Cruz

From the British suffragettes who marched and fasted for the right to vote, to the Black women leading and organizing nonviolent protest in the U.S. Civil Rights movement; from the German wives of Jews that occupied a Gestapo detention center until their husbands were released, to the Argentine Mothers of the “Plaza Mayo” that launched an international campaign for the return of their “disappeared” loved ones; from the Liberian women that ended civil war and brought peaceful transition to Liberia to the Women in Black’s international network for peaceful resistance, education, and community building, women have historically played a crucial role in developing nonviolence and peace. This course surveys some of the most exemplary cases of women’s efforts to use nonviolence in social change and peacebuilding. We will investigate how women’s unique social location shapes their particular contribution to the conceptualization and implementation of nonviolence. And we will consider the significance of their efforts in constructing new social spaces for peace and justice. This is an upper level seminar that is reading intensive. Assignments will include reading presentations and memos and you will develop a term paper on a topic of your choosing over the course of the semester.

Spring 2015 Courses - Tentative

This is a partial list of courses and is subject to change.

- Anth 101 Multiple Sections
- Anth 255 Genders and Sexualities
- Anth 266 Politics and Cultures of Latin America
- Anth 299 Medical Anthropology
- Anth 310 Ethnographic Field Methods
- Anth 380 African Informal Economies

- Anth 399 Resistance Movements
- Anth 494/5 Directed Research
- Anth 496/7 Directed Readings
(Directed research and readings are by permission)

- Soc1 101 Multiple Sections
- Soc1 210 Consumer & Corporate Social Responsibility
- Soc1 223 Logics of Inquiry
- Soc1 226 Social Statistics
- Soc1 241 Development of Social Theory
- Soc1 247 Sociology of TV & Media
- Soc1 256 Self and Society
- Soc1 269 Sociology of Education
- Soc1 277 Gender and Society
- Soc1 299 Sociology of LGBTQ
- Soc1 365 Illness Narratives
- Soc1 370 Sociology of Trouble
- Afst/Soc1 299 Black Europe
- Soc1 494/5 Directed Research
- Soc1 496/7 Directed Readings
(Directed research and readings are by permission)

Student Scholarship

Some of our anthropology and sociology students will be presenting at the spring **Academic Conference** on Thursday, April 24th from 3:30 to 6:00 and on Friday, April 25th from 3:00-5:30. On both days, presentations will take place in Hogan 320. You are all encouraged to attend. The schedule is as follows:

Hogan 320
Thursday, April 24, 3:30-6:00

Ethnographic Fieldwork Methods

- Stephanie Spadoni '14
The Lounge: A Constructed Social Space
- Jake Keller '14
The Ability of Sport to Transcend
- Henry Van Damme '14
Privilege, Inequality, and Hard Work on a Men's Rowing Team
- Maddie Parisi '14
Mental and Physical Health of Student Athletes at Holy Cross
- Max Pettinelli '14
A Life of Working for Others
- Jillian Caffrey '14
Sisterly Support: The Impact of the Big Brothers Big Sisters Program on Girls
- Sarah Muccini '14
Social, Socio-Economic and Cultural Stigma: Factors that Affect Adults with Disabilities in Worcester
- Emely Ventura '14
Undocumented and Documented Immigrants

Hogan 320

Friday, April 25, 3:00-5:30

Sociology – Independent Study

Esthephannie Estevez '14

We Are More Advanced: Conceptions of Latin America after
Study Abroad

Sociology and Anthropology - Department Honors

Sociology Majors

Kyle Carr '14

“Tackling the MonSter” Coping Mechanism and Quality of
Life for Patients diagnosed with Multiple Sclerosis

Kristina Militar '14

Cosmetic Surgery and the Asian Face

Virna Sekuj '14

Sex-Selection and Women in the Developing World

Anthropology Majors

Martha Walters '14

Rethinking Organic Farms

Seminar Application Sociology & Anthropology

Fall 2014

Name _____ Telephone # _____

Class Year _____ Email _____

HC ID # _____ P.O. Box _____

Major(s) _____ Minor _____

Concentration(s) _____

Please answer the following questions and return to Beaven 220.

- 1) What seminar is your first choice?

- 2) What seminar is your second choice?

- 3) List any other seminar you have taken in the department?

- 4) Why this seminar? Add any information you wish to this application below or on back.

Please return to Department Office, Beaven 220 by **noon on Monday, April 7th**.