

News from the Department Head

As the academic year begins, Western Carolina University finds itself in a time of transition. Our new Chancellor has vowed a fresh start, initiating a comprehensive strategic planning process that will give all of us a chance to express our hopes and wishes for WCU. We are also organizing a nation-wide search for a new Provost. In the College of Arts and Sciences we also have a new interim Dean. The Department of Anthropology and Sociology is also in transition this year. Dr. Kathleen Brennan returned from a stint as Associate Dean of the Graduate College — where she organized a new exchange relationship with the School of Sociology and Philosophy at University College Cork in Ireland — to resume her status as a full-time faculty member in the department. Former Department Head Dr. Jane Eastman stepped down to focus on her responsibilities as a faculty member and Director of Cherokee Studies, and so I begin a three-year term as Department Head starting this year.

Despite all of these changes, the Department of Anthropology and Sociology remains an exciting place to be, and we look forward to the future. We are a very popular and productive department, with well over 200 majors, many drawn to the forensic anthropology concentration. This summer Dr. Cheryl Johnston (who was tenured and promoted to associate professor last year) again led her popular summer course -- Field Recovery of Human Remains -- which engaged students to work in the Human Identification Laboratory and its associated decomposition facility. Earlier in the summer, forensic anthropology student Paul Martin also organized a cadaver-dog training workshop that drew participants from throughout the Southeast. Most recently, Dr. John Williams, Dr. Cheryl Johnston, and their students Michael Anderson, Alex Bialek, and Shioban Mossbarger worked on a high-profile case in Haywood County that received a great deal of well-deserved media attention. All of these exciting developments make it abundantly clear that Dr. Williams and Dr. Johnston have in less than a decade created one of the leading undergraduate forensic anthropology programs in the country.

Other faculty and students in our department have been just as active and engaged in their field research and teaching. Dr. Jane Eastman and her students completed another field season excavating at Spikebuck Mound, the remains of

PROGRAMS:

ANTHROPOLOGY

- Forensic Anthropology
- Cherokee Studies

SOCIOLOGY

- Women Studies

News from the Department Head (cont.)

the historically known Cherokee town of Quanasee in current-day Hayesville, North Carolina. Dr. Anne Rogers and Jane Brown also continued their long interest in Cherokee history and archaeology with the publication of the two volume *Payne-Butrick Papers*, co-edited with WCU Emeritus History Professor William Anderson (see the full article about it in this newsletter). In other Cherokee-related news from our department, Dr. Hartwell Francis and Cherokee native-speaker Tom Belt also continue to work closely together on the Cherokee Language Revitalization Project, teaching popular conversational Cherokee courses, producing learning materials in the Cherokee language, and making well-received presentations at conferences across the country and in Mexico.

Dr. Nyaga Mwaniki and Dr. Anthony Hickey took a group of anthropology and sociology students to Kenya again this summer, and are already planning their third summer trip to Kenya next year. This is a wonderful opportunity for WCU students to travel and learn with two of our most distinguished and esteemed professors, one a native-born Kenyan and both specialists in rural society and community development. Dr. Mwaniki's discussion of the Mau Mau rebellion against the British colonial government among his Embu people appears in this issue of the newsletter.

Dr. Heather Talley continued her whirlwind of activities last year and through the summer. In addition to working closely with student-group UNITY— helping to organize WCU's TransAction Day 2011 and other events important to the LGBTQ community on campus and in the region — she has been deeply involved in the Mid-Atlantic Burn Camp, a summer camp founded by physical therapists to provide a fun and supportive place for children with burn injuries. Meanwhile, she continues to work on her first book, which is under contract with the NYU Press.

Dr. Marilyn Chamberlin and Dr. Peter Nieckarz made important contributions to the department last year. Dr. Chamberlin coordinated the annual Gender Conference, whose theme last year was "Women in Higher Education." Dr. Nieckarz published an insightful op-ed piece in the Raleigh News and Observer in the midst of the potential de-funding of NPR. He also made an on-air appearance on WZAX radio in Rocky Mount, NC to discuss public radio. Both also continued their long track-records as quality teachers who seek to inspire their students every day. Based on the new "Dean's List Spring 2011" plaque that was installed at the entrance to the McKee Building, their kind of teaching is having an impact. The names of dozens of Sociology and Anthropology students appear on it, which is perhaps our most important accomplishment of the past year.

Philip E. (Ted) Coyle

Upcoming Events:

Western Carolina University's Department of Anthropology and Sociology will host three **lunchtime presentations** in Room 110 of McKee Building from 12:20 to 1:15 p.m. on select Wednesdays during the fall semester.

Events in the **brownbag series** include:

- Wednesday, Sept. 7 – “Sloan: A Paleoindian Dalton Cemetery in Arkansas” by archaeologists Dan and Phyllis Morse
- Wednesday, Sept. 28 – “Forensic Anthropology in the News: The Junaluska Project” by Cheryl Johnston, associate professor of forensic anthropology, John Williams, professor and director of the forensic anthropology program, and Jane Brown, adjunct faculty member.
- Wednesday, Nov. 9 – “The Kenya Experience: Development in a Small Village” by Tony Hickey, professor of sociology; Nyaga Mwaniki, associate professor of anthropology; and students who traveled to Kenya in summer 2011

The series is an opportunity for faculty and students associated with the department to share research and ideas with the Western Carolina University and Jackson County community.

For more information, contact Peter Nieckarz, associate professor of sociology, at 828-227-3837 or Heather Laine Talley, assistant professor of sociology, at htalley@wcu.edu.

Dr. Heather Talley has also begun a **Departmental Book Club**. The first book that we will read and discuss is *Tortilla Curtain*, by T.C. Boyle. Wikipedia says that it's a book about “middle-class values, illegal immigration, a fear and hatred of foreigners, poverty, and environmental destruction.” Pick up the book now (Dr. Nieckarz recommends City Lights Bookstore in Sylva) and we'll discuss it in November.. Time and place TBA.

Faculty Research: Mau Mau and the Colonial Policy of Forced Labor in

Dr. Nyaga Mwaniki

The research project aimed at recording the social history of the Embu participation in the Mau Mau movement and the punishment inflicted on them by the Colonial Administration. Mau Mau was a political rebellion against British colonialism in Kenya. It started among the Kikuyu and then spread primarily to the Embu and the Meru. The Colonial Administration imposed severe punishments on these three ethnic communities, which included mass arrests of both males and females and their detention in various camps (prisons); killings of innocent people; confiscation of property; and subjection to inhumane forms of force labor. The research project focused more on these forms of forced labor which included village construction and “villagization”; digging of the security trench along the Mt. Kenya forest; construction of public roads; and general public work such as clearing bushes and forests in search of the Mau Mau fighters. Following is a summary of one of these forms of forced labor: the digging of the Mt. Kenya trench, which demonstrates the brutal reaction of the Colonial Administration to the Mau Mau rebellion.

Digging of the Mt. Kenya Ditch

The forced removal of the Embu, as well as the Kikuyu and Meru, from their rural homes into villages, did not cut off the supply of much needed food, information, weapons, and ammunitions from the reserves to the Mau Mau fighters in the forest. Commander Erskine proposed a plan to construct a long and wide trench along the Mt. Kenya forest zone as another military strategy to cut off this lifeline and to effectively isolate the Mau Mau guerrillas in the forest from the sympathetic civilian population in the reserves. The colonial government issued a decree in 1955 to commence the construction of the trench. Some sources say the trench was 50 miles long (Egerton, 1989: 93); another, more than 100 miles long (Rosberg and Nottingham, 1985: 294); while yet another source says that its construction was abandoned after the government realized that it was useless (Itote, 1985: 179). There are also conflicting reports about its width and depth. However, whatever the dimensions, according to Egerton,

“The ditch was monumental. In most places it was 10 feet deep and 16 feet wide, fitted with impenetrable mazes of booby-trapped barbed wire and sharpened bamboo sticks, and every half mile there was a police post that patrolled the barrier day and night” (1989:93).

In Embu, the digging of what came to be known as the “Great Barrier Ditch,” locally known as “Mucingi wa Munyutu,” started in 1956 and lasted for the entire year. From the point where the ditch crosses Thuci River, the boundary between Embu and Meru District, to Kii River marking the Embu-Kirinyaga District boundary, the ditch following the forest boundary measured approximately 31.8km (about 20 miles) using a number of the remaining portions of the ditch to determine the original dimensions of the trench. It appears that the trench measured between 8 to 10 feet deep and 10 to 15 feet wide. It is, however, important to point out that the ditch follows the forest boundary it

Faculty Research....(continued)

cross-cuts a landscape that is marked by very steep valleys and hills, as well as rivers running from Mt. Kenya.

The construction of villages was still going on, but coming to an end, when people, particularly in the northern villages, were re-engaged by force in the construction of the ditch. Each village was allocated a specific portion of the trench to dig every day. Then people from a particular village were organized by the headman into smaller groups was assigned a portion of about twenty feet long to dig and would not be allowed to return to the village until it was finished. Given the condition of the ground and the terrain, as well as the physical condition of the men and women, some groups continued to dig past 6:00pm, the time when they were supposed to be inside the village according to the curfew regulation. Normally, although the digging started at 6:00am and ended at 5:00pm people were woken up by the Home Guard at 4:00 or 5:00am in the morning. For those villages that were far from the trench, they people had to leave even much earlier.

The roles of each of these small groups of four men and eight women were delineated. Men did the digging using hoes and forks while four women scooped the loose soil with shovels and put it in the baskets or sauce pans which they then lifted up to the other four women at the edge of the ditch. It is worth mentioning that some groups did not have men at all and therefore women did all the digging. The reason for the shortage of men is that most of them were languishing in prisons and detention camps, others were in Mt. Kenya forest, and others were hiding in bushes and forest areas within the reserves as Komerera. These Mau Mau members hiding in the reserves among the civilians were referred to as Komerera, a term which means "lying low". It is for this same reason that some villages such as Rukuriri, in Northern Embu, were built mostly by women, hence the term, "Women's villages."

Whenever a portion of the ditch was completely dug out, it had to be lined at the base with wooden spikes. Preparation of the spikes was the primary responsibility of the elderly men and pregnant women while other members of the group planted the spikes on the ditch floor. Some spikes were planted at an angle facing both sides of the ditch. These were then interspersed closely with other spikes planted at almost 90 degree angles. The space between spikes was about six inches. Thus, the spacing of the spikes and the angles at which they were lined up in relation to the floor was meant to maximize their effectiveness in killing or immobilizing the Mau Mau who fell into the trench. In order to boost the trench's effectiveness in isolating the Mau Mau guerrillas in the forest some other security measures were put in place. One of these was the construction of watch towers, a mile apart, on the reserve side of the trench. These watch towers, fortified with high-thick earthen walls and barbed wire fence, were manned day and night by security police or military. Another measure was a series of holes, two feet wide, four feet long and ten feet deep lined with spikes at the base. The holes were spaced randomly along the trench on the forest side of the trench. Finally, grenade booby-traps were placed on certain sections along the trench. At the river sections, high barbed wire fences, booby trapped with grenades, were erected to keep the Mau Mau from using the rivers to come into the reserve to obtain supplies.

As the conscripted labor toiled all day digging the ditch, they were not given any breaks to rest. Also, there was no food or water, and they were beaten with whips and sticks while the Home Guards hurled insults at them as "useless Mau Mau lovers." The Home Guards also

Faculty Research....(continued)

threw stones at individuals found not working. Others sustained serious injuries when the Home Guards hit them using the digging hoes, forks, and shovels. One informant mentioned that she and other women and men in her group used to chew fiber from micico and mikutha (local wild plants) to stimulate production of saliva in their mouths. Some used to eat red soil to quell the pangs of hunger. Particularly vulnerable were the breastfeeding women who were always threatened with having their babies killed if they did not work as hard as everybody else.

Depending on the mood of the Headman, the digging ended at 5:00pm, after which they had only one hour to obtain food, water and firewood to prepare the evening meal. All this was done under the watchful eye of the Home Guards who not only confiscated some of the food but could also falsely accuse somebody of making contact with the Mau Mau during the search for food.

In spite of the despicable brutality and the amount of forced labor directed into the construction of the ditch and other security measures associated with it, there is the question of its effectiveness as a “barrier” against the Mau Mau fighters. For one, there is no evidence that any Mau Mau fighter died or was maimed as the result of falling into the trench, or in an attempt to cross it. Although it limited the contact between the civilians in the villages and the Mau Mau in the forest, the flow of supplies was not completely cut off. One ex-Mau Mau demonstrated the ease with which they used to cross it into and from the reserves, usually at night. A number of factors explain the ineffectiveness of this “great barrier ditch.” One obvious factor was the intelligence and ingenuity of the Mau Mau fighters, something Commander Erskine was blinded to see because of the racist colonial ideology that informed his military strategizing. The fighters used various methods to cross the ditch such as, using wooden poles to jump over; building moveable and easy to hide wooden bridges, and using hooked wooden poles to lower somebody into the ditch and to lift him/her up on the other side of the ditch. They used this latter method more frequently to get heavy loads of food across and into the forest. Second, as Itote points out (CITE) was the fact that most of the people digging the trench, as well as some of the Home Guards, had taken the Mau Mau oath. At the end of the day, after the digging, they left coded messages warning the fighters of the latest security arrangements as well as the location of the grenade booby traps. Third, the fighters had developed ingenious adaptive strategies that could allow them to go for months and years without contact with their civilian sympathizers in the reserves. They had acquired much knowledge about herbal medicines to cure illnesses and wounds, about animal behaviors that warned them of the presence of danger or location of certain foods, and about the location of natural shelters that they could use for protection from their enemies and from bad weather conditions. It is commonly said by the people, particularly in northern Embu, where gardens are close to the forest zone, that the only thing that the trench stopped from leaving the forest was the elephants. For this, ironically, they were thankful to the trench because they did not have to compete with the elephants for the scarce remaining food in the fields.



ANTHROPOLOGY & SOCIOLOGY CLUBS

Get to know your WCU Sociology Professors

Below are the responses from each sociology professor when asked the same set of open-ended questions by representatives of WCU's Sociology Club.

Question 1: When, how, or what geared your attention to sociology?

Dr. Kathleen Brennan - I appreciate all social science disciplines but sociology was the only one that seemed best able to cover the spectrum of social life.

Dr. Marilyn Chamberlin - My interest in sociology was related to my interest in psychology because many of the classes at Purdue could be used for both majors and so I was able to take more electives in both areas. As I began to take more sociology classes I realized the ways in which I could integrate the material with the material I was learning in psychology.

Dr. Anthony Hickey - I became interested in Sociology because of a Professor at Cornell who was doing activist research on the effect of mechanization of the tomato industry on migrant workers. He was a community sociologist and through him I developed my interests in the community.

Dr. Peter Nieckarz - Even as an adolescent, I always loved ideas and discussion about people and society. I originally was majoring in English Lit for that reason; but then I took a social problems course in my freshman year. Up to that point I had no idea what sociology was. It was a revelation to me that *that* was what I had been looking for in a major. The next semester I took "intro" from a provocative Marxist-Interactionist who (like in the movie "The Matrix") gave me "the red pill" and I swallowed that sucker. There was no turning back. My love for the Sociological Imagination was and continues to be pervasive in my life. I must confess though, that tendency makes me a better *appreciator* of sociology than a *producer* of it.

Dr. Heather Talley - I signed up for Intro to Sociology because it was one of the only classes available when I registered. The discipline immediately resonated with me. As a teenager, I had been deeply involved in social justice work, particularly anti-death penalty activism. I had always bristled at the rampant individualism I encountered. Sociology sounded like I thought. While I had never been a particularly good student, I was immediately enamored, and I developed an almost evangelical relationship to the discipline, secretly thinking that if I could just convey the sociological imagination to people that the world would inevitably be a better place. My relationship to scholarship is more complicated now, but ultimately, it remains the case that I became a sociology teacher

Get to know your WCU Sociology Professors (Continued)

Question 2: What areas of research have you done, are doing, or are most interested in?

Dr. Kathleen Brennan - Most of my research focuses on the effects of role-related stress on mental health outcomes.

Dr. Marilyn Chamberlin - My areas of research include gender and student evaluations of teaching, child abuse and prevention practices, child abuse and media representations, and feminist views. The areas I am most interested in though would be child abuse and children followed by gender issues in society.

Dr. Anthony Hickey - My research over the past 12 years has focused on small rural communities in the Appalachians. In particular, I am interested in the effects of second homes in terms of social capital.

Dr. Peter Nieckarz - Dr. Peter Nieckarz - My research has been inspired by Giddens' notion of the "duality of agency and structure", more specifically the parameters and dynamics with which human beings are able to maintain efficacy with respect to their daily lives in relation to a social world that is increasingly centralized and complex. That said I have done work on anarchist social movements, the commercialization of public radio, and the emergence of community on the internet. Presently I am in the midst of a new study concerning the impact of market dynamics on NPR content since 2000. I am nearing the completion of a longitudinal content analysis that will investigate how NPR programming has been impacted by increasing exposure to commercial dynamics. I plan to complete the study this fall and have it ready for presentation and publication in 2012.

Dr. Heather Talley - My dissertation focuses on how body modification, specifically surgery on our faces. I am interested in how we change our bodies not only to forge a sense of self but also to transform our experiences in the world, especially in an effort to ameliorate suffering and oppression. While I hope to continue writing and teaching sociology of the body, my next project focuses more explicitly on sexuality, particularly the marketing of queer sexual behavior.

Question 3: What theorist or concept of sociology was the most difficult for you to grasp?

Dr. Kathleen Brennan - I never really got into critical theory (for example, the work of Habermas). I could repeat it for exams and papers but never really embraced it.

Get to know your WCU Sociology Professors (Continued)

Question 3 (Continued): What theorist or concept of sociology was the most difficult for you to grasp?

Dr. Marilyn Chamberlin - The most difficult theorist for me was Marx because I was taught by a Marxist who had a narrow read of Marx. As I went on through graduate school and beyond, I came to have a deeper appreciation for the many aspects of Marxist theory.

Dr. Anthony Hickey - I don't have a clue what post-modern theory is all about.

Dr. Peter Nieckarz - Weber's writing on bureaucracies. I always say I never fully understood it until I started working here at Western.

Dr. Heather Talley - As an undergrad, I conceived of the brilliant idea to register for an independent study in which I would read Volumes 1, 2, and 3 of Michel Foucault's History of Sexuality and other founding queer theory texts. It was a painful semester because I'd rarely encountered material so difficult--sentences like: "Repression operated as a sentence to disappear, but also as an injunction to silence, an affirmation of nonexistence, and, by implication, an admission that there was nothing to say about such things, nothing to see, and nothing to know." But I learned how to read and experienced for the first time the pleasure in wrestling with ideas and coming to a greater understanding of the world and of myself through that work.

Faculty Research: The North Shore Cemetery Decoration Tradition and the Great Smoky Mountains National Park

Dr. Philip “Ted” Coyle

The decoration of family and community cemeteries is perhaps the most meaningful and beautiful of all Appalachian cultural traditions. Like quilting, cemetery decoration is a way to connect the generations. Like gardening, it ties people to the land and to the seasons. Like mountain music, its haunting aesthetic can make a person weep with tears of sorrow and joy. Indeed, the tradition of decorating cemeteries explicitly includes these and many other mountain traditions within a singular event. Decoration days combine music, food, art, crafts, and prayer, all mobilized in a way to tie the generations together and connect them to their land and history in a powerfully compelling way.



George Monteith decorates a grave at Forney Creek. Photo courtesy of Mildred Johnson.

In 2005 Alan Jabbour, the founding director of the American Folklife Center, was contracted to complete what is called a “traditional cultural property” study of the cemetery decoration tradition associated with the North Shore area of the Great Smoky Mountains National Park. This study was part of the environmental review that was required prior to construction of a possible North Shore Road that would have completed a section that is referred to locally as the “Road to Nowhere.” Along with Alan’s

wife, Karen, who served as the team’s photographer, and cultural resource specialist Paul Webb, who had completed a previous study of the area, I was contracted. Together we produced a report that highlights the significance of the North Shore Cemetery decoration tradition and argues for its fundamental relevance to the history of the Great Smoky Mountain National Park and to the local people of this region.

The North Shore Cemetery decoration tradition has its roots in the communities located along the Little Tennessee River and its tributaries before the construction of Fontana Dam and the establishment of the Great Smoky Mountains National Park. The Fontana Dam was built during World War II to supply power to the aluminum factory in Maryville, and to the then secret city of Oak Ridge, Tennessee. The graves that were to be flooded were physically

Faculty Research....(continued)

excavated and moved to Lauada Cemetery, where they are still very visible next to U.S. 19 near its junction with N.C. 28. On the other hand, many graves above the waterline on the north side of the Little Tennessee were left in place. As Fontana Dam was being constructed, the Tennessee Valley Authority transferred this land to the National Park Service, and the community members living there were given financial compensation and ordered to leave. Still, the assumption among descendents was that a road would be built along the new “north shore” of Fontana Lake to replace one that had been flooded so that they might continue to access their family cemeteries for decoration days. Construction on that road began decades later in the 1970s, but was abruptly stopped as a result of changing National Park Service policies. The North Shore area began to be managed as a “wilderness,” and so road building, or any other activities that took away from the “primeval” character of the area, was discouraged. New regulations, such as one against the use of plastic flowers in the park, were met with outrage by a group of descendents. With Sylva’s own Helen Vance as their leader, the North Shore Cemetery Association was formed. This group began to organize cemetery decorations, which in the intervening years had been done only by individuals and families. Abandoned cemeteries were revived and documented, and a summer long schedule of decoration days was established. At the same time that descendents and others continued their political campaign to complete the “Road to Nowhere,” cemetery decorators re-established an important variant of what is a region wide cultural tradition. The park gradually began to acknowledge the on going tradition, and even began providing a pontoon boat for descendents to cross the lake in order to access cemeteries, many of which are located in the Hazel Creek area, home to the former logging town of Proctor, North Carolina.

The stalwarts of the tradition may make dozens of these trips each summer. In this way they have been decorating all of the North Shore graves in each of the cemeteries every year for the past several decades. The results of our project are summarized as Appendix G of the North Shore Road Environmental Impact Statement, which is available on-line at http://paws.wcu.edu/pcoyle/Appendix_G.pdf. Alan and Karen Jabbour are currently collaborating on a book to be published by the University of North Carolina Press that looks at the cemetery decoration tradition of the North Shore area in relation to other cemetery decoration traditions in the region. Material for this book also forms the basis of an upcoming exhibit at Western Carolina University’s Mountain Heritage Center.

Reprinted from WCU Research 2009

New Course Added to Sociology Curriculum

Queer Sociology: Sexuality, Identity, and Politics

Dr. Heather Laine Talley (professor)

Questions? Email

This course examines sexuality through the lenses of queer theory, critical heterosexuality studies, feminist scholarship, and science studies. We will begin by exploring the social production of knowledge about sexuality in the natural and social sciences, primarily asking how science reflects and reproduces heteronormativity, a cultural bias in favor of heterosexual and normatively gendered lives? Then we take up the question of sex directly by exploring queer sexual identities and practices. In particular, we consider the consequences of conceptualizing sexuality as a fluid and resistant practice. Finally, we turn to the question of sexual politics. What does it mean to understand one's self as normal? What promise does a radical queer politic which celebrates difference hold? What is to be lost by pursuing a mainstream GLBT politic which emphasizes respectability and inclusion? In the process, we will critique gay marriage, interrogate the radical potential of transgenering, situate radical sex practices in a landscape of bodily risk, and imagine what a queer heterosexuality looks like.

New Publications by our faculty:



This landmark two-volume set is the richest and most important extant collection of information about traditional Cherokee culture. Because many of the Cherokees' own records were lost during their forced removal to the west, the Payne-Butrick papers are the most detailed written source about the Cherokee Nation during the late eighteenth and early nineteenth centuries.

In the 1830s John Howard Payne, a respected author, actor, and playwright, and Daniel S. Butrick, an American Board missionary, hastened to gather information on Cherokee life and history, fearing that the cultural knowledge would be lost forever. Butrick, who was conversant with Cherokee culture and language after having spent decades among them, recorded what elderly Cherokees had to say about their lives. The collection also contains much of the Cherokee leaders' correspondence, which had been given to Payne for safekeeping.

This amazing repository of information covers nearly all aspects of traditional Cherokee culture and history, including politics, myths, early and later religious beliefs, rituals, marriage customs, ball play, language, dances and attitudes toward children. It will inform our understanding and appreciation of the history and enduring legacy of the Cherokees.

William L. Anderson is a professor emeritus of History at Western Carolina University. Jane L. Brown is an instructor of anthropology at Western Carolina University. Anne F. Rogers is a professor of anthropology at Western Carolina University and coeditor of *Culture, Crisis, and Conflict: Cherokee British Relations, 1756-1765*.

Departmental Fund-Raising

Beginning this semester, a number of faculty members in our department have begun donating money each month to the department's Advancement Fund through payroll deductions. Given our difficult economic times, these donations represent our faculty's commitment to their students and the important activities that we hope to continue on behalf of our students. Please consider matching this dedication and commitment by making a contribution to our department. I give you our pledge that your contribution will be tracked and carefully stewarded as we move to make the department an even better place to be.

Send checks (with "Department of Anthropology and Sociology" in the memo line) to:

Western Carolina University
Office of Development
201 H.F. Robinson Administration Building
Cullowhee, N.C. 28723

More options for making donations to the Department of Anthropology and Sociology may be found at give.wcu.edu, or you may contact us directly to discuss your gift.

If you have any news (with or without photographs) to share, please send it to our department email: anso@email.wcu.edu

**ANTHROPOLOGY & SOCIOLOGY
WESTERN CAROLINA UNIVERSITY**

**MCKEE 101
286 CENTRAL DRIVE
CULLOWHEE, NC
828-227-7268
FAX: 828-227-7061**