

# K-STATE ANTHROPOLOGY

*Anthropology Program Newsletter 2020*



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## **Song Lines: Featured Faculty Emeriti - Part 1**

# **Ottenheimers Engage in Anthropology, Personal Passions, and Shared Pursuits**

*By Dr. Ryan Klataske*

*Song Lines is a new feature series profiling faculty emeriti. Song Lines refers to Harald Prins' memorable explanation of the importance of understanding our intellectual genealogy based on the practice of indigenous Australian "walkabouts." In other words, this series is about better knowing our ancestors.*

Former K-State anthropology professors, Harriet and Marty Ottenheimer enjoy a variety of personal and shared pursuits in retirement. They also continue to produce anthropological knowledge and promote the value of its perspectives - especially in these troubled times. The Ottenheimers are proud to support students through the Martin and Harriet J. Ottenheimer

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Newsletter design, layout, and editing by Dr. Ryan Klataske. To propose a submission or include your student, faculty, or alumni news in the next newsletter, contact Ryan at [rklataske@ksu.edu](mailto:rklataske@ksu.edu).

*Continued from page 1*

Adventurous Anthropology Award. I recently spoke with Harriet and Marty via Zoom, from their home in southern Florida. The Ottenheimers moved to the Sunshine State "for good" in 2009 to care for Harriet's aging mother.

The couple has continued to research, write, and give presentations, primarily focusing on the Comoro Islands - where they lived and worked for many years - and the islands' involvement in Indian Ocean trading networks. In 2020, the Comoros named them as honorary members of a Mayoral committee to preserve and protect the cultural heritage of Domoni, the town that served as their primary research site and home base. The Ottenheimers were honored with citizenship in 2003.

Harriet and Marty returned to the Comoros in 2018, along with a visit to the southwestern coast of India. Their planned trip to the islands and other parts of sub-Saharan Africa in late 2020 was postponed due to the coronavirus.

A new edition of Harriet's textbook on linguistic anthropology was released recently and the pandemic has offered Marty time at home to work on his forthcoming book, presenting a theory of relativity for the social sciences. However, Marty also joked that he only works on this long-time project "whenever I have time."

That's because the Ottenheimers not only continue to contribute to the field of



MARTY AND HARRIET SAILING



THE COUPLE IN THE COMOROS IN 2013

anthropology, but also keep busy with a variety of personal passions and shared pursuits.

One of the Ottenheimers shared pursuits is sailing - including remote radio-controlled sailing. Both of them serve as US Sailing certified judges. An experienced sailor, Marty also serves as an international judge at sailing competitions around the world. When I asked Marty and Harriet if, and how, their passion for sailing related to their time in the Comoro Islands, they explained that it went back further than that. Harriet grew up sailing after her father bought a boat when she was 13 years old. The couple got a small sailboat as a wedding gift and, since then, have enjoyed sailing together all over the world - and even in Kansas lakes. They also explained that, "if you study island people, you have to know about sailing." Sailing, they told me, relates to history of the world. Marty exclaimed, "Australia was inhabited 40,000 years ago - and those people didn't walk there! We have to take seriously the impact of sailing."



MARTY JUDGING IN ECUADOR



HARRIET AND MARTY IN 1968

Humans have not only sailed for thousands of years, they have also sung. For Harriet, singing alto with the Master Chorale of South Florida brings joy and camaraderie. In 2019, she joined the Board of Directors and became the highly select group's principal grant writer. Their very first virtual choir recording - sung in Russian - of Rachmaninoff's "Bogoroditse Devo" can be viewed and heard here: <https://youtu.be/WihiE-5uebK>.

In addition to their passions and pursuits, I also spoke with Harriet and Marty about their advice for students and recent graduates, as well as their perspectives on the value of anthropology in these times. For students, the former professors recommend a broad education and diverse experiences. "It seems the broader you can prepare, the better off you'll be," Marty explained. Avoid specializing too soon." This advice is the same guidance the couple has given their own



A SCREENSHOT FROM THE MASTER CHORALE OF SOUTH FLORIDA'S VIRTUAL PERFORMANCE:  
[HTTPS://YOUTU.BE/WIHIE-5UEBK](https://youtu.be/wihie-5uebK)

children. Seek out "as a wide a variety" of experiences and ideas "as you can," they recommended. For K-State students, this involves gaining skills and knowledge in all four subfields of anthropology, along with applied anthropology.

According to Marty, anthropology is "the most important thing he could have done" and he views it as a worthwhile - and vital - path for students. "It's really important to learn about human social behavior. We are in troubled times. We need a basic understanding of what humans can do."

Marty added, "When you're socially ill, get an anthropologist!"

Both Marty and Harriet spoke passionately about the value of anthropology, highlighting the need to move beyond an individualistic view



THE COUPLE IN THE COMOROS IN 2013

toward greater social understanding and responsibility, to leave behind prejudice, and to stop treating some people as "not quite human." Problems often arise, they explained, when we only consider or commit to one point of view - especially when we are willing to die or kill for it. Anthropology, however, provides the antidote: a basic humanistic perspective and opportunities to learn a more tolerant sense of humanity.

**Song Lines: Featured Faculty Emeriti - Part 2**

# A Dispatch from Wisbee Creek Point

By Dr. Harald E.L. Prins

*In this photo essay, University Distinguished Professor of Anthropology (emeritus) Harald Prins describes ten photos that offer a glimpse into his life on seacoast Maine, along with his wife - writer and K-State adjunct lecturer of anthropology - Bunny McBride.*



I took this photo from a small helicopter last winter. Our home is situated on a small peninsula in the frozen bay on the west bank (right) of the Kennebec tidal estuary. This deep and fast running river meanders from the Appalachian Mountains into the Gulf of Maine. My wife Bunny McBride and I know this seacoast area well. Her ancestors have lived here since the mid-1600s. The first was a young Scottish warrior captured on a North Sea shore battlefield in 1651. Banished, he became a forced laborer in a Maine sawmill. This vast region is still heavily forested with pine, oak, and maple, etc. In the distance you can see the old riverport of Bath with its large bridge

across the Kennebec. Historically, this beautiful small city was famous for its many shipyards where three-, four-, and even five-masted sailing vessels were built and launched to cruise the world's oceans. Its large shipyard now constructs guided-missile destroyers (at the whopping cost of \$7.5 billion per vessel).



This is the view from our home in the late fall. About seven years before my retirement from “Wildcat Country” in the Great Plains, Bunny and I began searching for a new place, probably for the rest of our living days. We found an old house situated on a granite ledge on the high shore of a small peninsula in this island-dotted Kennebec tidal estuary. The location is ideal, only 10 minutes driving from Bath where my wife swims almost every day, 15 minutes from Bowdoin College (where I first taught anthropology as a visiting scholar) and the railway station, 30 minutes from a gorgeous beach, and about 40 minutes from the international airport outside Portland, Maine’s largest city. We often kayak or canoe in this sometimes wild and choppy water. Sometimes we also swim here. Social isolation is not a challenge in this natural environment where we enjoy the company of many animals, large and small, blissfully untouched by the coronavirus.

***I first came to  
Maine as a 19-  
year old Dutch  
student, cutting  
wood trails on  
the seacoast.***



Ten years later, in 1981, I returned to this large New England state because Bunny (then my girlfriend) had moved there after her graduate studies in anthropology at Columbia University in New York City. We had first met each other in that “other” Manhattan, where I went to film school and then left for a year of fieldwork in the Argentine pampas.

We found a small apartment in an 18th-century wooden house in a little old port city about 25 miles upriver from where we now live. In the next few years, we frequently worked together with the Aroostook Band of Micmac Indians, at the time a poor & landless Indigenous tribal community near the Canadian border. Meanwhile, she also frequently traveled to Africa and other parts of the world as a freelance writer for various journals and newspapers.

My own focus was on advocacy anthropology, working closely with tribal activists and progressive lawyers. After ten years, our strategic objectives were reached: a successful 5,000-acre land claim and federal recognition of the community’s tribal status which made its members eligible for health care, housing assistance, education, and a host of other benefits. Although I had been teaching as a visiting scholar at various academic institutions in Maine for several years, I finally resumed my full-time scholarly career when joining the Anthropology Program at Kansas State University in 1990.



Earlier this autumn, we took the ferry boat from Port Clyde to Monhegan Island here in seacoast Maine, where we married 35 years ago. At the time, in the mid-1980s, we had very little money. All my relatives and most of my close friends lived across the Atlantic, so, for the sake of balance, we invited no one. We have never regretted that decision, as we could fully immerse ourselves in the beauty of steep cliffs and crashing waves. Almost twelve miles from the mainland, this small island is home to a year-round lobster fishing community. Seasonally inhabited by canoe-faring Wabanaki Indian hunters and fishers for thousands of years, the island has long attracted many artists since the late 1800s, including famous painters like Rockwell Kent, Leon Kroll, Jay Connaway, and, more recently, Jamie Wyeth. In 1985, we found a nice wooden tender stored under our rented fisherman's cottage and borrowed her for a joy row in the harbor. That evening we were told it belonged to Jamie.



Fourteen years earlier, in the summer of 1971, I had visited Jamie's father Andrew Wyeth at his summer home on the jagged shore of Muscongus Bay. I had never heard of this artist, but he was already world-famous. He painted in near complete solitude. The morning of my (Dutch-style spontaneous) visit, together with a young British artist friend, he had just completed a large painting (tempera on panel) of his yellow Labrador dog standing on a granite ledge in a fast-running stream. Wyeth welcomed us in, made us tea, and showed some of his art. Then he revealed the painting he had just completed. We were the first to see it. It did not yet have a name, but I recently found out that it is titled "The Intruder." More than twelve years ago, it was auctioned for almost six million dollars and is now in a museum collection.



Soaring bald eagles, diving ospreys, wading blue herons, pileated woodpeckers and darting kingfishers, but also cormorants, geese, mergansers, mallards and other ducks, keep us company, as do beavers, river otters, snapping turtles, and even seals, not to speak of deer, porcupines, raccoons, woodchucks, red- and grey foxes, for example.

Our most visible year-round neighbors are this bald eagle couple. With a seven-foot wingspan, they can fly 40 miles per hour, but their dive speed is more than twice as fast. Most of their food is fish, but they also catch ducks, goslings, and even turkey hens, as I saw not that long ago. Their large stick nest, comfortably below the top of a very tall white pine tree, is about six feet wide, I guess. In the spring, they repair and refurnish their nest with reeds and long grass.

Last year they raised twins, but now they had it easier with just one chick. I watched the fledglings getting ready to fly. Before they are strong enough, they flap their wings and alternately lift one leg and then the other. Their hopping on the thick branches high in the tree probably inspired American Indian dance rituals for many thousands of years. We can hear the eagles scream and they often soar around our home. Periodically we see them catch their meal at the large fish weir in the tidal creek we can just see from our own dining room.

***Nearly every morning, after a walk along our trails and some work in the wood, I step into my truly private domain, away from the multiple wildlife distractions on the riverside of our home.***



In my study, behind my desk hangs a large landscape with a shepherd and a flock of sheep. My great grandfather, a Dutch artist, painted this oil about a century ago. To protect it from being destroyed by bombing during the war (1940-1945), it was hidden for several years, together with other precious art and artifacts.

In my childhood, that old painting hung behind my father's chair in his private study. Throughout my youth, he was often overseas for many months. He did most of his anthropological research on seafaring peoples in coastal East Africa, the Persian Gulf, Mediterranean, and Arctic Scandinavia. As a little boy, I was seldom allowed in his study, not only because of the many rare and often fragile old books, but also because of the ethnographic artifacts, including African swords, daggers, spears and shields, but also a bow & quiver with poison-tipped arrows. When we knocked on his door and he gave permission to enter, that was the painting we'd first see.

There are similar artifacts in my study, including an Asmat stone ax, Blackfoot tomahawk, Ayoreo Indian bow & arrows, Guayaqui bird-hunting arrows, Maasai shield & spear, etc. I am especially fond of the toucan carving from Paraguay hanging above my desk. Ethnographically not valuable, it is precious nevertheless, because I gave it to my wife's father after one of my many travels. He had just become a widower and he hung the carving from his dining room ceiling. He loved that colorful big-beaked tropical bird.



This is the view from my desk (more or less). Beyond our grove with oak, maple, birch, pine, spruce, hemlock, and other trees, is a marsh meadow. We are privileged to share our property with a rich diversity in wildlife. Sitting behind my desk, I can also watch human visitors driving up to our house on the low hill.

In my study, I mentally journey to faraway places or engage in time travel. Earlier this year, I “wandered” into the Baliem valley in the New Guinea highlands for a critical review essay on ethnographic photography. Here I also concentrate on research projects such as my work as the lead expert witness on treaty rights for the Penobscot Indian Nation in a major legal dispute about river sovereignty with the State of Maine. Further, I’m now completing a book on a 96-year old American Indian combat medic who heroically distinguished himself at Omaha Beach on D-Day and later served in the Korean War.

On the wall, I have hung several bags woven by women from the recently-contacted Totobiegosode tribe in the Gran Chaco. Each of the seven clans has its own design. One of the large bags is used for turtle hunting and was given to me when I was adopted by one of the clan women. You may also notice the cotton hammock. I bought it from a Maya Indian artisan in Guatemala in 1976. For the balcony, I use a wild fiber hammock, woven by Gran Chaco Indians in Paraguay. The oil painting, depicting a Dutch fishing harbor, was made by my aunt when I was a toddler. Her husband was a protestant minister in that small and once very conservative old seaport.

Because of Covid-19, the large international gathering for the D-Day commemoration at Omaha Beach in Normandy had to be canceled this year. Here you see an assembly of American Indian delegations who brought their tribal flags or eagle feather staffs. They are standing around a granite turtle which was placed there in a special ceremony three years ago.



On the left, you see signage with a photo of my old friend Charles Norman Shay as a young Penobscot Indian combat medic in the 1st Infantry Division, below an image of two eagle feathers. The text, in French and English, was primarily authored by me. This ceremony was also attended by top-ranking French and American generals. After the ceremony, the Native women walked across the beach, waded knee-deep into the sea and sprinkled sacred tobacco on the salt water—prayers for the warriors now in the spirit world. Having done much original research on the role of American and Canadian Indian warriors in the liberation of France and adjoining countries, I was interviewed by French and American media and also (together with my wife) published several news articles on this ceremony.



*The only drawback of living in this wildlife rich area is that there are local hunters who take pleasure in killing beautiful ducks (mallards, pintails, teals, shovelers, wood ducks) and geese.*

In the autumn, typically beginning thirty minutes before sunrise and far too often, the loud noise of gunshots from the reed field nearby wakes me up. I feel sorry for the birds, as far too few are instantly killed. I also feel disturbed because my military history research and writing are so often focused on combat casualties. I would feel different if these gracious animals were hunted for food. I myself hunted a bit in my younger years and then realized I much prefer to see them alive and well. I have tried to think of a way to stop these hunters, but they feel quite passionate about this pastime as it is a tradition they cherish. I would feel more tolerant if they were American Indian hunters, but fully realize that this is a bias and discriminates against these guys in my neighborhood whose ancestors came here from Scotland, Ireland, and other places in Europe many generations ago. Many fled famines or poverty. Some (like my wife's forefather) came here as war captives forever banished from their ancestral homeland.

*In a few weeks from now, the cold winter season begins and hunting ends. Soon, we will light the fireplace with the wood I have cut and stored this fall.*



The tidal estuary with its islands and submerged granite boulders transforms into an undulant Arctic wonderland. Most insects are gone and so have my Phoebe neighbors, architects of a moss-and-mud home crowning my balcony lantern. Hummingbirds, too, have left for the Caribbean. The woodchucks, fattened on our wild clover, have retired to their deep dens living off their savings while they sleep away the season and then some. Our chipmunks, too, are about to retreat into their well-stocked burrows before a thick pack of snow covers the earth. Soon we will see configurations of animal tracks--deer, foxes, perhaps otter, and even coywolves (wolf-coyote hybrids). Perhaps, I can finish another manuscript I foolishly agreed to write.

Harald E.L. Prins  
10 November 2020

# Program News: Graduate Recognition on Zoom; Student Awards

By *Dr. Jessica Falcone*

Graduation was canceled in May 2020 due to Covid-19, but the program really wanted to do something to celebrate our grads. On the morning they would have otherwise walked the stage, we had an Anthropology Zoom and all faculty and graduates with ANTH majors or minors were invited to attend.

I welcomed everyone and their families, and then played a taped message from the Dean of Arts and Science for occasions like this. Then we welcomed our graduation speaker, retired professor, Harald Prins, who shared congratulations and words of wisdom with the graduates. Then, we asked the grads to say a few words if they wanted to share a special memory or story about a meaningful object that they associated with their time here. We read off their names and cheered for each grad whether they had been able to join the Zoom or not! We also congratulated the award and scholarship winners. Many of the faculty (and even some students!) were dressed in their graduation regalia to add to the festive atmosphere.

While we all acknowledge that it was no substitute for the actual pomp and circumstance of a real graduation ceremony, we were happy to see each other on Zoom and celebrate the tremendous accomplishments of our Spring 2020 graduates.

Due to the Covid-19 pandemic, we had to cancel the Sapiens Symposium in S20. Also, given the fact the pandemic was slated to plague the summer months, we did not disburse travel monies for summer research or field schools. However, we were able to congratulate some particularly high achieving students for their success in the program with awards and scholarships.

**Ibn Battuta Award:**

Cody Skahan

**Cultural Anthropology Achievement Award:**

Clayton Jarrard

Cody Skahan

**Biological Anthropology Achievement Award:**

Avery Williams

**Finnegan Award in Physical Anthropology**

Annabelle Burtnett

**Harriet Ottenheimer Linguistic Anthropology Scholarship**

Huntington Bagby

**Patricia J. O'Brien Scholarship Award in Archaeology:**

MacKenzie De Plata

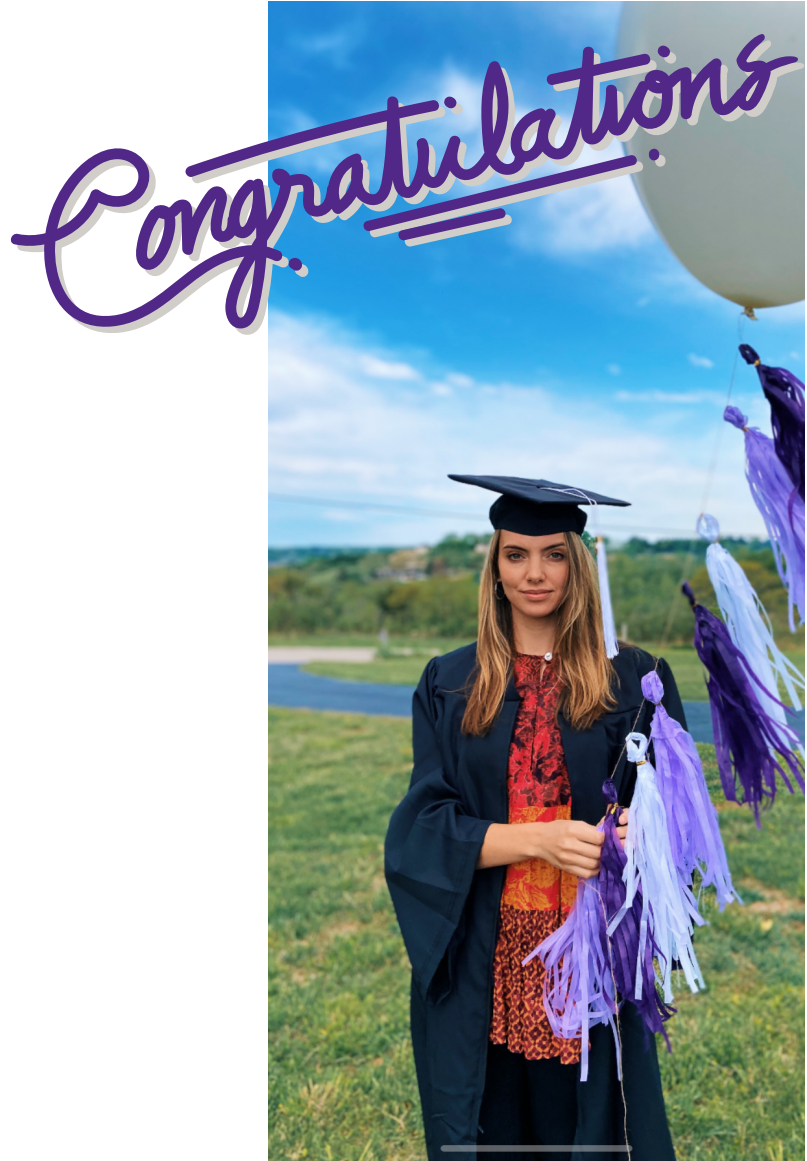


# Anthropology Graduates

## Fall 2019; Spring & Summer 2020

### MAJORS

Huntington Kenneth Bagby  
 Marley Michelle Barnett  
 Lillian Marie Brownlee  
 Shyla Rose Coffel  
 Skylar Dawn Dull-Huttis  
 Jack Alan Dunfield  
 Ariana Zoe Dunlap  
 Ashley Marie Flowers  
 Raymond Louis Joseph Grosdidier  
 Kennedy Marie Hackerott  
 Andrew Ehram Holland  
 Clayton James Jarrard  
 Chikayo Lynn Jett  
 Bailey Nicole Johnson  
 Ciara Emilie Jones  
 Emma Christine Kohlman  
 Faith Eunice Ferrera Lalunio  
 Elizabeth Ann Miller  
 Abigaile Ida Molzer  
 Avery Jordan Noel  
 Kassandra Procopio  
 Kyler Matthew Reith  
 Kelly Diane Sloan  
 Savannah Mae Thaemert  
 Kaylie Nicole Waner  
 Corinne Elizabeth White  
 Peyton Quinn Williams



ANTHROPOLOGY GRADUATE  
 SAVANNAH THAEMERT

### MINORS

Cheyenne Nicole Brunkow  
 Alexander Blake Chance  
 Reese Lane Fisher  
 Sarah Kathryn Hansen  
 Hayden Christopher Jackson

Felix Antonio Jimenez  
 Marissa Sue Komp  
 Natalie May Joan Longhurst  
 Sydnee Marie Pachek

Breanna Morgan Torner Rowe  
 Matthew Audrey St. Germain  
 Miranda Kay Schumacher  
 Kendall Mayelin Stewart  
 Ji Wang

# Student Internship Experiences

By Dr. Ryan Klataske

Despite various challenges presented by the pandemic, several students took part in internships in applied anthropology and museology. Host organizations included the Riley County Historical Museum, Audubon of Kansas (AOK), and Golden Prairie Honey Farms, part of the Servicemember Agricultural Vocation Education Farm (SAVE) program, a non-profit organization that provides agricultural training for transitioning service members and veterans. The following student spotlights briefly describe their internship experiences related to business, community service, NGOs, conservation, outdoor recreation and nature-based education.



**ANGELA KAY**

**GOLDEN PRAIRIE HONEY FARMS AND SAVE**

*"Volunteering here gave me a first-hand look of exactly how difficult it is to run a small business and how important it is to set the right culture for the workspace. Culture is going to exist in the office setting whether it is intentional or not."*

*"Overall this was a unique experience that provided me the opportunity to learn about how a small business might be run and analyze the interactions of people with an anthropological lens."*

*"This semester helped me marry an anthropological mindset and the business world in a way that a classroom experience would not have done for me. It forced me out of my comfort zone and made me interact with ideas and skills that I had never considered before and was invaluable to me as a professional."*

**EMMA PETTAY**  
**AUDUBON OF KANSAS**

*"You wake up to your alarm beeping at 6:30 and the sky is still dark. Rolling out of bed you tie up your long work pants, tuck your shirt, wiggle on the boots and you're out the door. After some time driving and witnessing a vivid golden sunrise you arrive at site and it's go time. Most important step of the day is a heavy coating of tick and mosquito repellent; you grab your tree clippers and trail markers and off you go."*

*This was my experience interning with the Audubon of Kansas the summer of 2020. As a senior double majoring in Anthropology and Environmental Science I craved the experience of working in the great outdoors, combining environmental education and conservation work. As an intern, I was tasked with developing and implementing a trail system at the 240-acre Connie Achterberg Wildlife-Friendly Demonstration Farm in Lincoln, Kansas."*

*"Over the course of the summer, my friend*

Rocky and I worked the land, trimming trees and marking out a trail through the prairie with cow tags and nails. The makeup of land here varies from native prairie grasses, to woodlands into the riverbeds, to pollinator friendly wildflower fields. My favorite spot was an overlook towards the end of our trail loop where we brought in a wooden bench to oversee the flowing creek situated on the outskirts of billowing prairie and woodland greenery."



**"[One] insight I gained from this experience is the long-term time commitment conservation work requires."**

"When I share my double major with people, they question how these two areas of study could be combined, or what kind of work I see myself in. While I cannot say for sure with specifics, this internship showed me exactly how knowledge in these diverse areas [Anthropology and Environmental Science] come together."



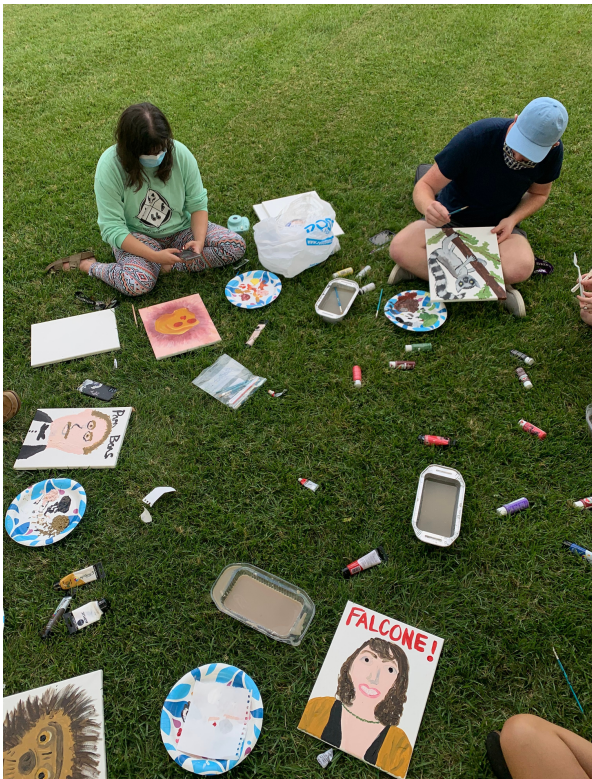
PHOTOS BY RON KLATASKE

**ARE YOU INTERESTED IN WORKING WITH A STUDENT INTERN? DO YOU KNOW OF A MUSEUM, BUSINESS, OR ORGANIZATION THAT MIGHT HOST INTERNS IN MUSEOLOGY OR APPLIED ANTHROPOLOGY? IF SO, PLEASE CONTACT RYAN KLATASKE AT [RKLATASKE@KSU.EDU](mailto:RKLATASKE@KSU.EDU).**

# Anthropology Club Adapts to COVID-19

By Kayla Craigmile, ANTH Club Co-President

Anthropology Club has been adapting to our new pandemic reality by hosting meetings outside in the Quad! One of our recent meetings consisted of painting canvases with anthropology themed words or ideas. Each student put two words into the hat and we each drew two; we were able to decide which we wanted to paint. Some of the paintings include Franz Boas, or "papa boas" as we like to call him, Dr. Falcone, and *Ardipithecus ramidus*.



## ANTH Club Stickers



ONE OF THE STICKER DESIGNS BY SHAYNA STRAHM, A GRAPHIC DESIGN STUDENT IN DR. KLATASKE'S INTRO COURSE

"I decided to make stickers/do something creative each day for my 28-day challenge because I often make excuses when it comes to making art. Despite art being my future career it often takes the back burner in my life behind work, school, and relationships. Choosing it as my 28-day challenge forced me to be intentional about being creative and likewise helped me realize how it could fit into my schedule when I made it a priority."

- Shayna Strahm, student

# Ethnographic Methods in Pandemic Times

*By Dr. Jessica Falcone*

The Spring 2020 semester was one for the history books. We left for spring break assuming we would all be back in the classroom in a week. However, as you may know, that was not to be. Due to the looming Covid-19 pandemic, we never reconvened in-person in spring 2020. K-State finished out the entirety of the spring semester online. The public health crisis and its attendant disruptions posed challenges for every student, staffer, and faculty member. Collectively we hobbled through the semester as best we could, continuing to try to teach, learn, work, and maintain our community. Although every student should be commended for rising to moment, in this article, I want to acknowledge the special efforts of the Spring 2020 Ethnographic Methods students.



In the Ethnographic Methods course, students learn about ethical ethnographic methods, and then pick a subculture and do an original study. In class, we read some ethnographies, discuss writing and representation, and then armed with these models and best practices, the students write-up their research in mini-ethnographic projects (often about 25-40 pages long).

By the time the pandemic struck, some students had started their research projects. Lucky for them, a few students had started off the semester doing virtual projects. For example, Clayton Jarrard, who was diligently studying faith and homophobia through a gay Christian forum on

reddit, was able to continue onwards and upwards. Another student, Savannah Thaemert, had been working diligently on a project on gifting and fame on the MeetMe livestreaming platform, so she too was able to continue with her original project unimpeded. Students who had not invested much time in their initial project ideas quickly scrambled to shift sites. These students worked with me to pick new virtual ethnography topics, such as building community in Minecraft (Sarah Traylor), or the dynamics of the ranching communities on reddit (Lillian Brownlee).

The students who had done substantial fieldwork before spring break, but whose sites were face-to-face fieldsites, had to make strategic alterations to their projects. In order to continue on with their initial projects with face-to-face subcultures these students had to shift their outlines to now discuss their subcultures in before times as well as how the pandemic quarantines had affected their informants. For example, Andrew Holland's project discussed the usual routines of the anime student club pre-pandemic, and then shifted to how the pandemic disrupted conference plans and sent the club wholly online for meet-ups on Discord. Emme Mount had begun work on the K-State food pantry, the Cat's Cupboard, when the pandemic struck, but since the pantry began operating online to take orders by outside, contactless pick-up, Emme was able to forge ahead with the story of how her fieldsite had managed their adaptation to the times.

For students working in Aggieville, the pivot meant following up with informants in pandemic times. Jack Summers was able to build upon what he had already gleaned from in-person interviews with staff and supporters of Aggieville music hotspot, Sisters of Sound. He bolstered his early work with further post-pandemic phone calls to the record store and local musicians who are part of their community. Using song titles as subheading titles, Jack was able to paint a robust picture of how the local vinyl aficionado community supported the store and vice versa. Another student, Cody Skahan, was able to sigh with relief that he had done so much fieldwork at the Mash Up Gallery already by the time the stay-at-home order shut everything down. Using the interviews he had already collected at the local tattoo gallery he was able to write about artistry and personalities at the gallery pre-pandemic, and supplement that initial data with phone interviews as well as some big picture observations from tattooing subreddits.

Every year I put the polished final ethnographic projects from Ethnographic Methods into a compilation in paperback book form that the students and their families and friends can order from Amazon. This year two students smashed the page minimum and wrote almost 100 pages each (Cody! Clayton!), which meant that our final book weighed in at a formidable 465 pages of quality undergraduate research writing. This particular compilation would have been impressive in any year, but the fact that these students accomplished high-quality original research work in the midst of the Covid-19 outbreak is nothing short of remarkable.

*The 2020 compilation can be purchased here:*

<https://www.amazon.com/Ethnographic-Methods-Kansas-State-2020/dp/B08B37VQQ8>

# An Around-the-World Sabbatical & a Return to Papua New Guinea

By Dr. Michael Wesch



MY FAMILY IN PAPUA NEW GUINEA. WE HAVE SHARED OVER 1,000 MEALS TOGETHER, AND ALMOST EVERY TIME, WE NEEDED EACH OTHER OR WE WOULD NOT EAT AT ALL.

Many of you might remember a story I tell in Intro about my anthropological field trip, 21 years ago. It was just three weeks after I got married that I set off for Papua New Guinea, alone. Three weeks into the trip I was crying on the side of a New Guinea mountain near the remote airstrip of Tifalmin. My friends Lazarus and Deon came to my side. They did not know why I was crying, but they were already crying too. Spontaneous empathy is something Lazarus and Deon have always been good at.

But when I told them I was crying because I missed Sarah, they laughed. "Oh we would never miss our wives!" they said, still laughing.

I was still crying.

They became somber, noted that they missed their kids, and we cried together for 10 unforgettable minutes that cemented our bond.

The next day a miracle plane arrived at that remote airstrip. An Australian was just flying around "for fun" and decided to stop in to see if Tifalmin had any tomatoes. (This never happens.) We asked for a ride, and he took us to Tabubil where I could call Sarah. As has happened so often in critical life moments, Sarah gave me the wisdom to carry on.

Three years later Sarah would come with me to New Guinea, where we lived in our first house together. In December last year, after 17 years away, we finally went back.

Here is a video of our return:

<https://www.youtube.com/watch?v=bHiU4yD6fAQ>

Lanson, who greets us at the airstrip in this video (& has a mean spike of the volleyball) was my inspiration for having children. His joyful relationship with his father (and my brother) Peni Okiwan is still the model I think about as a father.

Sarah "caught" his little brother David (named for Sarah's dad) when he was born on the airstrip 17 years ago (they return to the very spot at 2:23 in the video).

Though we only spent a year there, and a few weeks this past Christmas, our lives & souls have been intertwined with the people of Tumolbil for two decades now. It was amazing to see our children playing together every day this past Christmas holiday.

After an unforgettable life-changing month among old friends, we traveled to Singapore, Vietnam, Thailand, and India. We had to cut our trip short due to Covid, but I am excited to be back and processing all of the wonderful memories and videos from our great adventures. Check out my YouTube channels for updates coming throughout this Spring.

<http://youtube.com/mwesch>





# Clues to the past: New discoveries in the Andes and Patagonia

By *Dr. Marta Alfonso-Durruty*

The 2019-2020 year was certainly eventful in many ways. During the year, I had the honor to coauthor a paper in the journal *Cell*, about the genetic history of Andean populations. This work involved the collaboration of researchers across the globe, and it has helped us better understand the prehistory of Andean populations in South America. I also had the joy to share my passion for Anthropology with the 5th graders at Bluemont Elementary here in our little apple.



YACHT USED TO CROSS THE BEAGLE CHANNEL AND TAKE THE EXCAVATION TEAM, INCLUDING DR. ALFONSO-DURRUTY TO THE FIELD. PHOTO BY MAURICIO MASSONE ©

In the Spring semester, when I was on sabbatical, I travelled to Tierra del Fuego, crossed the Beagle Channel, and worked on a fascinating new archaeological site. Wonderful finds were made, new friendships forged, and many new discoveries await in the lab. That was January-February, and when I left the field (where there was no electricity, water or any type of signal) I emerged into a world was transformed due to COVID-19. While all the scientific meetings were cancelled, I (along with Dr. Blom at the University of Vermont) were asked by the Amerind foundation in Arizona, to hold the seminar organized for the Society for American Archaeology, online. The participants agreed, and we were honored with the 2020 SAA-Amerind award. We expect the book to come out in 2022 (I will keep you posted). Despite the difficulties of these times, I have been lucky to receive some good news.

I was awarded two new research grants; one from FONDECYT-Chile (as an international collaborator) and one by NSF (as Principal Investigator) that will give me the opportunity to train undergraduate students both in Chile, and here at Kansas State University. I cannot wait to work with these students, and to foster an engaging, scientific, and collaborative environment that links students here and abroad.



RAISING CHILDREN AROUND LIVESTOCK INVOLVES RISKS AND REWARDS; KLATASKE WITH SON, THOMAS, ON FAMILY RANCLAND

## The Farm Kid Paradox: Drs Durbin and Klataske Receive 5-Year Grant to Study Farm Safety

K-State Anthropology is partnering with the National Farm Medicine Center at the Marshfield Clinic Research Institute in Marshfield, Wisconsin to better understand farm safety. Specifically, the goal is to investigate cultural communication gaps among safety experts and farm families and use ethnographically produced insights to improve communication and safety outcomes for children raised around large livestock.

“This project is interesting for a number of reasons,” said Co-PI Trevor Durbin, an assistant professor in the anthropology program. “For one thing, all of the primary researchers, including both PIs, are trained as cultural anthropologists. That’s not at all common in the field of occupational health and safety. In fact, K-State has been near the tip of the spear that introduced anthropological methods into agricultural safety research. Second, three of the four primary researchers grew up in agricultural families, two in ranching and one in forest products. Our PI, Dr. Casper Bendixsen even rode collegiate and professional rodeo, and Dr. Ryan Klataske, teaching assistant professor at K-State, continues to raise cattle on his family’s ranchland and is

doing exciting research on feedlots in Nebraska. Finally, our anthropological perspective and experience as former 'ag kids' resulted in a really innovative perspective - we are the first to ask not only about the risks of raising children around livestock but also about how families perceive the benefits. We are talking about a way of life, a culture, of course there are benefits! Sometimes it takes an ethnographer to ask the obvious questions."

The \$400,000 grant is a core research project in the National Children's Center for Rural and Agricultural Health and Safety (NCCRAHS). NCCRAHS is housed in the National Farm Medicine Center and is a CDC-NIOSH funded Center of Excellence in Agricultural Disease and Injury Research, Education, and Prevention. The award will be shared between K-State and the National Farm Medicine Center and will run for five years. Ethnographic and mixed methods will be used in Wisconsin (among dairy families) and Kansas (among ranch families).

## Applied Anthropology to Improve the Safety and Health of Cattle Feedyard Workers

*By Dr. Ryan Klataske*

Cattle feedyards (or feedlots) are high-risk workplaces involving a variety of dirty, dangerous, and demanding jobs. Many of the workers on feedyards - a common sight across the Great Plains - are migrants, immigrants, and rural folks who face considerable risks to their safety and health, with minimal safety training and a wide range of hazards related to animals, machinery, and other aspects of beef production.

As an applied anthropologist with experience on farms and ranches, I am working with a multidisciplinary team of researchers at the University of Nebraska Medical Center and Marshfield Clinic Research Institute who are developing, implementing, and evaluating a comprehensive feedyard safety and health training program. Through ethnographic research, my role is to provide a richer understanding of feedyard workers' lives, perspectives, and needs, as well as emerging issues and program impact. Who are the humans behind the food you eat?



KLATASKE DURING FIELDWORK ON FEEDYARDS IN NEBRASKA

# Brett Giles: Update on Fort Riley Archaeologist

By Dr. Brett Giles

This past year has been marked by several different transitions. Notably, Shannon Koerner and Renee Erickson decided to leave the K-State archeological team and take positions, respectively in the GIS department at Fort Riley and Gulf South Research Corporation (GSRC). Over the summer, we hired Ryan S. Hechler as a GIS Specialist/Archeologist and Trever L. Murawski [K-State grad] as an Archeologist. During the late summer and early fall, Ryan, Trever and I have worked extensively on evaluating whether numerous prehistoric site at Fort Riley are eligible for the National Register of Historic Places. I have also continued to pursue an active research agenda. For example, Shawn P. Lambert and I have submitted a manuscript *New Methods and Theories for Analyzing Mississippian Imagery*, which will be published as an edited volume by the University Press of Florida next year (expected publication –Fall 2021). In addition, I wrote an article with Dr. Ryan M. Parish and Brian M. Rowe on the biface caches and ceremonial practices associated with Mound 2 at the Hopewell Earthworks in south-central Ohio, which will be published later in 2020 in a special issue of *Midcontinental Journal of Archaeology* (MCJA) titled “Ceremonial Situations in the North American Midcontinent: Perspectives from the Middle Woodland Era.” Conversely, the symposium that I am organizing with Shawn P.

Lambert and J. Grant Stauffer, *Dancing through Iconographic Corpora: A Symposium in Honor of F. Kent Reilly III* was moved from 2020 to the 2021 Society for American Archaeology Meetings in San Francisco, California, due to the COVID-19 pandemic.

## Anthropology Alumni Spotlights

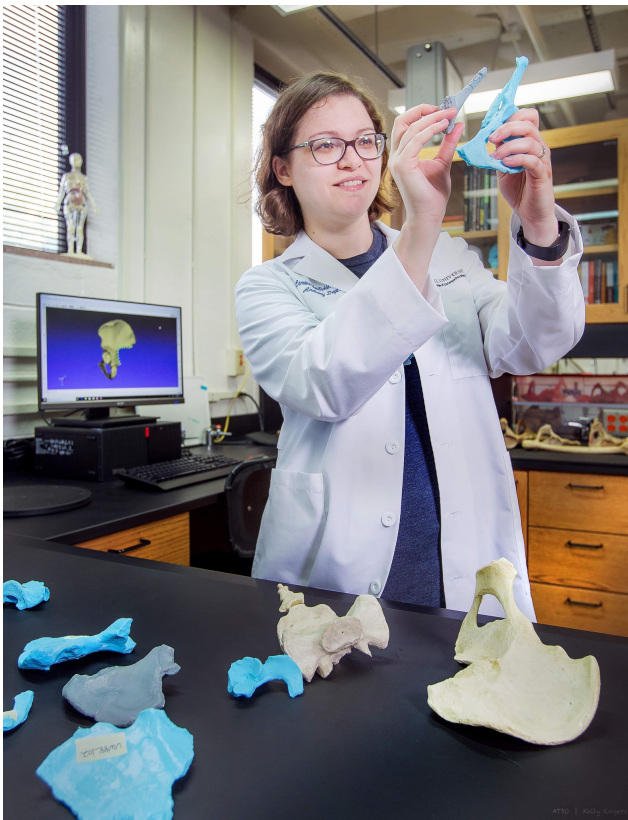
**ERIC SKOV**



I graduated from K-State in 2008 with degrees in Anthropology and History and spent two years as an archeological field tech and crew chief before going on to graduate school at the University of Nebraska - Lincoln. During that time I worked in 9 states on various CRM projects for private companies and the US Forest

Service. Since getting my MA I went to Utah and Wyoming briefly before returning to Manhattan to work at Fort Riley for 5 years, mostly doing surveys and site evaluations in the training areas. For the last 2+ years I have worked at the Kansas Historical Society in Topeka, where I am the CRM arm of the archeology department. I do compliance surveys for KDOT and NRCS projects all over Kansas, and you can also find me helping out with the annual KATP field school and some other public archeology programming.

### DR. CAROLINE VANSICKLE



My name is Caroline VanSickle, and I am a scientist. When I started college at K-State, I had never heard of anthropology and was woefully unfamiliar with human evolution. The K-State anthropology program led me to the subjects I now study for a living.

I graduated from Kansas State University with a bachelor's degree in Anthropology, focus in physical anthropology. I went on to earn my Ph.D. in Anthropology from the University of Michigan for my research on Neandertal birth.

As the first-ever Wittig Postdoctoral Fellow in Feminist Biology at the University of Wisconsin-Madison, I developed a feminist approach to paleoanthropology research. As an honorary affiliate of the Evolutionary Studies Institute at the University of the Witwatersrand, I led the research on the pelvic anatomy of the newly discovered species *Homo naledi*.

I am now an Assistant Professor of Anatomy at the Kirksville College of Osteopathic Medicine at A.T. Still University. I co-teach the dissection-based human gross anatomy course our medical students take during their first year.

My research lab explores modern human skeletal variation using 3D techniques. Currently the focus is on variation in pelvic sexual dimorphism with an emphasis on the relationship between the bony pelvis and obstetrics. This research will have implications for our understanding of pelvic evolution and modern clinical applications.

When I'm not doing science, I enjoy trying to be outdoorsy (most recently by trying kayaking for the first time), doing puzzles, and cooking. When I lived in Manhattan, I was often found at Radina's (back then they only had the one location) studying or hanging out with friends.

**MATTIE VANDEL**

Hi all, I'm Mattie! I graduated from KSU in May 2019 with a major in Anthropology and a minor in Spanish. After graduating, I traveled to Jordan and Egypt in the Middle East where I produced video content for the Anthropology department. After that, while I was awaiting my Peace Corps departure, I decided to volunteer in Northern Greece at a refugee community center where I taught English as a second language and aided in resume building for our clients. Unfortunately, the pandemic made me evacuate from Greece and also cancelled my Peace Corps plans, so I decided to take a domestic service job with AmeriCorps instead. So currently I am an AmeriCorps member serving in Bend, Oregon where I work at a nonprofit. My title is the Homeless Partnerships Integrator, which sounds fancy, but essentially just means I'm here to build up programs that support our local homeless community. I love the work I'm doing and am excited to see where life will take me after my service year.

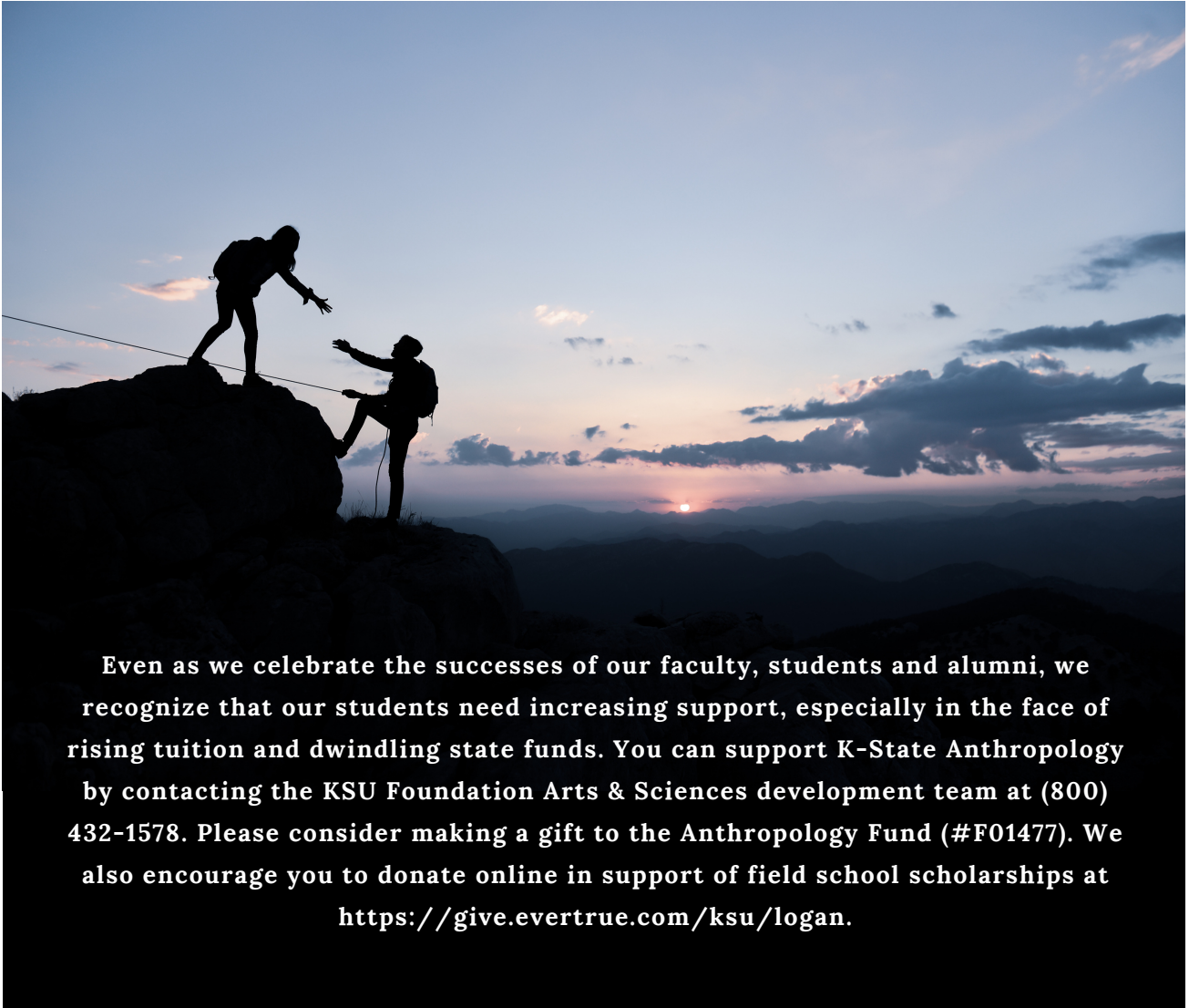
GO CATS!



A SECOND STICKER DESIGN CREATED FOR  
ANTH CLUB BY STUDENT SHAYNA STRAHM

# Dear Alumni, Your Support Matters

**THANKS FOR MAKING A DIFFERENCE!**



Even as we celebrate the successes of our faculty, students and alumni, we recognize that our students need increasing support, especially in the face of rising tuition and dwindling state funds. You can support K-State Anthropology by contacting the KSU Foundation Arts & Sciences development team at (800) 432-1578. Please consider making a gift to the Anthropology Fund (#F01477). We also encourage you to donate online in support of field school scholarships at <https://give.evertrue.com/ksu/logan>.

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