

Yale Graduate Student Pranav Savanur Uses the Anthropology Program's Certificate in Global Health to Change Public Health Policy



During the 2020-21 academic year, the anthropology program launched a new certificate program in Global Health, Medicine, and Society. Undergraduates who enroll in the certificate program take one of two core anthropology courses, either *Plagues: The Co-Evolutionary History of Humans and Pathogens*, or *Introduction to Medical Anthropology and Global Health*. Students may then choose twelve additional elective credits from disciplines across the university that cover topics in health and medicine, social issues, and cross-cultural and international studies.

The goal of the certificate is to give K-State students additional training in the interdisciplinary world of global health and help them become more competitive applicants to the world's most selective graduate programs in medicine, global health, and the human sciences. Pranav Savanur is among the latest to graduate with the Certificate and is currently a master's student in the Yale School of Public Health. Below, Pranav talks with Trevor Durbin about his experience in the new program.

"I found my purpose while completing the Global Health Certificate."

Interview: Pranav Savanur

Trevor Durbin: Where are you from? How did you decide to attend K-State?

Pranav Savanur: I was born in Danbury, Connecticut, and raised in Bangalore, India. I decided to attend K-State because of the university's commitment to building a family and a community for students. Alongside scholarships, it was important for me to pick a school where I could feel welcomed and at home, away from my home in India.

TD: What did you major and minor in at K-State? What anthropology classes did you take?

PS: I majored in Biology, with the Human Health Biology track/focus, and I got a certificate in Global Health, Medicine, and Society. I took Introduction to Cultural anthropology (with Mike Wesch), Introduction to Medical Anthropology and Global Health (with Trevor Durbin), and Plagues: The Co-Evolutionary History of Humans and Pathogens (with Marta Alfonso-Durruty).

TD: How did you get involved in global health work as an undergraduate? Do you think your experience completing the Certificate helped you in your global health work? How?

PS: I first took Introduction to Cultural Anthropology, where I learned about the work of Dr. Paul Farmer, who tragically passed away just recently. Knowing that I would learn more about Dr. Farmer's work, I enrolled in Introduction [to] Medical Anthropology, and Medical Anthropology made me realize that I want to dedicate my time and energy by working in global health.

While taking anthropology classes, I met like-minded students who had the same hunger to solve complex global health challenges while at K-State. I led a group of students and founded RESULTS Manhattan, a Kansas chapter of an international, non-partisan, anti-poverty movement and advocated for global health legislation in Congress.

TD: You are among the most recent students to complete the anthropology program's certificate in Global Health, Medicine, and Society. What did you learn about what global health is, and how have your anthropology courses helped you better understand global health needs?

PS: Global health is an evolving topic and narrowing down a definition for global health is extremely hard as a student. The more you learn about this subject, the more things you discover. Right now, for me, global health is a transnational approach rooted in science, ethics, and human rights and committed to delivering health equity by advocating for healthcare as a human right.

What I found unique about anthropology classes, specifically those required for the global health concentration, is that they build upon each other. The more classes you take, the more perspective you get. From my Plagues class, I got a historical understanding of how civilizations, cultures, and former colonies were impacted by major health threats and how this has shaped current trends in global health. Understanding this perspective is vital from a medical and public health point of view because anthropology teaches us to find the root cause for everything.

Interview: Pranav Savanur (cont.)

I remember an activity we did in Introduction to Medical Anthropology where we read *Mountains Beyond Mountains* (about the work of Paul Farmer) and drew a spider diagram for the root causes of displacement and suffering for Haitians. A lot of what I drew on that diagram came from my approach to understanding Haiti's history, a study pattern that I picked up from *Plagues*. With this perspective, I could better connect structural forces—including building a dam and trading livestock—as causes for suffering in a larger scheme of things. This methodological approach helps me better study global health policy implementation and evaluation and provide suggestions and amendments to Members of Congress on various global health legislations.

TD: You are currently enrolled in a master's program in public health at Yale. How well do you think your exposure to anthropology as an undergraduate has affected your graduate school experience?

PS: Introduction to Medical Anthropology and Global Health (ANTH 315) gave me a better understanding of the importance of anthropology in global health, specifically how I can use anthropological tools to understand and solve problems that are causing a barrier in achieving global health equity.

The semester after I took Medical Anthropology, I applied to the Undergraduate Arts and Sciences Travel Grant under the supervision of Dr. Durbin and traveled to the Dominican Republic. In the Dominican Republic, I came across a Haitian market—a market run by Haitian immigrants who cross the border in bare feet after walking for 10 hours straight in 100-degree weather, without water and food. They travel through rough mountain terrain and come into this small village called Restarucion in the Dominican Republic to access primary care—flu medicine, deliver a baby, or get their blood pressure tested. To afford this treatment that was not available to them, they sold donated clothes from the US in exchange for money and traded everything they earned for healthcare. This observation showed me what systemic changes are needed to improve access to care. It showed me that global health thinking goes beyond well-meaning donations or short-sighted interventions; it is about creating systemic change to address socio-economic determinants of health.

What I learned from this research experience and in class also helped me better participate in culturally competent public health communication campaigns and better understand health systems, stigma, and root causes of poverty. I wanted to build upon these experiences and learn more about my role in global health. This is one of the reasons why I decided to study global health in graduate school. As I enter into my second semester at Yale, I am glad that I took anthropology during my undergraduate years, as many things I had learned in those classes serve as the basis for better understanding behavioral sciences and solving challenges that come with it in public and global health contexts.

Interview: Pranav Savanur (cont.)

TD: Tell us a bit more about what you are doing now. Any big projects in the works?

PS: In addition to the master's degree, I am completing an Executive Leadership, Organizing, and Action program at the Harvard Kennedy School. I co-founded and currently serve as the Student Director for the Yale Students Global Health Coalition, and I am part of the leadership team that started Right to Health Action, a global health campaign to end COVID-19 globally and pandemic-proof our planet from future pandemics.

In the future, I see myself working with national, international, and multilateral global health institutions with a vision of delivering global health equity. I want to continue my ongoing work in pandemic prevention, preparedness, and response in any capacity.

TD: What advice do you have for undergraduates who are thinking about completing the Global Health Certificate?

PS: It is tough to decide what we want to do for the rest of our lives when we are 17 or 18. However, in my opinion, finding your purpose is one of the most important things you have to figure out in a rapidly changing and evolving world. I found my purpose while completing the Global Health Certificate.

I would urge students to look at the requirements for the Global Health Certificate as more than just some requirements they want to fulfill. Instead, I suggest identifying competencies they want to master to solve the most pressing problems around us, at home and globally. The certificate is perfectly structured to introduce students to the world of public health and international public health, which offers vast opportunities. Completing this certificate will give them an edge by having a better understanding of the problems around us and the importance of having a problem-solving mindset. This understanding will open doors for further education and prepare students for leadership positions and careers in medicine, public service, non-profits, and social services.

"Finding your purpose is one of the most important things...to figure out in a rapidly changing and evolving world."

Congratulations Anthropology Graduates!

We are pleased to announce that between the Fall 2020 and Fall 2021 semesters, 29 students graduated with either a Bachelor of Arts or a Bachelor of Science in Anthropology, 17 students graduated with a Minor in Anthropology.

Majors

Mackenzie Lynn DePlata
Olivia Lauren Minihan
Rebekah Grace Purvis
Ashley Sylvia MacDonald
John Phillip Summers
Amare Janai Sumpter
Kya Michelle Crocker
Courtney Nicole Eells
Dana Leigh French
Emily Michele Petermann
Emily Christine Transue
Sydney Marie Wolgast
Madison Brice Bishop
Ethan Lee Copple
Mason Montgomery Courbot
Angela Lynne Kay
Tanner Lee Keating
Mele Love Meinhardt
Bella Renee Petrakis
Emma Elizabeth Pettay
Kacie Grace Rohlman
Cody Alexander Skahan
Andrew F Bireta
Triston Isaac Herbst
Molly Clare Leyda
Erica Louise Beebe
Aaron James Middaugh
Cassandra Ann Wefald
Lillian June Ward

Minors

Edwin Christopher Butler Jr.
Logan Marie Frost
Cassandra Sue Griffing
Hayden Scott Headrick
Samuel Blue Miller
Lauren Christine Anglemyer
Brett Wesley Broadbent
Savanna Elizabeth Cohorst
Danielle Ann Cook
Kathryn Renae Hurd
Nathan Seth Schuler
Hanna Madison Stram
Gabrielle Lorraine Maroulis
Maya Camille Morrow
Dalton Jennings Silhan
Dimitris George Tsamolias
Tel Jacob Wittmer



Student Awards

**Mike Finnegan Award in Physical
Anthropology**
Avery Williams

**Patricia J. O'Brien Scholarship Award in
Archaeology**
Julia Coverdale

Ibn Battuta Prize for Best Paper
Cody Skahan

**Biological Anthropology Achievement
Award**
Alexander Wilson

**Cultural Anthropology Achievement
Award**
Maria Apel and Kayla Craigmile

Faculty Updates

Associate Professor Alfonso-Durruty Scores NSF Grant to Study Prehistoric Groups of Fuego-Patagonia

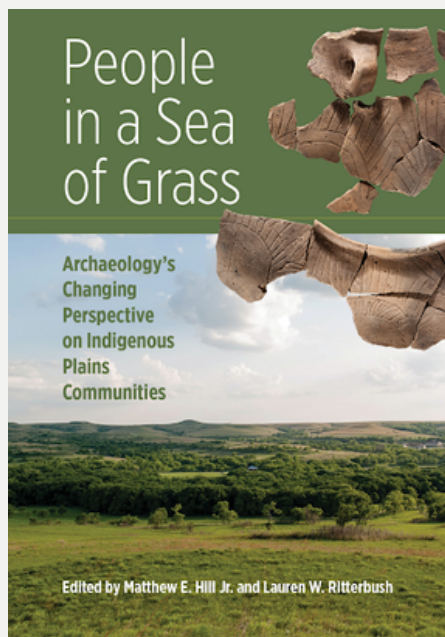


Associate Professor Marta Alfonso-Durruty has been awarded a National Science Foundation grant to study the peopling of Fuego-Patagonia in Chile and Argentina, along with two Co-PIs, Nicole Misarti (University of Alaska Fairbanks) and Deborah Bolnick (University of Connecticut). This innovative research project is significant because while we have a deep understanding of human migration and history in some regions of the planet, the peopling of the Americas, and in particular of its southernmost region, Fuego-Patagonia (46°-52°S), is still understudied. Fuego-Patagonia is of special importance because of its remote location and complex archaeological evidence. The latter reveals the presence of two distinct ecological adaptations: terrestrial and marine hunter gatherers, who were highly specialized, and who appear in the archaeological record at different times. This project will evaluate the origin of the native groups from Fuego-Patagonia, and the relation between its pre-contact terrestrial and marine hunter-gatherer populations. To achieve this goal, the project will examine and combine information about the traits (appearance) present in bones and teeth, as well as genetic, dietary and archaeological data.

By using multiple sources of information, this study will effectively expand our knowledge and understanding of the Indigenous Peoples of this remote region of the Americas. The project will also provide training, mentoring, and learning opportunities to undergraduate and graduate students in subjects such as the production of 3D analogs and 3D digital data, database design and management, scientific communication and dissemination, molecular anthropology, and the chemical analyses of bone (stable isotope) for dietary reconstructions. This project involves an international collaboration with researchers in both Chile and Argentina, and more importantly, it will include local native communities.

Methodologically, this study will use the characteristics observed in the skull and dentition (bio-distance markers), dietary (stable isotope) data, genetic (next-generation genome sequencing), radio-carbon dating, and statistic methods, which will be employed to: estimate bio-distance, compare and evaluate diets, and reconstruct the population history of these groups. The data will be analyzed to determine whether or not pre-contact terrestrial and marine groups had different origins, or whether the earlier terrestrial hunter gatherers eventually gave rise to marine groups. The extended period of time (6,000-500 BP) covered by the data to be collected will allow us to reconstruct the dynamics involved in the population history of the Native groups of Fuego-Patagonia.

Professor Lauren Ritterbush Releases New Edited Volume: *People in a Sea of Grass*



Archaeologists at Kansas State University have played a significant role in furthering understanding of Indigenous culture history of the Great Plains and adjacent Midwest for more than a half century. This continues with the recent publication of an edited volume that explores how twenty-first-century archaeologists have built upon, remodeled, and revised archaeological approaches and insight into Native American occupation of the central and northern Southern Plains over the past 2000 years. K-State professor of archaeology, Lauren W. Ritterbush, served as co-editor for this compilation of updated analyses and overviews with colleague Matthew E. Hill, Jr, of the University of Iowa. Former K-State students Jakob Hanschu (BS 2019) and Mackenzie Deplata (BA 2020) assisted with editing and organizing the extensive bibliography.

Those who contributed chapters to *People in a Sea of Grass* include archaeologists from K-State, Wichita State University, the University of Kansas, University of Iowa, University of Oklahoma, and Smithsonian Institution. Brad Logan, K-State Emeritus Research Associate Professor, provides a fresh look at interpretation of the archaeological record of Kansas City Hopewell remains in eastern Kansas and adjacent parts of Missouri. Addressing later occupation at the western end of our state, K-State alumna and Assistant Professor of Archaeology at the University of Oklahoma, Sarah Trabert (BA 2008) and colleagues from the University of Iowa explore an especially interesting Indigenous community that developed out of Spanish colonialism in the neighboring Southwest. Their chapter provides a modern interpretation of the only known Puebloan site in Kansas, Scott County or El Cuartelejo Pueblo. Other chapters provide overviews and updated archaeological and ethnohistoric studies of the ancestral Kanza (Ritterbush), Pawnee (Mary Adair and Jack Hofman [KU]), and Wichita (Vehik [OU]; Blakeslee [WSU]). The latter includes detailed analysis of historic documents of the expeditions of the Spanish to “Quivira” between AD 1541 and 1602. This study has led to reinterpretation of extensive archaeological remains in southern Kansas resulting in definition of the sprawling Indigenous community of ‘Etzanoa.’ These and other chapters highlight the large-scale social networks through which ideas, symbols, objects, and people moved across the region and cultural transformation involving key demographic, economic, social, and ceremonial factors.

People in a Sea of Grass is a long-term collaborative effort that builds on the historical foundation of early archaeologists. The primary driver of this project in its earliest stage was former K-State Research Associate Professor of Archaeology Donna C. Roper. Unfortunately, her untimely death did not allow her to see this project to fruition. It is in recognition of her exemplary dedication, true passion, and outstanding contributions to Plains archaeology that this book is dedicated.

<https://uofupress.lib.utah.edu/people-in-a-sea-of-grass/>

Professor Mike Wesch Writes about His Latest Video, a Celebration of Fatherhood and Friendship in Papua New Guinea

Fourteen years ago I became a dad. We liked the name "Will" but we wanted something a little different, and I wanted to honor my New Guinea friends who had such a profound impact on me wanting to become a father. Traditional names for boys often ended with "-sep" which means "of the bush." Today they use the more common English ending -son in its place, hence the name Wilson, a name which also allowed me to honor my New Guinea nephew Lanson, featured heavily in this video.

This video is something like my own "birth story" into fatherhood, featuring many of the main father figures in my life: My own dad, who runs the camera for the first minute; Joseph Campbell, who profoundly shaped my worldview and inspired me to go to New Guinea; and my New Guinea brothers Lazarus and Peni, who became the model for the kind of dad I wanted to be.

The process of sifting through over 200 hours of footage spanning the past 35 years made this the most emotional and rewarding video production I have ever done, and working on the last 9 minutes or so allowed me to give expression to my worldview and thanks to my deep and ongoing connections to my friends in New Guinea.

You can watch my new video on my YouTube channel: [youtube.com/mwesch](https://www.youtube.com/mwesch)

<https://www.youtube.com/watch?v=QYtdOjrgo3g>



Professor Falcone Talks about Recent Publications in the Digital Humanities

My peer-reviewed article, “No-longer-places in Virtual Worlds: The Precarity and Impermanence of Digital Religious Places through a Buddhist Lens,” was published in the Fall of 2020 in the Journal of the Japanese Association for Digital Humanities. My previous work in this area focused on Buddhist spaces in Second Life (SL) that were ongoing, active, and still viable communities. As time passed, I expanded my interests outside of what persists, and began exploring what has been lost. While the Buddha Center and other spaces in SL continue to attract teachers and meditators, in this new piece, I discuss particular Buddhist social spaces that were built to persist in the virtual world of Second Life, but collapsed instead; for example, I discuss an abandoned attempt to build a Potala palace in-world as a gift to the real life Dalai Lama, who was displaced from the actual Potala when China invaded Tibet. I discuss ways in which the impermanence of digital spaces has offered Buddhists something useful to think with, but I note that it is crucial to understand that in practice the loss of Buddhist spaces online and in person are viewed as a loss to builders and users of these carefully crafted sites.

As I worked on the piece about now-deleted Buddhist spaces, it became clear to me that the lost social worlds of virtual spaces have been under-explored by social scientists. I had very few sources to help me understand the phenomenon that I call “no-longer-places.” So I began to work on a separate piece that pans out to look at digital ruination outside the lens of virtual Buddhism. I published, “Virtual Ruination: Encountering Virtual Loss and Digital Ephemerality” as a special online exclusive to Anthropology Now in fall 2021:

<https://anthronow.com/online-articles/virtual-ruination-encountering-virtual-loss-and-digital-ephemerality>

In the 2021 piece, I present my working typology of digital ruination: 1) digital “ruins” or digital ruins-by-design, which are spaces intentionally built to resemble ruins; 2) socially-vacated persistent digital spaces, which are largely emptied, abandoned and under-used virtual spaces—not by design, but just as a matter of fact; 3) “no-longer-worlds” (popularly known as “abandonware”) which are whole virtual worlds that are no longer attached to the servers that once made them widely available for play, use or exploration; 4) “no-longer-places” are once-persistent places that have now disappeared from still extant virtual worlds. I wrote, “Any of these virtual phenomena may or may not be saved for posterity in digital archival preservation, but it is worth nothing that as far as the typology goes, the first two—digital ‘ruins’ and abandoned spaces— are contemporaneously persistent, while latter two—the no-longer-worlds and no-longer-places— are formerly persistent places that have been rendered unavailable to digital actors.” In my view, this typology gives anthropologists and others working on ephemeral digital social worlds some working frameworks through which to better understand our interlocutors. In sum, these two recent contributions expanded my publishing record in the digital humanities, and increased my visibility as one of only a handful of scholars studying virtual Buddhist practices.



Update: Durbin and Klataske Deliver Insights into the Farm Kid Paradox after First Year of Fieldwork



Assistant Professor Trevor Durbin and Instructor Ryan Klataske recently wrapped up their first year of a five-year research project to better understand the Farm Kid Paradox, or the dynamic tension of risk and reward of raising children around large livestock. Despite research limitations due to the COVID-19 pandemic, it was a year full of success. Thirty farm parents were recruited in Kansas and interviewed by Dr. Klataske, Field Researcher for the Kansas fieldsite. Several of the interviews included participant observation on Kansas ranches.

The project is innovative in several ways. First, very little agricultural health and safety research utilizes an anthropological perspective that includes thick description of the participants' points of view. Assistant Professor Durbin (project Co-PI) realized this was a problem after a presentation he made to an interdisciplinary group of agriculture health and safety researchers in which one colleague commented: "I've been doing farm safety research for twenty years, and I've never talked with a farmer." There is a lot of room in the field right now for applied anthropologists to make a contribution! Second, because the research team is largely composed of investigators who grew up in agricultural families, it felt natural to ask not only about the health and safety risks of raising children around large livestock but also about the benefits. Finally, because the research team is focusing on benefits as well as risks, they are gaining important insights into cultural and communication gaps between agricultural safety professionals and farm parents.

The data generated in the first year will be analyzed in the second year of the project, but important insights are already emerging. For example, the project's broadly ethnographic approach, that includes both parents and safety professionals as interlocutors, has shown that the category of "ag safety professional" operates as a vague signifier even among those who produce safety research. This has required a shift of perspective from thinking about safety professionals as a distinct class of expertise, on one side, and farm parents as the receivers of expertise, on the other, to a complex informatic system, where parents are also considered experts in their children's safety. The research team has shifted their attention accordingly, from safety professionals to "professionals who deal in safety information," including farmers, extension officers, animal behaviorists, teachers, researchers, and others. The result is a richer, more complex, and more accurate picture of how safety information is produced, circulated, and consumed.

The Farm Kid Paradox is a partnership between Kansas State University and the National Farm Medicine Center in Marshfield, Wisconsin and is supported by a \$400,000 grant as part of 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.

Alumni Spotlights

Speed Rogers ('15): Medical Student and Anthropologist



My interest in Anthropology is intimately tied to two defining features of my identity: my lifelong relationship to Northeast Brazil and my long standing desire to be a physician. My mother was born and raised in Brazil. My family and I traveled frequently to the city of Salvador and her hometown Paramirim in the Northeast of the country when I was child. I was exposed at an early age to Afro-Brazilian and Indigenous spiritualities and belief systems, as well as the history and legacy of Portuguese and Anglo-American imperialism in the region. My curiosity about how and why these phenomena existed and interacted eventually led me to Anthropology, which gave me the language to articulate and explore the parts of my life in Brazil that I struggled to express. Further, my intent to become a physician drew me specifically to medical anthropology, both its bioarchaeological and sociocultural aspects. Exploring how various cultures embody health, illness, and being cemented my wish to become a healer of the sick, and anthropology will assist me in practicing a form of medicine that does not discriminate based on culture, ancestry, culture, or language.

After graduating from K-State in 2015 with a BS in anthropology, I earned a master's in biomedical sciences from the Duke University School of Medicine. Currently, I am a medical student at the St. George's University School of Medicine.

Kaylee Kerns ('19) and Jakob Hanschu ('19): Partners in Anthropology and Life



Hi friends, I'm Kaylee! I graduated from KSU in May 2019 with a major in anthropology and a minor in English. Since graduation, it's been a whirlwind. I married Jakob Hanschu, who also graduated from KSU in May 2019 with majors in anthropology and geography and a minor in statistics. A month after getting hitched, we flew off to Nottingham, England, where Jakob would study for his Masters in Critical Theory and Politics at the University of Nottingham as a Fulbright grantee. During that time, I worked as a manager and content creator at a cat café (Cats? Tea? What more could you want?). Spending (most of) our first year of married life exploring England, Scotland, and Wales was very fitting for us as anthropology grads. Unfortunately, our time was cut short due to the COVID-19 pandemic, so after seven months in England, we flew back to Kansas, where we prepared for the next stage of our lives.

In August 2020, Jakob started in the PhD program in socio-cultural anthropology at Washington University in St. Louis. His dissertation will examine the politics of infrastructure, nutrient pollution, and industrial agriculture in the American Midwest. Shortly after arriving in St. Louis, I began working as an adoptions coordinator at Stray Rescue of St. Louis, a nonprofit that focuses on rescuing abandoned and abused animals off the streets of St. Louis, rehabilitating them, and then finding them forever homes. For two of those puppies... their home was with us (you can't expect me to work at an animal shelter and not bring some home). The two dogs and our adopted farm cat were good company for Jakob while he attended the first year of his PhD via Zoom. In October 2021, I made the big jump of switching jobs and began working as part of the marketing team at Metcalf Archaeological Consultants, a cultural resource management firm (we're always looking for new people, ESPECIALLY K-State grads!), and FactorEarth, a business focused on creating apps to provide the public with an easy way to engage with our shared heritage (Check out our VR app, FactorEarth Explore!). I absolutely love the work I'm doing and am thankful for the opportunities it's provided. In our free time, Jakob and I enjoy walks in St. Louis's Forest Park, Dungeons and Dragons, volunteering as foster parents at Stray Rescue, watching *New Girl*, and trying new restaurants. I have also become an avid cross-stitcher and Jakob continues to lead obscure reading groups. I can't wait to go on more adventures with Jakob and our fur babies, Winston, Cece, and Blackbeard.

Other Updates

K-State Expands Medical Anthropology and Global Health Course Offerings to Include New CAT Community



In recent years, the Anthropology Program has added courses in medical anthropology, including Introduction to Medical Anthropology and Global Health (ANTH 315, taught by Trevor Durbin) and Writing Culture: Ethnographic Methods (ANTH 710, taught by Jessica Falcone), which has been redesigned with a global health and medicine emphasis. These culturally-focused courses were added to an already rich offering in biological anthropology, including Plagues: The Coevolutionary History of Humans and Pathogens (ANTH 383, taught by Marta Alfonso-Durruty). These courses form the backbone and strong anthropology presence in the K-State's new Certificate in Global Health, Medicine, and Society.

Next year, K-State undergraduates will have another way to experience medical anthropology through a new CAT (Connecting Across Topics) Community called Cultures of Healing and Global Health. CATs are learning communities specifically designed for first-year students, built around specific student interests which offer mentoring from a professor and an advanced undergraduate Learning Assistant who shares the students' interests. First year students in each CAT Community enroll as a cohort in three courses in the same semester. The Cultures of Healing and Global Health Community will include Introduction to Medical Anthropology and Global Health (ANTH 315), Biometrics (STAT 340), and an integration course (DAS 195). The new CAT Community, including ANTH 315 and DAS 195, will be taught by Trevor Durbin in Fall 2022.

Faculty Strengthen a Tradition of Student Success with New Mentorship Program

Graduates of the K-State Anthropology Program know better than anyone how much time and energy faculty spend on student mentorship. This tradition of taking undergraduate training seriously was formalized this year with a new mentorship program. Now, all current and incoming students are assigned a mentor to help them use their training in anthropology to pursue life and career goals. In addition, students are encouraged to work with other faculty beyond their assigned mentor, and to build a strong community of support.

The new mentorship program is a formalization of what anthropology faculty have been doing at K-State for decades. The proof is in the amazing success of students who have gone on to win prestigious awards and attended graduate and professional schools. Several are included in the following list.

If your name is missing, please contact Trevor Durbin (tdurbin@ksu.edu), let us know what you have been up to, and help us stay in touch!

Marshall Scholarship

Jordan Thomas 2015

Fulbright Scholarship

Kya Crocker (2021)

Jakob Hanschu (2019)

LeRoy Prine (2016)

Steph Keith (2013)

Amanda Stueve (2010)

Gilman Scholarship

Kya Crocker (2020)

Kayla Craigmile (2019)

Annabelle Burtnett (2019)

Cheyenne Helms (2018)

Julia Chestnut (2016)

Khiana Harris (2014)

Jonathan Bostrom (2010)

Jessica Ice (2007)

Graduate School

Grace Bagley, Cultural Anthropology, University of Texas, San Antonio

Tuesday Frasier, Forensic Anthropology, University of South Florida

Kyle Gowen, Anthropology, State University of New York, Binghamton

Jakob Hanschu, Sociocultural Anthropology,

Washington University-St. Louis

Morgan Fluker, Archaeology, University of South Carolina

Artemis King, Archaeology, Colorado State University

Chase Oswald, Nautical Archaeology, Texas A&M

Seth Sagstetter, Colorado State University

Jordan Thomas, University of California, Santa Barbara

McKenzie Wade, University of California, Santa Barbara

Daphne Weber, Anthropology, Washington State University

Ethan Cople, Industrial Engineering and Applied Anthropology, Oregon State University

Professional Schools: Eleanor Dickens, Paul H. Nitze School of Advanced International Studies (SAIS), The John Hopkins University

Addison Dickens, Law, UCLA

Ian Huyett, Law School, Washington and Lee.

Jennifer McDonald, Public Health, Kansas State University

James Speed Rogers, School of Medicine, St. George's University

Kelly Sloan, Law School, Duke University

Dear Alumni, Your Support Matters!

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>.

