

PARTICIPANT



The Pitzer College Magazine, Fall 1984

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Cover: Claremont's Fourth of July parade is an eagerly awaited annual event. Pictured is Cub Scout Pack 402 of Old Baldy Council Boy Scouts of America, marching past President Frank L. Ellsworth's house.
Photo: David DeYoung

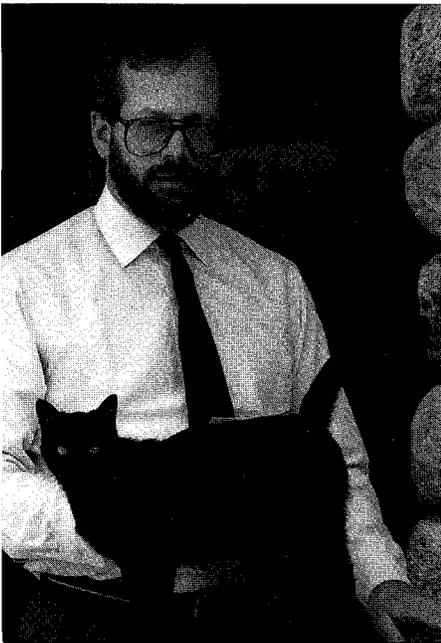
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Your comments on articles published in *Participant* are invited. Letters should be sent to Editor, *Participant*, Pitzer College, Claremont, CA 91711. Letters are subject to editing.

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From the President



*Frank L. Ellsworth
President and Professor of Political Studies
Photo: David H. Wells '79*

IT IS WITH particular pride and pleasure that I introduce this issue of *Participant* on our anthropology field group. From the beginning, this group has had an extraordinary complement of faculty members with a range of intellectual interests and backgrounds reflecting and supporting Pitzer's dedication to diversity and academic excellence. Their articles in this issue are but a small sample of the group's output of distinguished scholarship.

Despite all their involvement in continually strengthening their professional expertise, their major concern is providing a high level of excellent teaching. With our social and behavioral science emphasis and our commitment to interdisciplinary studies, our anthropology group contributes greatly to our total program, and to that of the Claremont Colleges as well.

Evidence of the quality of their teaching is abundant in the letters from our graduates who have kept in touch with members of the faculty and who are established in an amazing variety of careers. The creative uses of training in anthropology — from film production to psychiatric nursing — is further evidence of the viability of a liberal arts education in an increasingly career-minded world.

Frank L. Ellsworth
President and
Professor of Political Studies

From the Editor

IN THIS ISSUE . . . *anthropology?* with a Fourth of July cover?

Despite the stereotypical concept of the anthropologist as a researcher into the arcane cultures of remote peoples, past and present, anthropologists study their own time and place as well. As Pitzer's anthropologists are a diverse and talented group, in this issue you will find articles on people and cultures from Fiji, Nepal, Kenya, the mountains of Afghanistan, Turkey, India, Kenya, Belize, and Samoa, as well as some explorations of primates, bears, and Claremont's own special approach to the Fourth of July.

For some very Pitzer answers to "just what do you *do* with a degree (or two or three) in anthropology?" don't miss the letters — and photos — from our graduates in "Beyond Pitzer."

Your editor would like to thank the members of the anthropology field group, whose enthusiasm, imagination, patience, and cooperation made the editing of this issue a most enjoyable experience.

Editor's note: The editor wishes to express particular regret for the customary and necessary editing of letters for reasons of space. The letters from our anthropology alumni were both exciting and fascinating, and each decision to delete was extremely difficult.

Claremont has made its own special festival for the Fourth of July, including a parade both individualistic and diverse. Among the participants this year were . . .

“. . . the precision-drill, powermotor brigade . . .”

Precision Lawn Mower Drill Team

Photo: David DeYoung

Freedom's Fair Enough, or Claremont's Own Fourth

by Roger D. Abrahams

THE FOURTH OF JULY: few would dispute that this is a distinctively American holiday, conveying in a profound and simple manner our uncommon attitudes toward kin, community and country. While we have continued to celebrate this and other national holidays and the complex messages they convey, we have changed both the ways in which we celebrate and the sentiments and values with which we approach them. These shifts reflect our altered attitudes to such basic cultural concerns as the family itself and, even more, to work and play. By organizing our time by a division between *week* (when we have to work) and *weekend* (when we can do whatever we want), and by dividing the year up by regularly providing three- and four-day weekends that correspond roughly with our old holidays, we have made all of these events into playdays, not only Independence Day but Thanksgiving, Memorial Day, Labor Day, New Year's, and even Christmas and Easter. These are more marked by giving us the time to do what we want than by any messages the days convey or the ceremonies by which we display those messages.

Rather than rejecting the ceremonies of the past which, for one reason or another, have been emptied of the old significance for us, we maintain them selectively, and celebrate them with a different sensibility than we used to, one in which we can throw ourselves into the occasion for the sake of celebration. But we also do not seem to give up our ironic cast of mind which has us reminding ourselves that the whole ceremony is kind of ridiculous. (Isn't anything ceremonial also silly and a little bit un-American?)

One way out of this contradictory state of mind is to actually plan a ceremony that will represent the range of community ideologies and practices even if they openly compete with each other. Ironically, we find ourselves reinventing the ancient process of





"... Pilgrim Place, a retirement community for church workers..."
Pilgrim Place
 Photo: David DeYoung

festivalization, ceremonializing and dramatizing the deepest conflicts that we face as part of the human condition, just as the most archaic cultures did in inventing the Saturnalia or the Feast of the Boy Bishop.

Let me give some examples of what I have seen happen in Claremont, California, the community in which I live, for it is here that I have derived my greatest insights into this festivalization. Founded in the late nineteenth century as an outpost of New England Congregationalist culture, this citrus town stole the march on its neighbor, Pomona, by luring away what is still called Pomona College by donating land and local support. It is evident that this is a transplanted New England village developed around a commons, Memorial Park, and replete with New England houses alternating with the more local California bungalow style, the mission style house, and the local version of the arts-and-crafts cottage, here called the "grove house" because it is associated with the early citrus growers. Today on entering Claremont, one sees immediately that it considers itself an oasis between the freeways and the bedroom communities that have been jerry-built on land which used to be orange groves. This oasis-like feeling is engendered in large part by the presence of the colleges, and of Pilgrim Place, a retirement community for church workers. Looking like a movie set from those wonderful warm films of small town life of the thirties and forties

"... some special interest groups present themselves..."

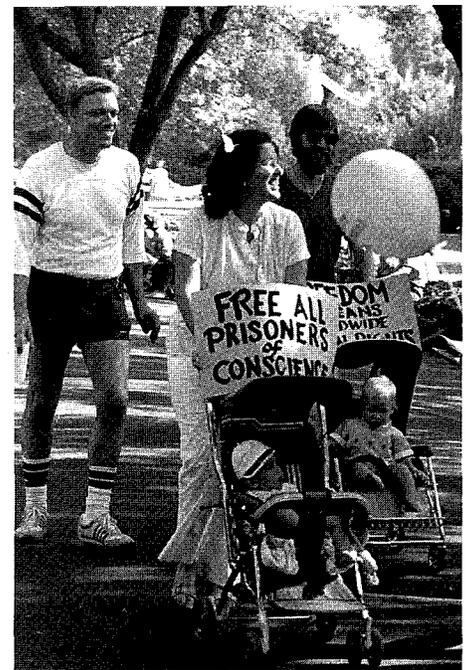
Claremont Adoption Group 305 of Amnesty International

Photo: David DeYoung

(indeed many Hollywood productions needing such a setting are made right here), Claremont carries on business very much with an eye to maintaining the place representing an up-dating of old-fashioned four-square values carried out by thoroughly modern citizens. And, in the very center — Memorial Park — where everyone may go on balmy evenings and Sunday afternoons to hear concerts and speeches, where the senior citizens' center daily serves low-cost meals, where the swings, merry-go-round and sandbox, the picnic tables and ball fields invite the citizens to relax on the green. And here on the Fourth of July is held the Oratorical Contest on patriotic themes.

While most members of the community have lived there for a comparatively short time, they have found it possible to reconstitute, in interesting terms, the ideal of Small-Town American — and even its biggest boosters admit to its having a little bit of the theme-park atmosphere. (After all, Disneyland, Knott's Berry Farm, and Universal studios are only about forty-five minutes away.)

No little irony emerges in the Fourth of July celebration. Built on the superstructure of the traditional Fourth, the day features a grand parade, the oratorical contest, and, after dark, a modest but tastefully orchestrated fireworks display. Throughout the day, there is constant restyling of the red-white-and-blue theme, with the traditional car and bike decorations, the bunting on the speakers' platform, and the final statement in the fireworks. Moreover, the array of the elective power structure of the town is presented in the parade: the town council, the planning commission, the mayor, the school board, and often the state and national representative, or, in election years, the candidates for these positions. They are preceded by the marching band from Claremont High.



Lest I give the impression that this is a clean, well-organized triumphal march, let me be quick to note that the band is really a pick-up organization of those who haven't yet left for the summer, that they are seldom in uniform, and that the playing is, well, not up to their football season standard. Moreover, the rest of the participant groups are not what you would call elegantly set-out for the occasion — except for one marching group, the precision-drill, powermower brigade, the beleaguered lawn-keepers of the area having gathered together their forces for the last ten or fifteen years and developed a wonderfully executed set of maneuvers, all performed not only with high discipline but with motors on high throttle. Most of the groups are made up of the children enrolled in one of the recreation programs for the summer, and they have not had a great deal of time nor shown the inclination to do set drills. Also, since this is an equal opportunity occasion, some special interest groups present themselves, turning their part of the parade into a moving demonstration of what they stand for or against. (In 1982, one of these, an anti-draft group, nearly brought the parade to a halt because of the vulgarity of their signs and the disorderliness of their presentation.) This was balanced, in some degree, by the girls from Bob's Escort Service on the one hand, and on the other the Police Award Good Citizen's Group, the neighborhood kids who got to ride in police cars. Interspersed are small musical groups, including a pick-up ensemble band from Pilgrim Place playing goodtime music, as well as a traditional jazz band.



*"Interspersed are small musical groups . . ."
Night-Blooming Jazzmen
Photo: Peter Weinberger; Courtesy of the
Claremont Courier*

The parade traverses the town, running up Indian Hill Boulevard, the major north-south thoroughfare, and ending at Memorial Park. In the park, booths ring the inner area, food stands alternating with special-interest presentations where one can get promotional materials, buttons, bumperstickers, and other items. At the center of vision is the raised stage from which the speeches are given at the completion of the parade. This, too, is an ardent blend of the traditional and the modern. The speeches are given on venerable patriotic themes, and delivered in the approved stentorian tones. But they are presented in contest and judged in terms of fervor and fluency of delivery as well as the construction of the argument and the reasoned sentiments contained therein. One of the residents of Pilgrim Place usually wins, which should come as no surprise, as most of them are trained ministers.

The Fourth of July has been, since its inception, a time of reenacting the decision to join together, to be an American by reaffirming and reenacting in words the original acts of coming together in reasoned reaction to tyranny. But here the principle of joining has been altered mightily, for the use of the occasion for self-advertising purposes departs in spirit from the ideal of "a perfect union." As of old, the message of unity in diversity

is on display, but rather than singing our anthems in unison, we are given melodies in many keys. In this sometimes ludicrous discord some very serious play is going on: serious in the sense of intensity of interests represented, playful in that the plurality of these interests are encouraged to play off against each other. The message finally delivered is that within the American system there is room for individuals to do their own thing, so long as it is done with purpose and joy, or if not joy, enthusiasm and vigor.



*". . . and ending at Memorial Park."
League of Women Voters of Claremont
Photo: David DeYoung*

Thus we have a small town with an instant historical cast to it — and a local government hell-bent on preserving (that is, promulgating and then propagating) this putative past. This game of walnuts is made possible, ironically, by the town's lack of any deep sense of its own history. As most Claremonters have lived there for a relatively short time, and as few who live there have even grown up in the region, the new village represents the embodiment of the ethic in which obligations are freely chosen and equally easily walked away from, without the suffocating features of small-town life that brought about that exodus to the city around the turn of the century throughout the nation.

Festivals, in general, and this one in particular, are celebrations of nothing so much as play in the fullest sense, fun occasions in which the sheer array of things to see, do, and buy is very great indeed. What makes the Claremont celebrations notable is that they involve a self-conscious alteration of the holiday which, in the immediate past, carried the burden of commemoration and was entered into with a sense of civic obligation, for national purpose, and to display that one was carrying out one's duty. When these events are transformed into festivals underscoring local options and the array of possibilities, the changeover is profound.

Roger D. Abrahams, Kenan Professor of Humanities and Anthropology at Scripps and Pitzer Colleges since 1979, is the author of numerous articles and books, on Afro-American folklore and culture, Anglo-American folksongs, and children's lore. His most recent books include African Folktales, Pantheon Books, After Africa (with John Szwed), Yale University Press; and The Man of Words in the West Indies, The Johns Hopkins University Press. This article is excerpted from a lecture he delivered as a Phi Beta Kappa Visiting Scholar, entitled "The Festivalization of American Life," and will be a chapter in a forthcoming book on American common culture.

Pitzer's Nepal Program

by Donald Brenneis

RARELY DOES AN UNDERgraduate education include tracking a rhinoceros through ten-foot-high elephant grass, carving a jack o'lantern with a Nepali *kukri* (knife) at 12,000 feet, or squatting in a mud-floored kitchen eating curry, rice, and lentils with your right hand. For the forty-two students who have taken part in Pitzer's External Studies program in Nepal over the past ten years, however, these are but a few points in the constellation of memories, insights, and experiences they have brought back with them.

While not formally a part of Pitzer's anthropology concentration, the program in Nepal is inherently an ethnographic experience, one in which students live, speak, travel, and learn Nepali-style. Language instruction is intense and demanding; students spend about twenty-five hours a week with their teachers throughout the program. Students particularly prize two experiences, the two months or more spent living with Nepali families — and speaking only Nepali with them — and the four- to six-week long trek into the Himalayas, both times of fulltime engagement with Nepali people and the Nepali landscape.

Time spent in Nepal tends to be a transforming experience for many students. It leads to a new respect for other cultures and peoples, a heightened understanding of one's own experience, and a remarkable enthusiasm for personal and intellectual

challenges. It also often leads to a singular love of Nepal. Seven students have managed to return to Nepal after the program, one as program director there, two on research and travel grants, and several with service organizations, including the Peace Corps and Mother Teresa's hospice program. Several more plan to return in the near future.

About one-third of our Nepal students have been anthropology majors, and several have gone on to graduate work in that field. We also have alums in engineering, business, teaching, nursing, public health work, and filmmaking. Whatever particular directions their lives have taken however, all have shared in a basic anthropological experience — gaining a sense of the complexities, sorrows, delights, and accomplishments of individual men, women, and children in a culture very different from their own.



*Students talking with local people near Ghorka, Nepal; on left is Andrea Brown '85
Photo: Roger Gough '84*

Well-Tuned Talk

by Donald Brenneis

ALL OF US ARE FAMILIAR with the pleasures of good conversation — the sense of news, experience, and opinion exchanged and the esthetic satisfaction of talk itself, of spinning together the thread of friendly discourse. Although perhaps reluctant to admit it, most of us also know the somewhat guilty but more piquant joys of good gossip. The thrill of outraged sensibilities, the detailed probing of motive and passion, and the increasingly clear definition of who one is by the delineation of who one is glad not to be — all of these are familiar elements in scandalous talk. As important as these characteristics are, however, gossip is more than what it is about; it is, at its most satisfying, an artful enterprise.

My interest in the art of gossip has arisen not — heaven forbid! — from my own mastery of the form but from a longterm study of social life, politics, and verbal artistry in a rural Indian community in Fiji. Village men, the descendants of north Indian peasants who immigrated to the south Pacific as indentured laborers for the sugar cane industry, prize an egalitarian ethos, one quite different from that found in their ancestors' homeland. In the village, they say, "all are equal." It is, however, a tender equality, one susceptible to minute readjustments and injured feelings. The strong value placed on being equal and a concomitant concern for one's own autonomy and that of one's friends inform and shape the ways in which villagers use language, both in such public performances as religious speeches and political discussions and in private activities such as gossip. People rarely say what they mean; indirection, the subtle intimation that there is more than meets the ear, is the hallmark of village talk.

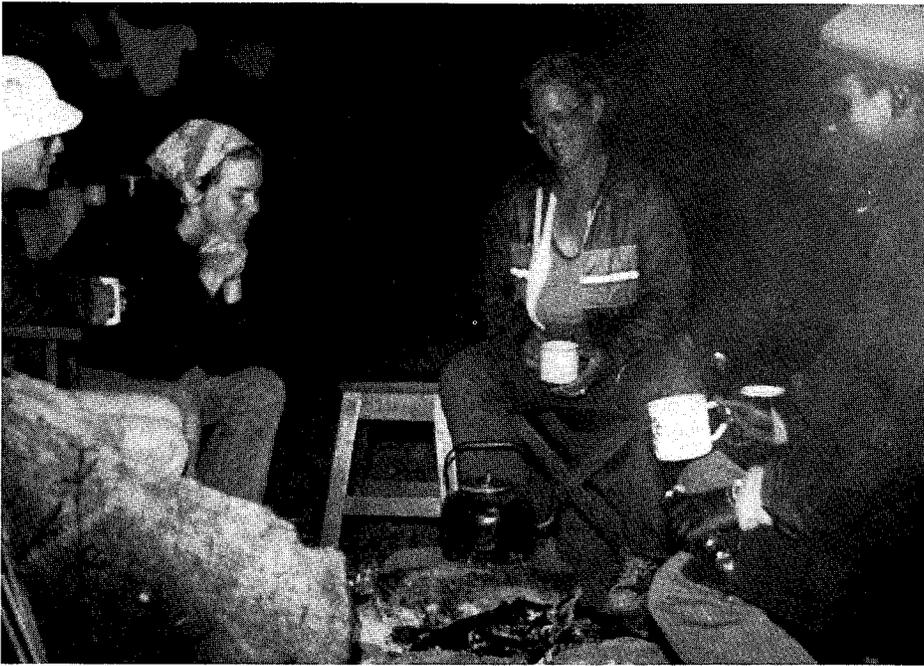
In the village even gossip is relatively opaque. Gossipers bring some sense of recent events with them to the leisurely evening chats in which scandalous talk plays an important role. Together they construct accounts of particularly troublesome, entertaining, or outrageous occurrences. Rarely, however, does one person tell the whole story; it is a shared accomplishment. If gossip is seen as an artistic endeavor, it is one in which participants are at the same time audience and performer, a truly collaborative enterprise.

The style of village gossip makes such shared performance possible. The variety of Hindi used for such talk is, in the villagers' own words, "most jungly"; it is a rustic, colorful, and highly rhythmic way of speaking. They apologize for, while taking pride in, its lack of elegance and refinement. Those stylistic features which make the language of gossip so different from the high-status standard Hindi used on public occasions allow, indeed compel, participation. The rhythmically marked way of speaking, the use of repeated quoting devices — the equivalent of our "Have you heard?" — and a high tolerance for overlap, for two or more voices speaking at the same time — all these provide opportunities for talk to flow from one speaker to another while maintaining stylistic integrity and continuity. Village gossip is a conversational duet, two voices blending together to tell the tale.

Our own ways of gossiping share some of these qualities. We may, for example, feel that we have gone too far when there is an embarrassing pause in the flow of talk, in effect, when the esthetic wholeness of the occasion is challenged. Similarly, we use traditional formulae and phrases to initiate gossiping and maintain it; it shares with other forms of verbal art a framed and set-apart quality. Further, gossip involves the complicitous participation of all present, if not in the story itself at least in evaluating and responding to it. Gossip is about moral error, fatal flaws and embarrassing events. Beyond this, gossiping is a pleasure in itself, a verbal art on the shadier side of our repertoires, at the same time enjoyable and suspect.

By the way, did you hear about the . . . ?

Donald Brenneis, professor of anthropology, received his B.A. from Stanford University, his Ph.D. from Harvard University, and was a Fellow at the Center for the Study of Law and Society at the University of California, Berkeley. With Fred R. Myers, anthropology professor at New York University, he is co-editor of Dangerous Words: Language and Politics in the Pacific. Brenneis' recent publications include "Grog and gossip in Bhatgaon: style and substance in Fiji Indian conversation," American Ethnologist, August 1984; and a forthcoming article, "Gossip," to appear in the International Encyclopedia of Communications, edited by Erik Barnouw, Oxford University Press.



Archaeology

At Leopard's Ledge Cave (GvJm46) on Lukenya Hill, not far outside Nairobi, Pitzer teams have participated in this search. In 1977, 1978, and 1981, we excavated various parts of the site and can now trace back from the Pastoral Neolithic with domestic cattle, pottery, and fine obsidian blade tools to earlier Stone Age times in which there was total dependence on local wild resources for food and all other needs.

Although the sequence may extend back through the past 100,000 years, the best understood horizons represent the Late Stone Age, which our radiocarbon dates indicate began well before 20,000 years ago. Hunters and gatherers, these people found Lukenya Hill a refuge in the dry season where game and humans alike congregated around permanent springs. Teddy Roosevelt camped several days at Lukenya in the early part of this century and commented on eating his lunch under the wary eye of some thousands of zebra and antelope. Even in this decade, with the surrounding land grazed daily by the cattle and goats of local ranchers, we have often seen giraffe at the site in the early morning, and one student will never forget a scene across the valley of a bolting giraffe being chased by a black-maned lion.

Probably more accessible to prehistoric hunters were medium-sized game which still frequent the site — impala, hartebeest, Grant's and Thompson's gazelle. People could sit in the shade of Leopard's Ledge and look out over the grassy valley below, selecting their dinner. Bones from our excavations reveal that these Late Stone Age folk had a varied diet of game animals. There were no doubt plant foods as well, but these are much more difficult to detect in the archaeological record. Soil chemistry at Lukenya has not been conducive to the preservation of pollens or other plant remains that probably cluttered the site during its occupation, so we must infer their presence from other clues.

by Sheryl F. Miller

MANY PEOPLE at some stage in life have been attracted to "the romance of archaeology." Some who have gone to Africa with a Pitzer team have tested that for themselves. Most have found that heat, sweat, dirt, insects, bad food and leaky tents offer little romance after all. For a few, however, the experience has been exhilarating: for them, discovering some traces of prehistoric human lives makes it all worthwhile.

Archaeology has come a long way in the past twenty years, and Pitzer's field program has moved from a trench in the old Claremont city dump to a rich Stone Age site in Kenya. Archaeology's basic task is still the careful reconstruction of prehistoric cultural developments in a known chronological framework. Beyond this, archaeologists are now vitally interested in learning as much as possible about the lifeways of prehistoric people.

at Pitzer and Beyond

Ethnobotanical studies done in parallel with the excavations in 1981, aided by two knowledgeable local tribesmen, yielded valuable information and specimens. Although the Akamba people who live in the region today have no direct ethnic connection with their prehistoric predecessors, there has been relatively little environmental change in the flora of the region since the later Pleistocene. Therefore, indigenous plants known and used now would have been available to earlier peoples. We found plants which yielded foods such as fruits and roots, wood for bows and tool handles, an abundance of herbal remedies for illness, fibers which could be made into string or nets, and a "sandpaper bush" as effective as its name suggests.

Archaeologists are increasingly turning to the artifacts themselves, as well as their archaeological context, in an effort to tease out more information about how people lived. In 1978 we were near Leopard's Ledge digging in an open area where people seem to have worked on food preparation and implement manufacture. In several instances we uncovered groupings of burned, splintered bone together with heavy quartz pounding stones that resemble baseballs. We infer that Late Stone Age people sat here around a fire broiling meat from the hunt, and as a last juicy treat breaking open the longbones to obtain the succulent marrow within. Bone fragments were licked clean and then tossed into the fire; bashing stones were simply left there for another time. We wondered what thoughts might have accompanied the feast. Did those people tell stories of mythical beings in the starry sky which we forget in our California smog? Did they recount exciting exploits of the hunt, and enact dramatic scenes with song and dance? Or did they merely worry about apparently incurable illness, or marriage arrangements with another band, or a difficult childbirth?

Such interpretive speculations about

prehistoric lives are at present essentially untestable with data from the archaeological context. Easier to work from are experiments about the more concrete, mundane aspects of life such as tool use, a major focus of archaeological research in the past few years. At Lukenya we conducted some experiments on the production and uses of sharp quartz flakes and succeeded in replicating what we observed in the site. We used these tools successfully to skin and butcher a goat which subsequently provided a memorable feast, the "Party in One" as it was named by Mzee Kimau in honor of our being a single, unified group — Kenyan and American — engaged in a common scientific endeavor.

The artifacts from Leopard's Ledge are currently on research loan from the National Museum of Kenya. Microscopic studies of the utilized edges of stone tools can indicate a surprising amount of information about their function. We can learn if artifacts we identify morphologically as scrapers were in fact used to process hides, or for stripping fleshy plant parts away to yield cleaned fibers. We can identify small sharp stone blades used to cut grass, perhaps for bedding, by the deposition of silica sheen on their edges. One Pitzer graduate, Cindy Bettison, is currently at the University of California, Santa Barbara, working toward her Ph.D. in this field of specialization, using the scanning electron microscope for her highest magnifications. At Pitzer we do not expect to have quite such expensive equipment, but we do now have a laboratory where specimens can be closely studied. Archaeologists often lament that it takes a year of analysis for every week spent in the field. On such a schedule we should not expect everything to be known about the Lukenya materials in the immediate future, but we will certainly be adding significantly to the value of these excavations by careful laboratory work.

1. *Lisa Bourgeault '83, Betsy Hooper '83, and Sheryl F. Miller, professor of anthropology, share a cup of cocoa with the camp night watchman.*

Photo: Sheryl F. Miller

2. *Site of excavations at Leopard Ledge Rockshelter, at Lukenya Hill in Kenya, where Pitzer teams have excavated in 1977, 1978, and 1981.*

Photo: Sheryl F. Miller

Archaeology at Pitzer

The paleoanthropology laboratory serves a broader group of students than just those who participate in Pitzer's African expeditions or the ensuing laboratory studies. Opened in fall, 1983, the laboratory has already been a wonderful asset for introductory archaeology students as well as those working in human evolution. Last year students spent hundreds of hours handling specimens from Pitzer's teaching collections of artifacts and the casts of prehistoric human and nonhuman primate bones, as previous classes never had space to do. In 1984-85, four more classes and also independent study students will use the laboratory. One group, in particular, will study the collection of historic African baskets donated by Dr. and Mrs. Leonard Dart.

Archaeology currently offers career opportunities as well as expanding our understanding of the human past. The requirement for environmental impact statements has opened the field for archaeologists to earn a living at what they love to do; at a recent professional meeting I met three former students now employed as archaeologists. The related field of museum work also provides employment opportunities. And, as many of the letters in "Beyond Pitzer" attest, alumni who graduated in anthropology are using their training, insights, and skills in a variety of careers.

Sheryl F. Miller, professor of anthropology at Pitzer since 1969, has her B.A. from Occidental College and her M. A. and Ph.D. from the University of California, Berkeley. She has been awarded both National Science Foundation and Ford Foundation Fellowships. The author of numerous papers and articles, she also has provided Pitzer students with opportunities to share in her field work; one such expedition is described in the preceding article.

From the Study of Women to Women's Studies: A Personal Odyssey

by Susan C. Seymour

IN 1965, AS A GRADUATE STUDENT in anthropology, I arrived in India for a two-year study of changing family structure and child-rearing practices. I was part of the Harvard-Bhubaneswar Project that over a fifteen-year period examined socio-cultural change in an ancient temple town that had become the site of a newly created capital for the state of Orissa. In the mid-1960s there was not yet an organized women's movement in the United States and most academic disciplines had certainly not yet been affected by feminist theory. Thus, I arrived in India with much theory about traditional social structure, modernization, culture change, and child development, but with little that would help me to evaluate the lives of women with whom I would spend most of my time.

Everywhere in the world women are the principal caretakers of children. To study child-rearing practices meant that I was going to spend most of the next two years with women, sitting in people's homes, mostly interior courtyards where women's work tended to occur, watching intimate details of people's daily lives — bathing, cooking, nursing the young, putting children to bed — and recording systematically who in each household interacted with children under the age of ten, the nature of these interactions, and how frequently they occurred. The presence of men varied, depending upon the kind of work they did and the extent to which a given household practiced sexual segregation. In the old temple town, households were large and joint, and there were numerous restrictions on the interaction of men and women. In the new capital city people lived in smaller, nuclear households, and there was often more husband-wife intimacy. Accordingly, in the Old Town, fathers constituted five percent of the care children received; in the New Capital, the figure was eleven percent. The rest of the care came from women — mothers, grandmothers, aunts, older siblings and cousins, and sometimes servants.

By the end of the 1960s, when I had completed my Ph.D. dissertation and had started to teach, the civil rights era was beginning to be felt in academe. Women faculty and students were beginning to notice the general absence of women in the research and course content of all traditional disciplines. Anthropology was no exception. Feminists from a variety of fields began asking questions about the nature of society and the position of women, such as: Are women universally subordinate to men? Anthropology, with its commitment to the study of societies of all kinds, through space and time, was an appropriate discipline to respond.

As I tried to grapple with such questions, my past research experience in India took on new meaning. From a strictly structural perspective I had resided in a society that appeared very patriarchal. In most of India descent is traced patrilineally. Residence after marriage is patrilocal. Since it is fathers and sons who reside together over time and share property, women after marriage are in some respects always outsiders. They have formally left their natal family, that of their father, and yet they are never full members of their father-in-law's family. They are essential to it as producers of the next genera-

1. *An untouchable Bauri Household*
2. *Cooking for a large, joint family*
3. *Grandmother feeding her one-year-old granddaughter*

Photos: Susan C. Seymour, Coordinator of Women's Studies for the Claremont Colleges and professor of anthropology at Pitzer



tion, yet they carry the blood of another family and kin group and can never be full-fledged members. If they do not produce sons, they are considered a failure. And if they outlive their husbands, as widows they are viewed with suspicion. Furthermore, as daughters they are considered a liability because they must be provided with substantial dowries in order to have a marriage arranged for them. And once married, they are supposed to devote themselves to the well-being of their husband and his kinsmen.

In India, then, the cards seem stacked against women. From the above perspective they certainly do seem to be in a structurally inferior position to men and to epitomize "the second sex." Yet my two years of close intimacy with Indian women made me uncomfortable with such a conclusion. Thoughts of a mother who prevented her "modern," educated (Ph.D.), fully grown son from taking his wife out in public with him would come to mind. Or I would remember the wife of a cowherder who ran the family's milk business while her husband held a government post in a neighboring town. Although she was not allowed to have eye contact with her father-in-law (an avoidance relation-



basic to our understanding of the position and powers of Hindu women. "[In Orissa and neighboring Bengal] a new wife (*stri*) is introduced to her husband's house as a deity, wife, and future mother. *Stri*, a term carrying a sacred meaning, not only denotes one's own wife but also stands for Laksmi (Goddess of Wealth), Durga (the Mother Goddess), femaleness, motherhood, and womanliness. Newly-married women are called Laksmi *bou* — a model of Laksmi, the embodiment of the goddess's qualities."¹ Such an observation produces a

of an ongoing colloquium series so that faculty and students can keep up with recent research. These colloquia are supplemented by faculty seminars, study groups, and conferences.

These developments in Women's Studies have had a continuing effect upon my teaching and research. I now offer a variety of new courses such as Women, Culture and Society (team taught with Sheryl Miller), Women in Asia, and Marriage East and West; and I continually reformulate my other courses. In the area of research I am currently directing for the Asian

ship in India), she managed nonetheless to transact all necessary business with him. To this day, the two women who come to mind when I hear the word "matriarch" are my paternal grandmother, on the one hand, and one of the women I studied in India, on the other. Both women were commanding in appearance and voice. Nearly twenty years later I can still readily visualize the start of each day at the Misras' household in India. Mrs. Misra would sit at one end of a long room where eleven of her thirteen children (two daughters were away at medical school) prepared for school. She would coolly oversee the entire operation — their bathing, dressing, and eating — hardly ever having to move. While her retired father-in-law resided in the same house, she presided.

Are these observations and experiences aberrant? I think not. What they indicate is that we must beware of jumping to conclusions about the status and position of women on the basis only of certain structural principles. Rather, we must carefully examine the contexts in which women and men operate, looking to see who is doing what and who is influencing whom, and under what circumstances. It is a difficult job and one that produces a complicated picture of gender relationships, but a more accurate one.

A careful analysis of cultural ideology can also offer insights into this complex web of gender relationships. For example, in Hinduism male deities do not reign supreme. Without *sakti*, the power or energy of the universe provided by the goddess, no male god can act. The goddess provides a motivating force for the passive, inactive male. Not only is she fundamental to all action in the Hindu universe, but in her various concrete manifestations, such as Durga, Kali, Parvati, or Laksmi, she is



very different picture of the Indian wife and daughter-in-law than one that rests solely on formal structural principles. Recent studies of Hindu women and goddesses have provided us with new insights into the powers, both institutional and informal, of Indian women and their relationships with men. A picture emerges that suggests much greater complementarity between the sexes than heretofore recognized.

I offer these examples from India to illustrate the kinds of insight into and reformulations of society, gender, and cultural ideology that recent feminist scholarship is providing us as teachers and researchers. Since the early 1970s such scholarship has stimulated the development of new courses and programs in colleges and universities throughout the United States. Claremont is no exception. In 1974-75 Pitzer adopted Women's Studies as a new concentration. Since that time a Claremont-wide joint Women's Studies Program has been developed which, in 1983-84, offered 35 core courses and an additional 23 related courses, representing 15 different disciplines. In addition, each year Women's Studies brings onto campus leading feminist scholars as part

Women's Institute, a consortium of eleven Asian women's colleges and universities in six countries, a joint project, "Attitudinal Differences Between the Daughters of Working Mothers and the Daughters of Housewives with respect to Self-Esteem and Their Future Roles in Society." When that project is completed, I hope to return to Bhubaneswar, India, to ask the women, and their now grown children, of my earlier investigation the many questions I failed to ask in the 1960s.

1. Lina M. Fruzetti, *The Gift of a Virgin: Women, Marriage, and Ritual in a Bengali Society*. Rutgers University Press, 1982, p. 123.

Susan C. Seymour, professor of anthropology, joined the Pitzer faculty in 1974. In 1983 she also became the Coordinator of Women's Studies for the Claremont Colleges. Her B.A. is from Stanford University and her Ph.D. from Harvard University. In addition to many articles, she has written Chapter 22 in Handbook of Cross-Cultural Human Development, edited by Ruth H. Munroe, Robert L. Munroe, and Beatrice B. Whiting, New York: Garland Press, 1980, and planned, edited, and prepared three chapters for The Transformation of a Sacred Town: Bhubaneswar, India, Colorado: Westview Press, 1980.

The Development of Sex Differences: A Cross-Cultural Study

by Robert L. and Ruth H. Munroe

1. Nepal, 1979

2. Samoa, 1978; Observer: Taukea Panapa

3. Kenya, 1967

Photos: Ruth H. Munroe, professor of psychology.

IN 1978-79, WE SPENT the better part of a year studying children in four societies around the world. Our purpose was to try to find out whether there were behavioral differences between girls and boys in the several societies, at what age such differences might begin to appear, and whether plausible determinants of those differences might be identified.

These sorts of questions have been addressed almost endlessly in recent years, and we have no hope of providing definitive answers. But in approaching our study, we did possess some advantages, namely, access to a variety of geographical and cultural locales, a unitary methodology, the use of trained local observers (who were knowledgeable concerning the language and the culture), and a primary focus on the child's behavior in natural settings rather than under artificial conditions.

It was this first element — the variation among the groups — that we regarded as most essential in the design. If findings appeared in widely disparate societies, they might prove to be general. To achieve the desired cultural variety, we had selected one sample society from Africa, one from Asia, another from Central America, and the last from Polynesia: Kenyan horticulturalists living in dispersed homesteads on the equator; Nepalese terraced-hill rice farmers residing in a tightly clustered village at the foot of the Himalayas; Belizean town-dwellers, rapidly deserting their crops for a cash-based economy; and Samoan villagers still living in multiple-family households and planting their staple root crop of taro, but ineluctably coming to terms with canned food, television, and other effusions of modern Western life. And augmenting these four independent traditions were unique aspects of the social organization, the religious ritual, and the belief systems of each cultural group.



We sent our observers in every society to watch and note the activities of fifty children ranging in age from three to nine. The observers recorded several types of behavior including everyday activities (e.g., chores, care of infants, distance from home) and a variety of social acts including aggression and socially responsible behavior. All told, more than 125 protocols were gathered on each of the children.

In addition to being observed, the children participated in a brief psychological testing session. We will confine our discussion of the tests to only two results, one concerning the child's understanding of his/her gender (a complex and gradually emerging awareness), the other concerning the strength of the child's desire to be a member of his/her own sex. The tests showed that boys and girls both progress through a series of developmental stages in acquiring gender comprehension, in coming to know, for instance, that wearing clothing of the opposite sex does not affect one's stable biological sexual identity. It is sometimes claimed that boys have more difficulty achieving their identity as males than

girls do as females, but we found no sex differences in the rate at which boys and girls moved through the stages of gender comprehension. Likewise for the second test, preference for one's own sex role: boys displayed a strong desire to occupy same-sex statuses like father and brother, and girls displayed an equally strong wish to occupy the female statuses.

But what of actual behavior? Did girls and boys look similar when it came to daily activities and to social interaction? Indeed they did not look similar, and some of the sex differences were quite strong. To begin, we should point out that unlike American children, the youngsters contributed about one-fourth of their non-school daylight hours to the household labor force. Girls participated in these family work activities more than did boys, and they cared more frequently for infants. Obviously, then, boys were left with more free time. What boys did with their leisure was to travel farther away from the home area than girls, often in the company of their male peers. (One researcher has said that boys participating in relatively large peer groups are



How can we explain these differences? Looking first at the findings from the data on social interaction, we discovered that the strongest correlate of boys' aggression was their frequency of work. Taking age into account, the more often boys contributed to the domestic work load, the less frequently (in their *non* work time) were they apt to engage in aggressive interaction with others. Since boys usually worked less than girls in these societies, it looks as if socializing a boy into accepting the typically heavier female work load also tended to "dampen" his aggression and to bring his levels of horseplay and assault down to a level similar to that of the girls.

The overall work load predicted not only aggression but also the level of children's prosocial behavior. The more frequently a girl was working, the more often (in her nonwork time) she promoted ongoing social transactions by means of responsible suggestions and reprimands. Interestingly, even though girls exhibited a higher level of both work and prosocial behavior than boys, the relationship between these two variables is true for boys too. As with aggression, such a finding suggests that making a significant contribution to the necessary work of the home breeds in the child a generalized disposition to "help things along" by cooperating and by trying to get others to obey societal rules.

Returning now to the strongest of the sex differences, we have the "swarming behavior" of 7- and 9-year-old boys in all four of the societies. We have looked at a large number of factors — frequency of work, features of the environment, gender comprehension, family size, father absence, etc. — which conceivably could produce this pattern, but we have been unable to identify any promising variables. In fact, it appears to us that no differences in girls' and boys' experience are large enough to elicit a pervasive effect of this sort. Our own results are supported by similar regularities found by other researchers with both Western and non-Western children and with primates. A powerful determinant appears to be operative, perhaps even a genetic or biological predisposition. But there is also the fact, as some behavioral scientists have pointed out, that males are preoccupied — for whatever reasons — with status relationships. Adult males typically deal more directly with the physical world than do females, and in the process of doing so they often

form status-defining groups ranging from small agricultural or fishing enterprises to giant corporations. We might be seeing in our data a type of anticipatory social learning, in which young boys are already creating groups that allow them to learn to function in hierarchical relationships. Our research cannot answer the ultimate question of *why*, but the behavioral regularities themselves remain compelling.

The sex differences treated here are not the only ones to appear in our data, and we expect others to turn up as we continue analysis. However, at this time we can point to one set of them, the social-interactional behaviors, and say with some confidence that their expression is linked to the child's participation in the domestic labor force. And we can point to another set, the differences between boys and girls in venturing away from home and clustering with own-sex peers, and say that their source may be in very widespread cultural practices or in some deep-seated drives. The implication, of course, is that the former set of behaviors is susceptible to modification through socialization while the latter, the clustering, would be highly resistant to change. But we remind ourselves that these research results are open to reinterpretation, to refinement, and — should their essence serve to provoke further inquiry — to the possibility of refutation.

Robert L. (Lee) Munroe, professor of anthropology, and Ruth H. Munroe, professor of psychology, began their teaching careers at Pitzer in 1964. They have remained on the faculty throughout the College's first twenty years, except for some years on professional leave when they have conducted research in four different countries. The Munroes have written a number of professional journal articles and a book, Cross-Cultural Human Development (Brooks/Cole Publishing Company). More recently they have edited the Handbook of Cross-Cultural Human Development (Garland Publishing, 1980) with one of their several valuable mentors in graduate school, Beatrice B. Whiting. In Participant four years ago, the Munroes described some of their cross-cultural research and suggested that their most recent project (begun in 1978) would be completed in about two years. The accompanying article, based on that most recent project, "stands as our admission that even now the research is far from being wrapped up. So much for time estimates," the Munroes state.

displaying "swarming behavior.") Girls, while gathering with other girls in their leisure time, were found in much smaller groups. So we have boys (a) frequently venturing out (b) with other boys (c) in gangs. Yet this behavior, striking though it is, did not appear among the youngest boys. It was not present among 3-year-olds, and by age 5 it had emerged in just two of the societies. By age 7, however, the pattern was well established in all four cultures, and it continued in force among the 9-year-olds. This congeries of sex differences will be familiar to those who have watched playground behavior in any American schoolyard.

To turn to social behavior, boys more frequently initiated aggressive interaction (horseplay and assaulting others), and girls more frequently displayed "prosocial" (or mother-like) behavior (issuing responsible suggestions and reprimanding for infractions of commonly-held social rules). Unlike the findings reported above for general activities, there were no powerful age trends here except that girls tended to increase their prosocial behavior as they grew older.

In Search of a Homeland: The Odyssey of the Kirghiz Nomads

by M. Nazif Shahrani

WHEN I RETURNED to Afghanistan in the summer of 1972 after studying anthropology here in the United States for five years, I planned to spend the next two years studying a small group of Kirghiz living in the Afghan Pamirs, intending to gather material for a Ph.D. dissertation on how the Kirghiz coped with the extreme cold and harsh environmental conditions of their 13,500-foot-high habitat. Like many others in Afghanistan, I could not understand why this small group of 2,000 Turkic-speaking nomads, herding sheep, goats, yak and Bactrian camels, wanted to live in the remote Pamir valleys — a narrow stretch of land in the extreme northeast that extends to the borders of China, separating Soviet territory from Pakistan. The reasons why the Kirghiz stayed in their high Pamir homeland, their ways of adapting to it, their 1978 flight to Pakistan as refugees and more recent (1982) resettlement in eastern Turkey have, since then, been the subject of both my personal and professional interest.

The Kirghiz' search for a homeland began after the Bolshevik revolution (1917), when the Soviets reconquered

Muslim Central Asian lands and began the brutal implementation of a policy "to eradicate for all time the political, economic and cultural backwardness of the nomad people and to help them reach the level of the *more highly developed peoples of Russia.*"¹ Some ten million Turkic-speaking Muslim nomads, including more than a million Kirghiz, were affected by the Russification policies. A small group of Kirghiz nomads sought refuge in the safety of the remote high Pamir valleys in Afghanistan. Here on the "roof of the world," uncertain of the intentions of the Kabul government toward them and cut off from their social, economic and cultural ties, the Afghan Kirghiz relied on the distance and formidable terrain between themselves and the centers of political power around them for safety. They were able to strike an uneasy balance with all external political forces until Soviet military raids in 1946 and the Chinese Communist revolution in 1949 forced their retreat first to the Chinese Pamirs and then back to the Pamirs of Muslim Afghanistan. Isolated from centers of economic and cultural activities, they found themselves the only Kirghiz nomads left outside Soviet and Chinese control.



Caravan traveling on the frozen river to Little Pamir

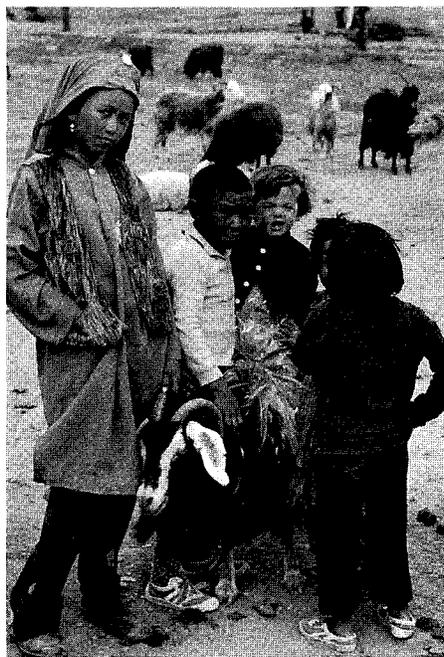
Photos: M. Nazif Shahrani, assistant professor of anthropology

During the first three decades of their self-imposed confinement in the Afghan Pamirs, the fewer than 2,000 Kirghiz began to readjust their traditional migration patterns. Increased competition over scarce pasture and camping grounds, together with the need for more effective leadership in dealing with outside forces, led to the emergence of a strong, charismatic Khan (chief), Rahman Qul, who had taken the lead during the Kirghiz flight. Upon their return to Afghan territory the Kabul government, for the first time, showed interest in the security of its territories in the Pamirs. Emissaries were dispatched from the capital to assure the Kirghiz that the Afghan government would protect them, and to establish working relations with the Kirghiz Khan.

After 1950 the Kirghiz enjoyed an unprecedented period of security and relative prosperity, due both to increases in the size of their herds and a growing demand and higher prices for their livestock and goods in the distant Afghan urban markets. By 1972-74, they had achieved remarkable success organizing innovative herd and pasture management techniques which enabled them to support more than 40,000 sheep, goats, yak, and Bactrian camels, and to engage in a complex network of trade and exchange.

As the Kirghiz community leader, Rahmun Qul Khan used his influence with the government not only to protect the Kirghiz from the abuses of local officials, but also to solicit considerable amounts of aid (cash, food, and clothing) for the Kirghiz in times of need. It seemed at the time that this small group of Central Asian nomads had not only managed to escape the fate of millions of their former compatriots in the steppes, but had also been able to maintain the integrity of their community and way of life.

After the Soviet-inspired military coup of April 1978 in Afghanistan, the Kirghiz found themselves again on the run from yet another Communist revolution. In July of that year, Haji Rahmun Qul led more than 1,300 Kirghiz from the Little Pamir valley across the border to the safety of Pakistan. Within a few months, the herds were totally depleted due to inadequate pasture and fodder in the area, and heat and exposure to new diseases caused the death of more than a hundred people. Relocated in a number of major towns in northern Pakistan, the Kirghiz were initially treated with suspicion by the Pakistani officials, who were uncertain



View of temporary village, Van Province in Eastern Turkey

of their political leanings, and their movements were curtailed and subject to police surveillance. Two hundred Kirghiz, disillusioned by their experiences in Pakistan, returned to the Pamirs in October 1979.

Although some United Nations refugee assistance began to reach the Kirghiz through the government of Pakistan, the Kirghiz sense of frustration and disappointment grew because of their total dependence on charity. During a visit to Gilgit in the summer of 1980 I found many Kirghiz who talked wistfully of the good life in the Pamirs, which was in the best of times not an easy one. They told me that the Pamir was a "God-given *na'mat* (blessing)" which they had not appreciated so it was taken from them; adding that no doubt because of their "thanklessness and countless misdeeds" they were now paying by suffering as refugees in the heat of Pakistan.

An elder put the nature of their losses and the sudden end of their pastoral way of life in the Pamirs in more concrete terms when he told me that, "We Kirghiz did not really know how lucky we were in the Pamirs until we came to Pakistan. There we spent very little time tending to our animals. Our herds naturally increased and gave us all the things we needed — milk, wool, meat, money and grains when sold or traded, fuel to cook our food, and a variety of other products. Here we find that money does not reproduce money unless you are a shopkeeper or something and know what you are doing."

The Soviet invasion of Afghanistan in December 1979 convinced the Kirghiz that return to the Afghan Pamirs and resumption of their former lifestyle was an impossible dream, so the Kirghiz Khan began to search for a new haven outside Pakistan where they could rebuild a close approximation of their pastoral way of life.

In the summer of 1980 Haji Rahman Qul, hoping to take his people to Alaska, applied to the United States immigration authorities in Pakistan for visas. Despite much publicity in the US media about the plight of the Kirghiz, and even some genuine public support, especially in Alaska, the US authorities took no meaningful action. Discouraged, Haji Rahman Qul approached the Turkish Embassy in Pakistan with a similar request in April 1981.

Turkey, because of her historic, ethnolinguistic and cultural ties to the peoples of Central Asia, has traditionally offered refuge to the Turkic peoples displaced by the Russian and Chinese Communist revolutions. The arrangements for the transfer of the Kirghiz community, along with nearly 3,000 other Afghan refugees of Turkic origin, were made remarkably quickly, and the Kirghiz were airlifted on August 3, 1982 to Adana, Turkey and then taken by bus to temporary camps in Eastern Turkey. Thus ended four difficult years as refugees in Pakistan.

The Kirghiz were temporarily settled in two separate areas, to be reunited within the next two or three years when the construction of their permanent village in Altin Dara (Golden Valley) in Van province is completed. In addition to a home equipped with such modern conveniences as electric power, indoor plumbing and hot water for each nuclear family, each household will be allotted fifty sheep and goats and three cattle to begin a new herding economy. Like their temporary settlement, the new village will have such public facilities as a school, health clinic, telephone and postal service, a government-run store, police station and a mosque.

A year after their arrival in Turkey, the Kirghiz spoke longingly of their good life in the Pamirs, but most of them, young and old, look to their future in Turkey with feelings of optimism. Since their arrival they have received monthly cash allowances of 4,000 Turkish Lira (about \$18) per adult, and half that for each child under eight years of age, as well as food, clothing, medicine, household utensils, fuel, and other forms of help from a number of Turkish

public and private organizations. Their children are now attending an elementary school in the village, and seven of them have been admitted to a middle school some 40 kilometers from their village. About 80 adults, male and female, have completed the first phase of an adult literacy program. The Van and Environs Development Foundation has sponsored courses in carpet weaving and embroidery for women and a kilim weaving workshop where some Kirghiz women are now putting their traditional skills to use. Twenty young men have been trained to operate tractors and other farm equipment. Idleness, however, remains the principal source of frustration for many young Kirghiz, since they live some 40 kilometers from the nearest town, and work opportunities in the neighboring villages are almost nonexistent. A few have hired themselves out as shepherds to the Turkish villagers, and the Kirghiz themselves have been building herds of their own. As a result, the traditional Kirghiz practice of slaughtering animals for honored guests and communal feasts (at an average cost of \$30 to \$35) has become common again.

The five years of refugee experience have also produced some subtle but significant structural changes in the traditional forms and ideals of family organization, resulting in new sources of anxiety and tension. The nuclear family and individual-centered allocation of refugee assistance, whether cash, food, clothing, tents or houses, has effectively eroded the importance of the traditional ideals of patrilineal extended family households. At present, not a single extended family exists. The elders are particularly disturbed by this and bitterly complain about the unreliability of their young sons as a means of support in their old age.

The Kirghiz customarily were obliged to invite their close kinsmen and people from neighboring camps within a particular radius to attend weddings, funerals, and other public events. Applying the same principles under the current situation would mean entertaining the entire Kirghiz population, a virtually impossible task for a single family. They have, however, found an innovative partial solution to this dilemma by coordinating several wedding celebrations simultaneously so that resources can be pooled to involve the entire community in such festivities.

Considering the long and agonizing experiences of this small community over the past several decades, particularly in the last five years, the Kirghiz are

in remarkably good shape and spirits. Their common Islamic, cultural, and linguistic heritage with that of their host community in Turkey has already proven an important asset. The critical role of the Kirghiz Khan, Haji Rahman Qul, now referred to in the modern Turkish vernacular as *Agha* (chief), cannot be overestimated in the continual struggle of his community for survival. Through the strong will of this remarkable leader, the Kirghiz have been able to preserve the integrity of their community, although in the process a way of life has vanished forever.

For this small group of Kirghiz nomads, the political and economic uncertainties may appear to be over, at least for the moment. The same cannot be said of the estimated two to three million nomadic pastoralists and the millions of others who are suffering from the tragic war in Afghanistan. The Kirghiz odyssey is indeed a sad commentary on the plight of millions of nomadic pastoralists, who, for the sake of their cultural integrity, managed to adapt for centuries to extremely unfriendly natural environments, only to be destroyed by the revolutions of this century which, ironically, promised to liberate humanity.

1. Tursunbayev, A. and A. Potapov 1979 "Some aspects of the Socio-Economic and Cultural Development of Nomads in the U.S.S.R." In *UNESCO International Social Science Journal XI* (4): 511-524, (emphasis added).

M. Nazif Shabrani, assistant professor of anthropology, joined the Pitzer faculty in 1982. He has his B.A. from the University of Hawaii and his M.A. and Ph.D. from the University of Washington. In 1984 Shabrani received a Haynes Foundation Summer Research Fellowship, and he was awarded an Andrew W. Mellon Fellowship at the Stanford Humanities Center, Stanford University, for 1984-85, to continue research and analysis of data collected in Turkey during summer 1983 on a project, "Traditional Local Leadership and Modern Political Conflicts: A Study of the Kirghiz Khans." Shabrani is the author of a number of articles and books, including The Kirghiz and Wakhi of Afghanistan: Adaptation to Closed Frontiers, Seattle: University of Washington Press (1979), a detailed study upon which the preceding article is based. With R. L. Canfield, he has edited Revolutions and Rebellions in Afghanistan: Anthropological Perspectives, Berkeley: Institute of International Studies, University of California, Berkeley (1984).

Pitzer

Ruth Borker

RUTH A. BORKER, assistant professor of anthropology, joined the anthropology field group this fall. She has her B.A. from Cornell University and her M.A. and Ph.D. from the University of California, Berkeley. She has taught at Cornell University, Lewis and Clark College, and most recently at the University of Santa Clara. Her publications include *Women and Language in Literature and Society*, edited with Sally McConnell-Ginet and Nelly Furman (Praeger, 1980) and, with Daniel N. Maltz, "A Cultural Approach to Male/Female Miscommunication," in *Language and Social Identity*, edited by John J. Gumperz (Cambridge University Press, 1982).

Borker plans to pursue further work on the latter topic. She and Maltz pointed out that misunderstandings in communication occur because male/female and female/female conversations have different structures and rules. They argue that these patterns develop among children, and hope to study the development of conversational patterns in five- to twelve-year-olds. Borker is also planning an historical study of women members of the Brethren in Britain and America.

Orna Johnson

ORNA R. JOHNSON, assistant professor of anthropology, has been researching the influence of work on family life in American society, particularly the effect of different occupational demands on family adjustments. She has previously published a number of articles on sex roles and domestic organization among a group of Indians of the Amazon, including "The Socio-Economic Context of Child Abuse and Neglect in Native South America," in *Child Abuse and Neglect, Cross-Cultural Perspectives*, edited by Jill Korbin (University of California Press, 1981). Johnson attended the University of Tel Aviv and Columbia University, where she received her B.A., her M.A., and her Ph.D.

Profiles

Joan Silk

IT IS TYPICAL of my academic career that I graduated from Pitzer in absentia. I left Pitzer in the summer of 1974 to spend my senior year at the Gombe Stream Research Center under the supervision of Dr. Jane Goodall. My job was to collect data on female chimpanzees and their offspring, which involved following the chimpanzees on foot as they travelled through their home ranges, and monitoring the activities, interactions, and associations of the mothers and their infants. It is now almost ten years since I left Gombe, but my memories are still vivid: being awakened by baboons playing on the roof of my house; coming upon familiar chimpanzees as I walked through the forest; watching infants laugh boisterously as their mothers tickled them; crawling through mud, thorn bushes, and ant nests as I struggled to keep up with my more agile subjects; bathing in Lake Tanganyika as the sun set over the mountains of Zaire.

On my return, I spent a year at Stanford University as a research assistant, helping to analyze and tabulate the huge mass of longitudinal data on mother-infant relationships among the Gombe chimpanzees. My analysis of the patterns of food sharing among mother and infant chimpanzees revealed several interesting facts. Chimpanzees eat a wide variety of foods, some of which, like fruits encased in hard shells, are difficult for small infants to obtain or prepare on their own. These were the foods mothers shared with their infants most often. However, as infants grew older and became able to obtain and prepare food, their mothers often ignored solicitations for food, and were especially reluctant to share foods that their infants could easily procure and prepare by themselves.

In the summer of 1976, I began graduate study in physical anthropology at the University of California, Davis. When I passed my exams and was able to concentrate again on research, my interest in the social behavior of chimpanzees had shifted to a more general interest in the evolution of



*Joan Silk '75 collecting data on baboons in Amboseli National Park, Kenya
Photo: Robert Boyd*

primates' social behavior. In October, 1977, Amy Samuels, Peter Rodman, and I began a collaborative study of the social behavior of female bonnet macaques housed in large social groups at the California Primate Research Center on the Davis campus. This study, which encompassed several thousand hours of observation and analysis over the next four years, constituted the body of my Ph.D. dissertation, and is still the major focus of my research.

My studies of the female bonnet macaques focused upon factors that influenced female reproductive performance. Early in our observations of the bonnet macaques, we discovered that female macaques had varied success in producing surviving offspring. Analysis of the reproductive histories of individual females revealed that the infants of low-ranking females were significantly less likely to survive than the infants of high-ranking females. This was partly due to the fact that the offspring of low-ranking females received more aggression than those of high-ranking females. Immature females were the focus of severe aggression, sometimes resulting in serious injuries. Perhaps in response to the risks their infants faced, the low-ranking females produced significantly more male than female infants.

My observations were briefly interrupted in July 1980 when Robert Boyd

by Joan Silk '75

and I were married. In September, Robert accepted a job at Duke University, and I spent most of the year finishing my dissertation. Again, I received my degree in absentia. In 1981 my husband and I both began National Science Foundation Postdoctoral Fellowships at the University of Chicago. There I had the opportunity to work with Dr. Stuart Altmann and Dr. Jeanne Altmann, well-known for their longitudinal studies of a free-ranging population of yellow baboons in Amboseli National Park in Kenya. In the second year of my postdoctoral studies, I went to Amboseli to study the social behavior of pregnant female baboons. There have been many studies of females before they have conceived and after they have given birth, but there has been little interest in the interval between conception and parturition. It seemed likely that the behavior of the female might influence the status of her developing fetus and vice versa. I returned from the field in October 1983 and am now analyzing the data that I collected there.

This year I have begun another three-year study of the bonnet macaques in Davis, and Robert Boyd and I have accepted a joint position as assistant professors in the Department of Anthropology at Emory University in Atlanta. I find it very hard to believe that it has been ten years since these academic adventures began. I am grateful to the anthropology faculty at Pitzer, particularly Sheryl Miller and Lee Munroe, who encouraged my early efforts to pursue my interests in primate behavior, and made much of what has happened possible.

Joan Silk has her B.A. from Pitzer and her M.A. and Ph.D. from the University of California, Davis. Now assistant professor of anthropology at Emory University, Atlanta, and Assistant Research Behaviorist, California Primate Research Center, University of California, Davis, she has held a Regent's Fellowship, University of California; a National Science Foundation Postdoctoral Fellowship in Biology; and a National Institute for Mental Health Research Service Award. She has published numerous articles on her work with primates.

From the Trustees

by Giles W. Mead
Chairman of the Board

PITZER COLLEGE welcomes five members to the Board of Trustees. Recently elected to the board are Rebeca E. Barron '75, Arnold Golieb, William C. Janss Jr., Bruce E. Karatz, and Chadwick Fitzhugh Smith, M.D.



Rebeca E. Barron '75
Photo: Sue Keith

Rebeca E. Barron '75 is executive director of The Frente Foundation, Inc., Berkeley, California. Upon completing her Pitzer B.A. in anthropology, she attended Stanford University as a Ford Foundation Advance Study Fellow and with a Stanford University Fellowship. Barron has served as assistant dean of students at Occidental College, as assistant dean of admission for Mills College, and as President and General Counsel of the Mexican American Legal Defense and Education Fund (MALDEF) in San Francisco, before assuming her current position with The Frente Foundation. She is a member of the Board of Directors and chairperson of the Public Affairs Committee of the Spanish Speaking Unity Council in Oakland. Barron is married to Robert Apodaca.

Arnold Golieb is partner in charge, Tax Department, Peat, Marwick, Mitchell and Co., Los Angeles. Golieb received his bachelor's degree in business administration from Bernard M. Baruch School of Business and Public Administration, City University of New York. He was licensed as a Certified Public Accountant in January, 1958. In addition to his responsibilities as partner in charge of tax at the Los Angeles office of Peat, Marwick, Mitchell & Co., Golieb is a member of the firm's Tax Practice Committee. Before moving to Los Angeles in July, 1983, he served as the managing partner in the firm's Des Moines, Iowa office, and previous to that he was a partner in the Corpus Christi, Texas office. His professional activities include membership with the American Institute of Certified Public Accountants and membership in the California, Iowa, and Texas Societies of CPA's. Since coming to Los Angeles, he has become a member of the Advisory Board and the Investment Committee of the Jewish Community Foundation of Los Angeles and has been elected to the Board of Directors of the National Conference of Christians and Jews.



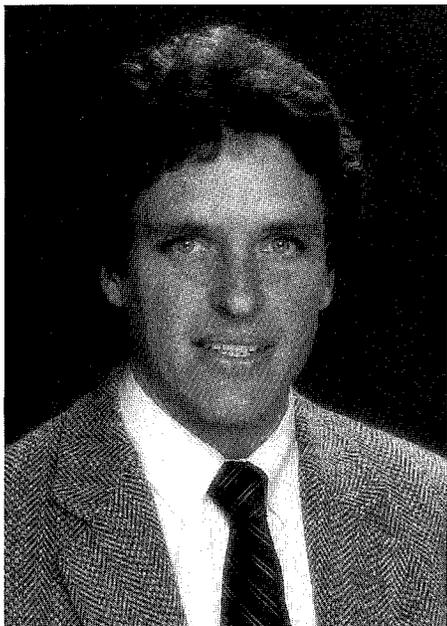
Arnold Golieb
Photo: Jack Pettie & Company

William C. Janss Jr. is president of Janss Corporation and City Centercorp in Thousand Oaks. Janss received his B.S. from Stanford University and his M.D. from the University of California, Los Angeles (UCLA) School of Medicine. He has attended the UCLA School of Public Health and Business and has studied economics at Rand Graduate School. A member of the Young President's Organization and the Union Land Institute, Janss also serves as a physician for Flying Samaritans, Santa Ynez Clinic, Baja California.

Bruce E. Karatz is president of Kaufman and Broad Development Corporation, Inc. in Los Angeles. Karatz was named president of Kaufman and Broad Development Group in September, 1980 and today is the chief operations officer of Kaufman and Broad's multinational on-site housing, land development and real estate business and a director of the parent Group. A graduate of the Blake School of Minneapolis and Boston University, Karatz received his juris doctor degree from the University of Southern California. He is member of the Board of Governors at Cedars-Sinai Medical Center, a director of Menorah Housing Foundation, a founder of the Museum of Contemporary Art and a member of the Young Presidents' Organization. While president of Kaufman and Broad — France, in charge of all French housing operations, he was the first American appointed a director of the National Federation of Builders and Developers.



Bruce E. Karatz



*William C. Janss, Jr.
Photo: Forrest, Thousand Oaks*

*Chadwick Fitzhugh Smith, M.D.
Photo: Sue Keith*



Chadwick Fitzhugh Smith, M.D. is a clinical professor in orthopedic surgery at the University of Southern California (USC) and director of the International Children's Program at the Orthopedic Hospital in Los Angeles. He also is the parent of a Pitzer student and of a recent Pitzer graduate. Smith attended North Texas State University and Southern Methodist University, where he received his B.A. He attended medical school at the University of Texas Medical Branch and completed his internship at Harbor General Hospital in Los Angeles where he received the Outstanding Intern Award. From 1959 to 1962 he served as a captain and flight surgeon for the United States Army. He has served on the staff of the Orthopedic Hospital (where he is still

active), Los Angeles County/University of Southern California Medical Center, the Hospital of the Good Samaritan, Cedars-Sinai Medical Center, and St. Vincent's Medical Center, all in Los Angeles, as well as the Desert Hospital in Palm Springs. Smith is the author of books and papers on a variety of medical concerns and has developed a number of prosthetic devices for use in humans as well as laser devices for use in orthopedic surgery.

Kenneth S. Pitzer, professor of chemistry at the University of California, Berkeley, an associate director of the university's Lawrence Berkeley Laboratory, and a Life Member of the Board of Trustees, was named the 1984 winner of the \$150,000 Robert A. Welch Award in Chemistry. Pitzer was cited by the Robert A. Welch Foundation of Houston for his long career of solving chemical problems of great complexity and broad importance using original combinations of statistical methods.

Ernest Shell, vice chairman of the board of Golden State Mutual Life Insurance Co. and a member of the Pitzer College Board of Trustees, has been appointed to the Los Angeles Unified School District's personnel commission by Superintendent of Public Instruction Bill Honig. Shell also serves on the board of directors of the Charles R. Drew Post-Graduate Medical School.

Sue Hertel, former local artist now working and living in Santa Fe, New Mexico, was honored at the Pitzer College President's Dinner in April. Hertel was commissioned by the college to do a painting of her choice to commemorate the College's 20th Anniversary. Her completed painting, a triglyph, was officially unveiled at the dinner, and is hanging in the Founders Room in McConnell Center.

Less than six months after the announcement of a \$12.5 million capital campaign Pitzer has been awarded six grants bringing the College over \$1 million closer to its goal and providing an endowed professorship, scholarships, and unrestricted funds. **The Jones Foundation** of Los Angeles has awarded Pitzer a grant of \$800,000 to establish the Jones Foundation Professorship in Political Studies. According to the policy of the foundation, this will bring a new distinguished professor to the College. The grant will be made in 1985 when the chair has been filled. Scholarship funds were awarded the College with grants from the **Ahmanson** and **Harry G. Steele Foundations** — \$50,000 for endowed scholarships from the Ahmanson Foundation and \$250,000 from the Harry G. Steele Foundation as the second installment of a four-year \$1 million challenge grant matching scholarship funds raised by the College. Both **Security Pacific Bank** and the **Atlantic Richfield Company (ARCO)** provided the College with unrestricted grants — \$50,000 from Security Pacific and \$25,000 from ARCO. A \$5,000 grant from the **Claremont Foundation** was awarded Pitzer to be used for solar conversion of the College dormitories.

IN MEMORIAM

Ted Criley, the architect who designed the master plan for Pitzer as well as two of our buildings, died on September 15. A proud supporter of Pitzer from the very beginning, he was a frequent visitor to Grove House events and other programs. He is survived by his wife, Helen, of Claremont, two sons, and seven grandchildren.

A Pitzer Planner



Photo: Marvin P. Steindler '78

Odell S. McConnell

Odell S. McConnell, Chairman Emeritus of the Pitzer College Board of Trustees, is a Pitzer planner. An attorney by profession, Mr. McConnell has been diligent about planning his numerous gifts to the College.

Several years ago, Mr. McConnell established an Annuity Trust with Pitzer College. The Trust was funded with highly-appreciated stock which, if sold or transferred, would have required Mr. McConnell to pay significant capital gain taxes. Instead of selling the stock to increase his income, he used it to fund the Annuity Trust. In so doing he realized several advantages: an immediate charitable contribution income tax deduction, a guaranteed fixed income for life and, as an additional benefit, no requirement to pay capital gain taxes.

If you are interested in learning more about an Annuity Trust and other opportunities to make a planned gift to Pitzer College, telephone Lee Jackman, Vice President of Development, at 714/621-8130 or write to her at Pitzer College, Claremont, California 91711.

From the Alumni

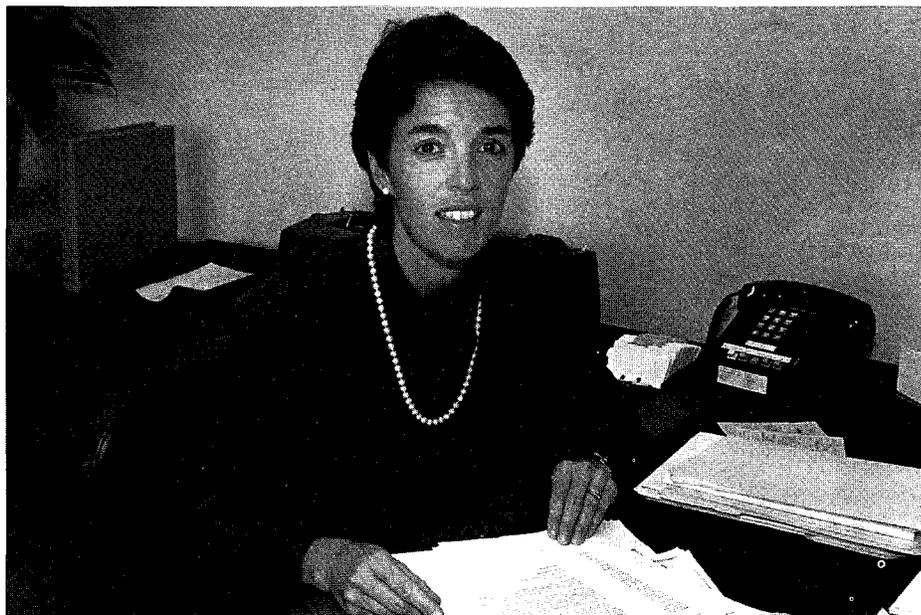
by Kathleen S. Blunt '72
Alumni Council President

OVER ONE HUNDRED ALUMNI came back to Pitzer this past spring for the 20th anniversary, all-class alumni reunion. Some of the changes and growth were immediately evident, especially to those who had been away. First the advent of men on campus . . . they aren't all from HMC now. When I first came to Pitzer, Pellissier Mall didn't exist and McConnell Center had just opened. There was no Grove House, no fountain, and no clock tower. Many of you will remember when there was only Scott Hall, Sanborn was the only dorm, and the infamous "orange" lemon tree was the only foliage.

There have been other changes, evolutions, really, less readily noticeable than the physical "growing up," but perhaps more important and pervasive. With each of its three presidents, a different administrative style has been struck. A growing, diversifying and always impressive faculty has presented an ever-changing curriculum to an also ever-changing range of students.

. . . And Pitzer's alumni "association" has changed, even grown up, in 20 years. Most evident is our growth in sheer numbers, of course, but there's more. In the best Pitzer tradition we alums have been an independent lot, an autonomous, diverse group *very* loosely held together by a few years spent at Pitzer under varying conditions. Although emotionally strong, our connection with Pitzer was only that we had been there. Now, after two decades, it's time to review the enduring Pitzer tradition of no traditions, and to re-evaluate our alumni "association," its connection with the College and the Pitzer community, ourselves, and its direction for the next decade or two.

You are Pitzer's alumni association. You can turn the association into whatever you want it to be, make it creative, give it a purpose, have fun with it. Along with the tremendous support of the President and faculty, our new Alumni Director, Meg Wilson, will be working with members of the Alumni Council and myself to help us implement our goals and plans. We all welcome your ideas and dreams for our association.



*Margaret R. (Meg) Wilson, Director of Alumni Activities and Annual Giving
Photo: Sue Keith*

THE ALUMNI COUNCIL MEMBERS FOR 1984-1985 ARE:

- Deborah Bach Kallick '78**
Vice President and Co-Chair,
Alumni Annual Fund Committee
- Mickey Jannol '78**
Secretary and Historian
- Madeline Pinsky '73**
Treasurer and Chairman,
Communications Committee
- Sandy Segal Faigin '78**
Member-at-Large and Co-Chair,
Regional Programs Committee
- Linda Powers Leviton '74**
Member-at-Large and Chairman,
Alumni/Faculty Interactions Committee
- Rita Lynch '77**
Member-at-Large and Co-Chair
Alumni/Admission Committee
- Pierre Ratte '76**
Member-at-Large and Co-Chair,
Regional Programs Committee
- Randy Moskowitz Ross '76**
Member-at-Large and Co-Chair,
Alumni/Admissions Committee
- Kevin Spicer '77**
Member-at-Large and Chairman,
Interactions/Activities Committee
- Allen J. Greenberger**
Professor of History
Faculty Representative
- Albert Schwartz**
Professor of Sociology
Faculty Representative
- Brian Brady '85**
Student Representative

Margaret R. Wilson Appointed Director of Alumni Activities and Annual Giving

MARGARET R. (MEG) WILSON is Pitzer's new Director of Alumni Activities and Annual Giving, having served the College as Director of Annual Giving. During her tenure in that position, alumni donations increased by twenty-six percent and donations by parents of Pitzer students increased by twelve percent. She now plans to develop and implement a regional alumni association program, and a new alumni-admissions network, as well as opportunities for alumni-faculty programs.

Meg received her B.S. from Rhode Island College, her M.Ed. from The Pennsylvania State University, and a certificate of special education administration from Providence College. She was involved with special education for nine years in several capacities, including director of special education at the East Greenwich, Rhode Island, Public Schools. Just before coming to Pitzer she was assistant director of admissions at Loretto Heights College in Denver, Colorado.

Meg, her husband Donald, and "the boys," two golden retrievers named Mac and Duffy, live in Claremont.

At Pitzer

PITZER WELCOMES fourteen new faculty members this fall. **Jill Benton-Nyce**, assistant professor of English, has her B.A. from the University of California, Riverside and her M.A. and Ph.D. from the University of San Diego. **Ruth Borker**, assistant professor of anthropology, has her A.B. from Cornell University and her M.A. and Ph.D. from the University of California, Berkeley. **Steven Cahill**, instructor in photography, has his B.A. from California State University, Los Angeles, and his M.F.A. from Claremont Graduate School. **Barbara Duden**, lecturer in history, has her Ph.D. from the Technische Universität, Berlin, where she also served as a lecturer. **Allessandro Duranti**, assistant professor of linguistics, has the Dottore in Lettere, University of Rome, and his Ph.D. from the University of Southern California (USC). **Margaret Hamilton**, assistant professor of psychology, has her B.A. from the University of Pennsylvania and her M. A. and Ph.D. from The Johns Hopkins University. **Ronald J. Heckelman**, instructor in writing, received his B.A. from the University of Arizona, his M.A. from the University of Chicago, and is completing his Ph.D. at the Claremont Graduate School. **Polly Henninger**, assistant professor of psychology, has her B.A. from Pomona College and her M.A. and Ph.D. from the University of Toronto. **Robert Hudspeth**, visiting professor of literature, has his B.A. from the University of Texas, and his M.A. and Ph.D. from Syracuse University. He is the editor of the letters of Margaret Fuller. **Jacqueline Levering**, instructor in writing, has her B.A. in English from the University of Oregon and her M.A. in art from California State University, Fullerton. **Carolyn Lucas**, lecturer in mathematics, has her B.S. and M.A. from the University of Detroit. **Brian Ransom**, instructor in art, has his B.E.A. from Alfred University and his M.A. from the University of Tulsa. **Parkes Riley**, visiting assistant professor of political studies, has his A.B. from Harvard College and his M.A. and Ph.D. from the University of California, Berkeley. **Gordon Stobart**, instructor in psychology, has his B.A., M.A., and Certificate of Education from Manchester University; his B.S. from London University; and he is a Ph.D. candidate at the Claremont Graduate School.

Robert S. Albert, professor of psychology, was recently an invited participant at the Conceptions of Giftedness Symposium sponsored by the Social Science Research Council and also an invited speaker at a conference for giftedness sponsored by the University of Connecticut and the State of Connecticut. **James B. Bogen**, professor of philosophy, is featured on the clarinet on *Rub Board Tudor*, an extended-play record with six songs by the Real Time Jazz Band (formerly the 12th Street Mini Band). The group performed at the Pitzer College faculty-trustee picnic at the home of Trustee Kitty Keck in May. **Donald Brenneis**, professor of anthropology, will be Acting Dean of Faculty during the absence of Ronald K. S. Macaulay, Dean of Faculty and professor of linguistics, from January 1 through June 30, 1985. **Clyde H. Eriksen**, professor of biology and Director, Bernard Biological Field Station of the Claremont Colleges, has a chapter, "Respiration," in *An Introduction to the Aquatic Insects of North America*, second edition, Kendall/Hunt Publishing Company, Dubuque, 1984. **C. Robert Feldmeth**, professor of biology, has a chapter, "Costs of Aggression in Trout and Pupfish," in *Behavioral Energetics: Costs of Survival in Vertebrates*, Ohio State University

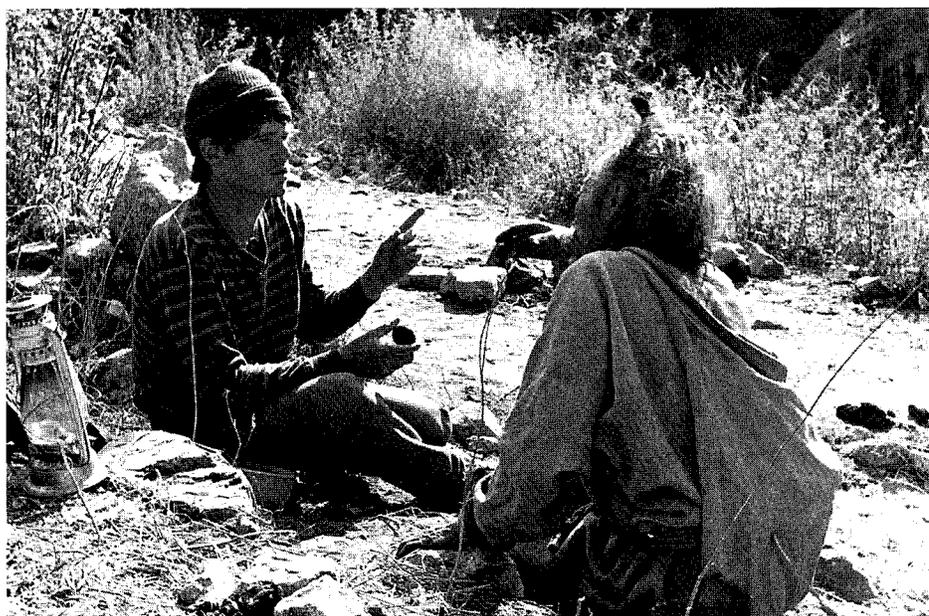
Press, 1983. **Anthony F. Fucaloro**, associate professor of chemistry and Chairman, Joint Science Department, has an article, "Fluorescence Quenching of Indole by Inefficient Quenchers," with L. S. Forster, in *Photochemistry and Photobiology*, Vol. 39, 1984. **Glenn A. Goodwin**, professor of sociology, vice-president elect of the Association for Humanist Sociology and Pomona Valley Chapter representative to the Board of Directors of the Southern California Affiliate of the American Civil Liberties Union, attended the annual meeting of the Pacific Sociological Association, Seattle, Washington, May, 1984, in Chicago. He was also chairman and organizer, as well as a discussant, for a session, "Humanistic Social Theory: A Retrospective and Evaluation," at the meetings of the national Association for Humanist Sociology in October, 1984. **Daniel A. Guthrie**, professor of biology, has an article, "Christmas Census, 1982," appearing in *American Birds*, July, 1983. He has an article, "Effects of Fire on Small Mammals Within Bandelier National Monument," and also "The Effects of Clearing Fire-killed Trees on Wildlife," with Susan Moer, in the La Mesa Fire Symposium, Los Alamos National Laboratory, February, 1984. **Carl H. Hertel**, professor of art and environmental design, was a visiting professor at Mt. San Antonio College's (MSAC) annual Bijutsu Shikijitsu Festival of Arts and Humanities in May, conducting a two-day workshop with MSAC students and participating on a panel with MSAC art faculty and Suzanne Muchnic, *Los Angeles Times* art critic. **James A. Lehman**, assistant professor of economics, is the recipient of the 1983-84 Academic Excellence Award, presented annually by the Pitzer College Alumni Association. In June, 1984, he was named associate editor of *Economic Inquiry*, the journal of the Western Economic Association. "The Printed Word: Small Presses in a Big World," the first in a series of annual one-day conferences on the printed word endowed by The Giles W. and Elise G. Mead Foundation, was held at Pitzer in April. **Lucian Marquis**, professor of political studies, organized the conference, which included a panel of small press representatives and a book exhibit.

Margaret J. Mathies, professor of biology, delivered a paper, "Unraveling the Immunoglobulin Genes," at the Harbor-UCLA (University of California, Los Angeles) seminar in January, 1984. **Sheryl F. Miller**, professor of anthropology, presented a paper, "Recent Prehistoric Patterns of Environment Utilization in the Southern Congo Basin," at the biennial meeting of the Society for Africanist Archaeologists in America in Portland, Oregon. **Bronislaw Misztal**, visiting lecturer in sociology, organized and participated in a conference, "Social Movements versus the State: Polish Solidarity and Beyond," in November, 1983. The proceedings have been edited for publication this year. **Ruth H. Munroe**, professor of psychology, was named Associate Dean of Faculty January 1, 1984. **Beverly W. Palmer**, assistant professor of writing and editor of the Charles Sumner Correspondence Project at Pitzer, recently completed the cataloging of the Charles Sumner correspondence at the Houghton Library of Harvard University. The project, which will continue through 1984-85, was sponsored by a grant from the National Historical Publications and Records Commission. **William Pietz**, assistant professor of humanities, and **Dana Ward**, assistant professor of political studies, have been elected to three-year terms on the Faculty Senate of the Claremont Colleges. **David E. Sadava**, professor of biology, spoke on "Tricyclic antidepressants and leukocyte histamine receptors" at The Johns Hopkins School

of Medicine, January, 1984. **Robert P. Pinnell**, professor of chemistry, was awarded a Certificate of Recognition from NASA and the American Society for Engineering Education for his participation in the Summer Faculty Fellowship Program at the Jet Propulsion Laboratory in collaboration with the California Institute of Technology. **John R. Rodman**, professor of political studies, has been named Scholar-in-Residence at Pitzer for 1984-85. He will offer a seminar, "Nature, Culture, and Policy: An Exploration," spring semester. **Harry A. Senn**, professor of French, lectured on "Melusine: Medieval Legend in Modern Literature and Depth Psychology," at the 1984 meeting of the California Folklore Society in San Francisco. **M. Nazif Shahrani**, assistant professor of anthropology, received a Haynes Foundation Summer Fellowship in 1984, and he was awarded an Andrew W. Mellon Fellowship at the Stanford Humanities Center, Stanford University, for 1984-85. **Paul H. Shepard**, Avery Professor of Natural Philosophy and Human Ecology, and **Barry Sanders**, professor of English, have collaborated on a book, *The Sacred Paw*, dealing with the anthropology, literature, and natural history of bears, to be published in February by the Viking Press. Pitzer's interdisciplinary course, Environmental Studies/English 39 a,b, "The Bear," is based on the new book. **Ann H. Stromberg**, associate professor of sociology, was one of the runners for the torch relay for the Olympic Games. Stromberg's participation was for the benefit of the YWCA of the Greater Pomona Valley. This fall, she was appointed to serve as vice president of the House of Ruth, a non-profit center for victims of domestic violence, for 1984-85. **Albert Wachtel**, professor of English, had an article, "A Small Lesson in the Power of Dogmatics," published in the *Los Angeles Times*. Another article, "Some Sour Tastes in L.A.'s Exotic Melting Pot," appeared in the *Los Angeles Herald Examiner*. **Dana Ward**, assistant professor of political studies, gave a slide presentation and discussion, "Report from Nicaragua," with students Steve Wheeler, Robin Kelson, Monique King, and Steve Warner, who accompanied him on a two-week study tour of Central America this summer. Ward also presented his second annual slide show and discussion of "The Culture and Politics of Afghanistan" in April.

Katharine B. Leighton '83 has been appointed Assistant Director of Admission. While earning her Pitzer degree in English and American literature, she researched and compiled data for the Women's Equity Action League (WEAL) Legal and Educational Defense Fund, Washington, D.C. Most recently she served in Los Angeles as marketing assistant for *Sunset* magazine. **Charles W. Martin** was appointed Associate Director of Administrative Services/Treasurer in fall, 1983. Martin holds a Ph.D. in education granted jointly by the Claremont Graduate School and San Diego State University. Most recently he was director of budget and business services at the Claremont Graduate School; he retired from the U.S. Navy in 1971 with the rank of Commander. **Paul B. Ranslow** became Director of Admissions in July, 1984. Ranslow received his B.A. from Pacific University, his Ed.M. from Springfield College, and his Ed.D. from the Harvard Graduate School of Education. Most recently he held various administrative positions at the School of Education at Harvard. Before pursuing studies at Harvard, Ranslow was Director of Admissions at Pacific University in Oregon. **Lynn Richards** has been appointed Director of Food Service at McConnell Center. He received his B.A. from Taylor University and his M.A. in counseling from Ball State University.

Beyond Pitzer



Tom Cox '72 discussing (in Tibetan) grazing patterns of the Tibetan yak herders in the Humla district of Northwest Nepal.

Photo: Tom Kelly

'68 Diane Mooney Frisby, Omaha, NE. *The anthropological habit of looking at small parts of the systems which make up people's lives was invaluable during my eight years of social work. Clients who were "a mess" became people with medical, legal, psychological, economic, environmental problems. I completed an M.A. in International Relations at USC ('82), where again the habits of examining sequences of events came back. I have a beautiful 3-year-old girl and after 15 years I'm still following a husband with an Air Force career. The military, that's a subgroup!*

'69 Setha M. Low, Philadelphia, PA. *My life as an anthropologist has been more rewarding than I ever expected. I began as a human biology major at Pitzer, but my varied experiences as a Pitzer student — travel in Europe and a field experience as an archeologist — changed my direction. My doctoral research, based on two years of field work, examined the health care system of urban Costa Rica and is currently being published as a monograph. I was hired directly from Costa Rica by the Department of Landscape Architecture and Regional Planning at the University of Pennsylvania. My research and writing on Central America has continued, including a study of nerve, a psychosocial distress symptom, and a biocultural project on a resettled community in Guatemala City with Dr. Frank Johnston. I see myself as a medical anthropologist and an applied anthropologist with a specialization in culture and design. I have been able to follow my diverse interests because of the tremendous support of the University of Pennsylvania which allows for many departmental affiliations which encourages interdisciplinary teaching and research. I encourage others to explore all possibilities that anthropology has to offer.*

Robyn Jolly Newkirk, Claremont, CA. *It is difficult to believe that I graduated from Pitzer fifteen years ago! I did my field work in Guatemala and El Salvador with Dr. Robert J. Sharer from Pitzer and received my M.A. from CGS in 1972. I received a secondary teaching credential from Cal State, San Bernardino, hoping to teach anthro at the high school level. I taught Spanish at Claremont Collegiate School, grades 7-12, and at the same time Spanish for the Adult Education Department at Claremont High. Next I wrote elementary curriculum in Portuguese for the Chino public school system. Then in my late twenties my goal changed from 1) being an intellectual or an erudite anthropologist or 2) at least earning a living wage to 3) finding inner peace and integrating my intellectual and spiritual aspects. I became a member of the Religious Society of Friends (Quakers). I volunteered for the American Friends Service Committee's Border Program and worked for the rights of female workers in American-owned factories on the Mexican side of the border and for the human rights of the undocumented on the American side of the border. Finally, I went into the health field with the goal of serving women, especially non-Anglo and non-English speaking women. Five years ago I became a counselor/social worker at a women's clinic near Claremont. My aim is to assist women in becoming aware of the correlation between their mental and physical selves. What does all of this have to do with anthropology? I always think of myself as an anthropologist. Anthropology encompasses all aspects of life and death.*

Printha Berry Platt, Fort Bragg, CA. *Our two boys are grown — and have enhanced their always existent good qualities — they are fine people to know. Dan is a fisherman, like his father; Ben, a philosopher/artist. I am now landbound — fishing has not been the greatest lately — but has been an interesting and wonderful lifestyle.*

Cheryl Sigler Thornett, Birmingham, England. *After several years in a predominantly working-class neighborhood in south-east London, I am now living in a middle-class suburb of Birmingham (England), reflecting on the profound difference that physical environment makes to communities and to the individual's sense of well-being. I have found what might be called the anthropological viewpoint useful in maintaining one's sanity in uncongenial surroundings. For example, if one's neighbors seem to reject one's social overtures, it is helpful if one is aware of the persistence of certain class and family structures in urban Britain; i.e., they are probably not so much unfriendly as unsure how to respond to anyone not fitting into a familiar category. Quite a lot of time is now spent being part of a community — Pitzer was a good preparation for that — delivering leaflets, sitting on committees, and that certain amount of unofficial unpaid social work which is the lot of anyone "not working." Having a little time to myself at last, I am trying to establish myself as a writer.*

'70 Linda Knowles Azad, Huntington Beach, CA. *What a switch . . . from anthropology to real estate!! After receiving my M.A. in anthropology I tried teaching (anthro of course) but found teaching a little "trying" in proportion to income. After evaluating careers that would allow me independence, be challenging, and pay well, I returned to school and eventually obtained my broker's license. I am happy with my profession. I do miss anthro — especially field work — but I travel when I can, and I stay tuned in to anthro through various sources. I remarried a few years ago. My daughter is already nine years old. . . seems impossible! And, two years ago we rented out our home and moved aboard our yacht in Seal Beach . . . one of our dreams come true! Like anthro, living on our boat is fun, interesting, adventurous, and different — just my kind of lifestyle!!*



Women's conversation in a resettled squatter area of Guatemala City. Note the mixed use of materials and spaces.

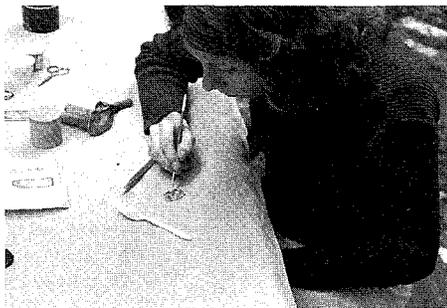
Photo: Setha Low '69 / Yetilu de Baessa



Robyn Jolly Newkirk '69 (left) and daughter Tanya Alexandria Newkirk, age 15
Photo: May Company Photographic Studio

Susan Tannehill, Felton, CA. I make jewelry for a living. I'm a member of two craft co-operatives in Santa Cruz, and show my work in Santa Fe and in Taos. I specialize in fine cloisonné. Last January my work was exhibited in an international exhibition of enameling art in Japan, at the Tokyo museum. I have two children, Jennefer (6-1/2) and Jason (9). While not working in anthropology, I feel it has given me a good basis for understanding other cultures and crafts. I also taught elementary school for three years, and went to C.G.S.

Ann Hudelson Bartlett, Chattanooga, TN. I came to Pitzer because I wanted to attend a small college, major in anthropology and then embark upon a career in social work. For some forgotten reason, I enrolled in Steve Glass's classical archaeology course my first semester and thus modified the focus of my concentration to archaeology. My study of anthropology also laid the foundation for accepting the legitimacy of different ways and worldviews. The latter has really been a critical element in my life. For after graduation I married and moved to Texas, where I planned to work as a social worker while my husband went through grad school . . . in the interest of guaranteed full employment, I began a career in nursing after earning a B.S.N. from the University of Texas. As a nurse I must work effectively with many different people, in a variety of contexts. Maintaining a nonjudgmental attitude has been vital to my ability to do this. There have been times when I've enjoyed the participant-observer role as well. When Paul finished his Ph.D. we moved to the suburbs of Chattanooga, where, with Roxanne (11) and Robert



Susan Tannehill '70 working on cloisonné.
Photo: Brent Tannehill.

Alexandria Stanton '71 "fantasizing, in a Vermont snowbank, about giant Southern California cactus."

Photo: Alexandria Stanton '71



(8), we enjoy all the triumphs and tribulations that crabgrass, carpools and dual careers can offer. At present I teach nursing part time, work for Paul part time and try to keep up with after-school activities the rest of the time.

J.D. Zalay-Gerard, Paso Robles, CA. I'm working at CMC-E, which is a level III and IV prison facility (level IV being the toughest - San Quentin and Folsom are level IV's). I've been the Education Counselor in Academics for over two years. At one time I worked for Hacienda - La Puente's huge adult education program. Maggie Vizio, Kay Gerard, Carolyn Feuille, and many other old Claremont folks worked there through the years. It was a great learning experience, with lots of former Peace Corps, E.S.L. teachers, etc. I started programs in factories, carpet mills, and taught E.S.L. as workers went on and came off shifts. I also had the opportunity to work with management in providing incentives for workers who were trying to better themselves. I was there for nine years - a great experience and a great crew. When I moved up here then I had the opportunity to begin full-time as Academic Counselor at CMC-E in San Luis Obispo. If nothing else, working at a men's prison definitely helps you to be self-assertive and handle lots of emergency situations effectively and with great dispatch! I'm now in a casework trainee program. I hope to change over within one year to Correctional Counselor, which has more opportunities for promotions and more doors to go through. I've never been sorry I majored in social anthropology. I think it's given me a great background for the various types of work I've done (and enjoyed).

Alexandria Stanton, Barnet, VT. When I arrived at Pitzer in 1966, I was probably ripe for a love affair with anthropology. I could not have found a more appropriate place. In spite of the pains of culture shock and adjustment, I had a cathartic five years at Pitzer, which culminated in a year of fieldwork in a small, traditional farming village of the Irish south-west: a challenging, intense, difficult, and eye-opening experience. Above all else, the experience demonstrated to me the need for active commitment to a way of life. I have



Marilee Castenholz '73 at work in the Principia College Library.
Photo: Megan Williams

spent most of my years since I left Pitzer in the hills of Vermont's rural, still culturally distinct and historically conscious "Northeast Kingdom": an area where no one is considered truly local who is not a fourth generation Vermonter. Most of my work during the last thirteen years has been with young people, especially teenagers. My most exciting four years were spent teaching at a small alternative high school, much like Pitzer in its early formative years, where I taught anthropology, led month-long field trips, and ran a local oral history project. I have continued since then to involve area youth in oral histories of their communities, and have done related projects of my own, such as a local women's radio interview show. I have devoted my last two years primarily to parenting. I am beginning to entertain thoughts of a new possible project, such as an oral history of the French Canadian community in this area. I realize that the most important gift anthropology has to offer to the world, and to North Americans especially, at this vulnerable time in history, is sensitivity, broad-mindedness, and compassion about different people's ways of life.

Gabrielle Dolphin, Piedmont, CA. There has been some hilarity in my High Road to Life. I've been overseas 3 times since graduating, pursuing applications of the anthro background. I have currently shifted gears and, combining the Age of Information with knowledge of organizations and systems, have started my own business. The focus has been international trade (I have an associate on his way to China this March) but involves other intriguing projects as well. I am thinking I've reached a point in my life where asserting contacts with my roots is reaffirming a strong foundation for continued growth.

Judith Stevenson Glascock, Laramie, WY. Upon completion of my degree in 1974, I worked at the Jones-Miller Paleoindian archaeological site in Eastern Colorado for the summers of 1974 and 1975. Funded by the Smithsonian Institution and National Geographic and dated at 10,000 B.P., this winter hill site included Hell Gap artifacts. I was employed as an excavator/lab technician for the first season and an excavator/photographer for the second. Between these field seasons, I worked for the City of Winchester, Hants, England as an assistant site supervisor at an historical site dating back to Roman occupation. I received an M.A. in anthropology from the University of Wyoming in 1980. My thesis research concerned human cranial and dental remains from a Post-Classic West Mexican population. A condensation of my thesis will appear as a chapter in Coastal Processes and Human Adaptation: The Marismas Nacionales of West Mexico. During this time I married a professor of cultural anthropology at the University of Wyoming. We received a \$500,000 contract from USAID to research the socio-economic characteristics of the Bay Region, Democratic Republic of Somalia.

Marilee Castenholz, Elsah, IL. What I learned at Pitzer and in the anthro department was to value myself, my observations, my feelings and my thoughts aside from academic considerations. The last you heard from me I had been accepted at UCLA into their MLS program. That summer I went to Europe with my brother for six weeks. Upon returning to Boston I applied to Simmons College Graduate School of Library and Information Science. Acceptance at such a late date gave me confidence and I sailed through the program. I was even elected into Beta Phi Mu, the library honor society. I graduated in May, 1980 and stayed on at BPL until the following summer. Then my husband Berke and I decided to move back to Los Angeles . . . Principia College offered me a position as Reference Librarian with faculty rank, responsi-

ble for the periodicals and government documents collections. I do a little online bibliographic data base searching on the DIALOG system, I am heavily involved in the library instruction program — we keep trying new ways to make learning about the library fun or at least not boring! And we are always coming up with great PR programs to promote the library's services. In addition to my library duties, I am a freshman advisor, a member of the Humanities Field, and a member of Faculty Senate. While I don't use specific anthro facts and figures in my day-to-day job, the training I learned by majoring in anthropology has been invaluable. I'd pick anthro all over again, just as I would pick Pitzer.

Carol A. Bowdoin Gil, Diamond Bar, CA. Though I don't hold an "official" anthropological job and rely most on my second major of art for my income, the study of cultural anthro manages to creep into most aspects of my life. It has brought me all kinds of unique experiences from translator/guide for a visiting Guatemalan Weaver's Co-op and research assistant/illustrator for a book on ethnic rug weaving to aiding and abetting my husband's interests in ethno-musicology (he is a professional musician) and incorporating a bit of ethno-botany into the lesson plan during my stint at the Mary B. Eyre preschool. It even enriches my children's lives (Leandra age 6 and Gabriel age 3-1/2) in the wide variety of people from different cultures they meet and the ethnic music, cuisines and festivities in our somewhat eccentric daily life. The chances for getting "rich" with an Anthro major seem few but the personal and family enrichment of the soul has been great. Yes, I'd do it again—but I recommend to aspiring anthro majors to indulge in a compatible second major as well to keep a subsistence income.

Susan Glikbarg Hanson, Los Altos, CA. After graduating with a major in anthropology, I returned to college for a year in order to obtain an elementary teaching credential. I did teach for awhile, but . . . my teaching credential turned out to be useful in obtaining a writing job in a publishing company and then as a research assistant for a nonprofit educational research company. These jobs led to a decision to obtain a Master's Degree in Education with an emphasis on curriculum design and evaluation. Now several years later, I am completing a doctoral degree. I realized that it would be not only possible, but useful, to combine my background in cultural anthropology with my interest in educational research and evaluation. A variety of qualitative methods of research, including those used by ethnographers, are well suited to my current primary interest: helping schools improve their education programs. Therefore, I have minored in anthropology at Stanford. Similar to anthropologists, I observe and interview a variety of people and then spend a great deal of time trying to make sense of all the field data.

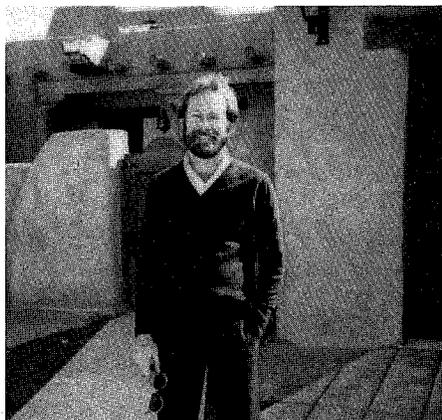
Allie Love, Waterville, ME. After graduating in 1973 . . . I worked with Eskimo and Indian students in Anchorage, Alaska for three years under the auspices of Alaska Methodist University. In 1976, I donned a backpack and set off on a solo round-the-world trip, beginning in Scotland and including England, Kenya, Tanzania, South Africa, Rhodesia, Australia and New Zealand. I returned to Claremont in 1977 and in 1979 was hired by Pitzer in an Admissions office position. After three very rewarding years, I moved to Colby College, in Maine, to become the Director of Admissions. In looking over a 1969 application to Pitzer, I note that in response to the question "What do you expect to be doing ten years from now?" I responded that I thought I would be married, with children. No mention of travel or career. I thank Pitzer for opening my eyes to the less conventional options!

Patti Cancellier '74 conducting a population education workshop for Egyptian educators in Alexandria, Egypt.

Photo: Elaine M. Murphy



'74 Penny Bloch, Los Angeles, CA. After graduating, I got a job as an editorial assistant for a national magazine publishing company. After a year of that, I moved over to another publishing company . . . that published magazines for all the major airlines . . . my anthropology degree had some application, as many of the stories were travel/culture oriented. From that, I went to New West magazine (now called California), where I worked for five years, and moved up the masthead to senior editor. Anthropology was (and continues to be) a perfectly appropriate background for my work in journalism. A lot of what I've done I think of as a small field studies; whether one is observing the Trobriand Islanders or a particularly significant individual or group of people in this country in 1984, the process is pretty similar. Now I'm making films, which gives me six months or a year to dig into my material. After two years as a story editor for television movies and mini-series I've graduated to producing. Again, my anthropology background has proven extremely useful. My first producing effort is a one-hour documentary on cocaine addiction among middle-class Americans, to be shown on Home Box Office in the fall. . . . I find the challenge of learning how to tell a story or convey information in a new medium to be very exciting. The "skills" that I seem to be able to sell are my ability to see what's interesting or important about people's lives, to persuade companies to part with their dollars to fund an exploration of what I think I see, and then to make the end product (be it written on paper or shot on film) hold an audience's interest. While none of this is a direct application of an undergraduate degree in anthropology, I believe that there is a significant line to be drawn from what I learned (or, probably more important, how I learned) and what I'm doing now.



Patricia Cancellier, Alexandria, VA. I've been working in the population field for seven years, the past five in Washington, D.C. While not directly related to anthropology, my anthropology classes at Pitzer provided me with a good background for understanding the cultural aspects of population behavior. After Pitzer and a stint at the Lord & Taylor department store in Boston (where I met my husband,) I went to the University of Michigan's School of Public Health. I earned a Master's of Public Health in population planning and health education. I've been employed at the Population Reference Bureau, a nonprofit educational organization, for the past five years as the Assistant Director of Education. My job is to assist teachers, both in the U.S. and in other countries, in teaching about human population dynamics. (I do this by developing teaching materials, training teachers, and advising teachers and students about population education publications and programs.) Most of the training workshops I conduct are in the U.S., but I had the opportunity to go to Egypt twice to train Egyptian educators in population education techniques. I will probably stay in the population or health field. But right now my main concern is our new daughter.

Beth Reasoner, Williamsville, VT. After some years of drifting (geographically and from job to job) I returned to school and studied nursing. I earned a Master of Science in Nursing from Yale, with a specialty in psychiatric-mental health nursing; for the past two years I have been a Clinical Specialist on an adolescent alcohol and drug abuse treatment program in Vermont. I do individual, family and group therapy, staff education and supervision, and consultation (mostly within the hospital at this point). I have met several anthropologists in nursing and I have found my education in anthropology more valuable than anything else I can think of in my work in psychiatry. The process of observation and investigation which requires stepping outside of the set of rules known to determine and understand a different set is very basic to psychiatric nursing. I found that the process of nursing in a specialty area could use anthropological ideas and information, especially in urban hospital settings where the variety of cultures represented is immense.

Peter F. Sproul, Albuquerque, NM. I'm a general contractor and have been for some years. I try to incorporate as many of the authentic, indigenous elements in my work as will sell. Now with the strength of the solar industry in the state there's been a marriage of the two that has been good for both. As a builder I consider myself about 60% banker, 30% architectural historian, and 10% artist. The "banker" looks after my business interests and makes sure that the product is saleable. The "historian" seeks to preserve the look and feel of the wonderfully sculptural, yet eminently functional, methods and styles of the authentic native American and Hispanic buildings. The artist has the creative urges in him satisfied by finally finding and working with a "clay product." I developed quite an affinity for ceramics in my last years at school. Ultimately, I'd like to build "brand-new/50-year-old houses". I'm very happy living here. As you may recall I'm a native New Mexican from Albuquerque, and am now married to a native of Santa Fe.

Peter Sproul '74 "in front of one of the townhomes I just constructed this year here in Albuquerque."

Photo: Eric Menter

Nancy da Silveira '76 "editing one of my super 8 films."
Photo: Craig Coleman



Nancy da Silveira, Claremont, CA. After six years of working in bilingual education in California, teaching languages in West Germany, and going all over Europe as a tour representative and later an accountant for a charter travel company, I am now one of the first three students in USC's graduate program in visual anthropology. I'm taking a combination of anthropology, cinema and journalism classes, and will finish up by producing a major ethnographic film. Besides making five short Super 8 films for class, I have had the opportunity to help out on a couple of professional 16mm documentaries, including Dr. Barbara Myerhoff's "Culture of Fairfax" project.

Harriet Archibald-Woodward '74 hard at work for teachers and kids in the Resource Room at Bon View Elementary.
Photo: Katie Nuñez.



Harriet Archibald-Woodward, Claremont, CA. Since graduation, I have continuously worked in education in a multilingual, multicultural setting. Currently, I am an instructional program facilitator at Bon View Elementary in South Ontario; this is an administrative job with soup to nuts responsibilities. It is a great job for the cultural anthropology student who is interested in learning and understanding all the aspects of coordinating state and federally funded school programs for students, from planning and development to implementation and evaluation of budgets, academic subject and staff development. The future? Staying in education . . . there are so many avenues to take . . .

'75 Rebeca E. Barron, Oakland, CA. Since graduating in '75, I have alternated living in Northern and Southern California. I'm now living in Oakland with my husband, Robert Apodaca. I am currently Executive Director of The Frente Foundation, an operating foundation that manages cooperative student housing facilities in Berkeley. Before that I worked at MALDEF, a civil rights law firm, and at Mills College and Occidental College. Graduate studies in anthropology also account for part of the last nine years. The Pitzer experience and training in anthropology have served me well, particularly in positions that are newly created or have little, if any, structure. Attending Pitzer's 20th Anniversary Reunion provided an opportunity to reflect on my experience at Pitzer. Everything wonderful that has happened to me is traceable to my four Pitzer years. I am pleased Pitzer continues its tradition of being non-traditional.

Peter Wormser, New York, NY. Peter Wormser, with fellow architect William Britt Fellows and Joseph Ferrandino, a writer who was stationed in Vietnam with the 101st Airborne Division, were the winners of a nationwide contest to design a Vietnam War Memorial to be located in the Vietnam Veterans Plaza, New York City. Selected by the New York Vietnam Veterans Memorial Commission, the winning design is a seventy-foot wall of glass brick, fourteen feet high, etched with excerpts of letters written from Vietnam, letters sent by families and friends, political speeches, and news dispatches. Peter earned his degree in architecture from Columbia University in 1979; he lives in New York City where he is an architect for the Ehrenkrantz Group.

'76 Holly Schloerb, Amherst, MA. Holly has a new daughter and until this past September she had been working with three-, four-, and five-year olds in a private school. Her husband is an Associate Professor of Physics at the University of Massachusetts.

'77 Rhonda Bickart, Phoenix, AZ. Rhonda Bickart is now working for SamCor, a parent holding company of Samaritan Health Service, DynaCor, and Samaritan Medical Foundation. Rhonda previously worked as a strategic planner for the Salt River Project and taught marketing research at Arizona State University, where she earned a Master's Degree in Business Administration. A member of the Board of Directors of the Writers Guild, Inc., she served as its president in 1982.

Jan Hitchcock, Arlington, MA. Seven years after a double concentration in anthropology and psychology, Jan Hitchcock ('77) has completed her Ph.D. in personality and developmental psychology at Harvard University. My interest in anthropology and inter-disciplinary approaches continues. While at Harvard I've taken courses in anthropology, worked on a project analyzing child care in another culture, and managed to include a section on the sample's ethnographic context in my dissertation on emotional adaptation to life changes for the Department of Psychology and Social Relations. (On the subject of life changes, Jeff Duboff '77 and I were married in 1980). My experiences at graduate school have reaffirmed the uniqueness of the educational opportunities at Pitzer — the breadth of the ideas and disciplines that a Pitzer student is encouraged to draw upon, and the importance of the institution's and individual faculty members' support of these endeavors.

'77/'83 Robin Rhodes, Claremont, CA. I am teaching art, dance and drama to emotionally troubled adolescent girls at the largest open placement facility in California. An anthropology background has made me aware of cross-cultural differences in communication, achievement orientation and artistic modes of expression. I try to tap the crosscultural and intergenerational resources when exploring ways to facilitate creativity. I am currently working with Carol Gil '74 on an intergenerational art project.

Megan Meyer Thompson, San Francisco, CA. We arrived from England in the summer of 1982. I completed a nine-week travel training course and was able to get a job right away in a small travel agency in downtown San Francisco. We are planning to return to the U.K. in January, 1985, which is really only around the corner. It is important for the children's education over there that they go back at ages 7 and 8 before they fall too far behind the English system.



Rhonda Bickart '77, Director of Issues Management, SAMCOR.
Photo: Buchen, Snell and Company, Phoenix, Arizona



Sheila Kemper Dietrich '78
Photo: Underwood Studios,
Kansas City, Missouri

'77 & '78 Terri Miller Shulman/
Lawrence Gordon Shulman, Los Angeles, CA. The Shulmans are happy to announce the birth of twins, Jessica and Lawson, on January 24. Terri is a motion picture production executive and Larry is a television director.

'78 Sheila Kemper Dietrich, Kansas City, MO. Since I graduated from Pitzer with a degree in social anthropology and African studies I've discovered how all-encompassing and useful such a major is. Right after college I went into the Peace Corps. I spent two glorious and rewarding years in a small village called Kasando in Zaire. Recently those wonderful memories were brought back to me when I was interviewed by our local Channel 5 anchorman, Thurman Mitchell, about my experiences! In the two years following my return from Zaire, I've worked in New York for Playbill magazine, gotten married, moved to Kansas City, worked as the Marketing Director for the Kansas City Symphony and given birth to a strapping young fellow name August Reich Deitrich on November 30th, 1983. I have found that my background in anthropology, including the finely-honed perceptive skills taught to me by Sheryl Miller, Susan Seymour, Lee Munroe, and Don Brenneis have given me understanding to help me in all my endeavors. Most recently I was honored by our Missouri Governor Bond with an appointment to the Missouri Arts Council. This I plan to fit in between caring for my child, busying myself as a board member of the Kansas City Zoo, the Kansas City Museum, and the Sunset Hill School Alumnae Association; then there's my work as a rape counselor and Stephen Minister; not to mention my involvement with the Returned Peace Corps Volunteer group and the Women's Central Exchange Club. Pitzer and all those wonderful anthropology professors kept me motivated in the right direction, helped me figure out folks and care about the outcome of things. But then, I've always been people happy.

'79 Paul Faulstich, Alhambra, CA. I'm working as a Research Anthropologist for the Southwest Museum. We are installing a new permanent exhibit on the cultures of the Southwest, and I am currently involved in this process from gallery conceptualization and design, to artifact selection and research. It's like being back in school. I continue painting and doing photography, and what I love most of all — spending time in the wilderness.

'80 Cynthia Ann Bettison, Santa Barbara, CA. In fall, 1983, I entered the Ph.D. program in anthropology at the University of California, Santa Barbara, having completed an M.A. in anthropology at Eastern New Mexico University, continuing my interests in Southwest archaeology, lithic analysis, and geoarchaeology. I recently chaired a General Session at the Society for American Archaeology on "Application of Techniques and Experimentation to Archaeological Research" in Portland, Oregon; I also presented a condensed version of my thesis "An Experimental Approach to Sickle Sheen Deposition and Archaeological Interpretation." The paper was well received and is under consideration for publication in the Journal of Lithic Technology and I am working on two other papers I hope will be considered for publication. Another graduate student and I have also recently finished a paper to be submitted for consideration by American Antiquity. I am now conversing with several other archaeologists in Europe who are conducting similar research. During the past summer Cynthia worked on a survey near St. John's, Arizona; the principal investigator was Keith Kintigh, Associate Archaeologist at Arizona State Museum. In the Fall of 1984 I am planning to attend the University of Illinois at Urbana-Champaign to work with Dr. Donald Johnson, a geoarchaeologist. Then I will be back once again, in January, at UCSB.

Sheryl K. Cooperman-Stiefel, Bothell, WA. After studying Northwest Coast anthropology and archaeology and "TA-ing" at the University of British Columbia and curating collections at U.B.C.'s Museum of Anthropology, I married Mark Stiefel (CMC/Stanford 1981) in May 1982 and settled in a suburb in Seattle, Washington. I am presently the Exhibit Preparator at Seattle's Museum of History and Industry. Most of my time at the museum is spent researching, writing, designing, and building history exhibits (my hammer swing could easily compete against my troweling skills). I am also consulting with the Washington State Jewish Historical Society, which is currently involved in a major historic preservation project that would restore one of the oldest extant synagogues in the Pacific Northwest.

Laura Heckrotte Edwards, Huntington Beach, CA. First Lt. Laura Edwards participated in Global Shield 84, an exercise involving U.S. Air Force, Air Force Reserve, Air National Guard, Navy and Marine Corps units, and elements of the Canadian forces. Edwards is a missile combat crew commander with the 308th Strategic Missile Wing at Little Rock Air Force Base, Arkansas.

Tom Lowery, San Pedro, CA. Tom Lowery has, since last June, been the Public Relations Director of the Los Angeles Council of American Youth Hostels. He is responsible for promoting and developing programs and activities for the AYH in the council's six-county jurisdiction. He writes: *This is a fascinating and challenging job, requiring lots of imagination and creativity. I'm even drawing on many of the editorial skills I developed back in the days of the Claremont Collegian. Many Americans use the youth hostel system overseas, but it is a special challenge to encourage Americans to use the programs and facilities at the 300 United States hostels chartered by AYH.* Lowery also is completing production of a multimedia slide presentation on the Webb School of California in Claremont, for use by the school in promoting the institution.

Nancy Molin, Kathmandu, Nepal. Ever since I arrived in Nepal, I have wanted to be able to spend some time in direct village teaching. Now . . . I have joined CSC's Gene and Grace Fox in the Andi Khola Project in the village of Galyang Bhanjyang for about two months. The major, or at least the most visible part of the project, is a plan to generate hydro-electric power using the Andhi's water, which will bring electricity to the surrounding villages for the first time. However, the part of the project that interests me is the work in "integrated rural development." In recent years, it has become clear that in all parts of the developing world simply giving technical assistance does not accomplish development. . . . The most important need in this area, as identified by the villagers, is for nearby supplies of clean water. It is felt that it will be useless to build a drinking water system unless there is assurance that it can be protected from contamination. There are a few villages where latrines have been built and water system construction is going ahead. In others, teaching on the need for and importance of latrines is going on.

Paul Slayton, Boulder CO. I am attending school and working on a master's thesis. Right now I am collaborating with scientists at the USGS in Denver who are providing hecron activation analysis of the clays and some ceramics I have from the area. I hope to begin on the mineralogical aspect of the study soon. I have just finished taking the necessary geology courses in order to describe the clays and ceramics properly. The physical analyses have been and will be taking place concomitantly. I've met a lot of archaeologists in the years I've been here, mainly in connection with my project. I am going to be a TA next semester, for Principles of Anthropology. Right now I'm getting ready a syllabus and choosing films. This summer will consist of thesis work and bicycle riding.

Ellen Stein, New York, NY. Ellen Stein is now a M.A. candidate in International Public Health at Columbia University. She will be part of a medical research team (sent by The Johns Hopkins University) working in the Nepali Himalayas this summer. She took part in the Pitzer Nepal program and is fluent in Nepali, and she will be working as translator as well as doing medical work.

'82 Tom Cox, Lexington, MA. I am currently applying to graduate school and writing up my research on my two years in Nepal, which was very successful. My work among the Tibetans and Sherpas not only convinced me that anthropology is what I love doing most but also has had a truly profound effect on my vision of humanity and the world at large. I recently had an article accepted for publication in the Cultural Survival Quarterly.

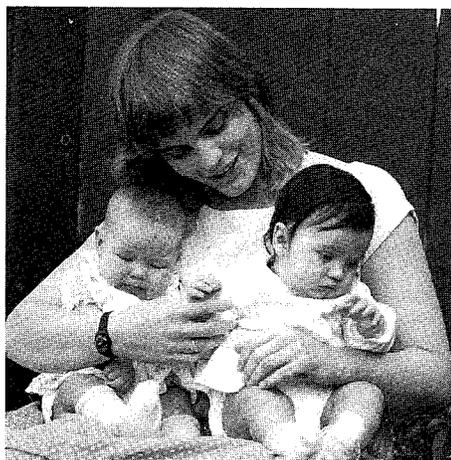
David Daegling, San Marino, CA. *Two year after leaving Pitzer, I find myself back in Claremont working for a fellow graduate, surveying and installing energy-efficient lighting systems. There have been several other jobs along the way, including a midnight shift at a Long Beach radio station on weekends. With luck the next year will bring more change, as I hope to be back in school again studying human paleontology (again).*

K. Michelle Vorih, San Pedro, CA. *Pursuing my interest in the sexual taboos in the !Kung bushmen and the child-rearing practices of the Netsilik Eskimos, I am now doing field work in the wilds of the south bay of Los Angeles. I will be entering the nursing program of Harbor College in the fall to obtain my accreditation as a nurse midwife. In the meantime, I am working as a midwife's assistant through the Los Angeles Childbirth Center and have assisted in the delivery of more than 30 babies. The variety of home birth clients, ranging from recent Mexican immigrants to Jehovah's Witnesses to a Claremont Graduate School mathematics graduate, has given this novice anthropologist the chance to observe the birth process across many cultural boundaries.*



K. Michelle Vorih '82 "with Amelia and Alexandria, two of the young people I have helped bring into the world."
Photo: Jo Deane Zalay-Gerard '70

Andrew Frankel '84 playing a Nigerian drum in front of the Grove House
Photo: Lynne Miller '85



John T. Batelle, Prochuab Kiri Khan, Thailand. John, a psychology and art graduate, is halfway through his two years of Peace Corps service. An active 4-H Club member for seven years, John is now working with the Thais on three projects involving chickens, asparagus, and bees, and has learned to speak Thai.

Tom Brock, New York, NY. *I suppose that no amount of anthropological study on lives of savages could adequately prepare a person for the streets and subways of New York . . . but here I am, in this wild metropolis, surviving well enough. I'm enrolled in a master's program in public policy and administration at Columbia University. My interest is in social welfare policy; when I graduate in May 1985, I hope to land a job in the social services area of government or the nonprofit sector.*

Andrew Frankel, Nigeria, West Africa. Andrew Frankel '84, music and anthropology, is one of 70 students nationwide to be awarded a Thomas J. Watson Fellowship. The Thomas J. Watson Fellowships, begun in 1969 in memory of Thomas J. Watson, founder of International Business Machines Corporation (IBM), carry a stipend of \$10,000 for independent travel and study abroad. Andy will spend a year in Nigeria studying the talking drums of the Yoruba. He plans to record the drums, transcribe them musically, translate them verbally, and study their type, use, and role in the lives of the people who play them.

Martha Quintana '83 and John Landgraf '84 are Coro Fellows in Los Angeles this year, participating in the Coro Foundation's internship program. Coro is a public affairs leadership training organization, established in 1942. Its mission is to enhance the quality of government and governing by seeking out and training individuals with leadership potential and a commitment to public affairs. By interning in various types of government agencies, labor unions, community organizations, and businesses, Coro program participants develop a broad understanding of the individuals and institutions that combine to create public policy.

Anthropology faculty have been in touch with a number of alums and report as follows. **Helen Watson Blodgett '78** is married and living in New York City; she recently went on an exciting trip through Scandinavia with her family. **Kitty Hollerith Laffoon '76** now has two children; she left Cincinnati, Ohio, long enough last spring to pay a very brief visit to Pitzer. **Lynn Mirisch Rogo '75** is a busy wife and mother in Los Angeles who still finds time to be active in volunteer work. **Lynda Brewer '82** is working on a master's degree in education at the Claremont Graduate School. **Elizabeth Shafrock Glasser '71** is Assistant District Attorney for San Bernardino County and living in Upland, California. **Maggie Field '73** has an interesting career as a literary agent; she is living in Studio City, California.

Andrea Mack Wolf, Menlo Park, CA. *I am joyfully married now and it seems appropriate to announce it to Pitzer. Rocky is a graduate of CGS; he has an MBA from there, class of '82. We are living in Menlo Park, and while Rocky works for Advanced Micro Devices as a Financial Analyst, I am searching for a job.*

'83 Adrian Arleo, Belchertown, MA. *Last May I graduated from Pitzer with a degree in anthropology and art. I found myself applying my interest in anthropology to art and vice-versa. Upon graduation I had decided to pursue further studies in art, and am now working towards an M.F.A. degree in ceramic sculpture at the University of Massachusetts. My art work is maturing and growing in some new and interesting directions. I continue to use anthropological and archaeological references in many of the pieces. My most recent work is reminiscent of fragments of earth with artifact or fossil-like forms depressed in the surface. In April one of my pieces was exhibited in the New England Regional Clay Exhibition, sponsored by the National Council on Education for the Ceramic Arts. I was granted a second teaching assistantship at the university.*

Lisa Bourgeault, Tucson, AZ. *After a year of the graduate anthro and museum studies program at the University of Arizona, I've decided to take a breather. I'll be working in Los Angeles for the next few months, and I hope that during that time I'll be able to decide what area of anthro (or something else?) to continue studying.*

Betsy Hooper, New York, NY. *People, religion, ritual . . . sound like anthropology? Well, not exactly; I'm in a Master of Divinity program, preparing for ordination to the priesthood in the Episcopal Church. However, living in a small community (The General Theological Seminary) within a huge city (New York) and studying one of the favorite topics of social scientists, I have plenty of opportunity to put my anthropological skills to use. My four-year program consists of a wide range of academic courses, pastoral training in institutions, and a full-time internship in a parish for a year.*

Link Nicoll, Washington, D.C. *I am working in D.C. as a staff assistant on Gary Hart's Senate Staff.*

'84 Katrelya Anne Angus, Sierra Madre, CA. *I am in the Master's program in English at U.C. Riverside and my dreams of being an English professor (though I doubt if I will ever be as good as Barry Sanders — perhaps I might come in as a close second) are still there . . . and . . . I have just paid for my first publication. "This Was a Dracula, Indeed," will appear in Ye Olde News, a magazine sponsored by the Texas Renaissance Faire.*

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