

# FIELD NOTES



A WALK DOWN SOCIOLOGY  
AND ANTHROPOLOGY LANE

PUEBLO BONITO, CHACO CANYON

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# **SOCIOLOGISTS & ANTHROPOLOGISTS: TENURE TRACK**

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Dr. Heather Gautney  
Dr. Greta Gilbertson  
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Dr. Clara Rodriguez  
Dr. Orlando Rodriguez  
Dr. Chris Rhomberg  
Dr. Emily Rosenbaum  
Dr. Matthew Weinshenker

## **FULL TIME ANTHROPOLOGISTS:**

Dr. O. Hugo Benavides  
Dr. Daisy Deomampo  
Dr. Ayala Fader  
Dr. Allan Gilbert  
Dr. Julie Kleinman  
Dr. Vivian Lu  
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# SOCIOLOGISTS & ANTHROPOLOGISTS: ADJUNCT FACULTY

## ROSE HILL

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Ricardo Gabriel (Sociology)  
Diane George (Anthropology)  
Dr. Reiko Matsuda Goodwin  
(Anthropology)  
Kate Griffiths (Anthropology)  
Gregory Jost (Sociology)  
Melanie Lorek (Sociology)  
John Montes (Sociology)  
Michelle Rufrano (Sociology)  
Robert Spiegelman (Sociology)  
Dr. Wesley Sutton (Anthropology)  
Dr. Alan Trevithick  
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Dr. Maria Valle (Sociology)  
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Dr. Maria Biskup (Sociology)  
Dr. Goutam Gajula (Anthropology)  
Dr. Huda Gerard-Seif (Anthropology)  
Dr. Susan Helft (Anthropology)  
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Dr. Barbara Miller (Anthropology)  
Todd C. Motto (Sociology)  
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Dr. Helen Rozelman (Sociology)



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# Introduction

## **Attention all Sociology and Anthropology Majors:**

*Welcome to our 6th volume of Field Notes! I know, it took us a while and we missed you too. Here, we are going to be talking about some of the Faculty highlights and news, student achievements, events that took place throughout the semester, even potential classes that you can take next year.*

*We will also be maintaining a stronger social media presence, that will consist of news for events, courses, and we'll even throw in a couple funny memes to get you through the week.*

*So sit back, relax, and enjoy the ride.*



# !VIVAS NOS QUEREMOS!

By Brendon Padilla

O. Hugo Benavides, Professor of Anthropology and Chair of the Department, invited artist/ activist Natalia Revale, to talk to his class about two movements she has been spearheading: One of these movements is called "Vivas Nos Queremos" (We Want Ourselves Alive).

This graphic movement was began to protect against femicide, transvesticide, domestic violence, rapes, the day to day street harassment and so many other forms of patriarchal oppression and violence. The campaign is completely anonymous, protecting anyone who participates.



Guest speaker Natalia Revale standing next to a newspaper printing saying "Vivas Nos Queremos" or "We Want Ourselves Alive"

The campaign began on November 24th, to oppose Violence against Women. That was the day the first flier was created in Argentina. Many of their fliers were done in the first person, to impact their audience more. It was a way to express

the pain and suffering, and to create a voice for those who needed to be heard.

The second protest that Natalia Revale discussed was one that began in 2002. In Avellaneda (A neighborhood in Buenos Aires), police repression took place due to a protest called the Piquetero Movement. Dario Santillan came to the aid of Maximiliano Kosteki (Maxi). Afterwards, he was chased by the police and shot in the back. The picture on the right was taken of the incident, and the drawing below it was an adaptation by a local artist to fuel the movement. Dario's hand became a symbol of Solidarity. "No Estan Solos" (You Are Not Alone) became a phrase that was paired with the images to "multiply the example, and continue the struggle."



Dario on the floor as he came to the aid of Maxi.



Painting of Hand with Hand, 2002 by Florencia Vespignani.

# THE UNION (FFU)

By Dr. Katherine Wilson

## Fordham Faculty United (FFU)

is the year-old union for contingent faculty (meaning teachers who aren't on the tenure-track). While comprising members from all fields, FFU owes a lot to Sociology-Anthropology: Rose Hill's Hannah Jopling first invited the large union SEIU Local200 united to organize a chapter at Fordham; she was joined by at least six department colleagues in negotiations with the Administration across the nine months that lead to a contract in August 2018; Soc-Anth had one of the highest rates of members signing on to the union; and now two Soc-Anth adjuncts serve in pro bono roles within FFU's core leadership: Kate Wilson as co-chair and Diane George as a Rose Hill Steward for Dealy Hall.

In a union comprising three campuses, five schools, and a plethora of departments, only Modern Language & Literature has had as much front-line involvement in FFU's day-to-day work as has Sociology-Anthropology. (Josh Jordan from French is co-chair, and Lunia Vera from Spanish is Rose Hill's Chief Steward, alongside five MLL faculty filling other roles.)

As the university's first faculty labor organization, Fordham Faculty United has bettered the working conditions of contingent faculty in several crucial ways. One way is installing job security. Before Fall 2018, all contingent faculty worked in gigs, not careers, where appointments ended after each semester for adjuncts and after each year for most lecturers, without any formal guarantee that they would be re-hired, and no way to challenge being unjustly fired. Now, after a probationary phase, adjuncts and lecturers can advance to longer-




-appointment spans with the expectation of being re-hired, and protected by the legal recourse to “Weingarten Rights” and Grievance/Arbitration if they are dismissed on questionable grounds. Before Fall 2018, if an adjunct’s class was cancelled, the unspoken policy was oh well: they just lost that source of income. Now, if a course is cancelled soon before or after the start of a semester, Fordham must compensate the adjunct with at least a fraction of the lost income (\$900)—an agreement that helped over a dozen adjuncts last year.



Demonstration outside of Dealy Hall, 2016. (credit to Andrea Garcia/The Fordham Ram)

Another union win is salary. Before the contract, adjuncts across Arts & Sciences earned \$4200 per course (at maximum, \$16,800 a year); last year, the rate increased by \$800 to \$1200, depending on longevity, and salaries will increase systematically across the run of this union contract (to 2021). Lecturers in Arts & Science, meanwhile, were earning as low as \$50 thousand a year for their eight courses per year, some winning a promotion that upgraded only their job title, not their pay. Now, all new Soc-Anthro lecturers in Arts & Science start at \$62k, with salaries rising over time; if promoted, the upgrade in job title comes with a \$2.5k pay increase. (Not surprisingly, pay rates vary widely across schools, following neoliberal economic values: social work faculty earn the least; arts, humanities, social science, and science faculty fall in the middle range; and business lecturers at Gabelli earn the most, some on par with Soc-Anth tenured faculty.)



A major union accomplishment was persuading the university to support adjunct and lecturer careers outside of teaching. Before, to participate in conferences, contingent faculty in Arts & Sciences usually paid out of pocket, except for ad hoc help from a considerate chairperson. Now, through the new Professional Development Fund, the University will reimburse lecturers who attend events related to their teaching and adjuncts who present at conferences; in the pilot year, Anthropology adjuncts recouped \$1200 of their conference expenses.

Besides those general advantages, union protection brings victories at the individual level, for example, when music instructors were stung by a month-long delay in pay and a computer adjunct was unjustly fired. Although these successes rarely become widely known across Fordham, they are palpable to those particular members. At perhaps a less tangible level, the union made headway in achieving inclusion, convincing the administration that adjuncts and lecturers should not be

relegated to the margins of campus life. For example, while Soc-Anthro customarily has invited adjuncts to its end-of-semester gatherings, many departments did not—but now, according to the principles of the agreement, they should. Another social benefit happens outside legal processes, when FFU begins to rupture the isolation that characterizes contingent teaching, by linking Soc-Anth adjuncts and lecturers not only to one another, but to comrades in math, philosophy, Media/communications, and other fields. For members who get involved, FFU braids social bonds that—as we teach students in our soc-anth classes—are crucial to human lives and livelihoods.

Over this past academic year, FFU core organizers worked to ensure that the letter and spirit of the contract were realized, through almost weekly dialogues with the Fordham administration. The umbrella union, SEIU Local200, brings its preference for a cordial, “problem-solving” approach—

to negotiations, a mode that differs from some unions' adversarial stance; and for its part, although attitudes vary across the administration, Fordham University appointed its more union-friendly interlocutors for these labor-management meetings. Still, the first-roll-out of the contract didn't always flow smoothly--as chairs, secretaries, and many union members know well.--Disagreements over policy, technical glitches, and the shock of a new modus operandi delayed longer appointments and conference reimbursements, for example. And although union mobilizing did persuade Fordham to steer \$5 million a year toward the better work conditions enumerated above, still, the collective bargaining agreement is not ideal; hence FFU's core organizers with SEIU Local200 have begun mobilizing toward the next contract negotiations (in 2021). Yet even in its fledgling phase,



Demonstration outside of the southern end of the Administration building, 2016

FFU has enhanced Fordham as a workplace, materially and socially, for adjuncts and lecturers in Soc-Anth and other programs. For information about FFU: email [FordhamFacultyUnited@gmail.com](mailto:FordhamFacultyUnited@gmail.com)

# MEET THE NEW FACULTY

## *Interview with Dr. Vivian Lu Projects in the Works:*

Meet Dr. Vivian Lu, who is offering cultural anthropology courses such as “Anthropology of Capitalism and Finance,” “Africa in the World,” and “Imagining Diaspora: Race, Nation, Migration.” She will be drawing from her background in cultural anthropology, critical race theory, and postcolonial African Studies. Her courses take serious anthropological commitments to ‘make the strange normal and the normal strange’ by equipping students with critical theoretical tools to interrogate seemingly basic cultural concepts that compose the world around us, such as the family, the economy, person-hood, gender, ethnicity, race, and nation.



Meet Dr. Vivian Lu, the new professor of Anthropology.

As she states: "My research is in African Studies and the anthropology of capitalism, with a focus on citizenship, economic livelihood, race and ethnicity, gender and kinship, and diaspora. My first project explores the idea of diasporic citizenship among an extensive Nigerian commercial diaspora across the Middle East and Asia. The project examines how transnational Nigerian merchants are socially transforming their homelands, through both diasporic remittance and investment as well as through nationalist and secessionist political mobilizations. I also have two upcoming projects. The first is an ongoing research project in the United States that explores the relationship between race, place, and profit by focusing on the idea and politics of 'local business' in the American West.

The second project will focus on political sovereignty amongst Global South nation states by looking at Nigerian migration occurring within the African continent and the politics and business of deportation of Nigerian citizens amongst the Global South."

*Welcome to:*

**THE FORDHAM  
FAMILY!**



# ECUADOR CULTURAL IMMERSION PROGRAM

Fertile valley crater of Pululahua  
volcano, San Antonio, Ecuador.

By Dr. O. Hugo Benavides

After last year's successful programming, Fordham University continued their Sociology/Anthropology Diversity Initiative in Ecuador from June 17, 2019 through June 26, 2019. The program was spearheaded by Dr. O. Hugo Benavides, (Chair, Sociology/Anthropology) Joel de Andrade, (Adjunct faculty, Sociology/Anthropology) and Elicia Bates (Senior, Honor's Program).

This was a new and flourishing diversity initiative created by the Department of Sociology & Anthropology with support from the Chief Diversity Officer at the Office of the Provost to promote a sense of belonging among students of color both at Fordham and in the global community.

The Sociology and Anthropology department decided to provide an opportunity for undergraduate students of Fordham to have a space to both be challenged and embraced in their unique experience of “otherness.” They provided a space that fostered a sense of belonging by consequence of reflection and activities based around themes of belonging, history, and critical thought. Students and alumni left Ecuador last year with a sense of vitality that serves as a testament to how we can collectively empower ourselves with the richness of our histories, experiences, and unique human spirit.

In orchestrating this program, centering around a cultural immersion trip to The Global South; Fordham students of color had the unique opportunity to engage in scholarly practice, participating in structured communal reflection, and have a unique experience abroad that was professionally, academically, and personally transformational.



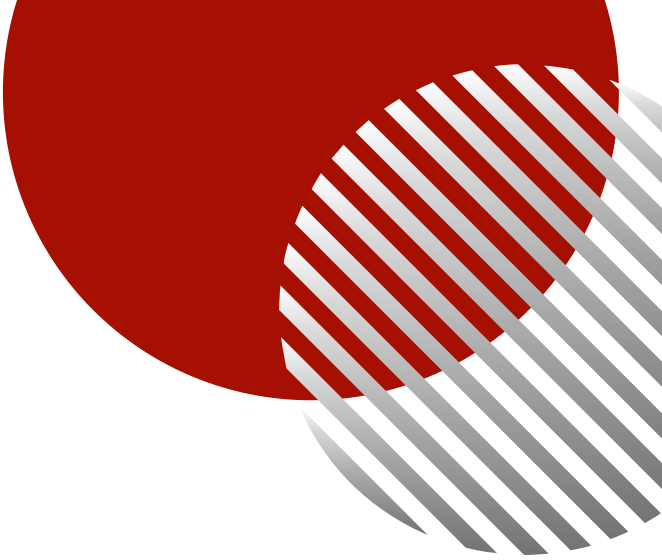
Inti Raymi (Summer Solstice) festivities in Cotacachi, Ecuador, June 22, 2019



Inti Raymi (Summer Solstice) festivities in Cotacachi, Ecuador, June, 2019



View from Peguche, Ecuador, June, 2019



The program is looking to continue bringing people together, both undergraduates of color, and individuals from across the Global South. This would foster solidarity and an international collaborative network of students, scholars, and community members committed to humanizing oppressed and forgotten people.

This type of initiative and programming set a strong foundation to continue to build a network and community centered around the experience of folks from the Global South, different ethnic/racial diasporic and Indigenous communities.

The trip to Ecuador allowed these individuals to continue to build community, engage with the personal and political issues that affect us as people of color, and most importantly, to imagine what

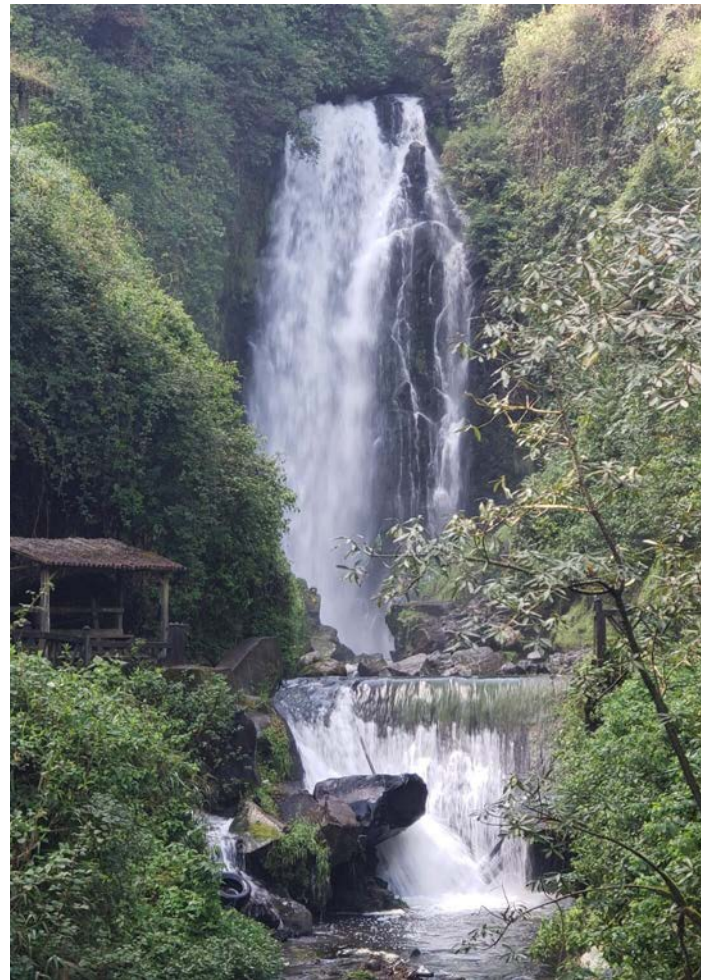


a commitment to our communities can mean through our own production of knowledge, creative output, and critical reflection. This sort of initiative will allow for Fordham students and others to grapple with what diversity and inclusion can mean and look like within our current world and institution.

The hope is to continue to foster scholarship, holistic development, and community this summer (and many to come) to allow for further exchanges, trips, and conferences that are restorative not just for individuals but for our communities as a whole.



Archaeological Site of Tulipe, Ecuador



Sacred waterfall in Peguche, Ecuador



Fordham's Cultural Immersion Group (Candice O Neal, Mirian Luna, Andrea Gonzalez, Elicia Bates, Kevin Quiah, Kiera Finn, Jorge Martinez, Joel De Andrade, Carlos Alvarez, O. Hugo Benavides) plus Mama María, June 16-26, 2019. Photo Credit: Edwin Navarrete Criollo.

# SOCIETY FOR AMERICAN ARCHAEOLOGY

By Diane George

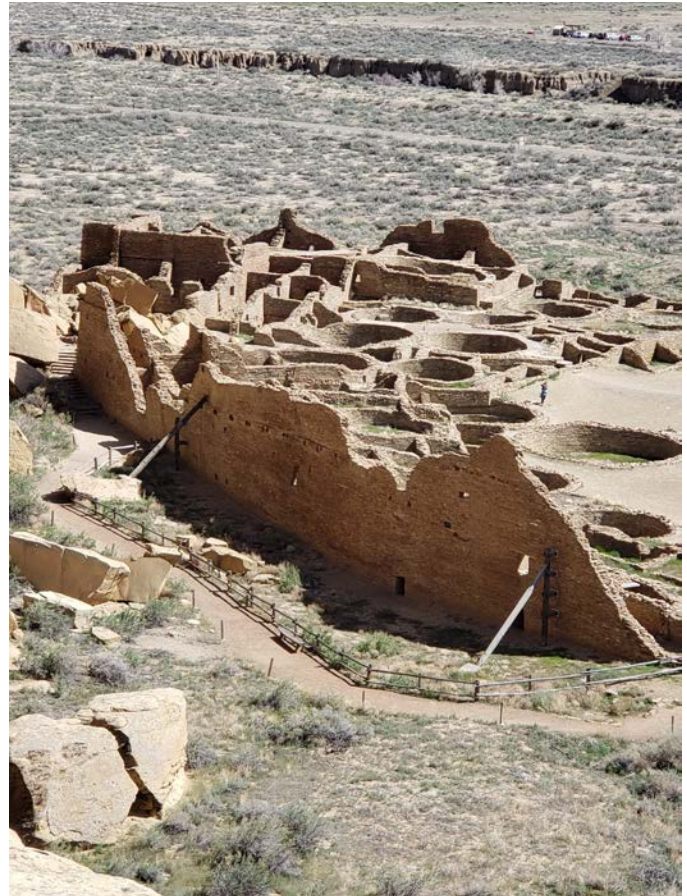


Climb towards Pueblo Alto

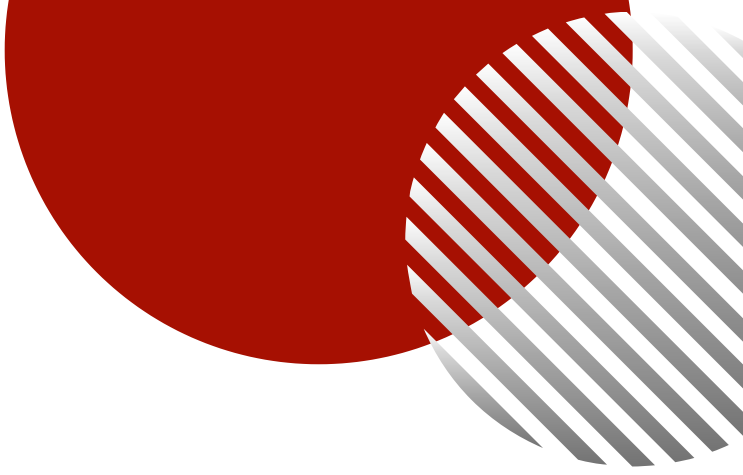
A forum at the 2019 Annual Meeting of the Society for American Archaeology brought together several distinguished scholars from across the country to tackle the challenges facing pedagogy both in and out of the classroom in the current climate. Organized by Diane George, an adjunct in the Sociology-Anthropology department, and Kelly Britt, Assistant Professor at Brooklyn College, the panel, entitled “Pedagogy in the Age of Unreason,” included Rosemary Joyce and Jun Senseri of UC Berkeley, Bonnie Clark of the University of Denver, and Dr. O. Hugo Benavides, the Chair of the Sociology-Anthropology Department here at Fordham.

For several decades, values at the heart of anthropology, which embraces human diversity and the rational and experiential exploration of the human condition, have been

steadily eroded through right-wing discourse targeted at casting institutions of higher learning as incubators for radical, anti-American intellectual elites. These attacks have increased over the past few years, with students being trained by organized groups such as Campus Reform and The Red Elephants to record and report on their “radical” professors. Teachers are doxed on social media and right-wing news outlets join in and spread these attacks to a national audience. The Red Elephants, for example, has a “Film your Marxist Professor” initiative, which encourages students to record and share videos of “far left professors who are radicalizing our youth” as goes the mission statement on their Facebook page. As a consequence of campaigns such as this, or Turning Point USA’s Professor Watchlist, teachers, and their families, have been deluged with hate mail, calls for their firing, and death threats.



Pueblo Bonito, Chaco Canyon



The SAA forum provided a space for a discussion that was enthusiastically welcomed and clearly needed. The session opened with brief comments by the panelists, then brought the audience into the conversation to share their thoughts, experiences, lessons learned, and strategies and best practices. For two hours the room came alive as students, faculty, and professionals shared their experiences - many traumatic - as they struggled to engage students and the public on topics including migration, Japanese internment camps, and the enslavement of African-descended peoples. Non-tenured faculty raised the precariousness of teaching on topics such as race, gender, and sexuality and the intersection of the economics of university labor with politics and academic freedom. One of the panelists discussed how they had been forced to engage police protection due to death threats. Several audience members shared their experiences of being queer,

non-binary, female, and black or brown and engaging mostly straight white audiences. Participants shared some of their best practices, such as returning to the basic pedagogical goal of teaching people to think and reason. While this may sound simple, in an era when all facts and knowledge are open to debate, it is critical. The forum brought out the need for forming alliances and sharing information, with so many educators both in and out of the classroom facing similar challenges. Sociology and anthropology deal with fraught topics, but topics that must be tackled if we are to progress.

A follow up session is planned for the Annual Meeting of the Society for Historical Archaeology in January 2020. Anyone interested in these ongoing discussions can email Diane George at [dgeorge14@fordham.edu](mailto:dgeorge14@fordham.edu).

# GENDER SEXUALITY & ARCHAEOLOGY

By Dr. O. Hugo Benavides



Painting of sailor, by Carlos Bastos (1925-2004), Salvador de Bahia, Brazil at the Museum of Afro-Brazilian Culture in Sao Paulo

The last decades have seen a significant interest in understanding the variables of sex and gender, including that of non-heteronormative identities, in the archeological record. This particular

interest has fueled many interesting research projects, alternative pedagogies and interdisciplinary conferences, as well as, the development of what has been termed queer archaeology.

However, perhaps more so than other archaeological approaches, a queer archaeology also calls for a thorough re-questioning of how, why and for whom do we excavate the past. The fact that a queer archaeology speaks for contemporary oppressed and discriminated communities forces us to interrogate not only the content of our discipline but its objectives and methodology more so as well.

Since last year's IX TAAS (Teoría Arqueológica de América del Sur) Conference in Ibarra, Ecuador a

group of archaeologist have formed an ad-hoc Pre-Hispanic Gender/Sexuality Working Group to deal with this topic throughout the Americas. So far the group has met at Fordham University in New York City, United States; National Public Library in Lima, Peru; Universidade de Sao Paulo in Sao Paulo, Brazil; with its next meeting coming up in the Fall in Popayan, Colombia.

The Working Group continues to ask questions such as how do we limit contemporary forms of discrimination in our assessment of the past? What do other forms of understanding of our sexual past tell us about who we are today?, and What does it mean to be a queer archaeologist in a time when being different in so many places (like the United States and Brazil) is met with such open levels of fear and hostility? These are just some of the questions that can navigate



Queer Panelists on Gender/Sexuality Diversity in Pre-Hispanic Americas at the Archaeology Graduate Student Conference at the Universidade de Sao Paulo, Brazil, May, 2019.



Transgender panelist at the Archaeology Graduate Student Conference at the Universidade de Sao Paulo, Brazil, May, 2019.

in terms of coherently excavating, what both Michel Foucault and Gayatri Spivak refer to as, the history of the vanishing present.

The next version of the workshop is in Popayan, Colombia in October. The general objective is to hold a meeting where different decolonial positions of Latin American archaeology, question traditional knowledge about gender, sexuality, ethnicity and diversity in the present and in the past. More specifically, to present archaeology as a discipline where all elements of diversity, especially



gender, ethnicity, sexuality and racial are cross-cutting. This would allow us to revisit the past from a decolonial posture to re-signify the present, and even reflect on the role of the social sciences.



Cultural night in Sao Paolo, Brazil.  
May, 2019

# COURSE OFFERINGS ROSE HILL

SOCI-1025-R02 Sociology of American Culture  
SOCI-1050-R01 Sociology Focus  
SOCI-1100-R02 Introduction to Sociology  
SOCI-1100-R03 Introduction to Sociology  
SOCI-1100-R04 Introduction to Sociology  
SOCI-1100-R05 Introduction to Sociology  
SOCI-1100-R06 Introduction to Sociology  
SOCI-1100-R07 Introduction to Sociology  
SOCI-1100-R08 Introduction to Sociology  
SOCI-2200-R01 Sociology of Culture  
SOCI-2607-R01 Social Science Research&Stats  
SOCI-2701-R01 Intro to Criminal Justice  
SOCI-2800-R01 Sociological Theory  
SOCI-2800-R02 Sociological Theory  
SOCI-2850-R01 Methods Social Research I  
SOCI-2850-R02 Methods Social Research I  
SOCI-2925-R01 Media Crime Sex Violence  
SOCI-2965-R01 Science Fiction & Soc Crisis  
SOCI-3054-R01 Time, Memory, and Identities  
SOCI-3102-R01 Contemp Soc Issues & Policies  
SOCI-3142-R01 Environmental Sociology  
SOCI-3249-R01 For the Death of Me  
SOCI-3255-R01 Sociology of Media  
SOCI-3405-R01 Gender, Race, and Class  
SOCI-3418-R01 Contemp Immig Global Persp  
SOCI-3456-R01 Modern Amer Soc Movements  
SOCI-3601-R01 Urban Poverty  
SOCI-4902-R01 Intern Sem: Community Orgs  
SOCI-4961-R01 Urban Issues and Policies  
SOCI-4971-R01 Dilemmas of the Modern Self  
SOCI-4990-R01 Conflict Resol & Justic

ANTH-1100-R01 Intro to Cultural Anthropology  
ANTH-1100-R02 Intro to Cultural Anthropology  
ANTH-1100-R03 Intro to Cultural Anthropology  
ANTH-1100-R04 Intro to Cultural Anthropology  
ANTH-1200-R01 Intro to Physical Anthro  
ANTH-1200-R01 Intro to Physical Anthro  
ANTH-1200-R02 Intro to Physical Anthro  
ANTH-1200-R02 Intro to Physical Anthro  
ANTH-1300-R01 Introduction to Archaeology  
ANTH-1600-R01 Intro to Human Variation  
ANTH-2520-R01 Intro to Forensic Anthro  
ANTH-2619-R01 Magic, Science, and Religion  
ANTH-2700-R01 You Are What You Eat  
ANTH-2880-R01 Human Sexuality  
ANTH-2885-R01 Anthropology of Economics  
ANTH-3110-R01 Ancient Cultures of the Bible  
ANTH-3154-R01 Anthropology of Sports  
ANTH-3351-R01 Comparative Cultures  
ANTH-4114-R01 Anthro of Health & Healing  
ANTH-4344-R01 Reprod Tech: Global Persp  
ANTH-4373-R01 Environment and Human Survival

# COURSE OFFERINGS LINCOLN CENTER

SOCI-1025-L01 Sociology of American Culture  
SOCI-1100-L01 Introduction to Sociology  
SOCI-1100-L02 Introduction to Sociology  
SOCI-1100-L03 Introduction to Sociology  
SOCI-2650-L01 Basic Research Methods  
SOCI-2800-L01 Sociological Theory  
SOCI-3713-L01 Criminology  
SOCI-4408-L01 Diversity in American Society

ANTH-1100-L01 Intro to Cultural Anthropology  
ANTH-1100-L02 Intro to Cultural Anthropology  
ANTH-1100-L04 Intro to Cultural Anthropology  
ANTH-1200-L01 Intro to Physical Anthro  
ANTH-1200-L01 Intro to Physical Anthro  
ANTH-1300-L01 Introduction to Archaeology  
ANTH-1500-L01 Intro to Fashion & Culture  
ANTH-3351-L01 Comparative Cultures  
ANTH-3510-L01 Museums: Cultures on Display  
ANTH-3726-L01 Language, Gender and Sexuality  
ANTH-4490-L01 Anthro Politic Violence

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