



Western Michigan University
ScholarWorks at WMU

Participant/Observer

Intercultural and Anthropological Studies

Winter 2007

Participant/Observer vol. 1. no. 1 Winter 2007

Anthropology Department

Follow this and additional works at: https://scholarworks.wmich.edu/anthropology_news



Part of the Anthropology Commons

WMU ScholarWorks Citation

Anthropology Department, "Participant/Observer vol. 1. no. 1 Winter 2007" (2007). *Participant/Observer*. 5.

https://scholarworks.wmich.edu/anthropology_news/5

This Newsletter is brought to you for free and open access by the Intercultural and Anthropological Studies at ScholarWorks at WMU. It has been accepted for inclusion in Participant/Observer by an authorized administrator of ScholarWorks at WMU. For more information, please contact wmu-scholarworks@wmich.edu.



Participant/Observer

WMU ANTHROPOLOGY DEPARTMENT

A Newsletter for Friends of the Western Michigan University
Department of Anthropology

Violence in Kenya is topic of Anthropologist's Research

by Jon D. Holtzman, Assistant Professor

Just as murders in the U.S. are usually committed by relatives or friends, internationally much of the most horrific violence often occurs between groups who had long lived together in relative peace: the Rwandan genocide, the ethnic cleansing following the dissolution of Yugoslavia, and even sectarian violence in today's Iraq.



Samburu men encouraging a cow to accept its new calf. The man in the foreground has an AK-47 as protection against raids by neighboring groups.

What can be so shocking is the brutality exacted against those with whom the perpetrators had previously been on good terms, neighbors, co-workers, even friends. How, for instance, to make sense of the response of the Rwandan Hutu church leader **Elizaphan Ntakirutimana** to the letter of several of his Tutsi pastors, which forms the title of **Philip Gourevitch's** chilling book *We Wish to Inform You That Tomorrow We Will Be Killed Along With Our Families?*

In response to their call for help before an impending massacre, Ntakirutimana replies to his pastors "You must be eliminated. God no longer wants you," leaving them, their families, and hundred of others to be massacred with machetes

and farm implements.

My recent research in northern Kenya has similarly aimed to answer how groups change from being friends and allies into killers of one another. My research has focused mainly on Samburu herders in northern Kenya and—like most cultural anthropologists—I naturally sympathize with the perspectives of my Samburu friends, in this case concerning the ethnic violence that periodically erupts with neighboring groups—now increasingly carried out with AK-47s and other automatic weapons. Samburu typically portray themselves as the peace-loving victims of neighbors turned bad, though basking in the glory of their victories when forced to fight. Yet I also wondered how their neighbors viewed these same conflicts, and how memories of these conflicts shaped interethnic relationships in times of peace.

I've now begun working in areas bordering Samburu, talking to members of these other groups. Not surprisingly, their views are often directly opposite. As I began explaining to one man this summer "You know I have stayed with the Samburu for a long time and I have heard their views..." before he interrupted me. "And now you've decided you want to hear the Truth!" As I continue this research my point is not, of course, primarily to make judgments about the truth, but rather to try to make sense of the dynamic that turns friendly relationships into lethal ones, and yet which later may turn them back again.

(Dr. Holtzman's above project was funded by a WMU FRACAS grant)

Letter from the Chair



Greetings. This is the first in what we hope to be two newsletters annually that will be sent to alumni and friends of the Department of Anthropology. We hope to use this newsletter as a medium to update you on developments in the Department of Anthropology including the achievements of students, faculty and alumni.

Changes in Faculty

The Department of Anthropology has undergone significant changes in faculty and curriculum over the past seven years. **Bob Sundick**, **Erica Loeffler** and **Art Helweg** have all retired and **Bill Cremin** plans to retire as of April 2007. **Tal Simmons** left us to assume a position as director of a forensics program in England, **Fred Smith** accepted a position in anthropology at the College of William and Mary and **Pam Stone** returned to Massachusetts to pursue other professional opportunities. As you all are no doubt aware, the Department of Anthropology has always been committed to the four field approach. With the hiring last fall of **Kristina Wirtz**, a linguistic anthropologist who conducts research in Cuba, the Department can finally make claim to all four fields. Kristina has been doing a superb job attracting students to her courses in linguistic anthropology.

While Kristina Wirtz's hire enhances our historical strength in the four fields, we have also broadened our orientation to be more in accord with the critical challenges of globalization

without, however, abandoning our commitment to Michigan research themes and North America more generally. We now have faculty whose primary research interests are East Africa, Europe, Central Asia, East Asia, Mexico, Latin America and the Caribbean. With a faculty of our size, it is not our intention to cover all world areas nor do we believe that is a laudable goal in itself. Rather we consider our pedagogical challenge to be one of creating a faculty and student discourse where discussions of global inequality and global injustice, past and present, are paramount. Our faculty continues a strong research tradition on border issues and border inequality while others have taken up the challenge of critiquing racism and gender inequalities from the perspectives of all four fields. As you might imagine, the profile of our faculty has changed in a manner commensurate with our expanding research, areal and teaching interests.

We hope that alumni and friends of the Department of Anthropology will continue their interest in and support for our programs and will make use of this newsletter to keep in touch with faculty and fellow alums. Please do take the time to e-mail us or to send a letter that keeps us up to date on your activities and interests.



Kristina Wirtz

Robert Ulin
Professor and Chair

Meet the Newest Member of the Anthropology Department: Kristina Wirtz

I am a linguistic and cultural anthropologist who joined the Department of Anthropology in 2005. I do research in Cuba, primarily on the religion called Santería, which derives in part from Yoruba religious practices in West Africa. People often ask how I got interested in this topic. I guess that there has been some serendipity in this choice, but I have long been fascinated by Cuban society, and around the time I started my graduate program I had also become intrigued by connections between West African and African diasporic cultures. My first trip to Cuba, in December 1997, sealed the deal! I have always been fascinated by deep philosophical questions about how we know what we know, and how we come to believe what we do of the world. Studying religion, especially through the lens of language and discourse, is a great way to get at these questions.

Santería is practiced by many

Cubans of all racial/ethnic and class backgrounds, but it still retains its Afro-Cuban flavor. My first book, which will come out in Fall 2007, considers how Santería practitioners create religious community in the city of Santiago de Cuba. The book is called *Ritual, Discourse, and Community in Cuban Santería: Speaking a Sacred World*, published by University Press of Florida.

A lot of my research has focused on ritual performances in Santería, which are captivating and energetic, involving song, dance, possession trance, and divinations. Practitioners make use of a special ritual register of speech that derives from Yoruba and that is quite esoteric. It turns out that such unintelligible speech is a common phenomenon in rituals around the world—think of magic formulas like “abra cadabra!”

or of the use of more standard Latin in Catholic services up to Vatican II.

I also continue to think about what it means to say that



Kristina (right) and her daughter visit a santera in Santiago de Cuba, July 2006.

Santería is Afro-Cuban, and what the African connection means to Cuban (and other) Santería adherents (not to mention what scholars make of it). This is especially interesting in the context of Cuban efforts to sell Afro-Cuban folklore to tourists and growing interest throughout the African Diaspora to explore its historical connections to Africa via the Atlantic slave trade.

Finally, I am starting to pursue new research questions on how racial and religious identities and identifications interact, using Cuba as a case study. I also hope to develop a comparative angle closer to home, by looking at discourses of race in southwest Michigan. I am always looking to mentor undergraduate and graduate students with overlapping interests!



Performance of trance possessions in an *Espiritismo cruzado* ceremony in El Cobre, Cuba, July 2006.

WMU Archaeology Students Excavate at Fort St. Joseph During Field School

The 31st annual WMU archaeological field school continued investigations of Fort St. Joseph in Niles, Mich. during Summer Session II, 2006 in partnership with the City of Niles and the Fort St. Joseph Museum.

For the first time 19 graduate and undergraduate anthropology and public history students lived in Niles while they learned basic field techniques and helped to publicize archaeology to the local community. **Dr. Michael Nassaney** directed the program with the help of graduate assistant **LisaMarie Malischke**.

Due to the high ground water table at the site, a sophisticated site drainage system was employed prior to excavation. This is becoming standard procedure. Once this was in place, excavation units were placed in proximity to previously excavated structural features in hopes of learning about the size, orientation, and construction methods of the buildings that the features were once part of. Excavations also sought to uncover more clues as to the identities of the structures' inhabitants through the objects found nearby.

This season we wet screened all the sediments through 1/8" mesh producing more materials than ever before. The objects recovered

represent the broad range of activities carried out at the fort from military to commercial to domestic.

Two of the most exciting finds included a corpus of Jesus Christ that would have been affixed to a crucifix and a cuff link inset with cut glass. Further intact structural remains were also uncovered including a stone fireplace, a trash midden filled with large quantities of animal bone and other domestic debris, and a linear stone feature that may be part of a foundation.

The field season included a public education component as well. Over a three-week period 27 high school students, teachers and continuing education adults worked alongside WMU students. Fieldwork culminated in a two-day open house in which the community was treated to lectures, demonstrations, period music, and displays related to the history, culture,

The 2007 Field School is scheduled for Summer I, 2007. Applications are available in the Department of Anthropology.



Fort St. Joseph field school participants excavate remains of 18th century fireplace.

and archaeology of Fort St. Joseph. Plans are under way to return to the field during Summer I, 2007 with the goal of continuing to expand knowledge of the fur trade in southwest Michigan while engaging the public and encouraging their participation in the project.

We invite your involvement and application for the spring program.

Questions for a Faculty Member...

A regular feature of the Department of Anthropology Newsletter in which our intrepid reporters dig a little deeper into the origins of our faculty members. Today, our subject is Dr. Robert Anemone.

What kind of anthropologist are you?

I'm a biological anthropologist who works in primate morphology and evolution, growth and development, and primatology.

What was your first fieldwork and what was it like actually doing it?

I did fieldwork a few summers during grad school on the paleontology crews of various professors from the University of Washington and from Berkeley. Doing this fieldwork made me realize that running one's own paleontology project in the western US was something that I really wanted to do eventually. My summer collecting dinosaurs and early mammals in eastern Montana with a crew from Berkeley led by one of the leading paleontologists in the world (Bill Clemens) was an amazing experience and it convinced me that I wanted to be a paleontologist. My research for my Ph.D. project was conducted in the main natural history museums on the East Coast. I had wonderful stays of three to six months each at the American Museum of Natural History in NYC and the Smithsonian



WMU students make up a large component of Dr. Anemone's field crews searching for 50 million year old primates and other mammals in the Great Divide Basin of southwestern Wyoming. From left to right Emily Nakfor (BA, '04), Jameson Quaine (BA, '03), Bill Moore (Ph.D. candidate, Southern Illinois University), Sherri Covert, Dr. Anemone, Jennifer Yamazaki (MA, '06), Bert Covert (Professor of anthropology, University of Colorado).

in Washington, DC. This is where I really learned how to do an independent research project. I measured nearly 300 primate skeletons as a part of this project, then analyzed the data in terms of the different kinds of locomotor behavior practiced by the different creatures. To this day, one of my favorite things to do is to spend time collecting data in a natural history museum

What is your current research?

My fieldwork takes place in a large sedimentary basin in southwestern Wyoming known as the Great Divide Basin where I lead students and co-workers most summers for a month of geology and

paleontology work. My project focuses on evidence for climate change at 55 million years ago, and its effects on the evolution of early mammals and especially primates. It turns out that the time period we work on experienced the greatest episode of global warming during the entire last 65 million years of earth history. It is of great interest to paleontologists, geologists, and biological anthropologists to explore the effects of this global warming event on the living things of the time. I absolutely love to spend the summers doing geology and paleontology in Wyoming: as you can probably tell, I'm doing exactly what I wanted to do from my graduate school days!

Archaeology Grad Student Works in Bolivia

by *Brendan Weaver*

From June through mid-August 2006 I worked at two separate archaeological projects in Bolivia. During these cold winter months I learned to adjust to the harsh realities of living at and above 4,000 meters (around 14,000 feet) of elevation, first around the Porco/Potosí area in southern Bolivia and in August on the Copacabana Peninsula of Lake Titicaca.

After spending a week in the colonial city of Sucre attending both the Bolivian Studies Conference and the Conference on Mining and Metallurgy of the Southern Andes, I arrived in Potosí, where I resided for over a month while working in the mountainous countryside of Porco.

Potosí is a great place for a historical anthropologist. In the 16th century the city was the most populated in the world and the mines of the famous

Cerro Rico (Rich Hill) are the origin of nearly 70 percent of all silver extracted from the Americas during the Spanish colonial period.

Working with Dr. **Mary Van Buren** from Colorado State University, I helped survey an area

amounting to dozens of square kilometers near the village of Porco, where the Inca during the time of their empire had their rich mines and where the Spanish first exploited Andean silver. The terrain was rugged and, working with a team of Bolivian graduate students and locals we identified many sites of archaeological interest for latter preservation and research.

After spring semester 2007, I will return to Bolivia to conduct an excavation in Porco at a site of early contact, which later was the site of a mill associated with



Brendan Weaver surveying for archaeological sites in Porco, Bolivia.

the colonial silver industry.

In Copacabana I visited and assisted with the excavations of Dr. Sergio Chávez from Central Michigan University. He conducts a public ethno-archaeology program on the peninsula and was excavating a nearly 3,000 year old temple of the Yaya-Mama religious tradition in the village of Sampaya. With the assistance of Aymara community members he is creating a new awareness of the pre-colonial past and its cultural continuity among modern indigenous peoples of Lake Titicaca. Not only was I able to experience the amazing beauty of the lake, but I had the incredible experience of learning to dance all night with a drum and zampona band near the site in an Agustú (first of August) celebration.



Excavations of a Yaya-Mama Temple at Sampaya, Bolivia overlooking Lake Titicaca

Anthropology Students Make Energy

Headlines

“What’s now a headache for the city is an opportunity for Bronco Biodiesel.”

—Sarah Hill, assistant professor

Anthropology major **Matthew Hollander** has put his interest in material culture to good use in a WMU lab in McCracken Hall that makes fuel for diesel engines from left-over cooking grease.

Working with anthropology faculty member, **Sarah Hill**, Matt has led WMU’s foray into alternative fuels by founding the Kalamzoo Biodiesel Co-op (kzoobiofuels.org). Last winter, Matt’s work, contributed to a successful President’s Innovation Fund grant, of \$400,000, that has allowed Hill, and two colleagues in Chemistry (**Steve Bertman** and **John Miller**) to scale up production in Matt’s beloved “Stinky

Lab” so that WMU can eventually fuel a portion of city busses on discarded oily food residue.

“Brewing biodiesel from such waste could have a positive effect on city sewer and water rates, by preventing costly maintenance and clean-up problems,” says Hill. “What’s now a headache for the city is an opportunity for Bronco Biodiesel.”

More recently, Matt has



Anthropology majors from left to right: Matthew Hollander, Jeremy Remus and Will Manty are working with biodiesel to help change Michigan’s energy future.

been joined by anthropology majors **Jeremy Remus** and **Will Manty** who have also been bitten by the Biodiesel Bug and want to help change Michigan’s energy future.

Biodiesel, a proven renewable fuel, can be made from any fat or oil. It burns more completely than petroleum diesel, emits fewer noxious by-products and significantly lowers greenhouse gas production. Its superior lubricity can reduce engine maintenance costs, and it is safer to use and transport.



Sarah Hill (Anthropology) John Miller (rear) and Steven Bertman (Chemistry), project co-directors of the Bronco Biodiesel pilot project.

The Development of a Web-Based, Role-Playing Simulation

By *Laura Spielvogel*, associate professor

One of the key challenges of both teaching and writing anthropology is the act of cultural translation and representation. An anthropologist conducts extensive fieldwork and writes a case study or ethnography in an effort to make one culture understandable in terms that students and readers from another culture can understand.

Although professional anthropologists and many graduate students have regular opportunities to become deeply immersed in other cultures through direct fieldwork experiences, the vast majority of undergraduates do not.

One challenge for professors who teach anthropology and other courses on cultural diversity is to find ways to help students “walk in the shoes” of others who share different ethnic, geographic, racial, gender, and/or class identities.

Grounded ethnographies, replete with quotes of local people and thick description, coupled with ethnographic films that give viewers a visual image, can be effective ways to allow students to imagine and engage with other cultures.

But what if, with the touch of a mouse, students could be transported to another cultural realm? I have spent the last year and a half developing a web-based role-playing simulation to help students of anthropology, Asian studies, and sociology better experience how cultural role identities are learned and enacted through everyday social and institutional encounters.

I have designed the simulation around the narrative framework of a cross-cultural wedding between an American man and a Japanese woman. It is no coincidence that popular blockbuster films such as *My Big Fat Greek Wedding* and underground favorites such as *Monsoon Wedding* highlight

the chaos, misunderstanding, stereotyping, and performance of cultural identity that characterize these cross-cultural ceremonies.

Viewing these movies evokes a strong understanding of the processes by which families negotiate cultural roles, but playing the role of a Americanized Japanese bride, her disappointed mother, or her infertile sister personalizes the learning experience in ways that a movie or textbook cannot.

In the simulation, students play one character out of a cast of twenty, read suggested ethnographies and scholarly articles and view complementary films and streamed images from the Japanese cultural landscape in an effort to “get in character.” I piloted the simulation this past fall in a “Peoples of the World” course taught in the Honor’s College and will be spending my sabbatical leave during the 2007-2008 academic year. revising the simulation based on the outcome of this initial beta test.

In The Spotlight

Vin Lyon-Callo recently served as lead organizer for the Rethinking Marxism 2006 conference. The conference brought together over 700 Marxist scholars, activists, and artists from approximately two dozen countries and six continents to explore imperialism and the fantasies of democracy, rethinking communism, and the power of a left media within today’s world. Department faculty members Vin Lyon-

Callo and Allen Zagarell were joined by several former WMU students (Juan Florencia, Boone Shear, Chris Sweetapple, and Matt Paris) and fellow WMU faculty Jacinda Swanson and William Santiago Valles in presenting their research at this important international event. Discussions on work presented at the conference continue through the Radio Pacifica program *Against the Grain* (<http://www.againstthegrain.org>).

Anthropologist is Fulbright Scholar

by Ann Miles, Professor of anthropology

I am a Medical Anthropologist and my Fulbright award is a four month research grant to study how chronic illness is affecting the lives of Ecuadorians, and how they manage and cope with chronic illness. Ecuador, like many countries in Latin America, is experiencing a shift in its health profile. As the population becomes more urban and as people live longer, chronic illnesses which have historically been associated with developed nations are emerging. Prior to this, people did not live long enough to develop a chronic illness, or they simply died from it. These emerging illnesses tax the health care system and those who suffer from them in unique ways and my research focuses on understanding how chronic illness sufferers understand and manage their illness, given the cultural, social and economic environments they are in.

The focus of my research is on lupus, an auto-immune disorder, in which the patient's immune system destroys the body's healthy tissue. Lupus can create permanent damage to the sufferers' joints, skin and other major organs. Scientists are still working on trying to determine the causes of lupus, but they suspect that both genetics and environment (social and physical) play a role.

I have been working in

Ecuador now for more than 18 years and I became interested in lupus when a woman I have known since 1989 was diagnosed with the disease. She comes from a poor family with few economic resources and her illness provoked me to begin asking questions about how those on the margins of Ecuadorian society were adjusting to new health challenges.

In the summer of 2006 I spent two months in Cuenca, Ecuador interviewing lupus patients and I will spend two months in 2007 conducting follow-up interviews. My interviews focus on how patients are constructing cultural models for understanding their chronic illness, how families are affected by chronic illness and the sometimes painful economic choices they must make.

This project has a very practical dimension to it. I hope that this research can assist Ecuadorian physicians to better serve their patients by revealing the cultural and social dimensions of the "lived"

When I return to Ecuador next summer I have three lectures planned. One will be at the "Fulbright Forum" in Quito, and the other two will

be at the University of Azuay and the University of Cuenca Medical Schools. I also have been working with a group of Ecuadorian physicians and families to establish a nonprofit



Professor Ann Miles during her Fulbright in Cuenca, Ecuador.

foundation to educate and assist families that have been affected by lupus.

Closer to home, my research has always informed my teaching. In general education classes and in those targeted to anthropology students, I have found that sharing personal experiences and insights goes a long way towards making other cultures understandable and accessible. One particular goal for my classes in medical anthropology is to help students understand that the social dimensions of the illness experience, including poverty and inequality, can be just as important to the patient as the biological dimensions. This is a lesson that applies to every culture.

Department News

Undergraduate Majors

The number of undergraduate majors has remained fairly constant ranging from a low of 71 to a high of 90. Most of our undergraduate students come from Michigan and the faculty is resolute in attracting more and diverse students.

Our graduate enrollments remain very strong and our students now come to us worldwide. We take pride in this because we believe that drawing students from a larger geographical base is reflective of the growing national and even international reputation of our faculty.

Moreover, the geographical diversity contributes to the general diversity of students overall. We are especially proud that we have had more Thurgood Marshall scholars than practically any other department in the College of Arts and Sciences. Our graduate students have also won their fair share of university fellowships.

We take pride in working closely with our undergraduate and graduate students. Our students have frequently been recognized as award winners through the College of Arts and Sciences undergraduate research awards.

Our undergraduate and graduate students have given papers at the annual meetings of the Michigan Academy of Science. In fact, our anthropology students have coordinated the program in anthropology for the Michigan Academy for the past three years. A number of our faculty have taken graduate and undergraduate students to professional meetings where students have presented their research with great success. Colleagues from other

institutions have remarked on the high quality of papers presented by our students.

Undergraduate Activities

Our undergraduate students have been very active through the Anthropology Student Union which is presided over this year by **Sarah**

Johnson. The students meet on a weekly basis and this year have invited Departmental faculty to discuss with the undergraduates how they became interested in anthropology. The ASU is also planning a trip to the Field Museum and they will also be organizing a film series on campus.

The Departmental faculty continue to explore ways to involve our students with “hands-on” learning

opportunities from summer field schools to study abroad programs. In this regard, we are meeting with faculty from WMU’s language departments to discuss collaboration and ways to further opportunities for our students and faculty. We clearly have a group of faculty committed to our students and so we are continually evaluating our curriculum while maintaining our commitment to the four fields.



ANTH 2500 teaching assistant Erin DeMeester teaching human osteology.



Students taking notes in ANTH 2500 lab.

Department News

Phillip Neusius, Distinguished Alumnus

During 2006 Homecoming week, Dr. **Phillip Neusius** was honored with Department of Anthropology's 2006 distinguished alumnus award. Neusius graduated with an MA in Anthropology in 1978, as **Dr. William Cremin's** first student. His thesis examined prehistoric



settlement systems by a survey of archaeological sites in the lower Kalamazoo River Basin.

He went on to receive a Ph.D. in Anthropology from the University of Missouri, and is now the head of the Department of Anthropology at Indiana University of Pennsylvania.

In addition to being recognized at the award ceremony, Dr. Neusius sat down at an informal lunch with current students. There he answered questions about his time at Western, his later career, and his advice to students now. Among his insights imparted to students was the advice to seize opportunities as they present themselves. As a student, Neusius moved between several advisors before working with Dr. Cremin, at the time a new professor at WMU. Though at the time this shifting between thesis advisors was stressful, Dr. Neusius arrived

at a thesis project that fit well with his interests and Dr. Cremin's expertise. The distinguished alumnus award allowed our department to honor Dr. Neusius as one of our accomplished graduates as well as an opportunity for some of our newest students to learn about the deep history of the University's Department of Anthropology.

Graduate Students present on the Fort St. Joseph site at the MAC

The archaeological endeavors of Western Michigan University were well represented at the 2006 Midwest Archaeological Conference held in Urbana, Ill. Graduate students **Stephanie Barrente, Erin Claussen, LisaMarie Malischke,** and **Cynthia Nostrant** along with Dr. **Michael Nassaney** presented a poster showing the latest findings of the 2006 field season. Built by the French in 1691, Fort St. Joseph functioned as a military, commercial, and diplomatic post and was a site of interaction between European and Native American cultures. Archaeological investigations



Graduate students (from left) Cynthia Nostrant, LisaMarie Malischke, Erin Claussen and Stephanie Barrante attended the 2007 Midwest Archaeological Conference in Illinois.

began at the site (located in Niles, Michigan) in 1998, and, as of 2006, archaeologists continue to locate buildings associated with the fort, as well as recover thousands of artifacts that reveal the daily lives of both European and Native Americans who lived at this site.

Additionally at the Midwest Archaeological Conference, Nostrant presented a paper outlining public education efforts at Fort St. Joseph. During the 2006 field season Nostrant ran two week-long public programs, one for school aged children, and a second for adults. These programs taught both groups about the methods of archaeological investigations, the history of the fort itself, as well as challenge of interpreting the past through its material remains. Both presentations demonstrate ongoing efforts of research and public education by Western Michigan University's Department of Anthropology.

Yes, I want to support the WMU Department of Anthropology!

In a time when state funding is increasingly restricted, the support we receive from friends and alumni is vitally important. Such funds are used to take advantage of new or unbudgeted opportunities in order to enhance the teaching or the research of the department, or to assist students in achieving their educational and professional goals. *Thank you for considering a gift to the WMU Department of Anthropology.*

The WMU Foundation processes all gifts that come to the University and turns them over to the department. Michigan residents: Remember that 50 percent of your gift to a Michigan University is returned to you as a tax credit on your state income tax (up to \$200 for a single filer; \$400 for joint filers).

I support the WMU Department of Antrhopology with the following gift:

\$1,000 \$500 \$250 \$100 \$50 \$25 \$___Other

_____I would like to become a special donor to the WMU Department of Anthropology with a gift of \$_____

My gift is to be paid via:

_____ Check (payable to WMU Foundation)

_____ Credit card (check one)

_____ Mastercard _____ Visa

Account #: _____

Expiration Date: _____

Signature (required): _____

_____ Electronic Funds Transfer (instructions will follow)

_____ Please contact me about my giving plans.

Name: _____

Phone Number: (_____) _____

af/07 hnl7

Please mail this completed form, along with your gift to:

Western Michigan University

WMU Foundation Office

1903 W. Michigan Avenue

Kalamazoo, MI 49008-5403

Give online at www.wmich.edu/foundation/gift
(under "other designation" indicate Department of Anthropology)

Department of History
Western Michigan University
4301 Friedmann Hall
Kalamazoo, MI 49008-5334
(269) 387-4650
fax (269) 387-4651
email: hist_wmu@wmich.edu

