INSIDE:

Field School on the Raquette
Scrapbooks and Selfies
African American Archaeology in NYS

Alumni spotlight, a photo essay, and more...
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COVER PHOTO: Brooke Becker and Stanley Merritt take elevations in their unit during the 2014 SUNY Potsdam Archaeology Field School in Lehman Park, Potsdam (Photograph by Dr. Tim Messner).
A Note from the Editor

Welcome to the Collegiate Anthropologist! This journal is an annual publication made primarily by SUNY Potsdam anthropology students, who are both the authors and editors of the pieces found here. The Collegiate’s mission is to present its readers with a compilation of both academic and feature paper topics that encompass the five anthropological fields: cultural anthropology, linguistic anthropology, archaeology, biological anthropology, and applied anthropology.

The 2015 issue of the Collegiate displays the diversity of experiences and research done by our students; it showcases their participation in archaeological excavations, study abroad programs, as well as traditional academic coursework. The edition also emphasizes what the future can potentially hold for anthropology majors. And for all of the hesitant parents of upcoming anthropologists, the journal highlights achievements of a SUNY Potsdam Anthropology graduate in our “Alumni Spotlight” segment, as well as additional career resources. I hope the publication gives readers a glimpse of the wide array of opportunities for the budding young scholars in our department!

The journal will continue to be published each spring semester, with a call for papers in the fall. Pieces such as photo essays, internship reflections, and original research from independent studies are encouraged.

I would like to thank all of our editors and authors for all of their work invested in bringing the Collegiate Anthropologist to fruition. I would especially like to thank our faculty advisor, Dr. Kruczek-Aaron. She has always been an encouraging figure as we develop our skills as both writers and editors.

It has been a wonderful experience to work on this publication and I am very proud of what we accomplished. I hope you enjoy reading this edition of the Collegiate Anthropologist!

Sincerely,

Corinne Gabriele
Corinne Gabriele
Editor-in-Chief
Trowels and Tribulations: Lehman Park Excavations 2014

MAUREEN FOLK

To the students of SUNY Potsdam, Lehman Park is a place for canoe launches, barbecues and hanging out. But for the 2014 archaeological field school crew, it is a site of ancient Native American life. A crew of 12 students, including myself, worked for four weeks excavating the site on the south bank of Lehman Park, guided by our fearless leader Dr. Timothy Messner and his teaching assistant Julia Andryuk. We opened units, dug shovel test pits (STPs), excavated features, mapped, profiled, and analyzed the landscape—all while fighting off relentless mosquitos.

Lehman Park is located along the Raquette River in Potsdam, New York. The landform is actively undergoing erosion by the river, and because of this erosion the site is in danger of being destroyed. Due to the damming of the river, water has inundated the landform, causing previously exposed land to be flooded. What we see today is not a reflection of what the landform once looked like. Part of our task as archaeologists was to go out and learn as much as possible about the site before more information was lost.

Every workday began at 8:00 am when students would arrive still exhausted from the previous day’s work. We would gather as a group in the parking lot, unload all of the gear from the trailer, and begin the short haul to the site. We had a lot of equipment, so this meant more than one trip most mornings. Once we were at the site, we would set up the tent that we dubbed “home base.” During the day we were divided into small groups and would dig at least one meter squared units, also known as excavation units. Friendships and close bonds formed quickly, since we were in the field for hours on end every day. Each day was accompanied by new finds and information as we discussed various articles during lunchtime to gain a better understanding of the environment we were working in.

Throughout our four weeks we found some incredible artifacts and features that were able to shed light on how the land at Lehman Park was once utilized. Each unit we excavated yielded some sort of artifact, whether it was fire cracked rock or 22-caliber bullet shells. We were locating debitage, which consists of pieces that are chipped away during the crafting of stone tools, and small pieces of prehistoric pottery. We

The author Maureen Folk is hard at work cleaning up the walls of unit #2, getting ready to draw a profile picture (Photograph by Corinne Gabriele).
began with shovel test pits. These are small squares, about two shovel lengths on each side, that a team digs at a set distance. For us, we dug an STP every 10 meters and used this as a method to discover the size and relative expanse of the Lehman Park site.

After everyone learned about these methods, we moved onto excavation units. Archaeological sites typically have immovable artifacts such as building foundations and hearths, which are known as features. Fairly quickly into excavations, one group came across a feature in unit three: a semi-circular feature that appeared to have thermally-altered soils. This was a really exciting find because it meant that the soils were intact in the area of focus. Intact soils mean that, unlike a large portion of the field, the churning of a farm plow did not impact the ground. It is important to have areas with intact soils because it is a portion of the site that better represents what past peoples were using the site for. Once we got into the second week of work, one of our crewmembers—Corinne Gabriele—found the base of a contracting stem point, which resulted in the whole group exploding with excitement. From that day on, the location of that unit was named “Corinne Hill.”

Corinne Hill provided our team with interesting insights about the landform. The excavation units were located in a plowzone and at the base of a small rise in an area that appears to receive slope wash. This means the soils were not intact; however, the presence of artifacts made us realize that the site was much larger than originally anticipated. As the final two weeks began,
Field school essay

In addition to the fieldwork, we spent each Saturday participating in an extracurricular activity that would enhance our understanding of the site and its role in the prehistory of the St. Lawrence River valley. On our first Saturday we traveled to the Droulers archaeological site in Quebec. We toured the reconstructed village and learned about everyday life including ceramic production, foodways, social environments, and much more. On our second Saturday, Dr. Gary Stinchcomb (assistant professor of geosciences at Murray State University) came to lecture us about geomorphology, which involves the study of landforms to better understand the process and dynamics that created them. With his assistance, we used a bucket auger to look at soil profiles. This

teams divided again and opened new units. In searching for more intact soils that had the potential to have features, two separate crews each opened a 1x3 meter unit near the field. Excavation unit eight played host to the next big find. While flat shoveling, myself and another crewmember unearthed a full projectile point. Once again, the entire site erupted with joy. The point has been further examined and may be a part of the Meadowood occupation period. This means the site would date to 3000-1600 before present (BP), much older than we originally thought. These were the moments that brought the entire crew together. It was incredible to see the excitement and passion that everyone shared for one single object. For archaeologists it is so much more than an object, however. This small 4 cm point changed everything.

Dr. Messner shows students how to use a split spoon to get a sneak peak at what soil changes they should expect (Photograph by Julia Andryuk).

Students found the base of a slate point that seems consistent with a type referred to as Snook Kill. Points of this type date to approximately 4500 to 3500 BP (Photograph by Julia Andryuk).
taught us techniques for examining different soils and stratigraphic relationships. The experience was immensely helpful and generated useful knowledge going forward in the field. Stratigraphic relationships are very important in archaeology. Similar to geology, archaeologists can look at the layers of soil and make statements about when they were deposited in the past.

On our last Saturday, we hosted a “Friends and Family Day.” This was an opportunity for us to show off the work we had completed. Each group presented on their finds within their excavation units and we got to answer questions and show our families and friends what we do in the field. It was exciting to teach others about the different processes of archaeology. Throughout our time at Lehman Park we were also able to interact with the press. Todd Moe from North Country Public Radio came to visit our site and interviewed some of the crewmembers to get an idea of what we were uncovering. A few mornings later we were all gathered around the ear listening intently to the story and grinning from ear to ear from hearing our friends’ voices telling the story of our site.

I left field school with an incredible sense of accomplishment, and I created friendships that I know will last for the rest of my life. Even after the work in the field ended, we would all spend time together in the dorm lounge, the kitchen, and the beach. The best part was that the conversation about archaeology never stopped. We found ourselves discussing the day’s challenges and triumphs long after the sun set. This gave each crewmember a full understanding of the site as a whole, not just the spaces they worked in.

We all learned so much about past peoples and the many facets of their lives. I walked away knowing that prehistoric archaeology is what I want to pursue in the future. I would not change a single thing about our field experience. Each day that plagued us with mosquitos, the days of on-and-off rain, exhaustion, and challenges (both mental and physical) are now cherished memories. This experience allowed us the opportunity to grow and learn together that cannot be achieved behind a desk.

About the Author

Maureen Folk is a junior with an archaeological studies major and museum studies minor. She is currently conducting research through the Presidential Scholars program examining the environmental impact that cordage production would have had on Easter Island. Upon graduation she hopes to attend graduate school.
The *Collegiate Anthropologist* Interview:
Professor Richard Merchant, Medical Anthropologist

_Emmaline Voss_

Anthropology catches our attention in unique ways. For Professor Richard Merchant, anthropology was the field that connected all of his interests. Coming from a small town and attending Michigan State University, the diversity of the students and the opportunities at the college were very different from what he had experienced back home. With a strong interest in medicine and multidisciplinary studies, his first semester Human Origins class with Dr. Norman Saur captivated him. To Prof. Merchant, it was the class that answered all of his questions, and it started him down his career as a medical anthropologist.

After receiving his B.S. in anthropology and comparative religion from Michigan State University, Prof. Merchant attended graduate school at the University of Florida in Forensic Anthropology. While forensics deeply interested Mr. Merchant, he switched to working in the healthcare profession due to his growing interest in medicine. After working for six years as a faculty member at the University of Texas Medical School in the Department of Family Medicine, Prof. Merchant returned to New York to move back closer to his own family.

Currently, Prof. Merchant is the CEO of the Northern Area Health Education Center (NAHEC). Part of a national organization, NAHEC works with people in the healthcare field to improve the quality of care given to patients, especially in rural and high needs areas, such as St. Lawrence County, where there are very few physicians and specialists. While no longer working directly in the field of anthropology outside of teaching, Mr. Merchant says that there is no way to stop using anthropology in your work. At the moment, most of his work can be considered medical anthropology.

With the passage of the Affordable Care Act, Mr. Merchant says that it is imperative that healthcare providers realize that there is a disconnect between themselves and the patients in both understanding and communication. The Affordable Care Act is an attempt to revert from the allopathic, or mainstream scientific, medical practices that are used in the United States to a preventative model of medicine that was used prior to the Civil War and is still used in many other cultures. NAHEC is a part of this process, educating physicians about the patients’ personal and cultural needs, allowing for better care by working to create a treatment plan that is more effective for

"Instead of looking at how to treat illness when it occurs, Prof. Merchant is interested in the evolutionary mechanisms behind why we get sick."
Beyond his work for NAHEC, Prof. Merchant is a clinical instructor at Clarkson University and also has been an adjunct professor for SUNY Potsdam’s Community Health program for 13 years. He joined the Anthropology Department as an adjunct in 2014, teaching the last part of Human Sexuality last spring and then in full this fall, along with Humans, Disease, and Death. He also teaches Medical Anthropology in the spring. While Prof. Merchant trains students in using the clinical model, he disagrees with the design of allopathic medicine, seeing it as “limited and insensitive” from an anthropological perspective. Instead of looking at how to treat illness when it occurs, Prof. Merchant is interested in the evolutionary mechanisms behind why we get sick. This evolutionary medicine model of preventative care examines the ways humans evolved to see why chronic diseases occur. It also looks at people’s lifestyles to see how these illnesses can be avoided. Prof. Merchant sees the holistic aspect of anthropology as a very important part of learning about health and disease, and wishes that it was a part of the current clinical model.

Prof. Merchant’s recent personal research looks at aspects of treatment and disease. He recently finished a Walker Research Fellowship project on why primary care physicians stay in rural areas. He is currently working on returning to research that he started while in Texas. This work is “more esoteric” than his more recent projects, and looks at the spiritual manifestation of disease and illness.

About the Author

Emmaline Voss is a senior student at SUNY Potsdam. She is a double major in anthropology and archaeological studies. After graduation she plans to pursue a graduate degree in medical anthropology. This is her first year working with the editing team for the Collegiate Anthropologist.
The act of taking a book filled with empty pages and filling them with paper clippings and ephemeral objects has been a practice for two centuries. In the process of making a scrapbook, individuals place together items that hold meaning to them, while invoking cultural and gendered meaning in the objects they chose to include. Even the book, in which items are placed, holds significance in terms of gender and cultural understanding. In examining a scrapbook made in the 1920s by a young college student, one sees how issues relating to gender and sexuality play out in materiality; in this case, a scrapbook created by a student at the Crane Normal School, which is associated with the State University of New York Potsdam (SUNY Potsdam). Ruth A. Griffith was a student at Crane who kept a scrapbook from 1922 to 1923, covering the two years in which she was a college student residing in Potsdam, New York. Through this in-depth study of Ruth’s scrapbook, one is able to look at various issues, such as its physical characteristics, how the object was used, the object’s association with gender, and the cultural significance found within its pages. In addition, a comparison of this scrapbook with a modern analog—Instagram—further illuminates its meaning and significance.

It is important to understand what exactly constitutes a ‘scrapbook’ in order to fully grasp the nuances that go along with this activity. Scrapbook is a flexible term. Also called a portfolio or album, it is a series of texts and images that have either been cut out of a document or that embody ephemera saved from a particular occasion and placed into a book for safekeeping (Garvey 2013:5). An individual who makes a scrapbook is taking things that are meant to only last a short while, and attempting to preserve them for a timespan beyond their own. Scrapbooks contain portions of people’s stories, but they are not completely autobiographical; for, parts of the story may be missing from the record. As the maker of the scrapbook, a person also has control over how he or she wants to come across in the scrapbook itself; they have control over the lens in which the book is viewed. Scrapbooks contain the “material manifestation of memory; the memory of the compiler and the memory of the cultural moment in which they were made” (Tucker 2006:3).

Scrapbooking has a long and storied history, beginning in the Renaissance with the practice of keeping what was known as a “commonplace book.” A commonplace book was a record of quotes, personal reflections, and religious texts. Commonplace books allowed a person to store important records in one place for easy reference. They are still kept in various forms, and it is through this humble beginning that the scrapbook would eventually take form (Helfand 2008:...
xix). By the nineteenth century, scrapbooks evolved through the influence of American writer Mark Twain, who popularized their widespread use. He was devoted to creating books filled with text and images that he found to be of importance. In fact, in 1872 Mark Twain patented a “self-pasting” scrapbook that allowed for easy placement of objects on a page. This invention was incredibly popular, and in 1885 it was documented that he had made $50,000 from this patent (Helfand 2008: xix). During the nineteenth and into the twentieth century, scrapbooks rose in popularity and were used in a multitude of ways: from pasting newspaper clippings to creating books that highlighted a period in one’s life.

In order to understand their power, one might view scrapbooks as “diaries of sorts- a form of life writing that may or may not be chronological but records and preserves elements of life experience and memory cues” (Garvey 2013:15). In considering that scrapbooks hold a variety of snippets of stories, it can be difficult to paint a whole picture of the individual who created it. However, they do offer insights into the person behind the clipping and pasting. Scrapbooks tease out elements of truth; they are at once personal but can also offer a lens that is socially constructed. Some people may make their scrapbooks for their eyes alone (or for a few select individuals), but others create books that are meant to be shared. Scrapbooks that were intended to be shared include those in which scrapbook makers would cut out newspaper articles from women’s rights issues or with issues concerning the Civil War. Individuals were preserving these events in case they were not preserved in other ways. They did not want these moments in history to fade from memory and the act of cutting out news clippings, ensured that there was a place in which the memory was still there.

There are various types of scrapbooks; however, this paper shall focus on the scrapbooks that are classified as memory books rather than the kinds that focus on historical events or were created around a particular activity (such as those kept by farmers’ wives to record useful tips, tricks, and ideas for their home). Memory books became popular during WWI and continued to be in vogue between the two world wars (Garvey 2014:14-16). It should also be noted that school scrapbooks also have a particular focus for they are “of a time in which the demands of the academic year frequently pull focus: classes and schedules, events and celebrations frame the expectations of the group more than they do the needs of the individual” (Helfand 2008:18). However, it can be argued that scrapbooks of school years are also a reflection of the individuals’ place within the school system they are
Scrapbook, Instagram, and Selfie

participating in. And the classes and events they attend hold meaning to the individual, especially if they have taken the time to paste in memorabilia of the occasions.

The creation of scrapbooks is often seen in a gendered lens. Both to those who scrapbook and to those who do not, it is an activity that gives off “feminine” connotations. Women are often seen as “memory keepers” and are the one’s who preserve and keep things intact. This notion can be seen in the perceptions about those who scrapbook (Tucker 2006:9). They are bringing together items that were meant to be fleeting, to only serve a purpose for that event, and attempting to preserve them for longer than they ever would have been. In the case of this particular scrapbook kept in the SUNY Potsdam Archives, the maker was a female college student in the early 1920s. Thus, the meaning that the scrapbook holds is reflective of aspects of gender performance from the era. It not only contains meaning of what it was like to be a student in Potsdam, but what one individual’s experience was like as a women attending Crane Normal School.

Before looking at the scrapbook kept by Ruth A. Griffith while she attended Crane Normal School, it is important to place into context what it meant to be a college student in the 1920s, and in particular what it meant to be a woman. A study conducted by the Journal of Educational Sociology in 1931, roughly ten years after Ruth attended college, illuminates some of the issues and experiences that college girls were citing. And while there is a 10 year gap between the two, the information in the journal is still of use. In the project a series of interviews were done with college girls asking them about where they had found success in college, what they worried about, what areas in their education they had difficulty with, and what they did outside of the classroom. In particular, the authors noted that a woman’s non-academic life was especially important: “Outside demands, such as social duties, and home conditions which caused worry constitute the next greatest difficulties. These have to do mostly with pledging to sororities, attendance at social functions, or other activities which require time and attention outside of school” (Binnewies 1931:84). And while this was written a decade after Ruth’s scrapbook was made, this statement seems to ring true in regards to the findings of the scrapbook. There were a few mentions of academics through school bills, an exam review, and report card, but most everything in the scrapbook was related to the social side of college. People may attend college to expand their knowledge, but as this scrapbook indicates, it is the social interactions and experiences that leave a lasting impression, both materially and personally.

Ruth A. Griffith was a student at the Crane Normal School in the 1920s. During her time in Potsdam, she kept a scrapbook that spans the years of 1922 to 1923. When first looking at the scrapbook, one can not help but be impressed with it. It is packed with mementos, some that stick out slightly from their pages. Upon taking a closer look, it becomes clear that there are several distinct
sections within the book. The scrapbook opens up to a register that Ruth’s classmates signed. The register contains the signers’ names; the date they signed; their home addresses; their birthdays; and a section titled, “A word or two or toast will do,” which is where the individual could write a personal message. After these pages, many of which were filled with people’s hand written notes, there is a section devoted to keeping a record of college events. It was a place where she could write down the scores for sporting events that she attended (such as basketball, baseball, and football), or about social events that she attended at the school. This section is a little bit more sparse. Some of the scores for the games she attended were filled in, but it seems that much of it was left out of this historical record. After this, the scrapbook contains once blank pages in a now faded cream color in which Ruth pasted in mementos of her time at Crane. At the back of the book, there are several pages of photographs taped onto black paper meant to help protect and preserve the photographs. For a scrapbook that is ninety-two years old, the majority of it is in remarkably good condition. There is fading in some places and some of the more fragile papers have started to crumble at the edges; however, it is clear that even before the scrapbook was given to the SUNY Potsdam Archives, it was kept in good condition.

In comparison to Ruth A. Griffith’s scrapbook, the modern object that will be examined in this paper is the use of Instagram as a student at SUNY Potsdam. I will consider how it evokes today’s college experience and explore it as an act of gendered performance. Instagram is a photo-sharing application available for people’s cellphones that allows people to share moments from their lives with their friends and followers. Unlike the scrapbook, Instagram is not physically tangible. One can not hold the pictures taken (unless they are printed out), and it exists in a social media sphere. It exists on our phones, which are a physical object, but the app itself is not physically tangible. There is a difference in these two types of memorabilia. However, there are similarities, too.

Ruth’s scrapbook is filled with letters, candy wrappers, dance cards, a birthday candle (from her 21st), programs from events she attended, items relating to fraternities, a tuition bill for a semester at Crane, and even a cigarette. All these may seem like completely random objects, and while it may be difficult to tease out meaning from some of the material culture placed in the scrapbook (after all, why was a cigarette deemed important enough to be included?), it is possible to find overall meaning in the

“There were a few mentions of academics ...but most everything in the scrapbook was related to the social side of college.”
Many of the objects placed in the scrapbook are intrinsically linked to gender and certain behaviors expected of women of the 1920s. Very noticeable examples of this are the numerous dance cards found within the scrapbook. There are over 20 dance cards found within the scrapbook, some of which even have little pencils on strings attached to them. This was done so that an individual could sign their name next to the name of a song in order to dance with the owner of the dance card. As Ruth’s cards show upon further examination, it was not only boys who would sign their name next to a dance; a few women’s names show up next to “fox trots.” However, far more men’s names appear on the dance cards. One of the most charming dance cards in the scrapbook has the names of illustrious men such as, “Mr. J.P. Morgan,” “Mr. Carnegie,” “Mr. Woodrow Wilson,” “George Washington,” and “Abe Lincoln” (Figure 1.1). And while it is clear that the men who signed for these dances were just playing around, it is unclear if it was because the dance itself was a costume party or for another reason. Yet, it is material objects like this that make this scrapbook deeply personal.

It was expected at the time that women would be seen in the company of men, and if a woman were to dance with another woman
it would simply be as a friend. Women were seen in relation to men; they danced with men and they socialized with men. Activities like dances, which were held by schools or fraternities and sororities, were places in which gendered performance occurred. Both men and women were expected to dress up and to socialize with one another. It was a way to meet one another; one could even meet a future spouse at such an event.

Dances that were sponsored also appear to have been chaperoned, meaning that women in the 1920s could feel comfortable attending such parties and that their reputations would not be ruined. Women were expected to stay within polite circles of society, and even while attending college, an experience that today we associate with experiencing freedom away from parents. It was expected that there would be respectable female “housemothers” or “chaperones” in attendance, ensuring that the female college students did not end up in unfortunate situations. Even Ruth’s scrapbook alludes to the behavior of needing permission to partake in particular activities. On one page there is an advert for a showing of the Paramount Pictures film, “The Affairs of Anatol.” Written on the advert is a note that says, “Permission from Mrs. Landon.” This scribbled note highlights that while it is uncertain where or with whom Ruth was living, she needed permission to partake in particular activities and events. This is incredibly gendered, for it does not seem that men would have needed the same sort of permission to even attend the pictures.

In comparing and contrasting Ruth A. Griffith’s scrapbook and the use of Instagram by SUNY Potsdam students many interesting themes come up. I chose to mainly use my own Instagram account to look at the gendered recordings and preservations of a Potsdam student through this social media site. However, I did also look through other public accounts of SUNY Potsdam students to see what types of things they were posting and what types of hashtags they were using to link themselves to this college.

When I looked through my Instagram account, I found that there were only 10 out of 124 posts that specifically or indirectly mentioned college (or appeared to be college related). In looking at the hashtags that I used that related to SUNY Potsdam, I never actually named the school in any of them. Personally, I am not comfortable with naming my location or college by name because this is a public platform and anyone can look at the images. Yet, I found that there are some people who do not worry about hashtagging SUNY Potsdam-related things. The tags that I did use that indicated they related to my experience at college included #College, #GoBears, and #CollegeHockey. The last two refer to the school mascot and the ice hockey games I have attended and posted photos from.

In using these tags I have found that they are very generic; they are little captions highlighting where it was taken or what event I attended. There are other popular tags that have been used by Potsdam students, including #Potsdam, #DirtyDam, #Satterlee (after the iconic building on campus), #SUNYPotsdamGrad (used to show off diplomas and pictures from graduation), and #SUNYPotsdam. These are some of the more basic hashtags used by students to cite their experiences while at Potsdam.
In looking at the hashtags and photographs that students posted, I found that it is a variety of types of images, from the mundane to special moments in their college career. Much like a scrapbook, Instagram is a place that allows an individual to cultivate and curate a particular image that one want to send out into the world. And in doing so, it reflects aspects of your college experience. So when looking at my Instagram feed, one might notice that an essential part of my college experience has been attending the men’s hockey games, but what they will not necessarily see are the moments where I am just hanging out with my housemates in our living room, laughing at each other’s antics. Those are very personal and special experience, but I have chosen not to highlight it on my Instagram page. Instead it is only those moments that visually feel, “Instagram worthy,” that actually make it onto my Instagram page. And much like Ruth’s scrapbook, it is the choice of putting various objects or photographs in a scrapbook or on Instagram, that means in some way it mattered to the person enough to place it in that location. Even the mundane can become special, depending on the context; and this is clearly what is seen in people’s Instagram feeds and in this 1920s scrapbook.

As a part of Instagram and social media behavior, I would be remiss not to mention “selfie culture.” Selfies are photographs that individuals take of themselves and then often upload onto one of many social media sites. There has been an incredible amount of criticism of selfie culture, but the practice has also been celebrated. So where does it fit into gender and into the college experience? At college events I have noticed individuals taking selfies, either by themselves or with friends. Instead of handing the camera to someone else, one holds it up and takes his/her own picture. I would argue that selfie culture is not new and the photographs at the back of Ruth Griffith’s scrapbook indicate this. They are snapshots of her experiences while as a student at the school. Some are simply of a lone individual (it is often of the same women, it is not clear if it is Ruth or someone else because the pictures were not labeled underneath them. I was unable to gain access to the back of the pictures to see if anything was written due to their delicate nature). Others are of groups of people in various settings. There are photographs of girls sitting on a porch, a girl holding books (they are possibly textbooks), and smiling in various situations. In pasting these photographs into her scrapbook, Ruth was creating her own version of Instagram, as one glances at each of the photographs on...
the page they are presented with different snapshots of her time at Crane. The images are material representations of special moments during her college years that she purposefully chose to include in the scrapbook.

One picture in particular highlights the notion that selfie culture is not necessarily a new phenomenon. The photograph shows two men and two women sitting in the grass. The women and man in the middle are making silly faces and the girl on the right side is moving slightly so her image is a bit blurred (Figure 1.2). Another image shows the same four people incredibly close to the camera, laying on their stomachs on the ground (Figure 1.3). This one in particular looks incredibly similar to the types of selfies and photographs found on Instagram and on the hashtags relating to SUNY Potsdam. Although these photographs were taken by someone else, I would still place them within the category of selfie culture because it fits in with many of the photographs found on Instagram today. It is not necessarily taken by an individual in the image, but it still evokes the notion that you are presenting a particular self and moment to the world. It is this type of photograph, which is less formal than some of the others found in Ruth’s scrapbook that highlights a personal and silly moment between college students.

And this is exactly the type of photograph that one would find today on Instagram—friends laughing and having a good time. In fact, I have a similar picture to the one found in the scrapbook, of me and two friends sitting on a picnic table outside of one of the dorms. Underneath the photograph, I wrote “Sunbeams and friends <3.” These two photographs are approximately ninety-two years apart, but they are still very much the same. While there are many differences in the experiences of college students, there are many things that remain the same even decades later. Selfies are even considered a feminist issue, for there are those who comment that it is “shallow,” “narcissistic,” and “humble-braggy.” However, there are those who argue that the way in which selfies are viewed is incredibly gendered. Much like the way in which scrapbooks were viewed in a gendered lens, as a primarily female activity and the items placed in it represented a feminine experience, selfies are often equated with women. Men certainly take selfies, but it is women who often get flack for doing so. Selfies are often linked to teen girls and twenty somethings who are criticized for taking such pictures because it is seen as “passive narcissism.” But it should also be noted that, “it’s not a coincidence
that many of the unsavory personality traits associated with a selfie obsession – being superficial, vain, lazy, or desperate – are also commonly used as misogynistic insults against young girls” (Tatum 2014). And thus, the act of taking a selfie is incredibly gendered and discussed in a demeaning way when in actuality, it really should not be seen in this way.

Selfies, as so brilliantly put by Jessica Bennett, “are one way for a female to make space for herself in the world: to say ‘I am here, this is what I actually look like, my story counts too,’ they allow girls to shine on their own terms” (Bennett 2014). The act of taking a selfie, which is featured heavily on many college students’ Instagram pages (I even have a few selfies on my own Instagram account), says to the viewer, “This is what I look like in this moment. And this is what I am doing.” The act of taking a selfie gives the person who took the photograph control over their own image and the ability to put into a space that they feel comfortable sharing it with others.

Much like scrapbooks and Instagram, selfies can be empowering. They allow a person to create and curate the way in which they perceive themselves. And while sometimes these perceptions may not be totally truthful, it is the act of trying to make it so that matters. Scrapbooks have long been a part of the female experience and while they are not always used in the same way as in the 1920s, they have modern counterparts like Instagram and selfies. In the creation of self, through the act of cutting and pasting, women were able to create memory books that shared snippets of their lives. Ruth may not have intended her scrapbook to be seen outside of herself or a few close friends, but that did not matter, it is the fact that she took the time to create this book filled with memories and mementos that matters. Her experience while attending Crane Normal School was a uniquely female one and many of the memorabilia found inside the scrapbook represent this. The dance cards, a notice in the paper for a bridal shower that she gave for her friend, Ruth Brown, the photographs of her dressed up with girlfriends all evoke the female college experience during this era; they all embody what it meant to be a 1920s college women. The scrapbook she left behind is a testimony to the enduring power of photographs and memorabilia, just as young people today record moments with selfies and through Instagram.

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About the Author

Jemma Kaczanowicz is a senior anthropology major at SUNY Potsdam. Her interest areas include fashion, gender studies, Jewish studies, and history.
Photo Essay: The Politics and Culture of Croatia

JOANNA HOLDEN

During summer 2014, SUNY Potsdam’s Politics Department offered a study abroad course on the Violent Dissolution of Yugoslavia. It was a two and a half week course where students from all disciplines traveled throughout parts of Croatia, Montenegro, and Bosnia-Herzegovina. For the majority of the trip, our group of seven stayed in Dubrovnik, a coastal city and tourist hotspot in the Mediterranean. We spent many days learning about the history of Croatia and neighboring countries, understanding the reasons for the dissolution of Yugoslavia in the 1990s. We took day trips to the Bay of Kotor in Montenegro and the Old City of Mostar in Bosnia-Herzegovina to get a better and fuller appreciation of how and why the state of Yugoslavia fell apart as it did. We listened to people who grew up in Dubrovnik when the Yugoslavian War started, including men who fought in the war, and mothers who tried to make a living for their families during this tense time. This was an amazing experience to gain an understanding of a part of the world that is rarely covered in the typical curriculum. The experiences that we got to have because of this trip gave us a greater appreciation of Croatian and Slavic culture.

LEFT: Lovćen National Park, Montenegro. Entrance to the Mausoleum of Njegoš, Prince-Bishop of Montenegro (1830-1851). Much beloved during his life, he was buried here in a chapel.

RIGHT: The region around the Bay of Kotor, one of Montenegro’s most visited destinations, has been settled since c. 229 B.C.E.

LEFT: Constructed in 1632, Our Lady of the Rocks is a Roman Catholic Church built on an artificial island made up of large rocks and sunken ships. Legend has it that the island was made by local fishermen throwing rocks into the bay after finding an icon of the Madonna and Child.

RIGHT: Located in the Old City of Dubrovnik, Croatia, the Jesuit Church of St. Ignatius is a Baroque church that took around 70 years to be built; it was completed in 1725.
LEFT: Overview of the Pile Gate and the Old City of Dubrovnik. Originally settled in c.7th C.E., Dubrovnik has been influenced by the Romans, Byzantines, Venetians, and many others.

RIGHT: Benedictine Monastery, built in 1023, is located on Lokrum Island just outside of Dubrovnik.

LEFT: Konavle embroidery. Many local women of Dubrovnik, dressed in traditional attire, can be seen in the streets making and selling their beautiful embroidery.

ABOVE RIGHT: Clock Towers and the Church of St. Blaise located on the Stradun (main street) in the Old City. The clock tower, built in 1444, has had only a few modifications made to it.

LEFT: Located in the inlet of Sudurad on the Island Šipan, this summer villa is the largest in the Elaphiti Island chain, Croatia. It was built in 1563 and was the summer residence of Vice Stjepović-Skocibuha, a wealthy merchant; it has since been unoccupied.
The Bookers: Exploring an African American Household in Jefferson County 1870-1880

Julia Andryuk

Introduction

The African American community is often under-represented in a variety of ways in our country’s history. This has been particularly true of accounts of the North, as many narratives of the past hold up this portion of our country as the progressive, freedom-pursuing consciences of our nation in regards to slavery. These narratives often leave the reader with the idea that the North would have accepted free blacks with open arms and readily assisted, even welcomed, this demographic group into society. A closer look at the data from pre- and post-emancipation time-periods shows that this was often not the case, and there are significant gaps in our overall understanding of African American communities in the North Country.

Additionally, through looking at households within the context of general African American population data, it is possible to gain insight regarding what the African American experience was like for individuals. This data can then be used to inform an archaeological inquiry aimed at further illuminating the experiences of African Americans within the North Country. In this analysis of Jefferson County census records, the Booker family is considered in light of the general African American population dynamics, and used to inform a discussion of research questions aimed to expand our understanding of their experience in Northern New York.

Jefferson County: Geography & Industry

In order to contextually situate the African American community in Jefferson County during 1870 and 1880, some general county dynamics from the time period should be taken into consideration. Geographically, this county is located in the northern extent of New York State, and is bordered by St. Lawrence County, the St. Lawrence River, Lake Ontario, Oswego County and Lewis County. Various islands are also included in the county, along with roughly twenty small lakes throughout its interior. It is primarily drained by Lake Ontario and the St. Lawrence River, and the largest interior stream, the Black River, drains approximately a quarter of the county, providing a significant amount of water power. The area also houses caverns carved into the Black River Limestone, rich iron deposits, and several valleys (Durant & Pierce 1878).

These geographic and geological characteristics contribute in several ways to the main industries of the county. The iron industry in particular was a key part of Jefferson County’s economic life, with both mines and ironworks located within its boundaries. Several railways and additional railway appendages were built within Jefferson County by 1880, and the central railway was by this time renamed as the “Rome, Watertown and Ogdensburg Railroad.” A historic account of Jefferson County describes the importance of the
railroad, stating that “it taps the great mining regions of this section, which it has aided very materially in developing, traverses one of the finest agricultural portions of the State, accommodates extensive lumber districts... (Durant & Pierce 1878:199)” and expounding on its transport of goods from both inside and outside the United States. Railroad data also illuminates the local industries by detailing the export of thousands of tons of lumber, cheese, butter, iron ore, animals, vegetable foods and various other products (Durant & Pierce 1878).

Military Involvement
At various times Jefferson County was also involved in the military conflicts of the United States. Interestingly, accounts detailing Jefferson County participants in the War of 1812 highlight the experience of an African American named Julius Torry or “Black Julius,” who was described as a “great favorite” of those in his camp and a man of “remarkable activity and courage” (Durant & Pierce 1878:538). Jefferson County residents also participated in the Canadian Rebellion (1837–1840) and in the Civil War (1861–1865). Military statistics indicate that Jefferson County contributed nearly 5,000 fighting men to this last conflict (Durant & Pierce 1878).

Religious Presence
The religious atmosphere is also important for understanding the dynamics within Jefferson County. In an account from the late 1870s, Presbyterian and Baptist churches are noted to be two of the earliest denominations in the county, and 14 Presbyterian and 18 Baptist churches could be found in the county at the time. The Methodist Episcopal Church was reported to have 32 churches and among its various institutions, a ‘Freedman’s Aid Society’ was listed; these societies sent teachers South to educate free Blacks. The Episcopal denomination was reported to have 10 churches, while the Catholic diocese reported 12 churches within the county. Also recorded were four Lutheran churches, three Free Methodist churches, three Church of Christ congregations, one Dutch Reformed church, one Protestant Methodist church, and an unknown number of Universalist churches. In total, 98 churches were recorded in Jefferson County during this time period (Durant & Pierce 1878).

Public Education
Lastly, the educational dynamics of Jefferson County indicate that in 1867, schools became “really free to all classes, rich and poor alike” (Durant & Pierce 1878:105). As might be expected, whether or not this privilege was extended freely to those of different races within the community is not discussed. Superintendent reports in 1875, excluding Watertown (which contained nine school districts), indicate that there were a total of 356 school districts in Jefferson County. Total county school attendance was recorded at 15,645, with 382 of that number reported to be from other districts. The total number of individuals attending school between 5 and 21 years of age at this time was 21,230 (3,031 of which were from Watertown). Ten private schools were also reported, with a total attendance of 334 individuals, and 364
school buildings were recorded for the entire county (Durant & Pierce 1878). Now that the backdrop of the community has been set, it is possible to look at the African American community within Jefferson County with a more informed understanding of the context that this community lived and worked in.

African American Population Dynamics in 1870 - 1880

The following sections will discuss the population dynamics of the African American community in Jefferson County in the years 1870 and 1880. All information was gathered utilizing census data from these years (U.S. Census Bureau 1870, 1880). For the purposes of this analysis, an adult is defined as an individual that is 18 years or older. Additionally, this analysis excluded all inhabitants of the city of Watertown. The two years will be considered comparatively to illuminate any changes over time in the population.

General Demographics

In the year 1870, the African American community of rural Jefferson County consisted of 131 individuals, which is .2% of the county’s total population of 64,042 people. Within the population, 57% were males and 42% were females. In the race category, 43% of individuals were listed as being of mixed heritage and 57% are listed as Black. Regarding age demographics, analysis indicates that 32% of the African American population was younger than 18 years of age, while 68% of the population was 18 years of age or older (U.S. Census Bureau 1870).

In 1880 Jefferson County’s rural African American population dropped to 87 people (.0013%), while the overall county population increased to 64,730 people. The male to female ratio at this time was respectively 46 to 41 (53% to 47%). The census data’s race category indicates that 56% of individuals were listed as being of mixed heritage and 43% were listed as Black. The age demographics of the county changed drastically from the previous census year, with 49% of the African American population under 18 years of age and 51% of the population 18 years of age or older (U.S. Census Bureau 1880).

It is notable that between 1870 and 1880 the ratio of children to adults in the sample is what was observed to change, not the actual number of individuals less than 18 years of age. In fact, the number of individuals under 18 years of age increased by only one individual (1870 - 42; 1880 - 43), while the number of individuals 18 years of age and older dropped by more than 50% (1870 - 89; 1880 - 44). A breakdown of age demographics according to the model of Wall et al. (2008) in Table 1 shows that while the number of individuals 15 years of age and younger increases slightly between 1870 to 1880, its proportion within the community increases drastically. Meanwhile, the number of those within the age bracket of 16 to 49 decreases 43%, though the proportion of this age bracket within the population remains approximately comparable. The third age bracket of over 49 years of age decreases numerically 69%, and proportionally drops
from nearly a quarter of the population to approximately a tenth. It is possible that this loss of adult individuals is due to the fact that Watertown was a major center of industry, and thus, those of age and ability may have been moving to that location because of better job availability. An analysis of the Watertown census data would be necessary to illuminate this hypothesis.

**Population Birthplaces**

Of the 131 African American individuals found in the 1870 census data, 70% listed New York as their birthplace. Twelve percent of the population listed their birthplace as Virginia, while a mere 4% were born in Canada. North Carolina, Maryland, New Hampshire, New Jersey, and Tennessee were each listed as birthplaces by 2% of the population. Other birthplaces that were represented by less than a percent of the population include Connecticut, Washington DC, Florida, Georgia, and Ohio (U.S. Census Bureau 1870).

![Table 1. African American population in rural Jefferson County, by age, in 1870 and 1880.](image)

Of the 87 individuals present in the 1880 census data, a full 86% of the population reported that they were born in New York. Georgia was listed by 4% of the population as their birthplace, while South Carolina and Virginia each contributed 2% of the birthplaces. Other birthplaces that represented less than a percent of the population included Alabama, Maryland, Pennsylvania, St. Kitt’s Island, and Vermont (U.S. Census Bureau 1880). This data together could potentially reflect a lessening in the flow of African Americans from the southern states to the more rural parts of New York, for it is likely that large cities such as Watertown had more job availability. As industry developed and intensified within these centers, migrants from outlying rural towns in New York and from the far-removed southern states would be more likely to target flourishing cities as destinations.

**Occupations**

In the 1870 sample, 6 individuals under 18 years of age were listed as employed, 73 adults were listed as employed, and there was an 18% unemployment rate within the adult population. The most common occupation listed was “keeping house,” which described the labor of those African American women who did not work outside of the home; 28% of the population had this occupation listed. Next in frequency were the jobs of laborer (18%), farm laborer (16%), and servant (13%). Other occupations included farmer (9%), barber (5%), and washer (2%), with a handful of other jobs held by less than 1% of those employed. A gendered
consideration shows that males comprised 57% of those listed with an occupation; men also held the widest variety of occupations, including 10 total. Females held 46% of the jobs across only five different occupations (U.S. Census Bureau 1870).

Of the 40 individuals employed, the 1880 census data revealed that two individuals were under the age of 18. The adult unemployment rate was 14% in this year. The most common occupation recorded was that of laborer at 27%, with keeping house close behind at 25%. The occupation of servant was held by 10%, and 8% of those employed were farmers. As shown in Figure 4, a range of other occupations were held by the rest of the population. A gendered analysis of occupations during this year indicates that males held 61% of jobs across eight different occupations. Females filled 39% of the jobs and held four different occupations (U.S. Census Bureau 1880).

A consideration of the types of occupations held (following Wall et al. 2008)

Table 2. Occupations held by African Americans in rural Jefferson County, in 1870 and 1880.

<table>
<thead>
<tr>
<th>OCCUPATION</th>
<th>1870</th>
<th>1880</th>
</tr>
</thead>
<tbody>
<tr>
<td>LABORER</td>
<td>14</td>
<td>12</td>
</tr>
<tr>
<td>CHOPS WOOD</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>HOSTLER</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>TEAMSTER</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>CARTMAN</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>CHARCOAL BURNER</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>SEAMSTRESS/DRESS MAKER</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>FARMER</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>FARM LABORER</td>
<td>13</td>
<td>1</td>
</tr>
<tr>
<td>KEEPS HOUSE</td>
<td>22</td>
<td>10</td>
</tr>
<tr>
<td>BARBER</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>SERVANT</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>NURSE</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>MAILER</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>WASHER/LAUNDERER</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>WAITER</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>PORTER</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>PARLOR</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>TOTAL</td>
<td>79</td>
<td>40</td>
</tr>
</tbody>
</table>

Table 3. African American property owners in rural Jefferson County, in 1870.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>$0-100</th>
<th>$101-250</th>
<th>$251-500</th>
<th>$501-1000</th>
<th>$1001-5000</th>
</tr>
</thead>
<tbody>
<tr>
<td>1870</td>
<td>2</td>
<td>2</td>
<td>8</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>

Table 4. African American property owners in rural Jefferson County, by gender, in 1870.

<table>
<thead>
<tr>
<th>$0-100</th>
<th>$101-250</th>
<th>$251-500</th>
<th>$501-1000</th>
<th>$1001-5000</th>
</tr>
</thead>
<tbody>
<tr>
<td>MALE</td>
<td>2</td>
<td>2</td>
<td>6</td>
<td>-</td>
</tr>
<tr>
<td>FEMALE</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
further informs the analysis. As shown in Table 2, there is a clear shift towards African Americans being employed in unskilled and service positions, while there is a decrease in the number of African Americans holding jobs that can be considered skilled. As mentioned above, unemployment rates remain almost unchanged during this shift, which may indicate a movement of skilled individuals to locations where jobs were more accessible or lucrative.

Property Ownership
An analysis of property ownership in 1870 showed that 18% of African American adults in rural Jefferson County owned property. Between these 16 individuals, the average amount of property owned in dollars was $703.13. An organization of the data according to the model set forth by Wall et al. (2008) shows that half of property-owning individuals owned between $251 - 500 dollars in property, while almost 20% fell within the highest property value bracket of $1,001 - 5,000 (Table 3). A gendered analysis of the data illuminates that while most males fell within the lower three categories of value for property ownership, all female property owners were within the higher three value brackets (Table 4). The average amount of property owned by female property owners was $1,187, while the average within the male demographic was only $541.67 (U.S. Census Bureau 1870). This trend is interesting and more detailed demographic analysis of the females is needed to assist in understanding this data. For the year of 1880, property ownership values were not collected by the census takers, and as a result no further evaluation of this variable can be offered for the population in question (U.S. Census Bureau 1880).

Education
An analysis of the education of the younger demographic was first carried out following the model of Wall et al. (2008), but the use of the age bracket including children over two and under seventeen years of age was found to skew the data, as several children under five were listed and no child younger than five was reported to attend school in this sample. The analysis was repeated utilizing the age bracket of over four and under seventeen years of age, with the added component of gender. The 1870 census records indicate that of the twenty-eight children within this age bracket in Jefferson County, 94% of males and 75% of females attended school. By 1880, the numbers stayed consistent for boys but improved for girls by more than 10% (see Table 5).

Within the adult population, literacy was also analyzed by gender. This revealed that in 1870 38% of the male population and 36% of the female population were listed as illiterate. By 1880, population literacy had improved overall, though the gap between female and male literacy had increased (U.S. Census Bureau 1870, 1880; see Table 6). In summary, this data shows that while childhood school attendance was dropping slightly, the overall literacy of the adult community improved greatly. It is possible that this data reflects the ‘coming of age’ of children within the population who had received schooling. Whether or not this
change in dynamics was due to more able-bodied adults choosing to move elsewhere seeking jobs is unable to be determined, but it is possible that their relocation is what is being seen reflected in the data.

The Booker Household: General Demographics

The Booker household (Table 7) is one of the few households that was present in both the 1870 and 1880 Jefferson County census records. Situated in the town of Adams, the Booker family contributed to a total of 36 African American households within the community in 1870. By 1880, the number of African American households in the same county dwindled to only 13. This family consists of two adults, Peter and Susanna, along with several children. The 1870 census lists Emma/Emily as the eldest at six years old, together with her siblings Johannah, age three, Thomas, age one, and William at one month. The 1880 census indicates that three more children were added to the number, with Susanna (presumed name, same initials as mother) at age six, Mary at five, and Rebecca at two years of age. The age demographics and the increase in the number of children within the Booker home reflect the overall increase in population members below age 16 that is seen in Jefferson County between these two census years. This family

Table 5. African American school attendance in rural Jefferson County, in 1870 and 1880.

<table>
<thead>
<tr>
<th></th>
<th>MALE</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>NO.</td>
<td>%</td>
<td>NO.</td>
<td>%</td>
</tr>
<tr>
<td>Attended</td>
<td>15</td>
<td>94%</td>
<td>9</td>
<td>75%</td>
</tr>
<tr>
<td>Did Not Attend</td>
<td>1</td>
<td>6%</td>
<td>3</td>
<td>25%</td>
</tr>
<tr>
<td>Totals</td>
<td>16</td>
<td>100%</td>
<td>12</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 6. African American adult literacy by gender in rural Jefferson County, by gender, in 1870 and 1880.

<table>
<thead>
<tr>
<th></th>
<th>1870</th>
<th></th>
<th>1880</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>MEN</td>
<td>WOMEN</td>
<td>MEN</td>
</tr>
<tr>
<td>Can Read and Write</td>
<td>50</td>
<td>100%</td>
<td>50</td>
</tr>
<tr>
<td>Cannot Read and Write</td>
<td>0</td>
<td>0%</td>
<td>0</td>
</tr>
</tbody>
</table>

Source: United States Bureau of the Census 1870 - 1880
also illuminates a discrepancy within the race category that may call the racial data, as a whole, into question. While every member of the family is shown to be of mixed heritage in the 1870 census, all members are listed as Black in the 1880 census. On the other hand, this family nicely exemplifies the data regarding the shift seen between 1870 and 1880 in the birthplaces of African American individuals. Here, we see a father from Virginia in 1870, when Virginians comprised 12% of those listed on the Jefferson County census; a mother from New York; and an increasing number of children who are also born in New York. This data nicely reflects the county-wide increase.

**Occupations and Personal Property**

Peter and Susanna senior are the only members of the household with employment listed. Peter is given the unskilled labor classification of cartman in 1870, with no profession listed the following census year. Susanna is listed as keeping house for both census years, which is classified in this analysis as a skilled profession. Quite at odds with the general understanding of these professions, in the 1870 census Peter is recorded as owning $1,300 in real estate and $200 in personal estate, for a total of $1,500. This sum places him within the uppermost tier of African American property owners within the sample. The following year, 1880, lists him as without an occupation, and unfortunately no personal property figures were recorded for this census year. As mentioned earlier, only 4 of the 16 propertied individuals remain in the county for the 1880 census. This data may reflect a move away from the area by those who had the means to do so; however, a quarter of these property owners did remain within the county. Among them are Peter Booker and Hariett Stevens, who between them owned $4,800 in personal property, 43% of the property owned by the entire African American community in Jefferson County the previous year.

**Education**

In regards to education, the Booker family is both typical and atypical of the rural Jefferson County African American community. During 1870 no members of the household are reported as attending school. This is largely in keeping with the general demographic trend of the county, as the eldest, Emily, is only six years old at the time. By 1880 Emily, Johanna, William, Thomas, and little Susanna, all six years of age or older, are attending school. As for the parents, Peter is listed in both census years as unable to read or write. In the year 1870 Susanna is also listed as unable to read or write, but the following census year reports that not only did she attend school while still keeping house, but she also learned to both read and write. Susanna’s pursuit of education at 34 years of age is extremely atypical of the demographics of the African American community in 1870 and 1880; in these years combined, only 5 individuals of 18 years or older are recorded as attending school. Additionally, of that 5, only one other is female, and all other individuals besides Susanna are 20 years of age or younger. If this census data is accurate, it offers us an inspiring glimpse of Susanna’s
pursuit of education while still keeping house, mothering six children, and giving birth to at least one more. While the Booker family is in many ways a reflection of the general population, the parents’ lives seem to have deviated from the general experience of those in rural Jefferson County’s African American population in marked ways.

An Archaeological Approach to the Booker Family History

Given the opportunity to carry out an archaeological excavation at the Booker home, three immediate research questions present themselves to further illuminate the family’s experience in Jefferson County in 1870 and 1880. The first is whether or not the Booker family’s possession of a proportionally large amount of personal property manifested itself in status differences that contrast with the general African American community surrounding them. This is particularly relevant in the case of this family, as they were one of the three wealthiest African American individuals listed in the 1870 census.

As discussed by Mullins (1999), this question can be explored through a variety of different material culture categories. The family’s participation in consumer culture, or lack thereof, could be used to speak to not only the presence of disposable income, but also the pursuit of the symbolic status of a consumer. A look at brand name consumption can be utilized to understand the family’s choices in money investment, but must be used carefully as this data can also be interpreted as a reflection of racist pressures within the community. Ceramics present at the site could also be used to shed light on this question. A consideration of whether whole sets are present within the assemblage, the quality of the ceramics, the presence of tea ware, and the types of ceramic forms can all be used to inform an understanding of preferences and monetary pursuit of education while still keeping

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Table 7. This table summarizes the make-up of the Booker household in 1870 and 1880. Among other things, it shows how Susanna’s literacy status changed from one census year to the next.
investment this household made in terms of dining. Any faunal remains present within the assemblage illuminating dietary preferences such as the absence of fish or presence of certain cuts of meat can also be used to hypothesize about the status of the family. Bric-a-brac found within the assemblage may also point to elevated status (Mullins 1999).

The second research question explores whether a shift in the fiscal or social status of the family can be identified in the years between 1870 and 1880. This question is particularly apt, as it has the potential to illuminate what the 1880 census data does not reveal in terms of personal property in the African American community in Jefferson County. It also has the potential to shed light on whether the Booker family and certainly many other families experienced and responded to monetary loss and hardship at this time.

To answer this question, all of the categories considered for the previous question could be utilized. Ceramics can be looked at to help establish date ranges and identify shifts in buying habits and the treatment of the material culture. As discussed by Mullins (1999), use wear and mending of ceramics can be looked at as indicators of less wealth or frugality, while identifying a shift in habits regarding the use and disposal of ceramics would suggest that a change had taken place in the family’s available disposable income. Wall et al. (2008) discuss tool repair, along with sewing and small-scale production to bolster income. Franklin (2001) considers how foodways can shed light on food preferences within the African American community, while an identification of wild vs. domestic food sources could be interpreted as indicators of the financial stress that certainly would have come about if Peter Booker had lost his job and/or property within a short period of time.

The third research question would be an exploration of what ‘keeping house’ entailed for Susanna Booker and other African American women in the Adams community. This question is an interesting one for the Booker household because the census data indicates that Susanna was an atypical African American woman in her pursuit of education. In a general way, an understanding of what keeping house entails would illuminate not only the responsibilities of a wife, mother, and housekeeper, but it would also show how Susanna may have contributed monetarily to the household, and yet managed to pursue an education.

Household activities could be illuminated by various categories of material culture. As Wilkie (1996) describes, a shift to buying medicines could reflect a lack of time to make medicine, which was a traditional aspect of African American culture. Glass medicine bottles and especially name brands could indicate supplementing or buying because Susanna Booker had no time to spend making medicine. As Mullins (1999) discusses, evidence of small scale crafting and sewing may also be found, which offers an entry point into how Susannah or other members of the family were contributing to the household. The use of prepackaged foods (Mullins 1999) might also indicate a lack of time on the part of Susanna.
Archaeological Challenges in the North Country

African American archaeology faces many challenges as a whole, but its practice in the North Country is met with some very specific ones. One such challenge is the consideration of the North to be the progressive part of the United States where freedom reigned and originated, with little thought or regard given to the many enslaved African Americans that were owned within its borders and ferried through its ports. The idea of slavery in the North Country is marginalized and in many ways forgotten, which results in an undermining and devaluing of the African American experience in the North Country, of both those enslaved and free. Another pervasive myth about the North Country is that it was a place where free African American peoples were accepted and assimilated happily into communities. Especially in the North Country, this idea is problematic because it leads to the undermining of African American experiences that were far from admirable or ideal. Another challenge of African American archaeology in the North Country is its participation in the Underground Railroad, and the present-day glorification of its white participants and other ‘upstanding’ members of the white community. The perpetuation of this ‘feel-good’ narrative dominates archaeological interpretation and the tale of the African American experience in the North Country in many ways. This often obscures the realities of the experiences at the expense of the African American participants.

Conclusion

African American archaeology is a challenging and inspiring pursuit aimed at illuminating a people whose struggle for equality has been undermined in the past and continues to be undermined in the present. This exploration of the Booker family in Jefferson County is just one small piece of a large history, yet the family dynamics revealed through the minimal notations of a census taker’s hand draw out of the ink stained pages a family that is living, breathing, and moving. Very little imagination allows the mind’s eye to take this account and see Peter holding his small William, and smiling down at Johannah as she excitedly relays what she has learned that day at school. Another moment, and there is Susanna, holding her namesake in her arms. An hour now and they will all be in bed, and she will be up with a candle. Late nights spent studying, drinking in the letters that her great grandmother never had the opportunity to understand, but for now, it is a moment of family.

It is easy to take in such a narrative. We love stories of triumph; tales of difficulty and overcoming, where everyone gets home safe and has just enough to eat before bed. Yet, these luxuries were often not afforded to all members of our communities. While it may feel good to cling to such imaginings, we do a great disservice to their memory and the realities of their experience by holding up such stylistic tellings as the rule. It falls to us to find the balance, the middle ground in telling these stories of strength and oppression, agency and dominance,
the connection between flesh and blood and the fragments of the past that we find in our hands. How overwhelmingly weighty are those fragments.

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U.S. Census Bureau


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About the Author

Julia Andryuk is a senior transfer student pursuing a major in archaeological studies and a minor in biomedical anthropology. Her academic interests include prehistoric archaeology, human osteology, cremation practices and zooarchaeology. In the future she hopes to pursue additional archaeological field experience and education on the graduate level.
Where are they now?
A Conversation with Alumnus Dr. Matthew Trevett-Smith

ERIN MACKEY

“Does everyone have their laptops?”

Not exactly a phrase often heard in the classroom. Unless announced for research intensives or specified that notes may be taken in class using electronic devices, it’s “almost a taboo even today” for a student to hear those words and not silently ask if this is a trick question. In many classrooms, for many students, what a professor is probably saying is the exact opposite. It can be said, then, that Potsdam alumnus Dr. Matthew Trevett-Smith would not be seen as the average professor. With technology as both the focus of and medium through which most of his classes are taught, he is working to bridge the gap between what it means to use the digital age as a mechanism for integrative and enriched educational environments.

A new idea

For Dr. Trevett-Smith, it was never about the nuisances of applied anthropology when he browsed the Internet as an undergraduate, or connected with friends in a round or two of after class on-line gaming in the residence halls of SUNY Potsdam in the early 2000’s. But that is not to say that the intrigue wasn’t there. Sparked by the creativity and ambition of himself and his peers as they found ways to play and interact with one another virtually, the experience seemed to open a door to a new, emerging form of cultural interaction. Dr. Trevett-Smith saw in these interactions the power that the internet could grant in educational circles, greater perhaps than how it was being utilized at the time. The power of sharing, exploring, and traversing knowledge on a new peer-induced, peer-created level, where mixed media gave way to a wider network of communication. He became interested in how and why this evolving platform enriched the ability of individuals, in this case fellow students, to be independent and accomplished learners as well as teachers outside of the “standard learning” environments that academia had established.

The next step

Furthering his academic career as a cultural anthropologist, Dr. Trevett-Smith earned his M.A. and Ph.D. from the University of Buffalo, where he expanded on his initial observations of communications and sharing amongst peers using online platforms by an examination and participant study with the interactive online role playing game Second Life. Through this, Trevett-Smith explored the “real-world benefits” of creating, nurturing, and sharing relationships within the game, observing the expansion of opportunities for the sharing of cultural knowledge otherwise less acquirable by those playing.

With the success of the Second Life study, Dr. Trevett-Smith continued to expand in to other forms of digital communications, bringing anthropological observations into platforms such as blogs and social
Dr. Trevett-Smith has been an assistant director and assistant professor in the University of Virginia’s Teaching Resource Center since 2013 (Photograph by Christian Hommel Photography).

media. Not only did these studies explore the efficiency of digital media as a way to acquire knowledge, but also as a potential “future platform” for more scholarly, academic work. These studies have been a thread within much of Dr. Trevett-Smith’s published works; in them, he speaks to the potential advantages of new technology, like iPads and tablets, as well as digital space as effective tools and venues for ethnography in anthropology as well as research within other fields.

The ever-evolving future

Joining the University of Virginia’s Teaching Resource Center as an assistant director and assistant professor in the Fall of 2013, Dr. Trevett-Smith works closely with all members of the university including faculty, graduate students, and departments to “increase digital fluency” with the intentions of heightening the integration of learning and the digital age. Mediating between the digital arena and the classroom, he is often called into learning environments by other professors. Using anthropological methods, Dr. Trevett-Smith observes and learns about the particular dynamic of learning that happens within that space to hypothesize how the professor can enhance that learning...
environment, often by incorporating digital learning tools. Working with faculty and students, a healthy and accommodating strategy based on the desires and needs of the population for integration can then be implemented, lessening the in-class divide between “the digital and physical worlds.” These methods bring a new sense of power and control into learning environments, allowing students to immerse themselves into the learning process. It can also bring more enriching conversation into the classroom between teacher and student, using mixed media, therefore allowing students the ability to express themselves in more ways.

It is using this model, both in the classrooms of colleagues as well as in his own teaching environment that Dr. Trevett-Smith expressed the validity and importance of anthropology as a tool of adaptation in an ever-evolving culture, thereby allowing a break-down in the compartmentalization of what it means to learn and teach in the midst of the digital age. In doing so, he is promoting techniques and opportunities to utilize the power of these resources for the benefit of tomorrow and future standards of educational success.

About the Author

Erin Mackey is a senior anthropology major with a focus in bio-medical anthropology and community health, who intends to pursue work in the medical field after graduation. This is her first year as an editor for the Collegiate Anthropologist.
Tips and Resources for Anthropology Majors

Compiled by Nick Griffiths

Are you curious about what anthropologists do?

A good resource to explore would be the American Anthropological Association (AAA)’s career webpage at http://www.aaanet.org/profdev/careers/index.cfm.

► TIP: Don’t specialize too early. If you major in anthropology, keep an open mind. Develop an interest in more than one subfield or perhaps think about adding a second major or minor. Multiple perspectives will enhance your research and may make you more marketable when it comes time to search for a job.

Are you planning on going to graduate school?

If so, visit http://www.aaanet.org/publications/guide.cfm and look at the AAA’s AnthroGuide. Among other things, this will give you access to:

- Names of anthropologists in your field(s) of interest;
- A list of universities that offer graduate programs;
- A list of PhD dissertations and Masters theses recently completed in anthropology

► TIP: If you really enjoy the work of particular scholars, look them up. Find out if they teach at institutions that offer graduate degrees and ask if they are still accepting students.

Are you concerned about the cost of graduate school?

In graduate school it’s important to know that funding decisions are merit based and not need based. You may be offered both tuition remission and a stipend if your application is strong enough. While working on your Bachelor’s degree(s), remember that everything counts. Make sure that you study hard, do well, and gain lots of experience.

At http://www.aaanet.org/profdev/ fellowships/, there is a listing of fellowships and support that graduate students can pursue to supplement any funding that their graduate school offers them.

► TIP: For whatever university you plan on applying to, make sure to ask what kind of financial assistance they can offer. And be aware of any additional deadlines that exist for fellowships and assistantships that are offered through the university.
Tips and Resources for Anthropology Majors, cont'd

Gaining Experience in the Field of Anthropology

Our own department hosts an archaeological field school every summer. In summer 2014, for example, the field school was local and focused on the region's prehistory. And in 2015, it is taking place at a historic mission site in South Africa. For more information about our field schools, talk to Dr. Kruczek-Aaron or Dr. Messner in the Anthropology department.

For information about field schools being offered by other institutions, look at the link on the AAA’s webpage at http://www.aaanet.org/profdev/fieldschools/index.cfm. While many may focus on archaeology, other field schools listed here will be ethnographic in nature, and some will relate to physical anthropology.

Talk to your faculty mentors and visit the Experiential Education Office on campus at SUNY Potsdam to see what internship opportunities are available to you on and off campus. For those with a strong GPA, you may also be eligible for the Kilmer Assistantship program offered through the Center for Student Research. This competitive program offers small grants for student research projects.

► TIP: There is no such thing as having too much experience. Do multiple field schools or internships, do an independent research project, and try to maintain a holistic approach to anthropology so that you don’t miss out on opportunities.

Still Want More Information on Careers in Anthropology?


► Tip: Though the popularity of the field of anthropology is increasing and there is a bright outlook for the future, it is important to remember that it’s still competitive within the field. In order to be able to market yourself well, start getting involved within the field early within your college career. Eventually, you’ll need to try to figure out how you will make a unique addition to the field of anthropology. What will make you stand out?
EDITOR-IN-CHIEF

Corinne Gabriele is a junior and this is her second year editing for the Collegiate Anthropologist. She is majoring in archaeological studies and pursuing a double minor in museum studies and history.

FEATURES EDITOR

Allison Applegate is a senior anthropology major with a biological anthropology minor. This is her third year as an editor for the Collegiate. Allison is also president of the Anthropology Club and a student ambassador for the college.

ASSISTANT EDITORS

Nicholas Griffiths is a junior who transferred from Onondaga Community College. He is currently majoring in anthropology with a minor in biomedical anthropology.

Erin Mackey is a senior anthropology major with a focus in bio-medical anthropology and community health, who intends to pursue work in the medical field after graduation. This is her first year as an editor for Collegiate Anthropologist.

Emmaline Voss is a senior with a double major in anthropology and archaeological studies. After graduation she plans to pursue a graduate degree in medical anthropology. This is her first year working with the editing team for the Collegiate Anthropologist.

Julia Watson is currently a senior with an anthropology major and a biomedical anthropology minor. Her academic interests include the anthropology of food and osteology, as well as anything to do with Neanderthals. After graduation she is moving to Salt Lake City and hopes to pursue a career in the medical field, however, she would much prefer to travel for a living!

SUBMISSION INSTRUCTIONS

Anthropological research papers, personal reflections or journals on internships and study abroad programs, photo essays, and generally anything pertinent to the study and experience of anthropology is welcomed for submission. Papers should be submitted in electronic form (.doc or .docx please) to collegiateanthropologist@yahoo.com. Electronic submissions on cd-rom are also welcomed via mail to the following address: Collegiate Anthropologist, Anthropology Department, SUNY Potsdam, Potsdam, NY 13676.
An early morning view of the Raquette River on the way to the Lehman Park site during the 2014 SUNY Potsdam archaeology field school (photograph by Corinne Gabriele).