FOSAP is entering its 18th year as an advocate for anthropology (primarily academic) in small programs. I encourage all of you to go to our website (in the AAA section listing as a committee under the General Anthropology Division—www.aaanet.org) and peruse the past issues of the newsletter (now ANTHRO-AT-LARGE) for a wealth of articles on enhancing, refining, defending, and extending our manifold discipline. The surplus of useful ideas and teachable experiences by anthropologists at smaller programs is well worth your time.

It is, I think, important to appreciate that the greater number of ‘anthropologists’ are affiliated with smaller programs than the large research institutions and that if one of anthropology’s objectives is to disseminate a more pragmatic and refined view of the world of humanity (at least to students), it is most likely accomplished at small programs. Recently I received a nice note from one of FOSAP’s founders, Frank Young (then at University of San Diego who, with Pat Rice of West Virginia, got us up and running in 1991). He was pleased to see that FOSAP was alive and well and still carrying on the original mission of having an organization, “...for people from small anthropology programs to come together as a body to share ideas and experiences which would help members strengthen and invigorate their programs.” He concludes with an expression of gratitude for, “...all of you who continue to fight for the growth of anthropology and the students it touches.”

Toward this end, FOSAP has, since its inception, enabled (under the umbrella of GAD) paper sessions at the AAA annual meetings. Not all of these sessions deal with specific issues such as assessment or threats to the existence of anthropology, but rather with the place of general anthropology in an academic setting from the standpoint of a small number of faculty.

Such was the 2008 session organized by Clare Boulanger (Mesa State) The Return of General Anthropology: Big Thinking in Small Programs which dealt with a number of theoretical and pedagogical topics: Clare’s paper on “Culture: The Grand Delusion,” “How Paraivo became Sacajawea and Its Impact on the Wind River Shoshone” by Thomas Johnson, “Teaching Evolution as a Cultural Anthropologist: Student Perceptions of Evolution at Western State College”
by Lynn Sikkink (Western State), “Where Darwin Meets Durkheim: Methodological Individualism, Social Facts, and Evolving Interpretations of Hominid Sociality” by Jon Wagner (Knox), “How To teach All Four Fields of Anthropology Online and Stay Sane” by Merrily Stover and Darlene Smucny (University of Maryland University College), and “Gimme That Old-time, Forward-looking, Anthropologically-grounded academic Religion: Liberal Education” by Bob Myers (Alfred) [published in this issue].

This year FOSAP will sponsor a session more specifically focused on small programs:


These sessions represent what I believe are the particular contributions of FOSAP—being anthropologists and wrestling with research in disciplinary topics as well as being teachers and dealing with the institutional challenges that typically confront small programs that are often in combined departments. I encourage you to attend our session if you are going to the annual meetings in Philadelphia.

I also strongly encourage you to come to the FOSAP Business meeting. This is not just for the officers, but for all FOSAP members, and those interested in FOSAP, to come and share ideas. In the past we usually met Friday evening. But this time slot has conflicted with the GAD meeting and lecture.

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Consequently, this year we will meet on Saturday during lunch time (probably 12:15 to 1:30PM). We are still thinking about food options and there will be something about this on our listserv in the fall.

I am hoping that we will have a good turnout at the business meeting even if it is a change of time and day. An odd thing is that the past two business meetings in California (2008 and 2006) unfortunately had very scant attendance. For 2008 I even sent an email just to those of our membership who were on the west coast encouraging them to come, but to no avail.

Perhaps someone can enlighten us on the listserv as to why we get a good attendance elsewhere? At any rate, if past trends continue I am looking forward to an active meeting in Philadelphia.
There are a couple of issues that we need to deal with in Philadelphia.

There are a couple of issues that we need to deal with in Philadelphia. The first is whether we should place ANTHRO-AT-LARGE on AnthroSource. AnthroSource itself has been enhanced by the change from the University of California Press to Wiley/Blackwell and if we go on to it there is the possibility of some revenue as the articles are requested and paid for. I do not think that this will be a lot of revenue, but at present we have none other than what GAD allocates to us as one of its membership committees.

On the other hand the editorial work will necessarily increase. There are some costs, such as a yearly fee for copyright. It would make our newsletter, and FOSAP, more visible provide a stimulus for submissions. But I think we should make a decision one way or the other. The second issue involves the relationship of FOSAP to the annual AAA meetings. Many of our membership may not attend these given the registration and costs of transportation and lodging.

I believe that this effort would be of interest to the AAA, and GAD, since with our focus on small programs we might encourage people to think about joining us within the AAA. Carol Morrow will report on her participation in the Central States organization below.

So please try to join us in Philadelphia on Saturday and share in our business meeting with your ideas. One final item is that we are always looking for people to serve in one of our officer positions. The current officers (myself as chair, Sarah Hauptsinger as secretary, Carol Morrow as Membership, and along with Julie Pelletier Co-editors of ANTHRO-AT-LARGE, and John Gatewood as Webmaster are still willing to continue, at least for another year. However John has indicated that he will be happy to let someone else take over as Webmaster (and assist with a transition). So if you are interested please contact me, or any of the officers (see the back of the newsletter for contact information), for further information.

I look forward to seeing you in Philadelphia.

John Rhoades, Chair  jrhoades@sjfc.edu
St. John Fisher College (NY)

The suggestion has been made over FOSAP’s existence to pursue a presence at regional meetings (many of which are not in the AAA).

The suggestion has been made over FOSAP’s existence to pursue a presence at regional meetings (many of which are not in the AAA). This is not to suggest that FOSAP change its association with the AAA (and GAD), but rather that it try to have some ‘place’ (an information table, copies of ANTHRO-AT-LARGE, etc.) at the regional meetings where perhaps more of our membership might be present, even those that are AAA members.

Like most of us in FOSAP, Julie and I juggle a heavy teaching load, committee work, research, and families with our duties as co-editors of Anthro-At-Large. Don’t be confused by the fact that this bulletin is dated as Fall 2008 – we know that it’s really Summer 2009.

From a co-editor
Carol Morrow
Southeast Missouri State University
Generally, we publish papers from FOSAP sessions at the American Anthropology Association meetings, but this issue is a bit different. We have one paper from last year’s session, but are expanding our focus a bit.

We think that there might be a real need for us to build more connections with each other. Many of us are isolated professionally – our definition of a small program is one that has five or fewer anthropologists. Too many of us are the ONLY anthropologist in their workplace.

We have a listserv, which helps with communication. Now we are adding profiles of individuals or departments, so that we can ‘see’ each other. Clare Boulanger at Mesa State College, Grand Junction, Colorado, graciously consented to be ‘interviewed’ for this issue.

Another idea we have is to facilitate regional connections. The American Anthropological Association meetings are exciting, but they also are huge and expensive. There are lots of regional meetings – perhaps FOSAPians can connect on a regional level more easily than at the AAA ones.

My husband, also an anthropologist (Rob Corruccini – Southern Illinois University at Carbondale), and I made an effort to attend the Central States Anthropological meetings this spring. The meetings were hosted by the University of Illinois, and they were great. We met more people, and did more relevant networking than we ever had at the national meetings. And, these were people from other institutions in our own states.

As a result of this experience, Amber R. Clifford-Napoleone and I decided to co-host a spring Missouri FOSAP get together. Amber is Curator of the Nance Collections and the McClure Archives at the University Museum University of Central Missouri. Our paths would have never crossed at the national meetings; we’re colleagues now with shared interests.

Check out the anthropology associations in your region, and see if there is a potential for networking on the FOSAP level. The next Central States Anthropological Society meetings are April 7 – 11, 2010, in Madison, Wisconsin. The CSAS web site is housed at http://groups.creighton.edu/csas//

Those who live in the Northeast, and southeastern Canada, should look at the Northeastern Anthropological Association annual meetings which are relatively (to the AAA) small, very friendly, and accessible. This year the meeting will be at Rhode Island College, March 13-14. A conference website provides more information: http://www.ric.edu/faculty/mbaker/NEAA2009.htm

The Southern Anthropological Society is another group of anthropologists from all four fields who live or work in the South. Their next meeting is February 18-21, 2010, in Savannah, GA. Their web site: http://www.southernanthro.org/index.htm

Also, I have had a number of people recommend the Society for Anthropology in Community Colleges meetings. Apparently they are especially fun.

_SACC’s web site describes itself as “a network of people who teach anthropology in community colleges, two-year and four-year colleges, universities and pre-collegiate institutions. A section of the American Anthropological Association (AAA), SACC was founded in 1978 to encourage dialogue and_
collaboration among teachers of anthropology across sub-disciplines and institutional settings, and to promote excellence in the teaching of anthropology.”

The SACC annual conference date next year is March 17 – 21, in San Francisco. Their web site is http://saccweb.net

Finally, Clare Boulanger contributed this suggestion:

“I can’t resist a plug for membership in a Local Practitioner Organization (LPO), even if you don’t consider your work to be applied.

“I can’t resist a plug for membership in a Local Practitioner Organization (LPO), even if you don't consider your work to be applied. I have belonged to the High Plains Society for Applied Anthropology for years now, and I greatly enjoy getting together with these well-grounded colleagues and their students and protégés. We hold generally small-scale, intimate gatherings with numerous opportunities for networking and mentoring.”

So, this year, make an effort to seek out regional meetings, and help us set up networking events for FOSAP folks.

Carol Morrow cmorrow@semo.edu
Southeast Missouri State University

Please send any comments or suggestions for Anthro-at-Large to co-editors, Julie Pelletier, University of Minnesota-Morris (jpelletier@ ) OR Carol Morrow, Southeast Missouri State University (cmorrow@semo.edu)

Popular Anthropology Magazine

Popular Anthropology is now accepting manuscripts (http://www.popanthro.com)

Popular Anthropology is a free online magazine dedicated to fostering a much-needed dialogue between anthropologists and the general public. Anthropologists spend years conducting research and writing important articles that rarely reach the public. The magazine’s objective is to construct a bridge between scientists and the public to inform, educate, and ultimately share that vast amount of knowledge in a manner that is both considerate and informative.

In addition, our publication is graduate-student friendly, and also encourages submissions from graduate students and professionals in other countries.

The magazine’s editorial board and staff are all unpaid volunteers, and include working professionals with PhD’s, graduate students, and undergraduates from not only the field of anthropology, but also from other social science and interdisciplinary fields.

Each issue contains features submitted by social scientists working in the subfields of Archaeology, Biological Anthropology, Cultural Anthropology, and Linguistic Anthropology. In addition, columnists from around the world will be regularly submitting manuscripts. Each issue features several Departments written by social scientists, including Social Science across the Globe, where columnists discuss work being conducted by social scientists in their region, the societies in their area, and pertinent issues in the
region; Primate News, which discusses current discoveries, publications, and events occurring in the field of primate studies; and Global Education, which focuses on educational opportunities that are available throughout the world.

The first issue is scheduled to be published in March 2010. Published quarterly, the magazine will be published in PDF which will then be converted to an interactive Flash “flip” book; PDF and especially Flash will allow us to incorporate both sound and movies. Although past issues will be available on the website, our subscription service will be available shortly, allowing subscribers to receive each issue automatically via email after publication. Unlike academic journals, Popular Anthropology will actually be formatted to look like a magazine. However, despite the magazine’s mass market visual appeal, all manuscripts are scholarly; the AAA Style Guide is the editorial board’s chosen citation style.

Providing this magazine to people throughout the world free of charge is only one of our several goals. We also plan to provide this publication in different languages. Currently, Popular Anthropology is available in English.

However, dedicated members of our Editorial Board & Staff are in the process of assembling a team of volunteer translators at the Universidade de Coimbra, Portugal who will be able to provide subscribers with a Portuguese language edition of the magazine. We hope to publish the Portuguese edition concurrently, or shortly after, the publication of our English edition. The Portuguese language edition will enable approximately 220 million people throughout the world (including, but not limited to, citizens of Portugal, Brazil, Mozambique, Angola, East Timor, and Cape Verde) to access articles written by anthropologists and other social scientists. If you would like more information about this publication or would like to submit a manuscript, you can log onto http://www.popanthro.com.

Dawn C. Stricklin, MA
Publisher/Editor
Popular Anthropology Magazine

NOTE from John Rhoades:

FOSAP has had its business meetings on Friday evenings for a long time. We have it in the hotel and then go out to dinner. However, the last several meetings have been impacted by the fact that GAD’s annual meeting and lecture has also been scheduled for Friday evenings. I would like to suggest that we change to Saturday noontime - and that we arrange to have food at the meeting. I do not yet know how much this might be, and it may very well mean that we will have to kick in for all/part of the cost. However it seems that this is a good time and that by having food we can get people to come. Unless I get some strong opposition, I will schedule our meeting for Saturday noon (the food could be a separate discussion).
We are starting a new feature of our newsletter – profiles of various programs where our FOSAP colleagues work. If you would be interested in having your program in our next newsletter, please contact one of the editors.

Peter N Peregrine
Professor of Anthropology
Lawrence University
Appleton Wisconsin

I have three degrees from Purdue University. The first one is in English. My mentors at Purdue—Rich Blanton, Bob Fry, and Jack Waddell—saw something in me that I did not, and offered me a fellowship if I stayed for grad school in anthropology (I had discovered anthropology late, and I don’t think I completed the major). I was all ready to go to grad school in American literature, but two years of funding convinced me to stay, and I did. I got a MS in anthropology and then a PhD. I have to add that one of the great things about the program was that it was in a joint Sociology/Anthropology department, and I did a lot of basic coursework in social science with Sociologists. That gave me a much more rigorous statistics and methods background than most anthropologists, and I got a good bit of sociological theory too. Also, since the anthropologists had the sociologists to fight with, they didn’t fight amongst themselves too much, so it was a pretty happy place.

MORROW: Exactly where do you teach—can you tell us a bit about your program?

I teach at Lawrence University. We are a four person department with two cultural anthropologists, one biological anthropologist, and me, an archaeologist. Our program is focused on training students in the bio-cultural perspective and methods of ethnography, because that is what we think they can most readily apply to whatever jobs they hold in the future. We require an intro class in each of cultural anthropology, world prehistory, and biological anthropology, and we work to make sure the three are complementary and build to create a thorough grounding in the discipline. We then have a sophomore methods sequence that beings with the history of anthropology, then moves to quantitative methods, and finally to qualitative methods (we have a three-term calendar, so our courses are grouped in threes). In the junior year students take a course in research design, and then in their senior year the students develop that research design into a project that serves as a capstone for the program. We work very closely with our students, and all our courses (even the introductory ones) have hands-on exercises and projects. It takes a lot of work, but we have great students, and I think we train them very well.

MORROW: What are your students like, generally? (ours are first generation college kids).

Our students are very good. They generally come from the top 10% of their high school classes and are highly motivated to learn. Since we have a conservatory of music, many of our students have a music background. Our students are deeply
concerned about others less fortunate than themselves, about the environment, and about the future of the world in general, and that provides us a lot of fodder for our classes.

MORROW: How many and what kind of colleagues do you have? (not 'dull' ones—but 'physical ones, like dental anthropologist or archaeologists etc.).

As I noted earlier, there are four of us in the department. Mark Jenike is a biological anthropologist who does research on nutrition. He just recently completed an evaluation of a healthy eating project our local school district implemented, and he is now working on a project concerning eating choices among college students. Brenda Jenikie is a cultural anthropologist who does research on aging in Japan. She has an ongoing project in Japan, and has started working with students in area homes for the elderly. Carla Daughtry is a cultural anthropologist who does research on refugees. Her work has focused on Sudanese refugees in Cairo, but she has started to plan research on Hmong refugees in our local community, and hopes to engage students in that work.

What are major challenges your program faces currently?

MORROW: What are major challenges your program faces currently?

We serve the institution in some fairly significant ways--our general education requirements include one course focused on global diversity and one course focused on domestic diversity, and we provide those courses for a large number of students. The general education requirements also include one social science course, and that adds to our enrollments as well. We have routinely needed to dedicate half our teaching loads to introductory courses, and since our major has fairly strict course requirements too, we are not able to offer much variety. This doesn't serve our majors well, and it means that we repeat courses term after term and year after year. That can be challenging.

The other major challenge is money. Our budget keeps getting whittled down by $100 here and $100 there. If we had started with a budget in the tens of thousands, like our colleagues in the sciences, that might not be a problem. But for us, a global change to how the university accounts for catering and automobile use caused our budget to be cut by 7%. At some point we won't be able to even replace broken equipment, much less buy new films or casts for our classes.

MORROW: Are you able to cross link with other programs on campus?

We have many ties with other programs. We work closely with the Gender Studies, Ethnic Studies, Environmental Studies, Film Studies, and Neuroscience programs, and with the departments of Classics, Art History, Linguistics, Biology, and Geology. Our program, and theirs, would be significantly diminished without these cross links.

MORROW: What about your research area or passion? Do you do any sort of fieldwork?

I have just completed a major paper that will be in a Cambridge book that I think caps one part of my career. I am now looking forward to two new projects. One is a comparative study of European-Indian interactions at Jamestown and Plymouth, exploring how those interactions changed over the first decade or so of contact. The two are very different, and it will be a fascinating project to work on. The other is to start doing fieldwork with students in Wisconsin. I haven't done archaeological fieldwork since 2000, and that was in Syria. I want to work here again, and there are some late prehistoric communities that might answer questions about how refugees to this area from Huronia adapted to local social and economic conditions. I have not fleshed my questions out well yet, but it will be fun to get back into the archaeological literature and see what I find. I'm also writing a novel about an archaeologist, but that's something fun for me, not serious.

MORROW: Anything else you'd like to share with us?

Yes. Small programs are the heart and soul of our discipline. Even though we don't train grad students, we do something more important--we train the people that are going to go out and become the next generation of business owners and city council members. Our students (those from small colleges with small programs) disproportionately serve as community leaders (at least that is what a lot of studies indicate), and our ability to train them to understand diversity and how it benefits society is vital to the future of our nation and of the world. We do important work, even without prestige and grad students, and we all deserve a big pat on the back.
GIMME THAT OLD-TIME, FORWARD-LOOKING, ANTHROPOLOGICALLY-GROUNDED ACADEMIC RELIGION: LIBERAL EDUCATION

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No way. Uh-uh. Nosiree. Don’t even bother to make me an offer at your large, famous university in a department with fifteen other distinguished anthropologists. You couldn’t tempt me with a six-figure salary, even if it included dental coverage.

Don’t tease me with the opportunity to dig deep into an esoteric topic and teach only two specialized anthropology courses a semester so I could spend all my spare time writing and sitting on doctoral committees. Forget it. Doing so would mean I’d have to abandon the best role I see for a cultural anthropologist: offering broad perspective on the human condition and on our particular human conditions; cultivating both analytical perspectives and civic responsibilities; promoting international and cross-cultural understanding, all in the context of a liberal education, the species of education for which we are best suited. In fact, maintaining the liberal education traditions of anthropology in small programs at regional universities and colleges of liberal arts may be our most important opportunity and responsibility.

I will grant three points.

One, that although other core disciplines such as history and English are poised to provide a respectable liberal education, and believe that they do, I argue that anthropologists do it better because modern liberal education and anthropology dance together seamlessly like, for want of a contemporary pair, Fred Astaire and Ginger Rogers.

Two, that in the ideal, even large research universities give much lip service to the value of a liberal education, usually in their colleges of arts and sciences; and

Three, that some specialized anthropologists at these large universities may be effective at conveying principles of a liberal education as they teach introductory courses. They’re anthropologists; they can’t help but pass on certain invaluable aspects of a liberal education. But their preoccupations are more narrow; they can’t do it as well as we generalists in small
departments, often teaching courses in non-
anthropological disciplines, can do it.

In light of the anthropologist’s son’s election, University of Michigan anthropologist Ruth Behar in the Chronicle of Higher Education calls for “cultural anthropology to become a fundamental part of American education and public culture” (2008:B99). Describing its “twin practices of empathy and fieldwork,” its efforts to humanize the Other, and its potential role in “mending our fractured nation,” she asserts the potential of our discipline which we know has long been there.

It is precisely anthropology’s traits, described in many textbooks but especially well in Jim Peacock’s *The Anthropological Lens*, of connecting with others on their turf, participant observation, “cultural listening,” holism, comparison, searching for patterns, balancing knowledge and human relationships (2001) which are fundamentally liberal education-based. These are the qualities which match anthropology with liberal education and vice versa perfectly.

The theme for the 2009 annual meeting of the American Anthropological Association, “The End/s of Anthropology,” asks, “What is the relevance of anthropology in today’s world?” (2009). My answer is that anthropology’s most profound relevance lies in its educational perspective, its role as a vehicle for liberal education.

Ironically, these problems exist at the most privileged institutions, and Katz is skeptical that even Harvard’s recent attempts to revitalize an emphasis on liberal education are too modest and likely to fail, even as its educational ideals have their usual ripple effects on all the rest of us. Katz must be correct also when he writes, “Surely ‘liberal education’ is the most used and abused phrase in the rhetoric of higher education” (2005:B6), but there is a reason for that. It is one of the biggest ideas we idealists have; and if we are interested in big ideas from small departments, this is surely an issue worth pursuing.

It is also an ideal under constant evolution, even as it fits well with our multi-faceted discipline and with the requirements of the best education available to face today’s global challenges.
Before exploring this remarkable fit, a brief review of the concept of “liberal education” is in order. What is ‘liberal education”? Originally, *artis liberalis* was used in the 5th century to describe the proper education for a freeman rather than a slave. It was defined as a combination of seven disciplines [that magical number], the *trivium* of grammar, logic, and rhetoric, and the *quadrivium* of arithmetic, geometry, astronomy and music (Cronon 1998:74).

During the Renaissance (around 1500-1600), it was redefined to include the visual arts of architecture, painting and sculpture as liberal arts (Wikipedia, “Liberal Arts”).

By the mid-nineteenth century, American public and religious colleges emphasized a liberal education rather than vocational training (Howe 2007:462).

Modern configurations of the liberal arts bear little resemblance to the original set of freedoms. Change has been inevitable both in content and in the democratization of their ideals. The notion of free aristocratic males for whom this form of education represented the highest standard has been universalized to include all groups, all social classes, and to serve as the core educational ideal at colleges of liberal arts everywhere.

This is a good thing; yet educators continue to struggle over how best to achieve the ideal, and even to what extent the ideal is attainable, especially in large universities. “Liberal arts” and “Liberal education” have long defined a basic curriculum and an educational philosophy which are neither vocational, technical, nor professional, although with current emphases on job-oriented skill-building, internships, “service-learning,” and pressures to be employed, the lines separating these from liberal arts are much more blurred than in the past. This new, pragmatic phase of liberal education benefits everyone.

The familiar liberal education today includes subject matter from the natural sciences, the social sciences, the humanities (history, literature, philosophy), a language, art, and some form of math or quantitative reasoning mostly taken during the first two years of college, followed up with a deeper focus on a major during the last two years.

In theory, many or perhaps most colleges and universities in the U.S. emphasize this set as “areas of knowledge” and “competencies,” from which students approach the smorgasbord of educational choices as if they were part of a Chinese menu, if I may mix cultural culinary structures. The variety of choices is intended to give students a broad foundation to their liberal education as they concentrate on a major, yet I and many others are suspicious that the ideals of a liberal education, and especially the intent to provide a clear sense of one’s place in the world, ways to relate to those around us, in the context of the past, with as much confidence as possible about how to proceed with life in a confusing, challenging, ambiguous world are not addressed (Carnegie foundation 2002, Clark 1989, Farnham and Yarmolinsky 1995).

More often than not, any sense of an integrated perspective on a huge realm of knowledge is lacking. Others recognize the need for more integration in higher education too (Bok 2006, Carnegie Foundation 2003, Edmundson1997, Gregorian 2003, Rice 2006). Talk to your students and see if they have any better sense of these things than do mine. We do a poor job of articulating the reasons for this educational pattern, often because institutions have lost sight of its rationale.
Mirabile dictu. Contemporary educators now assume that knowledge of the larger, non-U.S., non-western world, is essential, and this has become part of a liberal education core. Hovland, writing about global learning and liberal education, describes “global learning as an essential outcome of liberal education” (2006). The AAC&U includes “a deep understanding of the world’s variety” in its “new educational vision” (2002:24). The AAC&U’s definition of liberal education as an educational philosophy depending “less on particular subject matter than on an approach to teaching and learning” (2002:25; 2008) models Derek Bok’s key points listed below.

Everyone recognizes that our educational approach must have a global emphasis providing a framework for integrating fragmented knowledge to better understand the internationalized world (Brock n.d., Kirby 2006, Olson, Green, Hill 2006, Selingo 2006, Wallis and Steptoe 2005).

Yet as disciplines go, only anthropology is centered on the need to look beyond our own culture and to understand how discreet parts may shape the pattern of the whole. Specialties in political science, history, and English, or particular languages may or may not look abroad, but the entire discipline of anthropology, with its holistic, comparative, historical, and contemporary global orientation links our culture with others, individuals with patterns, the past with the present and future, connecting the discrete and the complex.

One of the greatest challenges facing educators today, appearing as one of the central goals of educational reformers, concerns how best to prepare students for the internationalized, hypercompetitive, interconnected world in which we live. The AAC&U report Greater Expectations describes the former organizing educational principles in which students studied “majority Western cultures, perspectives, and issues,” which has evolved to “respond to the plurality of the modern world, worldwide problems, and interdependence” and in doing so, “seeks connections within and across disciplines” and “values collaborative work, particularly in diverse groups” (2002:44).

Every educator writing about the big picture provides lists of where he or she thinks we should be going to confront modern challenges. For example, compare three lists of goals and skills relevant to liberal education or anthropology and to the new century, those of Bok, Ferraro, and Cronon.

Derek Bok, former Harvard President, in his recent book Our Underachieving Colleges discusses eight purposes our colleges should be trying to achieve: the ability to communicate; critical thinking; moral reasoning, preparing citizens; living with diversity; living in a more global society; a breadth of interests; and preparing for work (2006:67-78).

Gary Ferraro, cultural anthropologist at the University of North Carolina-Charlotte, in his popular introductory text Cultural Anthropology: An Applied Perspective, describes six

“Anthropological Skills for the 21st Century”

Develop a broad perspective.
See the big picture and the inter-relatedness of the parts (systems thinking).

Appreciate other perspectives.
Being inquisitive, nonjudgmental, and open to new ways of thinking is vital to adapt to ever-changing environments
Balance contradictions.
Ability to balance contradictory needs and demands rather than trying to eliminate them; See contradictions and conflicts as opportunities, not liabilities; Conflicting ideas, behaviors, and values are a fact of life in today’s world.

Emphasize global teamwork.
Emphasize cultural awareness and cross-cultural teamwork, not only personal awareness and individual mastery. Figure out underlying cultural assumptions.

Develop cognitive complexity.
Consists of twin abilities of differentiating and integrating.
  Differentiation: seeing how a single entity is composed of a number of parts;
  Integration: capacity to identify how the parts are interconnected.

Develop perceptual acuity.
Being attentive to both verbal and nonverbal communication;
Being sensitive to the feelings of others and to one’s effect on others.
(Ferraro 2008: 21-22; 2004: 18-20.)

Both Bok’s and Ferraro’s emphases define best 21st century liberal education goals most of which are embedded in one form or another in an important essay by William Cronon, University of Wisconsin at Madison history professor, who distilled the ideals of a liberal education, “Only Connect . . .” (1998) using this injunction from Howard’s End by E. M. Forster (1910).

1. They listen and they hear. [“cultural listening”]
2. They read and they understand. [anthropologists see, read, and understand]
3. They can talk with anyone. [fieldwork; participant observation]
4. They can write clearly and persuasively and movingly.
5. They can solve a wide variety of puzzles and problems. [fieldwork; interpretation; applied anthropology]
6. They respect rigor not so much for its own sake but as a way of seeking truth.
7. They practice humility, tolerance, and self-criticism.
8. They understand how to get things done in the world. [pattern seeking]
9. They nurture and empower the people around them. [public anthropology]
10. They [and we] need “Only connect . . .” [all we anthropologists and teachers at liberal arts institutions do]

This is the theme of Howard’s End (and the title of a website devoted to Forster, http://musicandmeaning.com/forster/).

In Chapter 22, Margaret is hopeful about Mr. Wilcox: “Mature as he was, she might yet be able to help him to the building of the rainbow bridge that should connect the prose in us with the passion. Without it we are meaningless fragments, half monks, half beasts, un-connected arches that have never joined into a man” (1910:196).

“Only connect! That was the whole of her sermon. Only connect the prose and the passion, and both will be exalted, and human love will be

Liberally educated people share these characteristics [consider these in bold type from your work as anthropologists]:
seen at its height. Live in fragments no longer. Only connect, and the beast and the monk, robbed of the isolation that is life to either, will die” (197).

The modern attributes of a liberal education as Cronon describes them are as porous, i.e. their approaches and goals overlap, flow across one another, as are intellectual ideas across familiar disciplines. Yet their collective goal is to “live in fragments no longer.” This is his essay’s strength. When considered in the context of anthropology these aspects of liberal education have a familiar home.

The challenges of globalized knowledge and the demands of keeping pace with a rapidly changing interconnected world, one in which American education is going global according to William Brody, president of Johns Hopkins University (2007), demand the ability to apply a general education foundation not only in an American context, but also in an international context.

**The challenges of globalized knowledge and the demands of keeping pace with a rapidly changing interconnected world, one in which American education is going global, demand the ability to apply a general education foundation not only in an American context, but also in an international context.**

This is one of the futures of American education. Our educational system is one of our most valuable exports, and part of the unarticulated reason for this has been its ideal of liberal education.

Other essential features of our educational future, according to a Time cover story, require **knowing more about the world, thinking outside the box, becoming smarter about new sources of information, and developing good people skills** (Wallis and Steptoe 2006:53-53). This sounds like a distillation of Cronon to me, but these are the themes being voiced widely.

As soon as the liberal education themes are adapted to the global marketplace, as Thomas Friedman does by calling **not for specific jobs** but for **eight basic skills** (students must be synthesizers, explainers, adaptors, leveragers, localizers, collaborators, personalizers, and sustainers), liberal education would seem diluted and perhaps lost, but emphasis on continuous learning, and “learning how to learn,” along with the need to instill passion and curiosity and to develop intuitive skills (Friedman 2006:A33, Selingo 2006) brings us back to those attitudes cultivated by liberal education and anthropology. The AAC&U’s National Panel Report Greater Expectations calls for “reinvigorating liberal education by making it practical” (2002:25), very similar to Friedman’s approach on educating for the future by “learning to keep learning” (2006:A33).

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Educating student-citizens for participation in the complex, interconnected world they need to understand better is at the core of anthropology. Liberal arts education in a globalized world is an ideal we must pursue vigorously. **Liberal education and anthropology are a natural fit: respect differences, remember the past, understand the present, look forward. Connect with others.**

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