1. STUDENT ACCESS

Many of the courses we teach (area courses, courses on identity, ethnicity, etc.) attract students from diverse backgrounds.

Anthro 100 has historically been famous for encouraging admission and working with ESL students and also student athletes. We've had good working relationships with both those programs.

The luminescence lab employs a number of work study students each year. In the past three years, it has had 12 undergraduate students: one black, five Asians, 7 women. The director of the lab encourages minorities to apply for these positions.

2. RELATIONSHIPS WITH EXTERNAL COMMUNITIES

In each of Prof. Fitzhugh's nearly annual research/field school trips to Alaska, he has developed community education activities with economically disadvantaged Native Alaskan village students (high school level). In each of the past three field school years (1999, 2001, 2003) he has brought high school students from the nearby community of Old Harbor to the field with him to live with the UW team, learn about the archaeology and environment, and recognize role models for educational success in the college students around them.

Prof. Fitzhugh is also taking the lead in the development of a Bering Sea social science plan for the NSF Office of Polar Programs. The process he has set up includes a steering committee composed of 50% resident native community representatives and starts by soliciting research questions and concerns of these Bering Sea communities. Only then will non-resident social scientists join the process to shape the community goals and other social science needs into a comprehensive research plan. This approach is intended to reverse the usual academic and agency approach (with its roots in colonialism) that defines research agendas strictly according to the interests of the (outsider) scientists and policy makers. He hopes the result will be a new model of representative science that better unifies the resident and science communities into a common mission (and takes advantage of the bank of intimate indigenous knowledge about the Bering Sea environment and human-environmental dynamics there).

Other faculty members (Close, Harrell, Hunn, Kahn, Keyes, Lape, Leonetti, Lowe, O'Connor Peña, Shell-Duncan, and others) routinely work with colleagues in the countries in which they do research and engage in transnational scholarly collaborations.

3. STAFF AND FACULTY

Current job searches in Anthropology hope to attract applicants from underrepresented groups.

There is fairly equal gender balance among the faculty members.
Of the seven staff members, one is African-American (the only African-American undergraduate advisor on campus), one is South Asian, one is Filipina, and one is gay. The student advisor is Native American.

4. CURRICULUM AND RESEARCH

We always teach a lot of courses whose content deals specifically with issues of diversity. We also offer classes on comparative religion, ethnicity, class and culture in America, etc.

Several faculty members now have developed or modified courses with support from the Curriculum Transformation Initiative to further enhance the teaching of diversity issues.

Prof. Kahn's classes on Pacific Islands Literature, Pacific Islands/Islander Representations, and Tourism all deal with issues of colonialism and its effects on indigenous peoples; race, gender and class; and cultural identity and self-representation.

Prof. Leonetti's Japanese American community diabetes research project (since 1983) and research on aging (since 1980) has included a Japanese American Community Advisory Board of about 20 local people with whom she has met several times a year. She has also sponsored JA community forums on health -- providing lectures, information booths and medical screening tests.

She has sponsored two post-doctoral fellows from India through the department and CSDE (between 1997-2000) and they have returned for one month each time as visiting scholars in 2001 and 2003.

All of Prof. Lowe's research is on issues of identity and diversity, especially on the question of diversity of intellectual paradigms in transnational academic, activist, environment, and development communities.

All her courses impinge on the issue of identity in some way. She teaches Culture, Environment, and Identity in Island Southeast Asia, in which half of the students are of southeast Asian heritage. She also teaches Identities: Race, Class, Gender, and Sexuality in Anthropology. In this course she deals with such issues as transnational and transracial adoption, glbt identity, racial formation in the US, environmental justice, and transnational labor and identity.

Prof. Peña's courses are joint-listed with AES.

Prof. Rhodes' work on prisons in Washington state engages class diversity. It involves outsiders with the university who would not otherwise be involved, and vice versa (prison employees come to talk to her classes, and her class visited a prison, etc.).
Prof. Taylor usually gives a guest-lecture on medical anthropology every summer to the U-DOC program, of the Office of Minority Affairs in the Medical School -- this is a summer program for high-school students from underrepresented communities who are thinking of studying medicine.

Prof. Taylor teaches medical anthropology courses that give students a greater awareness of issues of culture, difference, racism, sexism, heterosexism, and disability issues.