



NEWS

A Publication of the Society for Applied Anthropology

A Quarterly Newsletter

Volume 26, Number 2 - June 2015

SfAA President's Column

By Kathleen Musante
kmdewalt@pitt.edu
University of Pittsburgh

THE NEXT 75 YEARS The dust has just about settled from the 75th Annual Meeting of the SfAA held in Pittsburgh in March. By all accounts, this was a very successful meeting both with respect to the venue (Go Pittsburgh!!) and, more importantly, the program. Our program chair, Orit Tamir, and the conference planning committee followed, and further developed, our strategy of identifying critical topical clusters and organizing much of the meetings around them. Proposals for several new TIGs have come forward from activities and sessions presented in Pittsburgh. Pittsburgh Day events attracted not only SfAA members, but

also a number of community participants, including both presenters and conference attendees. Pittsburgh Day also attracted significant local media attention. They Mayor issued a proclamation declaring March 24, 2015 to be Society for Applied Anthropology Day in Pittsburgh.

The 76th Annual Meeting to be held in Vancouver, British Columbia will be even better! An outstanding team of program co-chairs, led by Kerry Feldman and representing US and Canadian institutions are well on their way to putting together a timely and cogent program structure for next year. You will see specific details in this and subsequent issues of the SfAA News. This is an exciting venue and the preliminary planning points to a very exciting program.

Now that we are in our 76th year I would like to write a few words about a new initiative to secure

the future of the Society for Applied Anthropology over the next 75 years and through the 21st Century. The SfAA Founders established the Society to promote the investigation of the principles of human behavior and the application of these principles to contemporary issues and problems. We are unique among professional associations in both membership and purpose, representing the interests of professionals in a wide range of settings - academia, business, law, health and medicine, and government dedicated to applying high quality social science research and principles to making an impact on the quality of life in the world. We are multidisciplinary, multi-sited and international. Our commitment to both an international membership and global concerns has been highlighted its global nature with the addition of the tag "A Worldwide Organization for the Applied Social Sciences" to our logo.



Annual Meetings

Feldman:
Intersections: 2016 Annual Meeting to be held in Vancouver, BC, p. 2

Will the Annual Meeting in Vancouver be Expensive, p. 3

A Special Prize for Early-Bird Registration, p. 3

Shade: *SfAA Podcast project,* p. 3

SfAA Business

Wies: *Treasurer's Report,* p. 4

Hann: *SfAA Wired,* p. 4

Faas & Trivedi:
Applied Anthropology and Multi-Disciplinary Practice in Environmental Crises, p. 5

Members on the Move

Alba Amaya-Burns & Alan Burns, p. 7

2015 Sargent Shriver Award for Distinguished Humanitarian Service, p. 8

History of SfAA and Applied Social Sciences

van Willigen: *Beyond 75;* p. 9

Art Gallaher Oral History Interview: *Between War and Restudy of Communities;* p. 10

SfAA Publications

Practicing Anthropology's New Features and Editorial Leadership, p. 17

SfAA TIGs

Petillo: *Gender-Based Violence TIG,* p. 18

Simonelli: *Extraction TIG,* p. 19

Loring & Clay : *Fisheries and Coastal Communities TIG.,* p. 20

Foster: *Education. TIG,* p. 21

Stevens: *Tourism & Heritage TIG,* p. 22

Kulstad: *Risk and Disaster TIG,* p. 22

Student Corner

Casler: *Vancouver Meetings,* p. 23

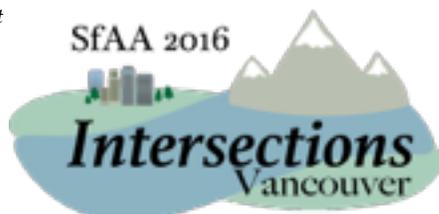
Awards

Peter K New Student Research Award Competition, p. 24

Call for Nominations: Sol Tax Distinguished Service Award, p. 24

A New Student Travel Award, p. 24

The Perti J. Pelto International Travel Scholarship, p.25



From the beginning the Society has supported its commitment to a broadly multidisciplinary and global inclusivity by keeping overall costs of membership low and subsidizing the memberships of younger scholars, practitioners, and international members, while aiming to provide the highest level of service to all members. The Society has also striven to fulfill its role as a global institution by holding annual meetings outside the US. The austere nature of our dues structure and commitment to costly international meetings results in a tight budget and lean administrative structure. Yet both the needs of our members and technology continue to change.

Securing the ability of the Society to fulfill its mission is increasingly challenging in today's world of social, political and academic change and financial flux. Over the years, dedicated endowments have been developed to support the participation of specific groups, especially students and international scholars, but these are not sufficient to insure unwavering, sustainable, support for the core activities of the Society that related directly to mission of the Society established by the Society's Founders 75 years ago.

In order to give Society members who are interested in contributing to the long term sustainability of the Society an opportunity to do so that maximizes the long term impact of the support and provides a clear road map for doing so, the SfAA Board of Directors formally recognized the group called "Founders of the Endowment" as an ad hoc committee of the Society in November, 2011. The idea of "Founders" in this title refers both to the Founders of the Society, and the specific group of individuals that stepped forward in 2011 to work on establishing a Founders' Endowment to sustain the goals of the Society.

The "Founders of the Endowment" is a group of SfAA members committed to supporting the unique mission of the Society by assuring the long-term financial stability of the Society. The group first convened in March, 2011, at the 71nd Annual Meeting in Seattle. At that first, informal gathering, a group of "founders of the endowment" discussed the establishment of a Founders' Endowment. Each attendee at that meeting pledged a contribution of \$750 to mark the then upcoming 75th anniversary of the Society to establish the Endowment. Over the past 4 years, the group has moved relatively quietly to continue to recruit members. The Endowment now exceeds \$14,000. The Founders' Endowment is an essential element in the development of a financial foundation which will assure that the Society can respond to future change and continue to be a leader in promoting the goals of the Founders of the society to promote the scientific investigation of the principles controlling the relations of human beings to one another and the wide application of those principles to practical problems.

This year, the 75th anniversary of the Society has provided a symbolic moment in which to move the Endowment forward and secure the ability to meet our mission regardless of the changing circumstance over the next 75 years.

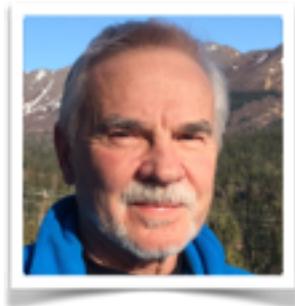
I urge all of you who have the means to consider joining the Founders of the Endowment. All members of the Society are eligible to join and may do so by making a contribution of \$750 to the Founders' Endowment (see below). The Founders of the Endowment also welcome Associates who wish to make an initial contribution of \$350. Associates are eligible to become Founders when their total contribution reaches the Founders level. However, all Society members are invited to participate at whatever level they feel they can.

The Endowment will be a permanent fund administered by the SfAA Board of Directors, and under their discretion. The Board will access the yield from the Endowment under circumstances of special need. Special needs might include, but would not be limited to: the need to underwrite the costs of the Society in a time of severe financial crisis; to underwrite the cost of annual meetings held outside the US; to support the membership of younger members, or members in specific need; and to support agile and appropriate response of the Society to changing employment opportunities and changing technology.

The current chair of the Founders of the Endowment Committee is Robert Rubinstein. Inquiries concerning the Founders can be directed to SfAA executive Director, Tom May (tom@sfaa.net) Robert Rubinstein (rar@syr.edu) or to myself (kmdewalt@pitt.edu).

Intersections: 2016 Annual Meetings to be Held in Vancouver, B.C.

by Kerry Feldman [kdfeld1@gmail.com] Program Co-Chair, 2016 Annual Meeting



The 2016 Annual Meetings will be held March 29-April 2 in Vancouver, British Columbia. They are being organized by three Co-Chairs, including

myself, Stephen Langdon [sjlangdon@uaa.alaska.edu] at the University of Alaska, and Theresa (Terre) Satterfield [terre.satterfield@ires.ubc.ca] at the Institute for



Resources, Environment and Sustainability at the University of British Columbia. Submissions relevant to any topic of interest to applied social scientists are welcome, as are submissions supportive of the 2016 program theme. The theme of the meetings is INTERSECTIONS:

One of the great strengths of anthropology and related applied social sciences is our commitment to strategic engagement with other domains of knowledge creation and applications. It is through such commitments that we appreciate the complexity of human problem solving. It is through the collaborations that inevitably result from the intersections of our work that we seek both insight and social justice. Intersecting is the quintessential process of applied and engaged social inquiry. As a theme for the 2016 annual meetings, the program chairs envision an opportunity to acknowledge the intersections that arise from our interactions with people, places, issues, policies, and concepts. For our purposes, intersections might be explored in a great variety of ways, to include:

- What are the implications of our intersections with people of such a great variety of cultural backgrounds and experiences? How do we influence such intersections, and how do they in turn help shape our work?
- How is our work informed by a greater appreciation of the intertextuality of such concepts as race, gender, sexuality, ethnicity and social class as they relate to patterns of oppressions, domination or discriminations?
- In what ways and to what ends do applied work and practice necessitate intersections with other streams of knowledge construction in the social sciences as well as in fields such as biology, law, engineering, medicine, education, and environmental sciences? What are the results of these intersection?
- How do we increase our understanding of the intersections of local, national and global that help shape the experiences of the people with whom we are engaged?

• How does applied work encourage greater integration between the traditional subfields of anthropology? How have the dynamic intersections by which we engage with “clients” and “subjects” transformed work in such diverse practices as archaeology, museology, forensics, linguistics, and health care, among many others?

One feature of the meetings will be “Vancouver/ British Columbia Day,” scheduled for the first day of the meetings, March 29. The entire day will showcase issues and inquiries that relate directly to Vancouver and its environs.

As in recent previous meetings, one aim will be to show ways in which anthropologists and other applied social scientists have contributed to our understanding of issues that are of concern and interest to the people of Vancouver. We will invite local residents to attend and participate in this one day free of charge.

Similarly, the tours we offer will be carefully reviewed to ensure that they are conducted in a manner that is respectful of the wishes and interests of those we tour. We hope to offer tours to nearby First Nations locales, to a variety of historic sites and museums, and to number of places where people are working hard to address some of the urgent problems of our time, including environmental issues, immigration, health, food and agricultural systems, and heritage tourism.

The 2016 meetings will convene at The Westin Bayshore, located on the Vancouver waterfront at Coal Harbor. Directly outside the hotel is a seawall promenade that extends downtown in one direction and into Vancouver’s noted Stanley Park in the other direction, both within reasonable walking distance. Stanley Park can be explored on foot or bicycle. There are several bicycle rental shops near the Westin Bayshore. A truly remarkable variety of ethnic eating places, from casual to more formal, can be found on Denman and Robson Streets, just a few blocks from the hotel.

My first fieldwork, as a graduate student from the University of Colorado, Boulder in the summer of

1970, occurred many miles north of Vancouver Island on Campbell Island among the “Bella Bella” people (now called by themselves, Heiltsuk). They were first visited by an anthropologist named Franz Boas, early 20th century. My primary source of ethnohistorical information was an elderly Heiltsuk



Gastown, historic heart of design, food, culture and fashion, downtown Vancouver, B.C., photo credit: Erve Chambers

man who served in his youth as Boas’ interpreter. I was hired by an archaeologist to conduct ethnohistorical research as part of his NSF grant to document the first evidence of human occupation in that island world that could be used by indigenous people in future land rights settlements with the Canadian government. I was advised by the archaeologist to “be objective,” and not to become involved “in local politics.” After that summer, trying to remain “objective,” I vowed I would never “study people” without becoming appropriately involved locally, and the project having potential benefit to them, ideally requested by them.

We co-chairs expect the upcoming Vancouver meetings to be a memorable event. The program committee we are assembling, the officers of the Society, and the SfAA staff will be working hard over the next months to help make sure that happens. Please submit your proposed sessions or papers on or before October 15. So much more depends on you and on the investment of your creative energy. Please commit to attending the 2016 meetings. Add your voice to our fest by participating with a presentation, poster, panel, or some other contribution (use your imagination!). We three are planning to offer a strong “Canadian face” to this international conference, with unique local sessions we will announce in subsequent Newsletters.

We sincerely invite your participation in the 76th Annual Meetings of the Society for Applied Anthropology.

Will the Annual Meeting in Vancouver be expensive?

The exchange between the U. S. dollar and the Canadian dollar will make this a particularly attractive meeting. The Canadian dollar is now worth 81 U.S. cents!

We have obtained special rates for the guest rooms at the meeting hotel (Westin Bayshore). There are different categories of rooms and the range is \$140-170 Canadian dollars (or U.S. \$113-137). We have not had guest room rates this low at an annual meeting for over ten years.

A Special Prize for Early-Bird Registration

Anyone who registers for the Vancouver Meeting on or before October 1, 2015, will have the opportunity to win one of five \$50 certificates which can be used to purchase food and beverage at the Westin Bayshore Hotel.

The names of individuals who pre-register on or before October 1` will be entered in a drawing. There are five \$50 prizes, so you have five chances of winning. The drawing will be held in late October. The certificates must be used at the Westin Bayshore Hotel.

SfAA Podcast Project

by Molly Shade, Chair, SfAA Podcast Project



After a very successful 75th birthday for the Society for Applied Anthropology, we have another birthday in store: the SfAA Podcast Project! The 2016 Annual Meeting in Vancouver will mark a decade of recording and archiving select conference papers to the public.



Vancouver, B.C., Canada
photo credit: Flickr Commons (Gord McKenna).

These podcasts represent the diverse and meaningful scope of the anthropological toolkit. They are an opportunity to celebrate not only the SfAA membership, but the communities and causes represented by each of us.

Existing in parallel to this period of celebration are the realities of current social adversity. In the United States wage inequality, gentrification, controversy over citizenship rights, and healthcare disparities run rampant. Ferguson, Baltimore, and Charleston all illustrate sustained social racism. Globally, systematic violence continues to produce innumerable populations searching for a safe place to call home. There are many communities asking to be heard, understood, and empowered.

It is important to remember how anthropology has contributed to the overarching discourse regarding such structural imbalances. We would like to take this opportunity to highlight a handful of memorable SfAA panels that address the space of civil inequality and the important role that anthropology has to play. These and other pertinent and powerful podcasts can be found at saapodcasts.net.

- The Politics of Place and the Ethics of Engagement, Parts I & II (chaired by Setha Low, SfAA 2009)
- Public Anthropology, Applied Anthropology, and Ethically Engaged Ethnographic Writing (chaired by Bilinda Straight, SfAA 2009)
- Yes, We Can!: Anthropologists Impact Public Policy, Parts I & II (chaired by Merrill Eisenberg, SfAA 2010)
- "We Are All Arizona": Expanding Immigration Enforcement and Political Struggles of Undocumented Immigrants, Parts I & II (chaired by Ruth Gomberg-Munoz and Laura Nussbaum-Barberena, SfAA 2011)
- State Promotion and Control of Violence (chaired by Alaina Gallegos, SfAA 2012)
- Anthropologists as Advocates for Immigrants and Refugees (chaired by Christine Ho, SfAA 2012)
- Race, Gender, Culture and Health (chaired by Gloria Gadsden, SfAA 2015)
- Researcher and Community Engagement – The Politics of Doing Research (chaired by Adam Haviland, SfAA 2015)

As you can see, the SfAA community has contributed significantly to an ongoing dialogue of social justice - and we've only shared eight examples! Our world is currently confronting severe realities. We encourage you to revisit the SfAA Podcast Project website over the summer to stimulate your own discussions on these topics.

We are thrilled to celebrate our tenth year as the SfAA Podcast Project and to be a part of this wonderful spectrum of applied anthropology. We look forward to this year's program, your ideas, and another chance to podcast!

We are Molly Shade - Chair, John Sarmiento - Co-Chair, and Heather Roth - Interactive Media Coordinator. Additional team members will be enthusiastically appointed in the Fall.

Treasurer's Report

by Jennifer R. Wies [jennifer.wies@eku.edu] SfAA Treasurer



The Spring 2015 annual meetings in Pittsburgh provided me with the opportunity to discuss the financial state of the society for the third year. During the spring meetings, the Board is in the midst of a budget year, thus our financial discussions focus on the Society's "year-end" figures and other areas that will impact the budget.

Let me first briefly summarize the financial figures. Our year-end revenue total for 2014 (\$473,596) was larger than the same figure in 2013 (\$457,043). The 2014 year-end expenditures (\$471,600) were higher than year-end expenditures in 2013 (\$436,273). However, revenues were higher, so this is not a cause for concern.

In reviewing the Society's finances, the Board was pleased to see that in both 2013 and 2014, revenues exceeded expenditures. This is due, in large part, to successful annual meetings. In addition, in 2014, \$33,234 was moved from the operating budget to the SfAA-controlled Trusts (compared to a transfer of \$31,881 in 2013). We are grateful for all of the gifts that the Society's membership and friends contribute to these trusts, which allow us to present many significant awards.

The Board also discussed establishing a long-range timetable for regular increases to membership dues and annual meetings fees. The conversation was informed by the following ideals: 1) the Society for Applied Anthropology is often a secondary affiliation for members, and therefore must be affordable; 2) student membership dues and fees are subsidized by other membership and fee categories to maintain affordability; and 3) membership dues

are a significant source of operating revenues for the Society. To date, the Society has considered increases to dues and fees on an as-needed basis. Thinking proactively about increases allows the Board to prepare budget proposals more accurately and consider how to achieve strategic goals. This conversation will continue at the Fall 2015 Board meeting.

For those members who are interested in the financial state of the Society, please know that I am available via email or telephone to answer any questions. Thank you for your continued support of the Society for Applied Anthropology!

SfAA Wired

by Neil Hann [info@sfaa.net]



It has been about one year since the new SfAA website was launched. However, preparation for the redesign began as early as 2012 when a survey was sent to SfAA members asking for their thoughts on what they wanted in a newly designed website. Results of that survey were shared at roundtable discussions during the 2013 Annual Meeting in Denver. With the survey data and roundtable discussion summaries, we began to build a clear picture of some of the key features that our membership was interested in implementing. Once these features were identified, a timeline was developed for building and launching the new website:

- July 1, 2013: A flexible content management system (CMS) was identified.
- August 1, 2013: The CMS was loaded and tested on a beta section of SfAA servers.
- October 1, 2013: Legacy SfAA web site files and content were transferred into the CMS.
- December 15, 2013: Monitoring continued on the CMS on a duplicate, nonpublic beta site.
- March 18, 2014: The new CMS-enabled SfAA web site debuted during the SfAA 2014 Annual Meeting in Albuquerque.

- June 15, 2014: The new SfAA website was officially launched.

The new SfAA website represents a significant change from the legacy website. Most notably, to fully utilize all of the features on the new SfAA website, members now are required to create a website account. This provides a number of enhancements including more secure online transactions, efficient access to SfAA's electronic publications, and enhanced capabilities for annual meeting registration and abstract submissions. To create an account on the SfAA website:

- Go to <http://www.sfaa.net> and locate "Create Account" (it is in the upper, right-hand corner, under "log-in").
- Click "create account" and the Site Registration page will pop up.
- Enter your information under "Site Registration" (right-hand side of the page).
- Below the "Site Registration" information type the letters and numbers shown in the image, then click "Register."
- An email will now be sent to you confirming your email address. Open the email and click on the link to verify your email address (if you do not receive this email, please check your spam or junk mail folder).

This is a simple one time process which gives members full access to all of the enhanced capabilities of the new SfAA website.

A great deal of credit goes to past president Merrill Eisenberg for pushing forward with the SfAA website redesign. Her vision for enhanced online services and her careful and thoughtful outreach to the SfAA membership to learn about key desired features led to an excellent product. Reviews of the website have been very good. Although there were a few initial challenges after the launch, outstanding issues have been resolved and the membership is becoming accustomed to the new site.

In addition to the website enhancements, another big change with SfAA's IT services occurred this year. SfAA online publications moved from Metapress to Allen Press as the hosting partner. This change will not affect how members access online publications through the main SfAA website. But, Allen Press has some enhancements that should assist members as they search for back issues of *Human Organizations* and *Practicing Anthropology*. To date, all back issues of *Human Organization* are available online and nearly all back issues of *Practicing Anthropology*.

Finally, the SfAA Online Community remains an active resource for members. In addition to the ability for members to create their own online site, a number of additional features are available. These include access to Topical Interest Group (TIG) sites:

- Applied Anthropology and Tourism TIG
- Applied Educational Anthropology TIG
- American Indian, Alaskan Native, Native Hawaiian, and Canadian First Nation TIG
- Gender-Based Violence TIG
- Grassroots Development TIG
- Risk and Disasters TIG
- Reproduction, Politics, and Culture TIG
- TIG on Business Anthropology

In addition to the above TIGs represented on the Online Community, there is an Extraction TIG, and the Board of Directors is now considering proposals to establish two new TIGs – (1) Anthropology and Higher Education and (2) Fisheries.

Members can also access the 2016 Annual Meeting Forum, where session and paper ideas and proposals can be discussed:

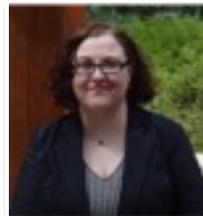
- SfAA 2016 Topic Discussions

The SfAA website will continue to evolve and improve. We welcome comments and suggestions as we work toward enhancing the user experience.

Applied Anthropology and Multi-Disciplinary Practice in Environmental Crises: The SfAA Partners with the Department of the Interior's Strategic Sciences Group

by A.J. Faas [aj.faas@sjsu.edu] San Jose State University

and Jennifer Trivedi [jennifer-trivedi@uiowa.edu] University of Iowa



The US Department of the Interior's Strategic Science's Group (SSG) is an ad hoc, multidisciplinary, rapid response team deployed to advise responders and policy-makers during or immediately following environmental crises. In

November 2014, the SSG approached A.J. Faas and Tess Kulstad of the SfAA Risk and Disasters Topical Interest Group (TIG) to propose a partnership with the SfAA to call upon association members to deploy as part of future SSG rapid response teams. The commitment would entail designating two SfAA liaisons to extend calls for participation to members based on area, topical, and methodological expertise and for individual members to make independent decisions about their willingness and ability to joining a given SSG team.

Faas proposed the SSG partnership to the SfAA Executive Board in January 2015. They voted to approve the partnership at the Board meeting in March, appointing A.J. Faas and Board Treasurer Jennifer Weiss as special liaisons to the SSG. This means that the SfAA joins more than twenty professional societies and academic centers to create a network of scholars who can be called upon by the SSG to participate in environmental crisis rapid responses.

History

Interested readers can learn more about the SSG here: <http://goo.gl/jXPztm>. The SSG was developed by the Department of the Interior's Strategic Sciences Working Group (SSWG) as a result of their work advising the response to the 2010 Deepwater Horizon Oil Spill. The SSWG was led by Science Advisor to the National Park Service (NPS) Director, Gary Machlis, who reported to Dr. Marcia McNutt, Director of the U.S. Geological Survey (USGS) and Science Advisor to the Secretary. As part of their reports on the Deepwater Horizon incident and response, Machlis and McNutt proposed that the Department of the Interior establish a standing capacity to deploy multi-disciplinary teams of scientists to advise the DOI, Incident Command, and other responders and policy makers in future crises. As a result, the SSG was formally established by Secretarial Order 3318, issued on January 3, 2012 by then Secretary Ken Salazar. Since then, the SSG has been deployed just once, in response to Hurricane Sandy.

SSG Process

The process for SSG deployment is rather straightforward. In the event of an environmental crisis, the Secretary of the Interior will call for SSG deployment. SSG coordinators will reach out to designated liaisons in each relevant partner association to solicit contact information for society members with desired skill sets, expertise, and experience. SSG staff vet and invite individuals identified in the process. Timelines for deployments will vary, but are generally expected to entail swift action and roughly ten-day field excursions, with travel reimbursements and moderate stipends provided to team members. Faas participated in a tabletop exercise (i.e., simulation exercise) with the SSG on behalf of the SfAA in January and the core of the call was as follows:

A hypothetical event has occurred, causing coastal inundation with severe impacts on the natural, social, and economic systems of the Gulf of Mexico states, Puerto Rico, and the US Virgin Islands.

We are requesting your assistance in identifying experts who could be included in the Crisis Science Team for this hypothetical disaster. We are in search of:

- *An anthropologist with expertise in local cultures and cultural resources in the Gulf of Mexico*
- *An anthropologist with expertise in local cultures and cultural resources in the Caribbean*

For each possible candidate, please provide the name and institutional affiliation. (For the purposes of this exercise, we will not actually contact these individuals).

Because the Strategic Sciences Group responds to urgent national needs, please provide your candidate(s) as soon as possible via phone (numbers below) or email.

Authorship, Publication and Dissemination of Results

Faas has also discussed rules of publication and dissemination of information with the SSG leadership, given that proprietary research rules are often unwelcome among anthropologists and other scientists. Faas felt it important to establish clear rules for publication and dissemination of results for those working with the SSG. After writing to SSG leadership for clarification, they stated that SSG results are published in a peer-reviewed USGS Open File Report (see <http://goo.gl/EBLFS0> for examples). The final report is drafted by SSG staff, with opportunities for team members to review and comment before publication and with all team participants listed in the report appendix. Once the report is published, all team participants are permitted to use data, information, and materials for scientific and educational purposes. The SSG requests, but does not require, SSG acknowledgement in publications based on deployments and that leadership be notified of any such publications. Additionally, participants are encouraged to share their experience with students, colleagues, and departments for educational purposes at any time. The SSG requests that team members wait for SSG report publication prior to releasing any publications of their own. Finally, SSG participants are expected to defer all press inquiries to SSG leadership until the final technical report is published.

Next Steps: Developing a Roster and Broadening the Scope of SSG Deployments

Unlike the AAA, the SfAA does not currently have a roster of member expertise and experience. When the need arises to identify and recruit members with expertise relevant to a given event, region, culture, and/or methodology, we rely on searching past programs from SfAA Annual Meetings. Developing

roster of member expertise and experience would encourage member and organizational outreach and potentially increase applied work with a wider range of organizations. AJ Faas and Jennifer Weiss have proposed potential approaches to the SfAA Board to build a working roster for the organization to help facilitate new partnerships of this kind in the future. The Board will be considering these at their fall meeting in Denver.

At a meeting with SSG representatives at the Annual Meeting of the American Association for the Advancement of Science in San Jose, CA, in February, Faas suggested they look beyond rapid-onset events and deployments and consider slow-onset disasters like drought and climate change as well. The response was that this is something already under consideration with SSG leadership. In March 2015, many of the TIG-affiliated presentations at the SfAA Annual Meeting explored what anthropology could learn and teach about such slow-onset crises and disasters. Encouraging the SSG and other organizations expand their disaster response to include topics like drought and climate change would open up further opportunities for cooperative work with SfAA members.

Applied Anthropology Adding Value in Multidisciplinary Teams in Environmental Crises

The potential for using the SSG program as such a framework and to facilitate new partnerships of this kind, to work with slow-onset disasters, and to work in other geographical areas were discussed at the 2015 SfAA Annual Meeting. Such expansion would allow for the potential development of new or improved guidelines for responders and researchers that could also benefit people affected by disasters, improving conditions related to risk, hazard, vulnerability, and disasters.

Anthropologists can contribute to these joint efforts by incorporating anthropological knowledge of local culture and knowledge, religion, gender and sexuality, race and ethnicity, politics, and economics. Such information may enable first responders, aid organizations, and government agencies to better address more varied needs. It can be used to shape disaster response efforts and policies to accommodate cultural variation, issues of political economy, and questions of inequality often raised by anthropologists in their work. Related topics, like discussions of widely used terminology, stand to gain attention and perhaps transformation with anthropologists' interventions. Presentations by researchers promoted by the TIG at annual meetings already demonstrate the range anthropological expertise available and its application to disaster response.

Anthropologists also benefit from such cooperative efforts. If structured like the agreement with the SSG, participating anthropologists would be able to gather data, publish material, develop presentations, establish relationships with experts in

related fields, government officials, and local residents, and explore more varied applied work. Anthropologists who do not themselves directly participate in rapid response teams stand to learn from such publications and presentations.

The TIG's encouragement of a conversation between practitioners, researchers, and the general public in spaces like the SfAA Annual Meeting and the TIG listserv (goo.gl/zrXgmj) further emphasizes the space between practice and academic research. Spurring local discussions with practitioners and academic researchers not only benefits local populations by encouraging a space for people to voice their opinions and share their knowledge, but also connects those people with both practitioners and academics, and strengthens the intersection between practitioners and academic researchers in a shared space.

Conclusion

The intersection of academic research and practice in anthropological disaster work is critical for exploring how people behave in and react to disasters. Due to both its membership and its place within the SfAA, the Risk and Disasters TIG offers excellent opportunities to expand this space and for anthropologists and other practitioners to engage with it. The TIG is not a separate entity from the SfAA, but rather a smaller internal sub-group. TIG efforts support the SfAA as a whole and partnerships like that between the SfAA and SSG. This work has, in turn, been supported by the leadership and membership of the SfAA.

Such efforts allow for further research into how people understand, prepare for, and respond to disasters, as well as the practical application of such knowledge. Combining anthropological academic research and practice in areas of risk reduction, mitigation, immediate relief, and long-term recovery efforts allows for a better consideration of affected populations' variations, specific needs, vulnerabilities, and resources. Academic anthropological disaster research has already demonstrated how cultural, economic, and political practices play a role in disasters. Related applied work can both use this information to generate better outcomes for affected populations in disasters and generate new research and data that further future academic research and practice in related fields.

This partnership represents an important opportunity for the SfAA to contribute to multidisciplinary applied work that has potential for significant impact with policy makers in the critical areas of emergency response and disaster recovery, two major areas of focus for SfAA members. This partnership could replicate the successes of past collaborations between SfAA and federal agencies, such as the three-year partnership between the SfAA and the Environmental Protection Agency, managed by Barbara Rose Johnson (see <http://goo.gl/2FSWaC>), which permitted and

funded the SfAA team to identify and initiate locally-based, applied research projects. This collaboration with the SSG could prove an even more enduring partnership and assist the SfAA in developing procedures to facilitate similar collaborations in the future.

A.J. Faas (Ph.D., University of South Florida) is assistant professor of anthropology at San Jose State University. Prior to this, A.J. was a Post-Doctoral Research Fellow and research project manager with the Fire Chasers Improving Community Response to Wildfire Project at North Carolina State University. A.J.'s research focuses on practices of reciprocity and cooperation in contexts of environmental crisis – disasters, displacement and resettlement, development, and violent conflict. His work has appeared in *Human Nature*, *Economic Anthropology*, *Mountain Research and Development*, *Development in Practice*, *Human Organization*, and several edited volumes.

Jennifer Trivedi is a doctoral candidate in the University of Iowa's Department of Anthropology. She studies preparedness for and recovery from disasters, government responses to disasters, and media and social media discussions of disasters. Her dissertation explores long-term recovery from Hurricane Katrina in Biloxi, Mississippi. Her work as appeared in *The Political Economy of Hazards and Disasters* (edited by Jones and Murphy, 2009), *Rebuilding Sustainable Communities after Disasters in China, Japan and Beyond* (edited by Awotona, 2014), *Anthropology News* (55:3-4, 2013), and elsewhere.

Collaborating Professional Societies and Academic Centers include: American Anthropological Association (AAA), American Chemical Society (ACS), American Geophysical Union (AGU), American Institute of Architects (AIA), American Meteorological Society (AMS), American Planning Association (APA), American Psychological Association (APA), American Society of Civil Engineers (ASCE), American Sociological Association (ASA), Association of American Geographers (AAG), Association for the Sciences of Limnology and Oceanography (ASLO), The Brosnan Center, Ecological Society of America (ESA), Geological Society of America (GSA), Geotechnical Extreme Events Reconnaissance (GEER), Society for Applied Anthropology (SfAA), Society of Environmental Toxicology and Chemistry (SETAC), Society for Mining, Metallurgy and Exploration (SME), Society of Toxicology (SOT), University of Colorado Natural Hazards Center, and others

Members on the Move



Alba Amaya-Burns and Allan Burns with some of the Duke Kunshan faculty in Shanghai, China.

After years and years at the University of Florida and elsewhere, Alba Amaya Burns and Allan Burns were invited to be pioneering faculty at Duke Kunshan University, a new joint US-China venture of Duke University and Wuhan University to be located outside of Shanghai in Kunshan, China (www.dku.edu.cn). Alba was brought in as a faculty member in their Master of Science in Global Health and Allan became Visiting Professor of Anthropology to teach in the undergraduate Global Learning program and also teach in the MS program in Global Health.

Why? China is so very different from our work in Mexico and Central America, but at the same time is more and more integrated in to world applied social science. Duke Kunshan University attracts students from around the world, not just China. We have global health students recruited from Kenya, Tanzania, the Caribbean, India, Latin America, and the U.S., along with students from China. The chance to work at what is right now the “newest university in the world” with a very deliberate global perspective convinced us to move to China on a three year renewable contract. China itself presents challenges to meet: while classes are all taught in English, we are learning Mandarin, taking Tai Chi classes, starting research on environmental health, and teaching at an institution where academic freedom is guaranteed. We are certainly aware of the problems of China, but are surprised at the political will China has to solve them.



Dr. Alba Amaya-Burns and students from the National Center for Parasitic Diseases, China CDC.

Chinese colleagues and students: Both of us have been invited to give lectures at other Universities in China; I (Allan) was pleased to meet two SfAA members at East Shanghai Normal University, who invited me to talk with their students. After my lecture on Central America and the



Applied Anthropologists Professor Jianbo Huang, Alba and Allan, and Professor Xu Wu and students at East Shanghai Normal University.

contemporary Maya, the first question from the students was about the crisis of aquifers in Costa Rica due to more and more intensive pineapple production. The depth of their reading and confidence to ask tough questions was refreshing. Most of the graduate students in the program were interested in food security, applied methods, and wanted to know what students at Duke and other universities were studying. Alba's lecture at the regional Chinese Centers for Disease Control graduate program likewise gave us the experience of highly motivated students who are quick to ask, discuss, and engage in theory and practice. Two of my (Allan's) undergraduates are on their way to Thailand as I write this to do internships with SfAA member Peter Kunstatter, who works with Chiang Mai University and the French NGO PHPT on migration and health on the Myanmar border. They will be interviewing Chinese migrants to Thailand about HIV, stigma, and how to engage the communities in prevention of STD's. How distant is China? We have found the open air



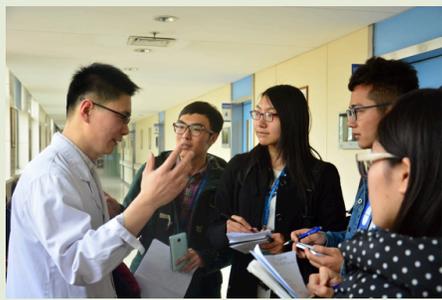
Some of the undergraduate medical anthropology students at Duke Kunshan taking a break during class.

markets in China to be similar to those in other parts of the world: friendly and humorous sellers, fresh produce (even avocados from Mexico and

surprisingly good prices), and quick to bargain and offer suggestions. Excellent internet and 3 and 4g phone service at prices about a quarter of what they are in the States make communication easy. We use Duke's vpn on both phones and all computers. But probably the thing that we enjoy most is getting to know the students who are tremendously enthusiastic about what they can do in the future. It is a select group who are selected to be part of Duke Kunshan, to be sure, but it is a privilege to see the mix of applied interests, hard intellectual work, and interest in the future of the world.

In June, the National Peace Corps Association bestowed its highest honor, the 2015 Sargent Shriver Award for Distinguished Humanitarian Service, on Ralph Bolton, longtime SfAA member. Named for the first Peace Corps director, this annual award is given to one Returned Peace Corps Volunteer who has made a sustained and distinguished contribution to humanitarian causes at home or abroad. This award recognizes Bolton for a lifetime of dedication to solving human problems, notably poverty in Andean highland communities and HIV/AIDS prevention in gay communities.

result of this project, Chijnaya, became one of the most prosperous and progressive communities in the region.



Medical Anthropology students interview Dr. Dai, who combines Traditional Chinese Medicine (TCM) and Biomedicine in Kunshan, China.



PCV in Chijnaya, Peru (62-65).



Bolton (center front) as honoree at a community celebration on the Peruvian altiplano.

Following Peace Corps service, Bolton returned to the States to pursue a doctorate in anthropology at Cornell University under the guidance of Allan Holmberg, a pioneering applied anthropologist and Peruvian specialist whose project in Vicos, Peru is known to all well-known to applied anthropologists. For more than ten years, Bolton carried out research on diverse aspects of Peruvian culture. With the emergence of the HIV/AIDS pandemic, Bolton, whose specialties include medical anthropology, turned his attention to research on sexuality and the prevention of the spread of HIV in Europe and the United States.

In 2004 Bolton returned to the Altiplano for a visit. While in Chijnaya, the community asked him to help them once again with projects they had in mind. Acceding to their request, Bolton recruited friends and colleagues, including other Returned Peace Corps Volunteers, to create The Chijnaya Foundation, a 501(c)3 nonprofit organization. The Foundation now works in over twenty communities in Puno, one of the poorest regions of South America where conditions are extraordinarily difficult. Located at elevations between 12,500 and 15,500 feet above sea level, the Altiplano suffers frequent natural disasters—droughts, crop-killing frosts, hail storms, and floods. Moreover, most of these communities rarely receive assistance from government agencies or from NGOs. With a long history of neglect, at best, and exploitation, at worst, the people are often suspicious of outsiders.

Finally, a poem written by one of our students:

*The beauty of Medical Anthropology
The only real nation is humanity.*

*The research of medical anthropology is the key to
human's health and happiness.*

*The essence of a real medical anthropologist is a poet.
Their research changing a family at first, but eventually,
it can change a village, a city, a nation, and even affect
the entire world.*

*The world is not good enough, let us use medical
anthropology put it to a better place!*

Li Zhiayi



Bolton (seated) visiting with an old friend (a campesino) from his Peace Corps days.

in rural villages of the Altiplano establishing consumer cooperatives and teaching literacy classes to adults and children. He was appointed field director of a pilot agrarian reform and emergency relocation project. The new community created as a

The 2015 Sargent Shriver Award For Distinguished Humanitarian Service

Ralph Bolton, Ph.D.



Community women, embroidering wool tapestries, for an artisan project revived by the Chijnaya Foundation.

The work of the Foundation is grounded in a philosophy that incorporates principles of applied action developed in the early days of applied anthropology. These include a commitment to a sustained presence, to an integrated approach to development that involves

tackling multiple problems concurrently in health, education, and income enhancement. It is a bottoms-up approach. During the first ten years of its existence the Foundation has carried out a wide range of activities: microloans to villagers for projects that improve milk production; microloans to artisans to improve working conditions, smoke-free stoves to protect the health, especially of women and children; regular dental and vision campaigns; scholarships for village youth to attend universities; programs to improve the genetic stock of alpaca herds and to improve husbandry practices; low-interest loans to villages to build cheese factories and to purchase agricultural equipment.



A Chijnaya project –animal sheds, constructed with Chijnaya Foundation funds, to protect animals from the elements and increase milk production.

In addition to his work in rural communities, Bolton has been actively involved with the Colegio Profesional de Antropólogos del Perú, the national Peruvian anthropology guild, promoting applied anthropology. In this capacity, he has helped to organize several conferences and has lectured at universities throughout Peru, including the National University of the Altiplano, the National University of Trujillo, and the San Agustín National University of Arequipa. Elected as the only foreign honorary member of the Colegio, he was honored by the National University of Trujillo with its highest award, the Liberator Simon Bolívar Distinction.



Bolton (presenter at PC/Peru briefing at PC's 50th anniversary (with Frank Mankiewicz, now deceased, former PC/Peru country director and former PC director for Latin America).

Bolton has challenged anthropologists to “give back” to their communities, to the people in communities where they have carried out their research. The Sargent Shriver Award recognizes his achievements in meeting this challenge.

Beyond 75: Making New History and Understanding the Past.

by John van Willigen

Who Is John Provinse?

The first elected president of the Society for Applied Anthropology was John H. Provinse, serving from 1942 to 1944. Perhaps because he was employed for most of his career as a practitioner and published little in academic contexts he is not as well-known as many of the other early leaders of the Society. This note is intended to provide a brief biography of Provinse drawing upon interviews done by Lawrence Kelly in the late 1970s and an obituary written by Edward H. Spicer published in 1966.

Born in 1897 in a small town in Montana, Provinse did his graduate work in anthropology at the University of Chicago after completing a law degree there. The department at Chicago at that time included Robert Redfield, Fay Cooper-Cole, Edward Sapir, Sol Tax, Lloyd Warner and A.R. Radcliffe-Brown. Work as a downtown Chicago lawyer was not satisfying to him and so he returned to University of Chicago and started his anthropology training from scratch as an undergraduate and culminating with a PhD in 1934. His legal training had an influence on his anthropology as his dissertation dealt with Plains Indian law which was done under the guidance of A. R. Radcliffe-Brown. This was a library dissertation although his MA Thesis involved considerable field work among the Siang Dyaks in what was to be called Kalimantan, Indonesia.'

In 1932, Provinse took a teaching position in anthropology at the University of Arizona. As this was during depression, his wife Helen Provinse, reflected that they were “extremely grateful” to have a job. She added they were paid in state warrants. He stayed at Arizona until 1936. In his Provinse's 1965 obituary, Edward H. Spicer wrote, “In the class room he radiated a deep conviction that the social sciences ought to be used practically,

and at the same time fostered skepticism and caution about facile claims for the them (1966:991).” Helen Provinse comments resonate with those of Spicer, “he really wanted to make the world a better place in his lifetime. He thought that the anthropologists up until that time had been too much into books.” Although his work history starts in an anthropology department he clearly valued the world of practice and problem solving.

His career as a practitioner started after the Arizona teaching job with a series of federal appointments. The situations that he worked in are all very important episodes in the development of applied anthropology in America. In every case Provinse was placed near the top of the organizations but also very much involved in the action. These were important positions seemingly influenced by the vision of non-anthropologist of what anthropology and anthropologists could accomplish, that is in each program anthropology had a patron. Provinse's first position was on the Navajo Reservation working with the federal Soil Conservation Service, primarily on stock reduction. Ultimately he worked with Solon T. Kimball on these issues. In the early 1940s, Provinse was recruited away from Navajo to work for the Bureau of Agricultural Economics of the U. S. Department of Agriculture. His primary activity was a series of



studies of six American farm communities intended to support the assessment of the work of the USDA. This was followed by an assignment with the War Relocation Administration. The WRA over saw the concentration camps established for internment of Japanese-Americans during World War II. He worked there for about six years until it was dismantled after the War. It was during this period that was elected as the Society's first president. As I have said in an earlier note, because of war time travel restrictions it was important to his presidency that his place of work was Washington, DC. From the WRA he worked for the Bureau of Indian Affairs, where he was appointed Assistant Commissioner of Indian Affairs and served from 1947 to 1952. His last federal position was with the Department of State in which he served in an administrative position in the Point Four Program for South and Southeast Asia. Point Four can be seen as the antecedent of U.S. Agency for International Development. The term “point four” came from a speech by then President Harry S. Truman in which he outline the four points of a

FI policy be dealing with the conflicts of the Cold War. The fourth point was the promotion of development worldwide.

Federal employment ended for him because of two factors. The first was the ouster of Democratic appointees after the Republican victory in the 1952 presidential election and the generally changing political atmosphere associated with that. The second, related to the first was the rise of the influences of Joseph McCarthy. The effect was that he was, in Helen Provinse's words, "fired overnight. No warning." She expressed how difficult things were, "the suspicion in everyone, how could you get a job? It was really a terrible time." His positions following were all with private foundation financed programs in higher education abroad except for a brief post-retirement consultancy with US AID after the politics of employment had changed.

It is interesting that the first president of the Society was a practitioner with relatively few academic ties. Further, although I do not discuss this much in this brief note, he directly was involved in policy formation in the federal assignments. Provinse's obituary, written by Edward H. Spicer and published in the *American Anthropologist*, (1968, 68:900-994) includes a clear, though brief, description of his policy formation impacts. His motivation for a career in practice was clearly driven by his values.

This series of brief notes from the Beyond 75 Committee are focused on the history of the Society and applied anthropology in general. The mission of the committee is to encourage new initiatives while it increases understanding of the history of the Society and helps build its endowment. The committee can be contacted through its chair, Don Stull [stull@ku.edu].

Between War and Restudy of Communities: Art Gallaher, Jr., a Society for Applied Anthropology Oral History Interview.

by John van Willigen

Art Gallaher, Jr. served as president, secretary-treasurer, treasurer and board member of the Society. Art was an important source of wise counsel for the leadership of both the Society and the American Anthropological Association. He was the first winner of the Society's Sol Tax Award for Distinguished Service and recipient of the AAA's Presidential Award in 1989. He received the PhD

from the University of Arizona, where he was a student of Edward H. Spicer. That department named him as a distinguished alumnus in 1989. Art Gallaher, Jr. spent the largest portion of an academic career as a highly successful administrator. In this capacity he served as chairman of the anthropology department, Dean of Arts and Sciences and he capped his career as Chancellor of the University of Kentucky. The interview treats his discovery of anthropology during his war time service, his intellectual influences in anthropology and aspects of his carrying out an important restudy of an American community. The interview was done and edited by John van Willigen.

GALLAHER: [I was raised in a] small cow town, [in] Western Oklahoma. Grew up, like all kids in that area knowing you're gonna leave. No such thing as staying there. It was ranch country, it was frontier. When I grew up, in the thirties. We moved from Camargo, that's when I grew up. We moved from Camargo in 1942, and that was because of the war. War was like a big dipper, it just stirred everything up, and people started moving for jobs. My dad had a job with a steel company in Oklahoma City. He wasn't working in Oklahoma City, but they wanted him to go to California. I started my high school, the senior year, in California, at Gardena, which is a suburb of LA. Gardena High. And right after I got started, couple -- probably a couple of months into the senior year, the company wanted to transfer my dad again. At that point, my parents went into a panic because I'd gone to the same school for eleven years, and here in my senior year, and everybody at that time was looking right into the military because there was no other option. So, my dad was to be transferred again by the steel company. And, so they said [to me], "Why don't you go back to Oklahoma and settle in?" Because he didn't know -- he said, "you know, hell, if I move this time, I'll be asked to move again, maybe in six months", that's the way things were going. So, I went back to Oklahoma, but instead of going back to Camargo, as everybody assumed I would, it was my choice, so I went to Anadarko.

VAN WILLIGEN: Anadarko? Who was there?

GALLAHER: Nobody. I didn't know anybody. Didn't know a soul. And I rented a room a block from the high school, and, house, and I did my

senior year there. And just before my senior year was over, my parents moved back from California. And, it was one of the most interesting years of my life 'cause I knew I was going into the military, and I thought, what the hell? Why should I go back to Camargo? So, I decided to go someplace where I knew no one, and just for the novelty of it, and it was great. Okay, I volunteered, to go into the



Coast Guard at that point before I graduated, while I was still seventeen. 'Cause if you didn't, you were gonna be drafted into the Army for sure. And at that time, no one had any idea when the war was gonna be over. I graduated from high school in '43. I turned eighteen in my senior year, in March of my senior year, and graduated in the first of June. But I volunteered for the U.S. Coast Guard because I wanted to fly. I wanted to go and become a pilot. And I took all the exams, everything

was great, and the last thing they tested were my eyes, and the first time I knew that I needed glasses. 'Cause you had to have 20-20.

VAN WILLIGEN: I don't think it's quite that strict anymore. (Both laugh)

GALLAHER: It isn't. Then, it was. 'Cause I think every kid in the country wanted to become a pilot.

VAN WILLIGEN: I see.

GALLAHER: So, all the recruiting that was going on really had to do is we don't know how long this damn war is going on and one of the things we can offer you is a good future if it goes for the next ten years or whatever. You know, you've got most of your life invested in this. Well, at that point, I decided, the Coast Guard would be a good place to go because in peacetime, they're concerned with saving lives rather than taking them, for Christ's sake. And, 'cause I knew when I went in the Coast Guard that going into the new amphibious thing, was almost a dead cinch. And it turned out that way. [Anyway] the first time I ever heard the word "anthropology" was in Guadalcanal, from a second lieutenant in the Marines, who had a degree in anthropology. I think it was from Columbia.

VAN WILLIGEN: You ended up on one of these landing craft, or something --

GALLAHER: Well, no, I went to boot camp, incidentally, in Brooklyn, New York. And, the Coast Guard sent me to signal school. And right out of signal school, I was assigned to an APA. That's an amphibious attack transport [ship], the Joseph T. Dickman. It was 550 feet long. It was a liner and it was converted to make it an amphibious attack ship. Which meant we took on Marines, rather than Army. I don't know why; but we always worked with Marines. The ship left the States before I got aboard it, and went into the Italian and French invasions. Went in the North African invasion, too. It was in Europe, I had already been assigned to it, so the orders were left for me to go aboard a sub-chaser in the North Atlantic. And I spent three months on that sub-chaser and almost died. It was in the wintertime, 100 foot long and waves about 30 feet high. I got sick and finally got transferred off of it. They were loaded with sound gear and they were wooden. [An] anti-magnetic issue with the German submarines. We patrolled in the North Atlantic, out of Newport, Rhode Island. Rough, rough duty. I got off of that, then, and about the time I got off of that, the Joseph T. Dickman came back from the Normandy invasion and when it dry-docked in Boston, I went aboard it, then. I'd been assigned to it all this time, but it's the first time, took me almost 10 months to get aboard it. We left on Christmas Day for the Pacific because the European theatre was winding down. We left, went up to San Francisco and picked up three thousand Marines there. It took us three weeks to get to the New Hebrides.

When we left there, we still had three thousand Marines battle-ready, and we went over to Guadalcanal into maneuver. At the time we didn't know, but ultimately, we were maneuvering for Okinawa.

VAN WILLIGEN: So, Guadalcanal at the time that you were there was after it had been [invaded].

GALLAHER: U.S. was in control, but, uh, there were still a lot of Japanese on the island. On one Sunday afternoon, a friend of mine and I went off of the ship to go into the Army base in Guadalcanal. And a guy picked us up in a Jeep, he was a second lieutenant in the Marines, and we got to talking. And, he found out I was from Oklahoma. Well, it turns out, he was very interested in the Comanche Indians. The link there was with [Ralph] Linton. I didn't have any idea about anything, and that -- and he told me then that he had graduated as an anthropologist, I think at Columbia, he said. And, that he was an anthropologist and had been assigned to military government.

VAN WILLIGEN: So, he was working as an anthropologist at that point.

GALLAHER: He was -- He was working as a second lieutenant in the Marine Corps in military government, and he was there because he was an anthropologist.

VAN WILLIGEN: Goodness.

GALLAHER: And he was, working as a liaison between the military and the natives that had fled into the highlands. The natives had all been coastal dwellers and the Japanese had abused them and all of that, so they had retreated, literally into the interior of the island of Guadalcanal.

VAN WILLIGEN: Right.

GALLAHER: And he was liaison because the military was trying to bring them back down, create friends, by giving them jobs and things like that. So, gosh, I thought that was interesting.

VAN WILLIGEN: And you ran into him by accident?

GALLAHER: By accident. He picked us up to give me a ride in and as I say, the first time I ever heard the word "anthropology" was from him.

VAN WILLIGEN: And he said that you didn't know exactly what it was?

GALLAHER: I didn't know what it was. Well, he said, "If you can get off the ship, say, next weekend, I'll come by and pick you up and take you with me up into the mountains." Okay, I got off, (laughs) we were on maneuvers. I got off, he came by, and he was in his Jeep and he had a two-wheel trailer on the back of it with a -- everything under a tarp. So, we went up into the interior, took us probably three hours to get up there --

VAN WILLIGEN: Yes.

GALLAHER: -- and we got up there and the -- he was known to the villagers, when we got there. He had been there before. Well, as it turns out, uh, oh, when we took the tarp off of the trailer, it was a portable generator and the outdoor movie screen.

VAN WILLIGEN: I see.

GALLAHER: And he was gonna introduce the movies to these natives for the first time. And we set up the screen and, the movie was some Western with a lot of shooting and fights and horses and the whole bit. And the natives loved it. They also were very curious, they came back, burnt their hands on the projector 'cause it was pretty hot. They went around behind the screen and found out that you could see the image from the other side as well as the front. So, I spent two days up there with him. And on the way back down, I said, you know, "This is really interesting stuff," I said, "Um, what -- what can I read?" And so, he said, "Well," he said, "I would suggest that the first thing for a guy like you to read would be, Ruth Benedict's *Patterns of Culture*."

VAN WILLIGEN: I see.

GALLAHER: And that was -- but he gave me -- gave me that source at about the time he got me back to the ship. Well, that night, I went down to

the ship's library and damned if there wasn't a copy of *Patterns of Culture*. And I remember looking in it and it had been donated by some women's club someplace (laughs) because they were stocking every outpost they could with books, you know? And so, I read then over the next three months, I guess, I must have read *Patterns of Culture* about five or six times. Great start.

VAN WILLIGEN: Yes, I think so.

GALLAHER: And at that time, I became really a configurationist. Later, I understood that word because of Ruth Benedict was looking at culture wholes.

VAN WILLIGEN: Yes.

GALLAHER: Well, as soon as we got back to the States after Okinawa. We went in San Francisco and, I went across the Bay to Berkeley. Never been in Oakland before. Went across the Bay to Berkeley and went to the library, University of California library in Berkeley and asked the woman at the desk, I said, "You know, I've read one book in anthropology, it's *Patterns of Culture*," and I said, "I want something else to read." And she said, "Just a minute," and she called over a girl who was about twenty-one who was from Iceland, from Reykjavik, Iceland, who had in fact got caught in this country when the war started.

VAN WILLIGEN: Yes.

GALLAHER: You know, Iceland was neutral during the Second World War. But she was a student at Mills College. A student in languages. And, she was coming over to Berkeley, she worked in the library and she also was taking anthropology courses at Berkeley. So, I told her what I had read, the circumstances under which I had read it. And she said, "Well, the next book you've got to read," she said, was Ralph Linton's *Study of Man*. So, the second book I read in anthropology was *Study of Man*. My ship was turning around and going back and we were going to Manila. So, I told her, I said, "You know, I really, I can't check this out," I said, "I'm going to be out of the States now for another two or three months." And we went to Manila to pick up the first load of prisoners liberated by the Philippines operation.

VAN WILLIGEN: These are American military?

GALLAHER: They were from Bataan, the Bataan Death March. The reason we were sent out there is because the ship that I was on was specially equipped, when we landed troops, we always hung around to take on casualties. Because we had four operating theatres on each ship. And, so they sent us out to -- to bring the first load of the Bataan Corregidor prisoners on.

VAN WILLIGEN: Um-hm.

GALLAHER: Well, she said, "I'll check it out for you," so she checked out Ralph Linton, *Study of*

Man, and she said, "I'll re-check it," 'cause she worked there. (Both laugh) She said, "Don't worry about it. How long do you think you're gonna read it?" Well, hell, I must have read *Study of Man* about five times on that trip. So, I read, uh, I was thoroughly versed in Ruth Benedict and Ralph Linton. Those were my first two contacts with anthropology.

I've thought of many times how fortunate I was, because it really it cast anthropology for me in very specific directions. As I said, I was a configurationalist; I wasn't a particularist.

VAN WILLIGEN: Yes.

GALLAHER: In fact, I got bored reading all that stuff on Papa Franz Boas and needle cases and stuff like that.

VAN WILLIGEN: Okay.

GALLAHER: That was almost a statement of how you attest to your virility.

VAN WILLIGEN: Yes, I see.

GALLAHER: So, I entered the University of Oklahoma as a petroleum geology major.

VAN WILLIGEN: I see.

GALLAHER: Still fascinated by geology, but not petroleum.

VAN WILLIGEN: Um-hm.

GALLAHER: And that field began to change almost the day that I entered at OU in 1946.

VAN WILLIGEN: So, you were working towards a

business. I was virtually ready for a degree, at that point.

VAN WILLIGEN: Yes.

GALLAHER: So, I shifted over to the anthropology program at the University of Oklahoma. University of Oklahoma had a department of four people classic model at the time --

VAN WILLIGEN: Yes. One of each. (Laughs)

GALLAHER: One of each. They were having problems hanging on to a physical anthropologist.

VAN WILLIGEN: Who were those people, do you remember?

GALLAHER: Karl Schmitt was handling cultural anthropology. Actually, Karl was trained at the University of Chicago as an archaeologist. Chairman of the department was Bob Bell, Robert Bell, who was an archaeologist, University of New Mexico graduate. The linguist was Paul Garvin. Paul Garvin later Paul Garvin later had a reputation in the computing. He was a refugee from Czechoslovakia, fresh out of research in Oceania. Anew Ph.D. in linguistics from Indiana. OU had a long tradition of linguistics, anthropological linguistics. And the time that I was there, in my senior year, a fellow by the name of [Russell W.] Newman, physical anthropologist, was there, came there from Berkeley. They couldn't fund the lines, so he went on to work for the government at Woods Hole, Massachusetts. I did a bachelor's degree and a master's degree.

VAN WILLIGEN: Yes, I noticed that your master's thesis was on Seminole Freedmen? What you had in Oklahoma were people who had been removed from Florida.

GALLAHER: I'd grown up with Indians had a maternal grandfather who was part Indian. I knew Indians my whole life and was around them. I wasn't all that fascinated with the exotic, Native Americans. [I was] very interested in it, but, [it was] not something that brought me in anthropology like an awful lot of the generation before me. I was primarily interested in minority relations [and] ethnic attitudes.

VAN WILLIGEN: I see.

GALLAHER: I was interested in a hell of a lot of things that anthropology really wasn't covering at that time, including social stratification.

VAN WILLIGEN: Was that department quite traditional in its orientation?

GALLAHER: Yeah, it was University of Chicago, it was quite traditional. I didn't have traditional interests, though and Karl Schmitt recognized that.

VAN WILLIGEN: So, was this department a -- um, dominated by Native American studies?



Ship that Gallaher served on during WW2

VAN WILLIGEN: Right, right.

GALLAHER: So, I went to the University of Oklahoma, I entered university --

VAN WILLIGEN: Did you have the idea, at this point, that you were going to be an anthropologist?

GALLAHER: Well, I knew I was interested in it but I really didn't know -- I didn't know at this point when I was going to get out.

VAN WILLIGEN: Right.

GALLAHER: And I had grown up thinking that probably I would do something, in petroleum. See, Oklahoma's a petroleum state you have to take [studies in this area].

BS in petroleum?

GALLAHER: A BS in petroleum geology. Best petroleum geology department in the world, as a matter of fact. But I found out I was interested in historical geology. It was hard rock geology and some things that had nothing to do with petroleum. And so, I was [in it for] two years. But I always had anthropology in the back of my mind. But like a lot of people, I didn't have any idea of whether or not you could make a living at this.

VAN WILLIGEN: Right.

GALLAHER: At the end of my sophomore year, I decided I don't want to work as a geologist in the oil

GALLAHER: No. It was the very classic, it represented the four-field introduction to anthropology, basically.

VAN WILLIGEN: I see.

GALLAHER: Incidentally, they did a very good thing, though, when I went over and declared a -- a major, Bob Bell, the chair, said, "You know," he said, "we don't have very many majors here." But he said, "And you ought to give it a serious consideration about the decision you're making." And that was just before I started my junior year. And so, he said, "We'll have a meeting with the faculty and you can tell us what you're interested in, and we can explain to you some of the things you may not know about anthropology." And they did, and they did a very good job. That was very helpful, at that time.

VAN WILLIGEN: To give you kind of a realistic basis for making the decision?

GALLAHER: Whole thing's was based in realism. Little over three hundred anthropologists, professional anthropologists at that time, working in the United States. That was it. And what they said, "You seem to be interested in race relations an awful lot," and then they said, "You know, we got a sociology department here is much better-known and bigger than we are."

VAN WILLIGEN: Yes.

GALLAHER: And I said, "Well, I -- I intend to take sociology courses."

VAN WILLIGEN: You've had a long and productive relationship or attitude towards sociology.

GALLAHER: Oh, God, yeah. One of the reasons John [W.] Bennett and I always got along so well, 'cause John came out of that, really interested in the interstitial areas between anthropology, cultural anthropology, sociology and social psych. And that's where my interests were, at the time.

VAN WILLIGEN: Right.

GALLAHER: But I took a lot of courses and so -- but -- but back to the -- the departmental interview. They told me, he said, "Well, now, you understand that if you're gonna major in anthropology, cultural anthropology, don't look back until you get the Ph.D."

VAN WILLIGEN: Um-hm.

GALLAHER: Said it, uh, "Now," he said, "Archaeology, you can go out sometimes, and we wouldn't advise people to go in to just working for the Park Service."

VAN WILLIGEN: Right.

GALLAHER: So, I said that, uh -- Don't look back until you get the Ph.D.

VAN WILLIGEN: Um-hm.

GALLAHER: And then they said, "And when you get the Ph.D.," they said, "it's going to take you probably four or five years to get a job." 'Cause everything was academic. So, I thought, "What the hell, I'll just put that behind me, I'll just forget about it." (Laughs) Because at that point, I was really fascinated with anthropology. I was interested. I'd already had a couple courses. But I really did appreciate that advice.

VAN WILLIGEN: I don't understand exactly what your position at that point, you're saying that you thought I won't go ahead with the Ph.D. or I will go ahead with the Ph--

GALLAHER: No, I accepted the premise of the Ph.D. I mean, I understood that. So, what I did then was to move over to anthropology. Karl Schmitt sort of took me under his wing. He recognized that I had all kinds of interests that were not conventional. And basically, I came to a point, I was taking a lot of sociology courses and found sociology a hell of a lot more germane at that point [of] understanding things than I was getting out of anthropology. Uh, anthropology was still dominated very much by exotica.

VAN WILLIGEN: Yes.

GALLAHER: But when I got down to it, I found out that I really liked viewing the world through a cultural lens more than the social. I was more comfortable looking at culture than I was looking at society. And sociologists were just beginning to gear up for their empiricism.

VAN WILLIGEN: You discovered sociology through anthropology.

GALLAHER: I worked with Lew [Lewis M.] Killian, you know, in sociology. Lew Killian ended up at Florida State University, he was from Florida. He was at OU. And he was very interested in race relations. At that time, had an enormous federal project, on American reaction to disaster. That was, boy, a big thing. He put together a team of researchers. That was as an undergraduate. And what we did, any time there was a cyclone or a flood, (laughs) we descended on them, trying to collect data.

VAN WILLIGEN: So, that's like those, um, uh, storm-chasing meteorologists.

GALLAHER: Yeah, they're doing just now like that. (Laughs) Well, we were doing the same thing except pretty crudely.

VAN WILLIGEN: Oh, I see.

GALLAHER: One of the most interesting, fascinating things that happened, though, is in the -- in, I guess it was when [my wife] Dixie and I were married in somebody's church. I was still working with Lew Killian's project when I was working on

master's degree. And damned if Oklahoma didn't have a slight earthquake. (Both laugh) Great. I'm sitting there in the building, and all at once I say to myself, "This is an earthquake." My second response was the geologist telling me we can't have one in here. (Laughs) I went to go on the other side of experience, so I have -- and a lot of other GIs, went under the tables and chairs. Well, Lew Killian just lamented, "Damn," he says, "if we'd just known that, we could have locked all the doors," (laughs) 'cause everybody went into the streets. And incidentally, I was developing an interest in application at that point.

VAN WILLIGEN: Yes.

GALLAHER: And Karl Schmitt says, "Well, you're gonna have to take -- You're gonna have to do something in community studies," he said.

VAN WILLIGEN: Well, already, if you look at the experience with the Marine, that was a kind of an applied [experience].

GALLAHER: Yes, it was.

VAN WILLIGEN: It's very difficult for me to take this [disaster research out of the context of application?].

GALLAHER: Yes, and you shouldn't. I was well-oriented toward the application of social science to human problems. These [sociologists] had more to offer, as well as the social psychologists. Social psych had a real guru at that time, a Turk. Sherif was the fellow's name, Muzafer Sherif. He was the guy who did the Robbers Caves experiments in social psych later. But he was from Turkey and he could hardly speak English. And so, I went over and audited his course. They were into that at OU at the time. I don't know whether he -- at that point, he was setting up the Robbers Cave thing, which became real famous. But hell, he'd come in the class with his textbook, (laughs) his wife was a social psychologist and she obviously had translated the manuscript for him into English. And he would read from his textbook. That was it. Couldn't ask him questions, you couldn't do anything, he couldn't understand English at that point. Now, he was learning -- he was working like hell to try to do it, but I -- I didn't feel I had the time. (Laughs) And I was more interested in [sociology], you know, I was really turned on to theory in sociology. I think -- you know, it still bothers me that anthropologists are -- we're so piss-poor in theory, you know? (Laughs) We don't even know what it is, I think.

VAN WILLIGEN: Don't get me started.

GALLAHER: But Karl Schmitt recognized, Karl told me a couple of times, said, "You ought to be in philosophy." (Laughs) He said, 'cause I was really interested in philosophical issues. And if I hadn't been so fascinated with anthropology, I would have probably just tilted over without the foggiest notion of where in the hell I was gonna go with it.

VAN WILLIGEN: Yes.

GALLAHER: But the whole idea of working with the kinds of ideas, and you know, after I got into administration, I really found out how disappointed I was in the direction philosophy was going. But Karl Schmitt got me started really into social anthropology. He said, "Your interests are really more social anthropology than cultural," and then, there was a difference. You know, when I went to the University of Arizona my degree was not in cultural anthropology. It was in social anthropology. They drew that distinction. And Ned [Spicer] and those guys from the University of Chicago, were they were social anthropologists.--

VAN WILLIGEN: Yes, occasionally people would say American social anthropologists.

GALLAHER: Right.

VAN WILLIGEN: Bronislaw Malinowski was at Arizona, right?

GALLAHER: He was at Arizona. They were still talking about Malinowski when I went out there in '52.

VAN WILLIGEN: I see.

GALLAHER: But Karl Schmitt's the guy who got me pointed in some right directions. I was also very influenced by Paul Garvin in linguistics. Garvin was a brilliant son of a gun. Bizarre personality, but a really bright guy. I took I took reading courses with Karl. He gave me a reading course in social anthropology. And he gave another reading course in community studies.

VAN WILLIGEN: Yes.

GALLAHER: And, when I approached him with the notion of doing a [thesis], I said you know, "I'm really interested in the Seminole Freedmen." And he said, "What do we know about them?" Well, we didn't know a damn thing about them. And, uh, he says, "Well," he said, "why don't you go down to Wewoka, Seminole County, and see what you could find out." 'Cause we didn't know where there were any Seminole -- any blacks still identifying as Seminole freedman, or any Seminole Indians still identifying blacks as far as the tribe. Most of the Seminole Freedmen were dispersed. They were in what in the Southeast, the Creeks call towns. Dispersed settlements. But, in the Seminole tribal organizations there were two bands in that structure that were Seminole Freedmen. You know, Dosar Barkus and Caesar Bruner bands. So, I started out then not knowing whether there were really even any Seminole Freedmen still alive.

VAN WILLIGEN: Yes.

GALLAHER: So, what I ended up doing was a census [and] found over five hundred people who identified as Seminole Freedmen.

VAN WILLIGEN: They were in one county?

GALLAHER: In Seminole County, yeah. They had been removed with the Indians, they were considered tribal members. So, I found them there, and what I did then was ended up doing sort of a survey, when my real interest was actually ethnic identity, how people identified ethnically. Incidentally, my master's thesis has spawned three doctoral dissertations at OU. (Laughs) Two of them in anthropology and one in history. Karl Schmitt was always trying to get me to send it to the American Ethnological Society, but I was moving on to other things.

VAN WILLIGEN: I wanted to focus on that because your later work. Your dissertation at Arizona is a classic, from my perspective. [It] fits in that classic body of community studies.

GALLAHER: It does. And that's when I discovered Spicer.

VAN WILLIGEN: Yes.

GALLAHER: And I was by then -- I was a structural functionalist equilibrium guy except I had serious questions about mutual dependency as the driving force for dynamics in that theory. And I was inclining, and this was my sociology background, I was inclining toward tension management as a more realistic explanation for dynamics. [For the] things that were happening within structures and functions.

VAN WILLIGEN: What was that course in the community studies? Can you recall any of the things that were prominent in that?

GALLAHER: That's where I met Spicer's Pascua. [Pascua: A Yaqui Village in Arizona]. I was fascinating with Spicer's Pascua. Not because of the Indians; I was fascinated. I think, one of the best things Spicer ever did because he took a hypothesis out of structural functionalism out of Radcliffe-Brown and tested it as it moves in space. Yaquis from Northern, Mexico to Tucson. And, you know, you've read Pascua, you know what it is --

VAN WILLIGEN: Yes.

GALLAHER: -- and I thought that was absolutely, totally, beautifully done. So, I was interested in that, and, - there's several others. Saint Denis was one of those, Tepoztlán was another. They covered a wide area --

VAN WILLIGEN: Right.

GALLAHER: -- but I wasn't -- when I went to Arizona, well, first, uh, Karl Schmitt said, "Maybe you ought to go to Harvard."

VAN WILLIGEN: Um-hm.

GALLAHER: And -- And -- And not do anthropology at Harvard, but do social relations.

VAN WILLIGEN: Sure.

GALLAHER: That -- That institute was getting tremendous attention at that time, especially [Clyde] Kluckhohn and [F.S.C.] Northrup. -

GALLAHER: And Karl said, "Just listening to you and your interests," he said, "maybe you ought to go to Harvard." I considered doing, a doctorate in social relations at Harvard.

VAN WILLIGEN: Yes.

GALLAHER: And I really was turned on by Kluckhohn. Kluckhohn was the closest thing to theory that I was getting out of anthropology. Then -- and [Robert] Redfield came along with community stuff, and I began to tilt in that direction, too. But, who was interested in the Southwest got in touch with Kluckhohn, who he knew, told him about this guy that was working with him with his own master's degree and that I was interested in the kinds of things that social relations people were into. Kluckhohn wrote back and said, "gosh he sounds really good," I mean, he would really enjoy the program. But he said, "I've got to tell you," he said, "I'm not gonna be around much for the next three or four years." 'Cause we were finishing up -- he was finishing up the Navajo stuff. And at that time, the comparative values project was just getting underway and he said, "I'm going to be in the Southwest" because he was the grand honcho in all of that.

VAN WILLIGEN: Right.

GALLAHER: And incidentally, I think, one of the most beautiful things done in anthropology was Modern Homesteaders, Evon Vogt. [Modern Homesteaders: The Life of a Twentieth-Century Frontier Community, 1955] God, that's a fantastic book. That's my community, I grew up in Western Oklahoma, in that kind of community.

Well, its ethnography, but it's not -- it has nothing to do with conventional anthropological ethnography. It's a tremendous piece of work. That whole series on Navajo that Kluckhohn is absolutely fantastic. I would have given anything to work with Kluckhohn. But he said very honestly, he said, "You know, given the nature of the institute they'll go into anthropology and bring somebody out," but he said, "I can't guarantee that it'll be the kind of thing that your students are gonna be all that interested in." So, I decided to go to the University of Arizona, primarily because of Ned Spicer.

VAN WILLIGEN: And you knew about Spicer ahead of time?

GALLAHER: I knew about him because of the Pascua. And I was really fascinated with the way he handled structural functional theory in the field. Pascua was a test of a basic hypothesis. And I thought it was beautifully done.

VAN WILLIGEN: I always felt that Spicer

theoretically was a kind of a skeptic, you know? He was sure of it, but he wasn't a true believer, exactly. You know, it's sort of discovery-oriented, I think.

GALLAHER: No question, I tried to get Ned a couple of times, after I graduated, to do a book on theory. Because I learned a hell of a lot of theory with Ned. I went to Arizona, with knowing a number of things. And one I was still interested in structural functionalism but I didn't want much to do with mutual dependency theory and equilibrium. - I was already over into something that was just beginning to be defined as tension management theory in social science.

VAN WILLIGEN: So were there any other places you were considering besides Harvard and Arizona?

GALLAHER: I thought of New Mexico. Again, I liked the Southwest. I knew anthropology was big in New Mexico but I didn't have any idea, and that would have been a mistake to have gone there. [Frank C.] Hibbens and [Florence] Hawley and those people. They were fighting. You know, when I first went to Arizona, there were two or three students who finally bailed out of that department and came to Arizona.

VAN WILLIGEN: Yes.

GALLAHER: I went to Arizona for Spicer. I didn't go out there because of all of the Indians, and its history, or any of that. I went there because of Ned, but I went there and my first meeting with Ned, I figured the outline to him of that I wanted to do, and he said, "Great, do it."

VAN WILLIGEN: And so, you had an idea when you first met with Spicer about your research interests, you talked about doing a restudy? I see, that's really interesting.

GALLAHER: He said, "That's great," he said "well," he said -- You had to back up a bit. One of the things that I really was interested in was short-term processes of culture change. I wasn't interested in evolutionary [theory] the historical groups of theory in anthropology. I thought we should have moved beyond that a long time ago.

VAN WILLIGEN: Yes.

GALLAHER: So, I was interested in short-term processes and there was damn little being done, hardly anything. I learned more from, peripherally in sociology about short-term change than I was learning from anthropology. So, I was interested in short-term process. I was interested particularly in how this impacted on social stratification. Culture change interested me very early.

VAN WILLIGEN: Sure.

GALLAHER: And let me tell you, I have some problems with Ned Spicer on this know, Ned Spicer

was involved in the SSRC seminar on acculturation and culture change. Those guys didn't come up with much, you know. But, culture change was big when I went into this field. Everybody was talking culture change and very honestly, it's one of the things that people outside of the field identified. The sociologists in there [were saying] you guys are really into the right thing, how other cultures change. Well, we weren't doing anything much in that area, and what people were talking about to me came through as, "We need to know more about the actual dynamics of culture change." So, I got interested in short-term process at that point. And that got me over into Linton, it got me over into Redfield.

VAN WILLIGEN: Yes.

GALLAHER: I learned a lot about this from Ned Spicer. In Plainville, I was absolutely taken with [this] because I thought to myself, if I'm going to be interested in short term process, I need to work for baselines. So, the restudy thing popped out.

VAN WILLIGEN: So from the need for a baseline that the idea for the restudy [came].

GALLAHER: Restudying, yeah.

VAN WILLIGEN: The other theme or the other angle is a methodological issue having to do with, you know, did West did it right or not? [Carl Withers wrote Plainville, USA under the pseudonym James West. Both names appear in the text of the interview.]

GALLAHER: Yeah, My assumption was that anthropologists were ethical people. My assumption was always that. However, when you do a restudy, why, I mean, you got to find out what the hell is really [going on]. [If] the first guy was close, or right, or just goofin' off. And fortunately, in both the Irish thing, and in the Plainville, I came out with renewed respect, but with different kinds of questions about the original studies. Oscar Lewis [author of a restudy of a study of a Mexican village done by Robert Redfield] died before he and I ever got together. We got together on the telephone and we got together in the mails. He had done Tepoztlan, and, I was really impressed with Redfield's thinking. And I always attributed his thinking to being non-anthropological. His father-in-law, [Robert E.] Park, in Chicago, sociology. And he came out of law, and he and Kluckhohn both, uh, all those guys came out of something else into anthropology. I wasn't really interested in improving methodologies. I was interested in using - in something that I felt I could trust. I knew I had to check it. But the Plainville thing, I thought was very good because in Plainville there were two very definite interests. One, I always felt from the very beginning in anthropology, we're spending too much time with pre-literates. Culture seemed to me as a viable concept, (laughs) in complex societies as it did in simple societies.

VAN WILLIGEN: Yes, I recall earlier in our conversation, you said you weren't interested in the exotic nor, Native Americans as exotics, that resonates with what I hear you saying. Plus, your ambivalence about the boundary between anthropology and sociology.

GALLAHER: Yes. There's some areas that you're either talking about culture or society. That's the boundary. Otherwise, it's just like this.

VAN WILLIGEN: Right.

GALLAHER: You end up at the same place.

VAN WILLIGEN: Right, right, right.

GALLAHER: But when I went to Arizona, I told Ned Spicer I wanted to do a restudy. He said, "Just give it some thought," he said, "You're gonna be around here for a year or two before, so don't make that decision right now."

VAN WILLIGEN: Right.

GALLAHER: I'd pretty much made it, though incidentally, I got interested in a couple of problems at Arizona and that had to do with industrialized community. By then, I was pretty much influenced by Everett Hughes in sociology. Who thinks anthropologically as a sociologist.

VAN WILLIGEN: So, where was Hughes? In the East Coast somewhere.

GALLAHER: He was then, but he, shortly after I went out there, he started doing that thing on the border, the South.

VAN WILLIGEN: So, you would see him?

GALLAHER: Didn't see him.

VAN WILLIGEN: Oh.

GALLAHER: I just knew about him. [I] met him later because he was showing up at SfAA meetings. I read everything the guy's written and I'll tell you, he's damn good. Yes, very good. But the other thing about Plainville, I mean, to me, that was a superb study because I thought the guy had done a pretty good job. I thought West had pretty well nailed that community, 'cause of [it] wasn't the same community that I grew up in, in Western Oklahoma but it was very close.

VAN WILLIGEN: Right.

GALLAHER: It turns out he was a farm kid from Nevada, Missouri, which is only forty miles away from Plainville. He was out of the Kardiner-Linton seminar at Columbia? That big seminar there on culture and personality was Linton and Kardiner, and that's how he got to Plainville.

VAN WILLIGEN: Is it important that he was a farm kid and you were a city, a town kid?

GALLAHER: I don't think so, no.

VAN WILLIGEN: I see.

GALLAHER: No, I don't think so. What he knew a lot about and what I knew a lot about even though I lived in the town, you know an awful lot about *gemeinschaft* behavior. There's nothing *gesellschaft* in it --

VAN WILLIGEN: The reason I ask is this idea I've often run into farm-raised kids in the area of community would have a kind of an outsider perspective, whereas, the town kids...

GALLAHER: The one I grew up in Western Oklahoma, you couldn't distinguish.

VAN WILLIGEN: I see.

GALLAHER: You couldn't distinguish. In fact, there were an awful lot of farmers or ranchers who lived in town, as opposed to living on the land. And Carl, he had done that, he came from a very, very poor background. But I thought he had done a very good job in Plainville. And I thought that's going to be a good baseline. And the second thing is, that book projected a very strong social stratification system. And one of the interests I had in short-term process, which grew out of my interest in race and ethnic interaction was in social stratification viewed as a system. And to me, that was one of the social structures that was always gonna have to be changed along with attitudes. You can change the attitudes and not change the structure and nothing happens. Jim Crow proved that to us, in fact. They just introduced a new structure. The social stratification thing in Plainville that was the thing that we did do.

VAN WILLIGEN: What was your relationship with West?

GALLAHER: West and I were in correspondence before I went to Plainville. He was a very encouraging, very encouraging. He encouraged me from a variety of vantage points. One, he was fascinated with somebody who wanted to do these things. [He] was interested in why, so I told him, I'm just using him as a baseline. I wasn't interested in what had happened to Plainville, there was an acceptance as far as I could learn from it. And he arranged to come to Plainville about three months before we left. However, he came to Plainville, he and I and Dixie met over on the lake and we spent all of one day that I was reviewing for him where we were in the project. But most importantly, I was telling him it's not people in Plainville, and 'cause -- you know, we had an incredibly difficult time getting into the -- the community because of the hostility directed toward the first work. Up until two months, we weren't sure we can do it. They were nice to us. I mean, just really nice. I mean, you know, when they come up to you and say, "God, you and your wife are really nice people, the only trouble is, you're a damned anthropologist." Well, West did what our anthropologists did a lot of at that time, he justified his existence in terms they

understood, history of the community. And he was interested in the history of community. But Plainville, also [has] a notion of what history is. And it's not talking about social mobility of the mailman for example. [The person I spoke with] died, saying he would shoot the son of a bitch if he ever came back. Carl knew some of that, but he didn't really understand, I think the intensity of it, he didn't. And a copy of Plainville, U.S.A. was in the local library and he had not been careful enough in disguising his sources and somebody'd penciled real names in.

VAN WILLIGEN: I see.

GALLAHER: Anyways, Plainvillers did me a great favor. And God, I was so pleased when I sent copies of the book, my book, when one of my best informants wrote me and said, "Well, Art," he said, "them that read it trying to find out who was in it were disappointed." (Both laugh) That's 'cause I'd used pseudonyms all the way through, and contrived, and basically to hide the sources.

VAN WILLIGEN: So, you were able to recognize the names in the library version?

GALLAHER: Oh, Christ, yeah, I knew exactly who... (Laughs) But Carl, he gave me a lot of help. He said, "You need to talk to this person and that person." He said, "I'm not saying they're going to do you a lot of good, they did me a hell of a lot of good," he said.

VAN WILLIGEN: Yes.

GALLAHER: So, Carl we met and he hung around the town for a day or two, and, oh, Reverend Wright, who's Carl's good buddy in town, Reverend Wright brought him over and introduced him to me. (Laughs)

VAN WILLIGEN: What was your entry point in the community?

GALLAHER: Just moved in.

VAN WILLIGEN: You just moved in?

GALLAHER: We just moved in. We moved in and my explanation was I am here to study changes in agriculture and how the community has accommodated those.

VAN WILLIGEN: Right.

GALLAHER: And that was basically to get to any specific theoretical issue, you had to go through that other lens, first. You had to do all that. And that made sense. And the interesting thing that happened in Plainville, Dixie and I, as I say, we hung around for two and a half months, really thinking maybe this isn't gonna happen. And then, all at once, by then I had developed some real close relationships in the community. Personal. And so, I told one or two of 'em, guy who turned out to be my chief informant, who had worked with Withers,

incidentally, and I told him, I said, "You know, I'm not quite sure this is gonna work." Well, whatever, all at once, the chemistry changed. The Plainvillers then began to take us in. They began to take us in, and they began to smother us. Actually, all at once, I was the assistant scoutmaster. I was given the task of representing the community in a county-wide competition, the March of Dimes, kind of thing, big deal. And I was the chair of Plainville Group. I played on the town team, basketball town team. The guys beat the hell out of me. (Laughs)

VAN WILLIGEN: Okay.

GALLAHER: This guy from the outside, coming in here, wanting to play our game. (Laughs) I was a pretty good basketball player, but God, I took some lumps that I think were deliberate. Just to put me in my place.

VAN WILLIGEN: Okay.

GALLAHER: Oh, but I played on the town team. And the thing that I did, well, first, let me back up.

VAN WILLIGEN: Yes.

GALLAHER: Any time I went into the field, I did this with the Freedmen and I did it in Plainville, I cultivated some informants after I knew I was going to do the work. I cultivated five informants, to let me know, periodically, how I was being perceived in their section of the community. These people weren't together, they was dispersed over the community. And I at about three months in, they came to me, each one of them said, "We hear that people in my area you're here now to check up on old people to see whether they deserve old age pensions, now or in the future."

VAN WILLIGEN: I see.

GALLAHER: God, that's deadly 'cause 50 percent of the community is 65 and over. So, what I did then was to do sociometrics. So I talked to my chief informant, unfortunately the next morning, when I went to the post office. I was confronted by an elderly woman who came up and said, "I just heard you're here to do this, is that right?" Fortunately I knew her already and I told her, I said, "That's not right." I said, "Where in the world did you hear some crazy thing like that?" She told me, I mean, that's serendipity in the field. (Laughs)

VAN WILLIGEN: Right.

GALLAHER: She told me, and it turns out that the person who had told her that was the mother of my chief informant, who's not a gossip, didn't have a reputation for gossip. So, he and I then said, "Now, okay, how did -- how did my mother come up with this?"

VAN WILLIGEN: Yes.

GALLAHER: So, we started back. In the meantime, I felt that this can get out of hand quickly.

VAN WILLIGEN: Sounds like it couldn't be worse for that context.

GALLAHER: Oh, no. It was desperate. 'Cause I could see us being booted out very quickly.

VAN WILLIGEN: Sure.

GALLAHER: So, Dixie and I went down to the newspaper Hermitage in the county seat, and said -- had a weekly newspaper. The paper had been there forever, so we went back ten years and pulled out every column on Plainville on the weekly and we factored out then all of the visiting relationships that had occurred, just with particular attention paid to those that involved food rituals and involved any kind of familistic rituals. And so, when we clustered all of that and created a modified sociogram then we could see pockets here and there and then we focused, as you do in sociometrics. You focus on the interstitial areas. People pop out.

VAN WILLIGEN: Yes.

GALLAHER: And what happened there was, a woman, couple women, but one in particular, popped out as somebody that had more contact in this network that we were investigating than anybody else. She didn't strike either my chief informant or me as the kind of person who would do anything malicious. Again, her reputation is she was not that -- but she was a major source a potential source for information. Okay, she was an elderly woman who was caretaker for an elderly man. Elderly man was eighty-six years old lived across the street from us. He had a reputation of probably one of the most successful mule-buyers and sellers, mule entrepreneur in all of Missouri. That's a big mule state. Well, that had been his life. He was a mule entrepreneur. And that's who she was caretaking. Now, he was running a little country store there on the village square. Had horse collars and all kinds of harness and stuff hanging. And, he was virtually blind with macular degeneration. This guy, who I thought was and felt all along he was a good friend, had been very helpful. I'd spent a lot of time with him just sitting by a pot-bellied stove in the back of his store on snowy afternoons just talking, 'cause I knew he was bored and he couldn't see.

VAN WILLIGEN: Yes.

GALLAHER: Well, one thing I knew about old John was old John was an ultra, ultra political conservative. And he absolutely despised any government program that came to the assistance of people who hadn't managed on their own to be successful.

VAN WILLIGEN: Right.

GALLAHER: So, (laughs) with that kind of knowledge, then, a question came up on how -- how was I gonna deal with John?

VAN WILLIGEN: Yes.

GALLAHER: If that's who I suspected. Well, I had a good enough feel for the rapport I had with old John that I'm gonna just confront him. So, I went over, and the two of us sitting back at his store just the two of us. And I said, "John," I said, "I got a problem." I said, "Rumor's going around that I'm here to check up on old people." And I said, "Do you know anything about that?" And he kind of grinned, and I said, "God damn it, man," I said, "this is killing me." (Laughs) He said, "Oh, I couldn't..." He was having fun. He was introducing the rumor, having -- he's having his caretaker introduce it to Mrs. So-and-So because old John knew the clique structure. He said, "How in the hell did you find this out, that I started that rumor?" And I told him, I explained to him, I gave him an education in sociometrics real quick. (Laughs) He was absolutely fascinated. I found out, he said, "God damn, Art," he says, "we were gonna run you for office," he said. (Both laugh) He said, "You figured out how we'd do it." And he and I wrangled by, God, for two or three hours, and I knew I was not gonna convince him to stop having fun because that's where he was, and he just could believe that people would hold out against me.

VAN WILLIGEN: Wow.

GALLAHER: So, finally I said, "John, I got to work this out." And I said, "If you'll give me a ring on the telephone, let me know when you're gonna have Mrs. Carpenter without another rumor, just let me know what the rumor is and where she's going to start it." Okay. I got three telephone calls from him over the next ten days. And Dixie and I had done a good enough job with the sociograms that we knew exactly the -- how the information flow was going in the village. So, I could hit it off, and that -- and that did it. (Laughs)

VAN WILLIGEN: Wonderful story.

Further Reading

Redfield, Robert. 1930. *Tepoztlan: A Mexican Village – A Study of Folk Life*. Chicago: University of Chicago Press. (This was reissued in 1973)

Lewis, Oscar. 1951. *Life in a Mexican Village Restudied*. Champaign, Illinois: University of Illinois Press.

West, James. 1945. *Plainville, U. S. A.* New York: Columbia University Press.

Gallaher, Jr. Art. 1961 *Plainville Fifteen Years Later*. New York: Columbia University Press...

Practicing Anthropology's new Features and Editorial Leadership

by the Editorial Team of *Practicing Anthropology*
—Judith Freidenberg, Shirley Fiske, Amy Carattini (co-editors) and from Katie Geddes (editorial assistant)

Our vision for *Practicing Anthropology* for the next three years is to emphasize what anthropologists are doing and accomplishing in practice. We particularly want to draw on practitioners' potential to inform a scholarship of practice by enticing their participation in a journal using new formats for communication. *Practicing Anthropology* is a career-oriented publication of the SfAA that intends to provide a bridge between practice inside and outside the university and with new practitioners (<http://www.sfaa.net/>).

In order to construct this bridge, we want to expand dialogue, have more practitioners and applied anthropologists participate in *PA*, and have two-way communication across issues of practice. We have started a blog for *PA* at the SfAA website and are translating the introductions of *PA* issues into Spanish, the major language spoken in the Americas—more below.

Our vision for *PA* is reflected in testing different formats to engage in this dialogue. The first one we have tested for the 37(3) *PA* issue includes short, reflective articles and commentaries; these are drawn together under sections as follows:

1. *What's happening in...?* —e.g. perspectives from applied and practicing anthropologists on "what's new and what's going on" in a topical area, a theoretical area, a methodological issue, or a field of practice and theory;
2. *Product Reviews*—reviews of books, exhibits, videos, software, and films of interest to applied anthropologists and practitioners;
3. *Voices from New Practitioners and Applied Anthropologists*—views from recent graduates and young professionals, relating how their training informs their new work experiences and/or how they position themselves as anthropologists and social scientists.
4. *Practicing International*—commentaries from practitioners and applied anthropologists working in other countries to share their work experiences;
5. *Applied Anthropologists In and Out of Practice*—a "professional space" for colleagues to share career aspirations, inspirations, obstacles overcome, and successes as they travel through one sector, such as academia, and move to another during their careers, such as government or nonprofit sectors.

Two New Arrivals: "Contemporary Work in Museums" and *Practicing Anthropology* blog

We are pleased to announce that our first thematic issue testing this new format—is due to hit your laptops in July 2015. Co-editor Dr. Amy Carattini has solicited and organized issue 37(3) on "Contemporary Work in Museums" that explores the diversity of work that anthropologists undertake in museums, both large like the Smithsonian and small like community-based ones, as well as other institutions collaborating with museums; examples include schools and universities, cultural centers, and non-profit and government organizations. We are pleased to have 35 participating authors, providing engagement for more anthropologists working in museums in the US and abroad (one of our goals as co-editors), and reflecting the growing number of graduates entering the field. The goal is to energize interdisciplinary conversations and to help students in training to envision careers.

Our second announcement is the creation of a venue to continue to discuss and debate ideas of interest to practicing anthropologists and applied anthropologists across sectors, the *Practicing Anthropology* blog. We are fortunate to have it moderated by SfAA office manager Trish Colvin and our editorial assistant Katie Geddes. Here is a link where you can join the Practicing Anthropology discussion group and blog:

<http://community.sfaa.net/group/practicing-anthropology>.

The Co-editors hope to see back and forth discussion on articles, policy issues and practicing anthropology—sharing resources and potential theme issues. We leave you with questions that we hope will be part of our conversations: What is practicing anthropology and does this name for our subfield (and journal) still hold currency? Does it need to change? Our European and Latin American colleagues do not seem to make the same distinction between anthropology and practice as two separate fields. Does it make sense any more? Many anthropologists' careers include stints inside and outside of anthropology departments, blurring the line of practitioner and applied categories. Does anyone do non-applied cultural anthropology research anymore? Of course a blog has a life of its own, so these are only opening volleys. Please sign up and let's get some conversation going.

Gender-Based Violence TIG: Connecting The Need For Native Self-Determination To Addressing Sex Trafficking In Indian Country

by April Petillo



There is a fair amount of conversation about sex trafficking, dubbed "modern day-slavery" by some activists, in contemporary times. It is hard to ignore the stereotype of the sad, weak, hapless, international trafficking victim often depicted as the blonde, blue-eyed "farm girl" ensnared in a sexual trap. And while those populations are vulnerable to this particular type of crime in their own ways, there are other populations vulnerable to the systematic biases which can also make them trafficking targets. If you focus any academic energy on federal Indian Law, it is challenging to ignore that the U.S. has painted Native peoples as "violatable victims" historically and sometimes even intentionally through legal constraints on jurisdiction and socio-cultural stereotypes upon which some legal interpretations are based. Debates about sex trafficking commonly evaluate trafficking victims' will and choice against the force and coercion pitted against them in order to tease out the difference between one who might freely choose to sell sex versus one who does so to avoid injury. What seems uncommon in both activist debates and academic discourse is examination of how the existing socio-cultural systems of law and enforcement, ideally there to ensure safety and protection, can and have contributed to confusion around the sex trafficking generally. Exploring the nuances revealed by Native women, who intersect multiple systems and social structures, led me to consider the perceptions of those who influence the policy environment impacting Indian Country around this issue.

Commercial sex trafficking of Native women and children is a place where political status, ethnicity and, at times gender, collide with U.S. law. The end result of that collision appears to specifically target Native peoples for less safety and protection. There

has been scant consideration of the contemporary targeted trafficking of Native peoples throughout Indian Country, save for a few small and local reports which were mainly produced by service organizations, reliant on law enforcement impressions and not disseminated via scholarly sources. Further, particular historical and legal circumstances may encourage broad exploitation of Native women and youth. As with sexual violence policy generally, a criminal jurisdictional maze complicates interventions in Indian Country. Currently, only two Native nations not subject to state law (via PL-280) have anti-sex trafficking codes. Effectively, in non-PL-280 Native nations without corresponding tribal code, which encompasses the vast majority of Native communities—trafficking is technically legal. Additionally, U.S. anti-trafficking law's international focus is myopic at best in its effective exclusion of Indian Country.

The laws around sex trafficking are relatively new but the practice of sex trafficking is not. Targeted U.S. domestic sex trafficking of Native peoples has been documented since the time of Custer and according to a few geographically specific studies this practice continues today. The Trafficking Victims Protection Act of 2000 (TVPA), its subsequent reauthorizations and The Violence Against Women Act (VAWA) 2013 reauthorization have encouraged activists in Indian Country, defined broadly, to believe that change is possible within the system. But what if that strategy—seeking change from within federal legislation alone—is flawed? Despite increasing awareness, it is clear that the United States policy environment has not yet experienced any significant change since the 2000 introduction of anti-trafficking law—especially for Native America. Using a tribal, feminist, critical race perspective alongside Native Nation (re)Building theory and a grounded, interdisciplinary focus, my study, *By Force Or By Choice: Exploring Contemporary Targeted Trafficking Of Native Peoples*, explored prominent public policy perceptions about how widespread the targeted domestic sex trafficking of Native peoples is in the US. The first of its kind, this study reached across broad geography and perspectives to locate synergies and ruptures that could provide opportunities for Native self-determination in creating effective Indian Country solutions while focusing on policy perspectives specifically. It also offered US public policy suggestions helpful in addressing anti-trafficking legislative inefficiencies beyond Indian Country generally.

The study found that the broad perception of the policy environment which influences Indian Country is that contemporary targeted sex trafficking of Native peoples, specifically, exists in communities where they live and work as well as across Native America broadly. Further, the overall perception seems to be both that the problem of targeted contemporary sex trafficking is widespread enough that it should be addressed with some

expediency—but that the phenomenon is not widespread enough to create general urgency about solution-making. However, perceptions of prevalence may be seriously impacted by a lack of data on the issue. It also appears that the perception is that this phenomenon is becoming more prevalent.

Other study findings were no less troubling. Most importantly, the Indian Country reality of sex trafficking does not fit neatly into one or even a few scenarios that tie in well with the legal (TVPA) definition of sex trafficking. Existing anti-trafficking laws are nebulous, at best, in their Indian Country applicability. Further, invoking the Assimilative Crimes Act for federal prosecutorial use of tribal law to address sex trafficking in Indian Country is compromised by the fact that the few tribal codes that do exist mimic the federal language, both excluding Indian Country realities and specific reference to Indian Country application. All of these details complicate the ability to effectively use current anti-trafficking law to ensure prevention, protection or punishment of these crimes in Indian Country.

Based on these findings, the time to act is now. The required action is effectively changing the conversation. The work is to expand the narrative such that we are focused on internal/domestic violations as well as international, and expand the analysis from the individual to the systematic, structural, interdependent relationships that create and influence such violations.

Anthropologists—especially those interested in applying anthropological insight and techniques to policy addressing gender-based violence—are in a prime position to help with solution-making. The current lack of urgency about proposed solutions has also meant a lack of interest in collecting data about what would both help and speak to Native self-determination around the issue. In addition to documenting the real stories and language around this atrocity, Native determined solutions need to be translated into changes that make sense both within the current system and beyond it. Anthropologists are also in a position to highlight stories of Native communities as they develop ways to deal with eminent threats while remaining observant of the opportunities for innovation. Ultimately, with an impetus to keep Native voices and perspectives at the forefront of the conversation and a desire to encourage policymakers to focus on the stories that bubble up from communities, anthropologists can be an integral part of creating conscious, innovative policy which supports both Native self-determination and protects against human rights violations.

April D. J. Petillo, Ph.D. focuses on American Indian Studies, Gender and Women's Studies, Gender Law and Policy, Federal Indian Law and Policy, and Native Nation Building. She examines the intersections of ethnicity/race, global indigeneity,

gender, sexuality, and sexual health through comparative analysis, as well as the potential for decolonized approaches in her efforts to move from theory to praxis. A self-admitted theory-hound steeped in interdisciplinary work and grassroots activism, April relies on tribal, feminist, critical race theory informed by anti-settler colonialist sentiments in supporting academically reciprocal community activism. April is also a CrossFitter, health foodie and is most often found eliciting belly laughs from friends in local cafés. For more information on April and her work, please visit aprilpetillo.com.

I. Recruitment and coercion into commercialized sexual exploitation (CSE) and/or contemporary sex trafficking is not gendered. That said, the majority of data and literature deals specifically with the experiences of women as well as minors of any gender. Throughout this text, the sex trafficking of Native peoples is discussed with this understanding.

II. What exists are illuminating studies specific to Minnesota, Alaska and Oregon, of which the first two locations have seen considerable investigative and intervention efforts around sex trafficking of Native peoples in the particular. See generally Alexandra Pierce and the Minnesota Indian Women's Resource Center. 2009. *Shattered Hearts: The Commercial Sexual Exploitation of American Indian Women and Girls in Minnesota*. Minneapolis, MN: Minnesota Indian Women's Resource Center; Melissa Farley, Nicole Matthews, Sarah Deer, Guadalupe Lopez, Christine Stark, Eileen Hudson, the Minnesota Indian Women's Sexual Assault Coalition and Prostitution Research & Education. 2011. *Garden of Truth: The Prostitution and Trafficking of Native Women in Minnesota*. St. Paul, MN: MIWSAC; Task Force On The Crimes Of Human Trafficking, Promoting Prostitution, and Sex Trafficking. 2013. "2013 State of Alaska Task Force on the Crimes of Human Trafficking, Promoting Prostitution and Sex Trafficking." Anchorage, AK: State of Alaska Office of Boards and Commissions and Jason Juran, Joseph Scovel & Hayley Weedn. 2014. "Human Trafficking & Native Peoples in Oregon: A Human Rights Report" *American Indian Law Journal*. Vol. 3, iss. 1 Fall 2014, pp. 40-158. Accessed January 13, 2015. [http://www.law.seattleu.edu/Documents/ailj/Fall%202014/AIJ%20Volume%20III/Issue%20I\(0\).pdf](http://www.law.seattleu.edu/Documents/ailj/Fall%202014/AIJ%20Volume%20III/Issue%20I(0).pdf).

III. Alexandra Pierce and Suzanne Koeplinger. 2011. "New Language, Old Problem." *Violence Against Women Net.org*, http://vawnet.org/summary.php?doc_id=2971&find_type=web_desc_AR (accessed August 27th, 2012).

IV. Public Law 83-280, 18 U.S.C. § 1162, 28 U.S.C. § 1360 and 25 U.S.C. §§ 1321-1326 or Public Law 280 (PL-280) transferred federal jurisdiction over criminal offenses in Indian Country so that they were broadly concurrent with the state, for both six mandatory locations and nine states that voluntarily adopted the law.

V. Deer 2010, Smith 2005, Smith 2003

VI. Juran, et al 2014, Minnesota Indian Women's Sexual Assault Coalition 2011, Pierce and Minnesota Indian Women's Resource Center 2009

VII. This is a reference to the international obligations around anti-sex trafficking set out in the international treaty "Protocol to Prevent, Suppress, and Punish Trafficking in Persons, Especially Women and Children" ("the Protocol"). The Protocol is one of two main international documents/covenants. The second is the International Covenant on Civil and Political Rights (ICCPR), ratified in 1992. It does not address trafficking specifically, but is understood to prohibit activities such as trafficking thus addressing it indirectly.

ExtrACTION TIG: Let the Planning Begin!

by Jeanne Simonelli [simonejm@wfu.edu]



The Program Chair has asked for our help in starting the process of organizing the next SfAA meetings. Last year was an amazing success and we thank all of you who came and participated, as presenters and audiences. Sessions, Roundtables, Tours.... all remarkable. As you work with communities, do fieldwork, work on the front lines, it is not too early to begin thinking about SfAA 2016 in Vancouver and to recruit and construct both sessions and workshops.

This year should be easier for those submitting individual volunteered papers as well, as there will be a button to click to indicate the TIG cluster you want to have review your submission. I've modified last year's call for participation. It is especially important to reach out to those in the NW who can bring community groups into the ExtrACTION discussion.

CFP - Society for Applied Anthropology 2016, Vancouver, BC, March 29-April 1

Seeking Panel, Paper, and Workshop Proposals for Special Track on Extraction Industries

Deadline: September 15 (but sooner is way better!)

The Society for Applied Anthropology will be holding its annual meetings in Vancouver, BC, from March 29-April 1, 2016. SfAA is unique among professional associations in membership and purpose, representing the interests of professionals in a wide range of settings - academia, community groups, business, law, public health, and government - committed to making an impact on the quality of life in the world. SfAA is also committed to addressing issues of particular concern to communities hosting its annual meetings.

Vancouver is in many ways a gateway to understanding contemporary struggles and historical issues related to extraction industries in Canada, in the Northwest and among First Nations. The development and impact of tar sands oil fields reaches from coast to coast. The mining of precious metals and the extraction and movement of coal are part of this picture in both Canada and the US.



SfAA 2015 Fracking in the Coalfields Tour

As we saw at the Pittsburgh meetings, many regions of the world have experienced similar complicated relationships to extraction industries and its infrastructural build-out. Recognizing this, the SfAA/AAA "ExtrACTION" Topical Interest Group has once again been invited to develop a dedicated track of panels for the 2016 meetings. We seek preliminary proposals for panels, workshops, and independent papers on the topic of resource extraction. Reflecting SfAA's continuing commitment to diversify its scholarly community, we welcome submissions from a wide range of disciplines, geographies and communities. Topics may include:

- Environmental health
- Economic concerns
- Grassroots activism and workshops
- Rural, urban, indigenous divides
- Climate change
- Community-based air and water monitoring
- Political ecologies, neoliberalism, late industrialism
- Boom and bust cycles
- Landowner rights and legal struggles
- Human trafficking
- Discard / waste studies
- Historical perspectives of extractive industries
- Worker's rights and experiences
- Critical geographies and values of wilderness
- Documentary and digital storytelling projects
- Success stories of applied research

We anticipate news of "Vancouver Day," to be held on the first day of the conference, featuring speakers and panel discussions from nonprofits, grassroots organizations, and independent researchers working on issues related to extraction industries in

the Northwest. Last year's Pittsburgh Day was phenomenal!

If you are interested in organizing a panel or workshop for this dedicated track, please send preliminary inquiries to Jeanne Simonelli (simonejm@wfu.edu).

Later, you'll be asked to send a title, 100-word abstract explaining the panel's topic, and a list of potential participants. For workshops, also please specify what kind of facilities or resources you might need. For independent papers, please send title and 100-word abstract. More later on this!

For planning purposes, we would like to receive proposals before September 15, 2016. Participants will then be provided with instructions to submit to SfAA before the official October 15, 2015 conference deadline.

Thanks for beginning to plan! I now return to writing letters to the Governor of New York as we face the infrastructural build-out related to natural gas drilling.

Fisheries and Coastal Communities—a new Topical Interest Group for the SfAA

by Philip A. Loring, *University of Saskatchewan*

and Patricia M. Clay, *NOAA Fisheries*

The themes of Fisheries and Coastal Communities, separately and together, are bountiful sources of applied human dimensions research on the many ways that people engage with coastal, ocean, and freshwater environments. Perusing the last two SfAA programs reveals numerous presentations and organized sessions on these topics: at least 38 papers were given in 2014 and another 31 in 2015. This research is conducted not just by anthropologists but by social and natural scientists trained in a variety of disciplines and methods. Moreover, these researchers are not only academics, but researchers working with federal and state agencies and NGOs. These scholars are arguably at the forefront of interdisciplinary problem-solving and are actively making significant contributions to anthropology and other disciplines, through research on such diverse topics as privatization and the commons, conflict, well-being, food security, ethno-ecology, resilience, and stakeholder engagement.

With over 40% of the world's population living on or near a coast, it should be no surprise that coastal and other aquatic bio-geographies would emerge as

an important feature in how we as social scientists understand human behavior, culture, and societal problems in general. The SfAA has already recognized the importance of fisheries and other coastal/marine issues to the Society and the annual meetings through a decision to add one American and one Canadian fisheries anthropologist to the Program Committee for the 2016 annual meeting in Vancouver. This Topical Interest Group (TIG) is arguably the next and obvious step in further establishing this broad community of practice.

In general, TIGs within the Society are seen as a way to create a more formalized home for existing and emerging communities of practice in applied research. Yet, our goal is not to create some new academic territory or edifice that partitions the Society and the work that we do (as has happened, for instance with the place-space debates and divergence in human geography); it is rather our hope that this TIG will provide a venue to advance awareness of these topics both within the Society and within the applied social science community at large, and to recruit new researchers and otherwise foster the growth and development of research and knowledge in this rich and multi-faceted research arena. We envision organizing panels and sessions at the annual meetings, and hope that members will use this network to communicate on issues such as funding opportunities and collaborations through list-servs, social media, and other technology, as well as old-fashioned face-to-face discussions at SfAA meetings and elsewhere.

Anthropologists have had a long, though at times uncomfortable, relationship with how the environment factors into our research, and this sharable wisdom is increasingly relevant in an age of science where interdisciplinary research has sometimes been more fashionable than rigorous (see the thought-provoking new piece by Olsson and colleagues in *Science Advances* on "Why resilience is unappealing to social science" for one example.) Coasts are, in a sense, the ultimate interface, or perhaps liminal space, between people and nature, and there is an opportunity here for continuing to refine and advance the interdisciplinary enterprise through our work in these areas.

As far back at least as Malinowski's *Argonauts of the Western Pacific* in 1922 and Margret Mead's *From the South Seas* in 1939, anthropologists have sought to understand human uses of and beliefs related to bodies of water and the creatures that live there. Yet, as with anthropology in general, we are nowhere near to exhausting the potential topics of research on fisheries and coastal communities. New issues and ideas arise with changing natural and social conditions, and evolving attempts to regulate and conserve elements of both the natural and the social environment. Thus, we expect the Fisheries and Coastal Communities TIG to remain relevant and productive into the future. We'd love to hear from you!

Founding TiG Leadership

Philip A. Loring, University of Saskatchewan (Co-Chair)

Patricia M. Clay, NOAA Fisheries (Co-Chair)

Davin Holen, Alaska Department of Fish and Game

Teresa Johnson, University of Maine

Proposal for Topical Interest Group in Anthropology of Higher Education

by Brian L. Foster Provost Emeritus and Professor of Anthropology Emeritus
University of Missouri - Columbia

In the 2015 SfAA meeting in Pittsburgh, Don Brenneis and I organized a cluster of sessions concerning Anthropology of Higher Education. In addition, perhaps twenty other sessions with a significant focus on post-secondary education were offered at the meeting. In the “capstone” session for the cluster, and in an additional “informal discussion,” a significant number of participants from all sessions came together to talk about what “Anthropology of Higher Education” means and, given the impressive amount of attention that post-secondary education received, how we could carry the research forward in a coherent way. One very interesting idea that received a lot of support was to establish an SfAA Topical Interest Group (TiG) on the subject of Anthropology of Higher Education. I (as a co-organizer of the cluster) have now submitted a proposal to SfAA, and given the positive feedback from SfAA leadership, I am optimistic that the proposal will be approved and the TiG will be formed in the near future.

It is important to address the question of why anthropological studies of higher education should receive broad attention. Clearly, higher education is in a period of extremely volatile change. Far less clear to many observers is the complexity of the issues driving this volatility. Building on the papers and discussions in our sessions, some major dimensions of this complexity emerged: rapidly changing technology, the constantly changing environment (e.g., political, economic, social, cultural, demographic, and racial/ethnic/gender dynamics), constant innovation within higher education, the ever changing differences among and relationships between the sectors, the increasing impact of global dynamics in higher education (e.g., multicultural issues, global competition in research and instruction domains), the complicated relations among the (ever-changing) disciplines, the growing importance of interdisciplinary research and instruction, and the centuries of sacred traditions and rituals that impact faculty roles, governance,

assessment of quality, peer review, tenure, and much more.

From the broadest perspective, Anthropology is uniquely positioned to address the complexity of the world of higher education—analogue to the ways the discipline addresses broader human complexity. Moreover, interdisciplinary collaborations, which are very common, especially for applied anthropologists, greatly enhance the scope and complexity of research on higher education. The cluster of sessions at the 2015 meeting in Pittsburgh, and the “capstone session” that began to frame just what Anthropology of Higher Education would consist of, focused on applications of anthropological research. It is important to notice that there is a post-secondary anthropology group within AAA; it has a significantly different focus, which is more on basic research than applied. There emerged a broad consensus that the two groups could be complementary in many ways—could collaborate in ways that give rise to high-impact synergies. From the SfAA side, the TiG will play a major role in facilitating the collaboration of these two groups.

Ideas for the Topical Interest Group

Possible activities for the TiG. There was extensive discussion of the possible goals and activities for a TiG on Anthropology of Higher Education. One of the most important ideas is to develop a web presence, and get the word out not just to the anthropology community, but also engage educators, administrators, policy people, other constituents of anthropology and higher education broadly. Another foundational activity would be to organize a cluster of sessions at each SfAA meeting. And, as suggested above, a main goal would be to build a strong relationship with the AAA Postsecondary Education group that could lead to a number of different kinds of events and other contributions—e.g., joint sessions at AAA and SfAA meetings and Joint sessions at other professional organizations—e.g., associations of professional educators. Other ideas included:

- Sponsor/organize seminars at universities and/or other organizations
- Hold a “business meeting” at the SfAA annual meeting
- Get a voice in the press

Structural issues for a TiG.

TiGs are “informal” in SfAA, not highly structured by SfAA rules or protocols. Links to SfAA could include a link to the SfAA website and to SfAA Community (run by Neil Hann). There will be a formal list of members; it will not be necessary that they be members of SfAA. An Advisory “Board” (“Committee?”) will be formed; it should be diverse in many dimensions (ethnic/race, discipline background, academics, professional practice anthropologists, and a student presence).

The Board would have a chair, a scribe, and a communication person. The question was posed on the side but not discussed: should there be a modest membership fee.

Action items for the next year

Discussions and organization of a cluster of sessions for the 2016 meeting in Vancouver was clearly a very high priority; organization of the sessions was to be started by Brian Foster. Many potential topics were identified, including:

- Bringing research to practice
- Ethnography of pedagogy
- Contingent faculty/non-tenure track faculty (break down by sector?)
- Sustainability of Anthropology: What is its future (if any)
- Universities/Colleges and community development
- The “Prestige Disease” (copying elite institutions, mission creep, etc.)

Discussions are going well—a number of scholars and people in practice have expressed interest in participating in the Vancouver meeting, many of whom are anthropologists and many who are in other disciplines. It is important to quickly begin to identify presenters and chairs/discussants for the sessions. An important first step is to communicate with everyone at the 2015 meeting whose presentation was related to higher education. Prospects for the Vancouver cluster seem very promising.

A significant foundation stone for these action items is to move forward with publication of the papers from the 2015 meeting; the book should be framed to be of interest not just to anthropologists, but to people from a wide range of people with an interest in the future of higher education (e.g., scholars, administrators, policy makers). The exploration of publication potential is moving along in a promising way.

Concluding Thoughts.

Clearly the idea of forming a formal interest group that could facilitate sustainable research on Higher Education is promising at a number of levels: the TiG, the Vancouver meeting, and the potential relation with the AAA group. We would be delighted to hear from anyone interested in affiliating with the TiG and/ or in presenting at the Vancouver meeting; please feel free to communicate with Brian Foster at the University of Missouri (fosterbl@missouri.edu), who may be able to connect you with others who share your interests and/or with sessions that are being formed.

The SfAA Tourism and Heritage Student Paper Competition

By Melissa Stevens, [melissa.stevens7@gmail.com]
Co-Chair Tourism and Heritage TIG



Inspired by the success of the Valene Smith Tourism Poster Competition, the SfAA Tourism and Heritage Student Paper Competition was established in 2011 in order to recognize student contributions to the anthropology of tourism and heritage and to encourage new and innovative avenues of inquiry. Now in its 5th year, the competition has become one of the top student awards in the field. Each year, the winning papers are featured in a specially organized paper session during the SfAA Meetings, and the top paper is presented with a \$500 award. The 2016 Competition will commence in September (more details are below). Currently, the SfAA Tourism and Heritage Topical Interest Group (THTIG) is working with the SfAA Executive Board to establish an endowment to serve as a sustainable source of funding for the award.

The Competition attracted 25 submissions in its first year. The top ten papers were presented in a double session at the 2012 SfAA Meetings in Baltimore, MD, and three of the papers were published in a special tourism-themed issue of *Practicing Anthropology* (July 2012, vol. 34, Issue 3). We have continued to feature the winning papers in special sessions each year at the SfAA Meetings, and after a very successful session in Pittsburgh this past March, we are now exploring with the *Practicing Anthropology* editors the feasibility of publishing the winning paper each year. Past winners represent a variety of disciplinary backgrounds and come from institutions all over the United States, as well as Switzerland, Spain, and Israel. They are already beginning to make their mark on the discipline. Several previous winners have completed their student careers and are now working in such diverse professions as a folklore museum curator, an assistant professor of public history, an Andrew W. Mellon Foundation research fellow, and the Executive Director of the Museum of Chincoteague Island.

Each year, the winner receives a monetary award of \$500 and is honored at the annual SfAA meetings. The award serves to attract quality submissions and

reward outstanding work. For the past four years, this award has been generously provided through individual donations from THTIG members. Moving forward, our goal is to secure annual financial commitments from sustaining sponsors in order to build the endowment and ensure the future of the competition and its continued impact on the anthropology of tourism and heritage. For details on donating, please contact the SfAA Office (info@sfaa.net).

Call for Abstracts: The 2016 Paper and Poster Competitions

The SfAA Tourism and Heritage Student Paper Competition: Student papers should entail original research on the themes of "tourism" and/or "heritage" broadly defined, including topics such as heritage, archaeology and tourism, ecotourism, and cultural resource management. Top papers will be selected for inclusion in an organized paper session at the 2016 Society for Applied Anthropology (SfAA) Annual Meetings in Vancouver, British Columbia, and an award of \$500 will be presented to the best paper in the session. Winning papers will also be considered for publication in the journal *Practicing Anthropology*. Eligible students must be enrolled in a graduate or undergraduate degree program at the time they submit their paper. Submissions must be original work of publishable quality. The work may be undertaken alone or in collaboration with others, but for papers with one or more co-authors, an enrolled student must be the paper's first author.

The competition involves a two-step process. Step one involves the solicitation and selection of expanded paper abstracts (of 500 words or less; saved as a Word document) for the organized session. Abstracts must be submitted by SEPTEMBER 15, 2015 to the SfAA Office (info@sfaa.net). Students selected for participation in the session will then submit full papers for judging by the December 15, 2015 deadline. The winning paper will receive a cash award of \$500 and will be honored at the 2016 SfAA Meetings in Vancouver. Email the SfAA Office (info@sfaa.net) or Melissa Stevens (melissa.stevens7@gmail.com) for more info.

The Valene Smith Tourism Poster Competition: This is a special competition for the best posters on the theme of "tourism," broadly defined, including topics such as heritage, archaeology and tourism, ecotourism, and cultural resource management, during the annual meeting. Posters are an excellent means of communicating your research and allow you to interact directly with others interested in your work. Three cash prizes will be awarded - \$500 for first prize, and \$250 each for two honorable mentions. Poster abstracts are submitted directly through the SfAA website (www.sfaa.net). Please go to the SfAA web site for additional information on the Meetings and the poster abstract submission process. You will also find a more detailed

description of the Competition as well as information on the winners from previous years (click on "About SfAA" and go to "Awards and Prizes"). The deadline for the receipt of poster abstracts for the 2016 Competition is OCTOBER 15, 2015. Email the SfAA Office (info@sfaa.net) for more info.

Stay connected to the Tourism and Heritage TIG through:

TourismTIG List-serve: to subscribe, contact Tim Wallace (tmwallace@mindspring.com) or Melissa Stevens (melissa.stevens7@gmail.com)

Facebook: www.facebook.com/pages/SfAA-Tourism-Topical-Interest-Group/139663493424

Twitter: www.twitter.com/sfaatourismtig

Risk and Disaster Topical Interest Group: From Pittsburgh to Vancouver

By Tess M. Kulstad Gonzalez, Grinnell College



Disaster anthropologists rarely set out to become specialists in catastrophe. Rather, calamity often forces this topic upon them. When an oil spill cripples the livelihoods of the communities where anthropologists live or work, when an epidemic unravels the social fabric of field sites, or when humanitarian aid interventions disrupt sociocultural economic and political systems, anthropologists often have no choice but to reorient their anthropological lens towards risk and disaster. As the frequency and severity of disasters persists, anthropologists' personal and professional lives will likely become entangled in disaster.

Unfortunately, as the frequency and severity of disasters increases, research and practice in risk and disaster will become fundamental throughout all sub-disciplines and interest groups.

Although a relatively new area of anthropological purview, anthropological approaches to risk and disaster are more urgent than ever before. Anthropology's holistic lens make it especially well

-suited to address the myriad of challenges that arise during catastrophe. From helping debunk the myth that disasters are “natural,” helping identify and address the human-induced root causes of calamity, to helping devise ethnographically-informed and more effective aid and recovery efforts, anthropological insights in risk, hazards and disaster contexts have grown exponentially, making it one of the fastest growing and subfields within the social science community.

In 2013, the Risk and Disaster Topical Interest Group was formed to address many of these and other pressing issues. In a short period of time, the loosely-structured group of risk and disaster researchers and practitioners has grown rapidly. The TIG’s presence at the last three SfAA conferences has featured over 100 papers. The Pittsburgh conference included the group’s first plenary session during which a panel of prominent and emerging scholars discussed key issues. In addition, the TIG helped facilitate an SfAA--US Department of the Interior Strategic Sciences Group alliance to develop a network of scholars who can be called upon by the SSG to participate in multi-disciplinary teams to advise in ongoing crises.

The SfAA meetings in Vancouver promise to be even more successful. Intersections, the conference theme, is also an excellent topic to structure our discussions. We invite disaster scholars and practitioners to submit paper, panel, workshops, films, and other types of proposals for Vancouver (please see the CFP below). In particular, we encourage submissions from all of the 4 sub-fields - archaeology, physical anthropology, cultural and linguistics. Also, we welcome submissions from scholars and practitioners in the Vancouver region, as well as from non-U.S. settings.

To learn more about our current and ongoing efforts, please consider joining the TIG listserv at <http://goo.gl/zrXgmj>. You can also follow us on Twitter at @RiskDisasterTIG or join our Facebook group at <http://goo.gl/mRaloF>. Once you have joined, we invite all interested to start sharing and participating in our discussions.

Risk & Disaster Topical Interest Group

General Call for Papers & Panels for SfAA 2016 in Vancouver

Please select the Risk and Disaster Topical Interest Group in the SfAA abstract submission system; otherwise, it may not be reviewed by the TIG.

The Risk and Disaster Topical Interest Group (TIG) is inviting abstracts for papers and sessions for the 2016 Annual Meetings of the Society for Applied Anthropology (SfAA) in Vancouver. This year’s theme—intersections—is an excellent framework around which we can have productive

conversations on applied and theoretical approaches to the anthropology of risk and disasters. Intersections are central to risk and disaster research and practice. Disasters take place at the intersection of natural, technological and sociocultural systems. Anthropological approaches to risk and disaster require an examination of temporal and scalar intersections; disasters have pasts, presents, and futures and they involve complex intersections of the local, national, transnational, and global. Most importantly, applied interventions require pragmatic and ethnographically-informed intersections of theory, methods, policy and practice.

The Risk and Disasters TIG would like to encourage applicants to submit abstracts for papers, panels, roundtables, workshops, films, etc. that engage the intersections theme in these (and other) suggested ways:

- How can we facilitate intersections between research, practice, and policy? We see potential dialogue between researchers, practitioners and policy-makers as an especially important, but poorly represented, arena for future work.
- One of anthropology’s greatest strengths is its holistic, 4-field approach. Yet, the anthropology of disaster is dominated by sociocultural perspectives. In what ways can we stimulate cross-field and inter-/multi-disciplinary collaborations?
- In what ways can we integrate international and U.S.-centered perspectives on risk and disaster?
- How can anthropologists facilitate more effective intersections between affected communities, humanitarian assistance, and local governance?
- The concept of vulnerability examines the way in which sociocultural categories intersect with hazards to produce risk and disaster. What are some of the novel ways in which we could be looking at this concept? What other, perhaps overlooked, social categories that structure inequality can we use in vulnerability analysis? How might interdisciplinary approaches nuance this concept?
- In what ways do local and global economic systems affect disaster risk reduction strategies?

Submission instructions: Please send paper and session abstracts to disastertig@gmail.com, but note that before final acceptance all paper and panel abstracts must be registered through the SfAA website, www.sfaa.net. If you have any questions, please contact Tess Kulstad tesskulstad@gmail.com, Sarah Taylor srtaylor1@usf.edu, or Qiaoyun Zhang

qzhang5@tulane.edu. The deadline for final submission to SfAA is **October 15, 2015**. Please send abstracts to us by **September 15** (if possible).

Thank you for your interest in this ongoing panel series and the establishment of an ongoing home for our subject. We look forward to hearing about your ideas for presentations.

Student Corner – Vancouver Meetings

By Jessica-Jean Casler [jcasler@ufl.edu] Student Board Member



Although March is still nine months out, the SfAA Board, Staff, and the Program Chairs are already preparing for our next meeting in Vancouver, B.C. As the Student Member of the board, I am working to organize our new Student Committee (which is already underway) and prepare for some of the exciting things we have planned for the 76th Annual Conference.

Along with the Student Committee, I will be helping plan our Annual Student Welcome Reception. Although the reception is normally held at the conference hotel, this year we have discussed having it at a local bar or nearby restaurant so that students could socialize and see more of the city. We would also love to use the event as an opportunity to support local, socially responsible businesses. If any of our members know the area well and have suggestions for places that might accommodate a group of students (30-50) and serve cold drinks or hot toddies please feel free to email me (jcasler@ufl.edu).

The Student Reception is a great place to meet your contemporaries and find scholars that share research interests and passions. Although it usually called “The New Student Welcome,” all students are invited and encouraged to attend. Just the other day I was speaking with our President, Kathleen Musante and she shared that she met many of her long term professional colleagues and friends while they were all in graduate school at different universities. She told me that over the years, she has continued to work on research and service projects with the academic and practicing anthropologists she met over her graduate career.

Our conversation reminded me how important it is for us to take advantage of the student-to-student networking events at conferences, like the SfAA's Student Welcome Reception. I look forward to seeing you all there and am excited to meet as many of our new and existing student members as possible in Vancouver!

Peter Kong-ming New Student Research Award Competition



The Society sponsors an annual student research paper competition in the name of a former President, Peter K. New. The Competition is open to any person who was registered as a student at the graduate or undergraduate level in a college or university during the calendar year, 2015. An eligible student is one who does not have a previously earned doctoral degree.

An eligible manuscript should report on research that in large measure has not been previously published. The Competition will be limited to manuscripts that have a single author; multiple-authored papers will not be eligible. The paper should be double-spaced and must be less than 45 pages in length. Electronic submissions are preferable.

The first place winner of the Competition will receive a cash prize of \$3,000 as well as \$350 to partially offset the cost of transportation and lodging at the annual meeting of the Society. In addition, the winner receives an engraved Baccarat crystal trophy. Cash prizes of \$1,500 to second place and \$500 to third place will also be given as well as a \$350 travel stipend.

The research and the manuscript should use the social/behavioral sciences to address in an applied fashion an issue or question in the domain (broadly construed) of health care or human services. All submissions must be received in the Office of the Society by December 31, 2015. The winners will be recognized and the papers presented at the annual meeting of the Society in Vancouver BC, Canada.

Call for Nomination: Sol Tax Distinguished Service Award



Sol Tax provided distinguished service to the field of applied anthropology. The Sol Tax Distinguished Service Award, initiated by the Society for Applied Anthropology in his honor, is to be presented annually to a member of SfAA, in recognition of long-term and truly distinguished service to the Society.

Nominees should be those who have made long-term and exceptional contributions in one or more of the following areas:

1. leadership in organizational structure, activities and policy development
2. central roles in communication with other disciplines or sub-disciplines
3. editing and publishing
4. development of curricula in applied anthropology
5. formulation of ethical standards of practice
6. other innovation activities which promote the goals of the Society and the field of applied anthropology.

Each nomination should include:

- a detailed letter of nomination outlining the distinguished service accomplishments of the candidate
- a curriculum vita
- other pertinent supporting materials.

Nominations are valid for three years from the date of submission. The deadline for receipt of all materials is October 1, 2015. Supporting documents will not be returned unless specifically requested. Please email nominations to:

Society for Applied Anthropology
Attn: Chair, Sol Tax Award Committee
Email: info@sfaa.net

Telephone: 405/843-5113
Fax: 405/843-8553

The Award winner will be announced at the 2016 SfAA Annual Meeting in Vancouver, BC, and will be invited to offer brief reflections about his/her career.

Please visit the SfAA website at www.sfaa.net to obtain additional information on the Award and prior recipients.

A New Student Travel Award

The Board of Directors has approved a proposal for an additional student travel award of \$500. The proposal was prepared by a group of former students of Prof. John Bodley, emeritus from Washington State University (WSU), and will bear his name ("The John Bodley Student Travel Award").

The Committee which prepared the proposal was spearheaded by Profs. Xianghong Feng and Pasang Sherpa, both graduates of WSU. The Committee is now in the process of raising the endowment to support the Award.

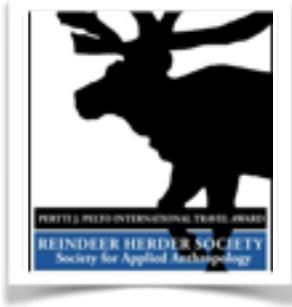
John Bodley retired in 2014 as Professor Emeritus from the Department of Anthropology at Washington State University. Prior to his retirement, he held the Edward R. Meyer Distinguished Professorship in Anthropology; he was also selected in 2007 as the Regents Professor at WSU.

Prof Bodley's scholarly contributions have been substantive and wide-ranging, and the impact has been truly global. His "Victims of Progress", first published in 1975, has gone through six editions and has been translated into German and Chinese.

The Committee hopes to complete the fund raising in the late Fall. At that time, and with the Board's approval, they will develop a set of regulations appropriate for the travel award competition.

SfAA members and colleagues are invited to contribute to the fund ("John Bodley Fund") which will support the travel award. Inquiries and contributions may be made to the SfAA Office.

The Pertti J. Peltö International Travel Scholarship



The annual meeting of the Society has always attracted the interest and participation of colleagues from other countries. The 74th Annual Meeting in Albuquerque, for example, attracted the participation of scholars/practitioners from over 40 different countries. The Board and leadership has encouraged this effort arguing that international colleagues enhance considerably the conversation of the annual meeting. Indeed, it is a testimony to the Society's title, "A World-wide Association of Applied Social Scientists".

While welcoming international participation, the Board has always recognized the fact that overseas scholars/practitioners often have limited travel funds. Yet there has never been a source of financial support for this travel within the Society, despite the fact that it is a very worthy cause.

The first attempt to address this issue emerged in 2013 when friends, colleagues and former students of Pertti (Bert) Peltö approached the Board with a proposal to develop an travel fund for international scholars. The scholarship would support a mid-career applied social scientist to attend the annual meeting of the Society each year. Such an effort would reflect Bert Peltö's career interest and commitment to the international exchange of scholarship. The Committee that proposed the Award further suggested that the scholar have a background and experience programming at the grassroots level and an understanding of community capacity as a route to resolving social inequities.

This Steering Committee stressed that the participation of the Peltö Scholar in the annual meeting would enhance significantly the conversation of the meeting, particularly with regards to issues associated with grassroots programming, community building, and problem definition. Moreover, the individual would bring to the annual meeting considerable experience and knowledge from his/her own country.

The Board enthusiastically approved the proposal and the Steering Committee has been engaged for the past year in an effort to raise the endowment

required for the Award. They have proposed a goal of \$25,000. The largest part of this (\$20,000) would come from private donations. In addition, the Board has committed the sum of \$5,000. Once endowed, the Award will provide approximately \$1,100 each year to support the travel expenses of the Peltö International Scholar.

The Committee has been led by Merrill Eisenberg. They have raised over \$15,000 to date. They hope to complete the endowment by the end of the calendar year.

Once the project is funded and operational, it will begin to fill an important void in the SfAA annual meeting – the participation of younger scholars/practitioners with an in-depth knowledge of grass roots organization and community building in their own countries. The information that they will bring to the annual meeting conversation will be very important.

SfAA members are invited to consider a contribution of any size to the fund. You can post your tax deductible contribution to the SfAA Office or go online at www.sfaa.net.