



News

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SfAA President's Column



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Whatever happened to those lazy days of summer? Your Board and staff have been quite busy this summer and I want to bring you all up to date.

The Future of SfAA - and the Past: You will soon be receiving, via email, a link to our 2012 Membership Survey. The survey is part of our strategic planning process for taking SfAA “beyond 75”—the birthday we will celebrate in 2015. The purpose of the survey is to help us better understand the composition of our membership and how we can best serve you in the years to come. It has been very instructive for me to look back at the original intent of our founders as we think about where we should be headed in the future. It is no surprise that some of the original issues and

concerns that were raised when SfAA was in its infancy are still relevant today. A bit of history...

As you know, SfAA was created in 1941 by two groups of anthropologists—those working in government agencies and those who were working in industry—for the purpose of supporting the use of scholarly ideas about human relations to solve practical problems. Early discussions leading to our formal incorporation included concerns that using “applied anthropology” in our name would dissuade other social scientists from joining, and some fretting about forming an organization separate from the American Anthropological Association (which had a membership of about 650 back then). However, after getting positive responses from many of their colleagues, SfAA was incorporated by Eliot Chapple as President, Ted Lockard as Secretary, Freddie Richardson as Treasurer, and Conrad Arensberg, Douglas Oliver, and James D. Dow (an attorney) as members of the Executive Committee. Our first meeting was held in 1941 on the campus of the Harvard Business School, with a program focusing on Anthropology in Industry, Anthropology and Food Habits, Anthropology in Resettlement, Anthropology in Colonial Administration, and Personality and Culture. Forty-two people attended. Presenters were not all anthropologists—papers were presented by sociologists, a psychiatrist, and a nutritionist as well. Although not without internal strife—many were disgruntled that the officers of the new organization had been selected secretly and were announced—the meeting was regarded as a success and within a year membership grew to 144. The mission charted by our founders endures to this day:

The Society has for its object the promotion of interdisciplinary scientific investigation of the principles controlling the relations of human beings to one another, and the encouragement of the wide application of these principles to practical problems, and shall be known as the Society for Applied Anthropology.

Today our membership is around 2500 and the practical problems of our day are not all that different from those that faced our founders. Industry issues, food and nutrition, resettlement and immigration, the continued impacts of colonialism are as important now as they were at the dawn of the second World War, and are joined by environmental and climate change, a wide array of health issues, human rights, and many others. Our original mission continues to be relevant as we look to the future.

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While our mission remains and our focus broadens, we also have to take into account the current and future employment situation for applied social scientists, and new methods of connectivity. We are at a crossroads and we want to proceed in an informed way to ensure that SfAA is serving its members and fulfilling its mission for years to come. Hence, the membership survey. It should take you about 15 minutes, tops, to complete the survey and there are many opportunities built into it for you to provide comments, suggestions, and your opinions about our current services (including our journals, meetings, website, podcasts, etc.) and what would be helpful for you in the years to come. When you receive the email inviting you to take the survey I urge you to follow the link and take a few minutes to say your peace.

Results of the survey will be presented at our annual meeting next March, along with opportunities in small group settings to discuss the findings, offer interpretations, and make recommendations to the Executive Board based on the survey findings.

Denver Meetings: Our staff and colleagues in Denver have been hard at work on our upcoming annual meeting. While there are many Colorado-based members who are involved on the planning committee, the overall coordination of meeting planning is being undertaken by our staff this year.

This will be an important meeting because we are planning to provide opportunities for our membership to have input into the strategic planning process. As mentioned above, the survey and how the results can be used to chart our course will be discussed. We will also have opportunities for membership input on specific topics. The Business Meeting will be especially important this year because we anticipate that the Board will recommend some changes to our Bylaws, mostly to clean up some areas that are unclear, to attend to some "good governance" issues, to incorporate language about online voting, and to broaden membership participation. These are being developed now and will be discussed by the Board at our fall meeting.

They will be presented to the membership in the February SfAA NEWS and voted on by the membership at the Business Meeting in Denver.

This year our meetings coincide with Denver March Powwow that is scheduled for March 22-24 at the Denver Coliseum. (See <http://www.denvermarchpowwow.org/> for more information). SfAA will arrange for transportation to and from the Powwow, and we will also have experts talk about the meaning and function of a powwow at a scheduled session. Native American arts and crafts will also be available for purchase. This promises to be a lot of fun!

We are also exploring local tours that should pique your interest—one on urban gardening in the Denver area, an issue that is near and dear to my own heart, and one on forest fires and human behavior, a topic that is of growing concern as climate change marches on. We will have a series of sessions on disaster research, which will also be the topic of the Malinowski Lecture that will be given by Tony Oliver-Smith. The Denver meetings will also feature a public health focus. For more detailed information, see the article focusing on the Denver meetings on page 18.

Finally, music and dance will be featured in Denver, as it was in Baltimore where we had a band at the opening reception and the Award Ceremony reception, and some of us danced until we dropped. We will pay more attention to advertising the music this time and hopefully more of our membership will participate. The Reign of Music and Dance will come to an end as I hand over the ceremonial gavel to our new President, Roberto Alvarez at the Business Meeting. I wonder what his reign will entail?

International SfAA: You may have noticed that as a result of the economic downturn we have not scheduled an international meeting since Merida in 2010. The Board has, however, taken steps to strengthen our international presence. Our immediate Past President, Allan Burns and former Board member Peter Kunstadter are spearheading this effort and report that we are making significant progress. The following information comes from them:

“The Society is exploring many different ways of acting on the new phrase in our title, “a worldwide organization for applied social science.” We are poised to renew our commitment to another successful international meeting in the near future. Many of our sister associations have instituted “inter-meetings,” whereby members in other parts of the world can meet with a larger in-country organization under the SfAA banner. SfAA Intermeetings commit members of the Society to sponsorship of panels, workshops, and other events, but do not encumber expenses as hosts. With Peter Kunstadter and others, we are planning an intermeeting in Australia in the next year. Other sites for SfAA-I meetings that have been suggested include Europe (Denmark, Holland, or Great Britain), Central America (Costa Rica), the Caribbean (Cuba), and SE Asia (Thailand). Contact Allan Burns (afburns@ufl.edu) if you have thoughts or interests about SfAA-I meetings in general or Peter Kunstadter (peter.kunstadter@gmail.com) if you have thoughts pertaining specifically to Asia.

A second international initiative will be the implementation of an “Institutional Membership” category this coming year. Institutional Memberships will allow research groups, non-governmental organizations, or academic departments and other units around the world to join SfAA so that those groups can benefit from SfAA’s online community, digital publications, and ability to register for meetings as members. We plan to have a home page with descriptions and links to the different organizations to facilitate including colleagues around the world as they work together, discuss research and action, and meet at Intermeetings.

The third initiative to encourage an even more effective world-wide perspective in the society has been to increase the podcasting, tweeting, and other net-assisted information during SfAA meetings. The SfAA podcasts are a tremendous success, and are especially attractive to international audiences. Our plans are to increase the number and quality of the podcasts, including the integration of powerpoint presentations with the podcasts when they are available, and to greatly increase the twitter traffic at the meetings.

The Merida meetings in 2010 saw a very significant increase in international membership, not only from Latin America, but from around the world. Members from over 40 countries attended, and the program chairs (Liliana Goldin and Francisco Fernandez) secured funding from the Wenner Gren Foundation and other agencies for applied social scientists to attend. The Society is now pursuing sustaining funding for international participants through foundation support and gifts from the membership. If any members have contacts, sources, or ideas on how to increase this funding, please contact me as well.

The SfAA home pages are a great resource. Wouldn’t it be great if the home pages were available in different languages? Fortunately, they are. If you use Google Chrome as your browser, you can instantly translate any web page into the language of your browser. With Google Chrome, go to tools/settings/advanced settings/languages and be sure your browser is set up to translate to your home language. You may be able to do this with other browsers as well. Since the Newsletter and other pages are in HTML format, translating SfAA to your language is a snap. I write this in El Salvador, and since my browser is set to Spanish, I can read the President’s column from last May as: “Mientras termino mi primer año como Presidente, me complace informar que nuestra organización es sobre una base sólida...”

Worldwide initiatives will solidify our organization and contribute to our goals of applying social sciences to the solution of real life problems wherever they occur in the world even more.

Many thanks to Allan and Peter and to the many others who have been participating in this project. And, thanks in advance to all who pitch in by participating in the Membership Survey, coming soon to you via email. Enjoy the remainder of the summer!

Rocking the Boat: Our Professional Ethics

By Carla Pezzia [carla.pezzia@gmail.com]
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In a recent conversation with one of my mentors, the issue of professional ethics and identity reared its ugly head. I had mentioned that I was considering continuing my education after my doctorate in anthropology. My plan was to work toward a service-oriented degree (such as an MA in counseling or MD) to complement my future research as an applied anthropologist studying access to mental healthcare. I felt that if I was going to continue working with an

underserved population that I had an ethical imperative to ensure that my study participants' immediate mental healthcare needs were being met. My mentor challenged me to consider how this might mean that I could no longer identify myself as an "ethnographer." I was not sure if I completely agreed, but I figured that if it would be a sticking point amongst other anthropologists then so be it. But before I discarded my identity as an ethnographer, and potentially an anthropologist altogether, I decided to explore what it "officially" means to be an anthropologist. Having always identified myself as an "applied anthropologist," I looked to where I thought I could get the answers I needed: the SfAA Statement of Ethical and Professional Responsibilities.



Once I reviewed The Statement, I had more questions than answers. While I do not want to minimize the time and energy invested in its formulation, The Statement seemed overly generalized to me. I was unclear on where the "applied" part surfaced in our responsibilities. Moreover, it appeared like we owed more to our colleagues, employers, and students rather than the people and communities we worked with. I had to concede that my concern to directly benefit the peoples I study might indeed mean that I was not an "ethnographer"/"applied anthropologist." In this article, I will discuss certain details of The Statement that led me to this perspective. I will reflect on what this means in terms of the identity of an applied anthropologist. I will end with a suggestion to reconsider how we define our ethical and professional responsibilities.

Our Code

The initial framework for the SfAA "code of ethics" was established in the 1940's. In a recent interview with Dr. Richard N. Adams,[1] he suggested that the ethical stance assumed by anthropologists at the time was "to not rock the boat." An applied anthropologist was discouraged outright from advocating any idea that promoted changing a culture or society (Adams 1967). Although, it did recognize that as the field of applied anthropology expands and diversifies, the code of ethics would also need to expand and diversify to be more appropriate to each field within applied anthropology (SfAA 1951). In the early 1960's, Adams claimed in a general meeting that "rocking the boat" was often necessary for applied work. From the conversation generated through these comments, the basis for the first revision of the SfAA Code of Ethics emerged. This version ensured that an anthropologist could endorse actions that would change a culture or society assuming that the benefit to society as a whole outweighed any potential risks (see SfAA 1964). In 1983, the code was revised yet again. A primary focus of this revision was the needs of "practitioners" and data ownership (van Willigen n.d.:3). Current guidelines suggest we have ethical responsibilities to the peoples we study, the communities we work with, social colleagues, students/interns/trainees, employers/sponsors, and society.[2] Since my initial concerns are focused on the direct benefit to the peoples and communities we work with, I will focus on our obligations to the people we study, the communities we work with, and society.

For the peoples we study, according to the code in item number 1, we must ensure that their participation in our research endeavors is voluntary, and we must provide information on our research goals, methods, and sponsorship. We must take measures to ensure confidentiality. Finally, we must inform people of any significant risks. There are no clear expectations that our work will directly benefit the peoples we study.

For the communities we work with (in item number of the code), we must show them our respect and appreciate their diversity. We must also not take or recommend action that could be harmful to the community. There are no clear expectations that our work will directly benefit the communities we work with. This section removes the revisions set forth in the 1964 version discussing the responsibility to take action if it were to benefit our "fellow men."

For society (item number 6), we "owe the benefit of our special knowledge and skills." We must also share this knowledge. This is the only expectation out of the total six listed that specifically includes the word "benefit."

Our Identity

I recognize that direct benefit to a study participant is not absolutely necessary if the society at large could benefit from the findings. Nevertheless, the lack of the word "benefit" throughout the statement until the society section suggests to me that we have written into our statement of professional obligations a degree of complacency. There is also no responsibility toward reciprocity or advocacy. While I assume that most applied anthropologists participate in some form of reciprocity, this is not an ethical or professional obligation of ours. There is nothing to indicate that we might have to

“rock the boat” as necessary. We benefit society by communicating what we know, i.e., publishing. If this is the case, how do the obligations of an applied anthropologist then differ from that of an academic anthropologist?

In 1998, the American Anthropological Association revised their code of ethics through the guidance of the Commission to Review the AAA Statements on Ethics. While not “perfect,” the resulting document is an extensive statement on professional ethics and responsibilities. It promotes both reciprocity and advocacy, neither of which is mentioned in the SfAA ethics statement. The SfAA purpose statement clearly states “to advocate for fair and just public policy.” If at the group level we promote advocacy, then why should it not be written in at the individual level in our responsibilities? The SfAA has always been a step ahead of the AAA when it comes to defining professional ethics (Adams 1967), but it seems like we are currently a step behind.

Suggestions

We are all employed by very different institutions with very different goals. Given the interdisciplinary nature of much of our work, we may shift between different professional roles on a regular basis. As such, we often have to adhere to multiple codes of ethics and professional responsibilities. Moreover, no one code can cover every potential ethical dilemma that may arise. By having a more general statement on ethical and professional responsibilities the SfAA code minimizes the potential for conflict between codes. On the other hand, a more general statement makes it superfluous to other more detailed sets of responsibilities. When you have to choose between a more detailed and more general set of responsibilities, you may feel it is more appropriate to adhere to the more detailed ethical code, rather than the more general one that SfAA provides. This can subtly lead to a shift in professional identities away from applied anthropology to something else. The realization that I might have to redefine my own professional identity as an applied anthropologist to be able to meet what I believe are my ethical responsibilities to the people I work with was disheartening to say the least. However, I am not ready to give it up just yet.



It might be time to
“rock the boat”
once again.

A potential remedy for the loss of the applied anthropologist identity could be to elaborate on our responsibilities to more closely match the mission and purpose of the SfAA. This could help our official statement better reflect all that we have to offer the parties we work with on a regular basis. When multiple codes and professional identities are at play, a more expansive set of guidelines could potentially provide the space for the identity of the applied anthropologist to be equal to or even supersede other available identities.

Next year will mark the 30-year anniversary since the last revision of the SfAA statement. I would like to suggest to all members of the SfAA to consider the need for another revision to expand on our ethical and professional responsibilities. It might be time to “rock the boat” once again.

Notes:

1. This interview was conducted for the SfAA Oral History Project and a transcript is forthcoming.
2. The full SfAA statement on ethics can be found here: <http://sfaa.net/sfaaethic.html>

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An Academic Memoir of an Applied Anthropologist

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Independent Scholar

PART I

In 1953 when I started graduate school at the University of Chicago, it was the height of the post-World War II era, but conditions were changing rapidly. One of the significant influences on all universities was the gradual end of war veteran students supported by the GI Bill. Chicago itself was changing. Train travel was giving way to transcontinental
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airlines that flew over the city from Coast to Coast. Travel became less leisurely. These shifts impacted conditions that produced the vaunted “Golden Age” of the University’s Department of Anthropology; however, retirement and “new blood” in the faculty produced profound change not only in theoretical orientation but also in departmental character.

Faye Cooper Cole, a regional archeologist, was the founding chairman of the anthropology department, carved out of sociology in the latter part of the 1920’s. For several years he was its sole faculty member. I would not have understood departmental history if I had not heard Cole’s after-dinner address at the department’s reunion of former faculty and students held in the spring of 1954. He reminisced that his office was in a janitor’s broom closet and that he solicited his college fraternity connections for development funds. As returnees registered, they asked, “Where’s Papa Cole?” He was the paternalistic father as well as founder of the department. He believed that it would be his great work and set out to make it the best with not only excellent faculty but also a collegial atmosphere. Cole insisted that both faculty and students need not be friends, but they must treat each other with respect as colleagues.



In 1953, the core faculty of the graduate-level department included Robert Redfield, Sol Tax, Fred Eggan and Norman McCown, all of whom were Chicago products, trained in Cole’s brand of collegiality. With like-minded Sherwood Washburn, they carried it to new faculty and subsequent student generations. We students were included in informal gatherings both in the department and at professional meetings. We considered ourselves special and were envied and sometimes resented by students from other universities.

I arrived at the end of a period when student life in the department was rather unregulated. The year before students had organized a seminar to which they invited the faculty. It was not held again because the presenters spent so much time preparing papers for their peers that they neglected their course work. In 1954, the student study hall, where endless discussions took place, was converted into a classroom. We still gathered for afternoon tea in the lounge across the hall from the departmental office. From a big brass samovar tea was poured for all in the social science building every weekday afternoon. Anthropology faculty and students would assemble, settling in clusters of armchairs, to sip and talk. Few students were married or had any commitments at the end of the day, so we talked on and on about our reading, our work and our ideas.

Anthropologists from all over the world would make a point of visiting the department. Some only joined the discussion in the tearoom. Some gave pre-arranged lectures. Still others, mostly from Britain, joined the faculty for a term or more. Intellectually, the Department of Anthropology was extraordinarily rich. Nevertheless, it had a basic imprint left by A. R. Radcliffe-Brown when he was in residence in the 1930’s. The department became known as the “outpost of British social anthropology” with an analytical approach based on structure and function. This grounding in theory has always made sense to me as a key to understanding why societies work as they do.

We students were schooled on kinship systems and the political, economic, religious and other organizations based on them. Fred Eggan showed how these could modify themselves, quickly but within limits, in a functional response to changing circumstances. Perhaps the most important thing I learned from Eggan is to distinguish between structure and organization. Structure is the framework; organization is how people within that framework operate to accomplish certain ends.

Sol Tax influenced me in many ways but especially through the Fox Project in which I participated. In the 1950’s, “objectivity” was an issue in anthropology as participant observation became more widely accepted as a fieldwork technique. Tax demonstrated that it is all right to become involved in a social group so long as one’s involvement is noted and later evaluated when emotions of the moment have less influence and a broader range of experience can be brought to bear.

Sherwood Washburn made manifest the importance of function. This was the time of the fake Piltdown Man exposure. Washburn had detected fakery before it was widely accepted. When I studied with him, he was performing experiments to show that physiognomy could be radically altered through changed muscular stress on bone. Few, if any, mutations were required. His experiments underscored for me the adaptability of structure, be it skeletal or social.

I was in awe of Robert Redfield. After a guest lecture, he would give a concise summary, often clearer than the speaker who had been talking for an hour. But, by the time I took a seminar with him, Redfield had leukemia and kept a cot for resting in his office. He was impatient. Hence my greatest lesson from him came when I tried to show off my own brilliance by critiquing a monograph on a particularly isolated group in an inhospitable location. Redfield only said to me, “When you have done field work under such adverse conditions, then you will have the right to criticize.” I was crushed

but indignant at the time. Now I understand.

I don't remember working with McCown. He did not interact much with us students outside class. However, I did get an "A+" from William Lloyd Warner when I took a course from him in the Sociology Department. I've been interested in the concept of social class ever since.

In the 1950's, the velocity of change was increasing faster than cultural adaptation could keep pace. Life-altering new technologies, evolving Western culture and globalization in all its manifestations were proving catastrophic to small, isolated societies. We did not yet understand the turmoil being created and how it would affect even large, sophisticated nations. Kinship systems as the basis for organizing other cultural systems still made sense; but, as structures were pulled apart by invasive influences, rights and obligations became confused. Gaps were either filled by intrusive alternatives or were left as great chasms between reliable means and necessary ends. The result of such shifts was often a cultural double bind referred to as *anomie*.

The related psychological state, *anomia*, is brought on by the anxiety of a double bind situation. Grief after loss, PTSD, as well as anomia are *universal reaction patterns*. They overlap to a great degree because they all result from psychological stress; however, each has a different origin and, thus, a slightly different manifestation. I described anomia in a chapter in *Currents in Anthropology* (Robert Hinshaw, ed., Mouton 1979), so I won't go into it here except to say that since rules of conduct are not fixed, outside a circle of people they know intimately or who are known to be like-minded, those affected by anomia stereotype categories of "others" and often deal with them in inappropriate ways. The anomic are egocentric and present-focused. Anomia can engender anger, despair or both, also apathy or hyperactivity which can alternate rapidly. The longer an anomic situation endures, those affected will become increasingly less able to discern connections between cause and effect. Therefore, it is difficult for the anomic to restructure their cultural environment. A state of anomie can persist for generations.

I am interested primarily in cultural anomie from an anthropologist's rather than a psychologist's or neurologist's point of view. As a structure/functionalist, I think I have a key to rectifying an anomic situation at least incrementally.

PART II Designing a "Tool Kit" for Organizations

Over the decades since graduate school at the University of Chicago in the mid-1950's, I have perfected what I refer to as my "tool kit" for designing organizations. It is based on the understanding of social structure that was at the core of my training.

To summarize what I have learned: status is an abstract term designating the social place of one kind of person in relation to another. One of several ways to consider status is as a place in a network of social relationships. When these are regularized, we refer to the network as a social structure. I think of social structure as a multi-dimensional Tinker Toy. The rods are conduits along which prescribed rights and obligations run. The knobs that join the rods can be labeled as a certain status. If time is considered as a dimension, one can see a very complex structure that shifts according to which rods, plugged into a node, are operating at any given moment.

Society develops an ascribed role for anyone in a given status. The role is an outline of how rights and obligations should be handled. As in the theater, the cultural prescription gives a certain amount of leeway as to how the role may be played. A discussion of character and organization is relevant; but, staying with the subject of status and role, these can be maintained indefinitely in a stable society where little change in circumstances takes place. If only a few circumstances change and they do not require complex shifts, they can be adapted to accommodate new requirements. But, if circumstances change fast and drastically, the structure can't readjust to meet the new demands.

Eliminating, or making selective, prescribed rights and obligations or introducing rival ones can hollow out a structural conduit. Labels may linger in a culture, but they become ambiguous if there is not a common understanding of the rights and obligations that hold two statuses in relation to each other. It is this breakdown, I think, that leads to the social state of anomie where predictability based on commonality is lost. It is stressful to live under such circumstances.

Sorting out a complex situation on a society-wide scale is difficult, if not impossible; but what is conceptually possible,

R. Redfield: "When you have done field work under ... adverse conditions, then you will have the right to criticize."

and subject to experimentation, is the design of institutions within the larger whole. Think of the by-laws of a club. There is usually a statement of purpose followed by a list of officers and their duties and by a list of “do’s” and “don’ts” for carrying out the goals of the organization. Ideally the outline fits the desired ends, but sometimes it is inappropriate, or is outgrown; then struggles ensue. A standard organization chart can turn out to be inoperable. In which case it may be deliberately changed or simply subverted. If subverted, the organization itself may become out of control or else high-jacked for the particular ends of some person or faction.

It is possible to look at even a complicated organization and see it as a productive engine. Structure is the blueprint for a mechanical model. People are the fuel that makes the model operate. Up to a point, their behavior can be predicted. It isn’t good enough to outline what one would like to happen; a planner must also anticipate who will behave how in given circumstances. To foresee this, one must look at the self-interests of the probable occupants of each status. Thus, one can make predictions about how a mechanical model will operate as an actual organization. One can also see how to facilitate desired behavior and how to inhibit deviation from it.

To summarize what I have learned: status is an abstract term designating the social place of one kind of person in relation to another. One of several ways to consider status is as a place in a network of social relationships. When these are regularized, we refer to the network as a social structure.

In order to design an organization, I developed a chicken/egg process that, nevertheless, has steps. The first is to determine purpose. Even a complex institution, if it is healthy, usually has an overarching purpose. For the nuclear family, that could be “nurture”. For a university, it could be “learning”.

The second step is to figure out what kinds of people are going to have a stake in the operation of the organization. That should include those affected by its products as well as the operators within the organization. A consensus of people likely to be involved in the operation can tell the planner what character the organization should have. There may be many ways to reach desired ends, but the ones chosen should be consistent with the values of the participants.

The next step is to determine operational objectives, considering both the functions to be performed and the desired character of the organization. Now one can use the Tinker Toy analogy and start building a structure, being careful that the parts do not interfere with each other. This may sound more complicated than it is. In my time, I have written a lot of by-laws for various organizations. These are relatively easy to do and are great practice for model-building.

In 1969, I was hired for a limited time as a planner of a new university. After I left the staff, I put together all my ideas into a coherent whole with an introduction explaining the choice of operational objectives. There was a consensus forming in the literature of the time as to what these should be. I finished my proposal just when the Kent State incident occurred [1], so my model was never tested in practice. This is unfortunate.

Because the design was for a new university to be set up from scratch, it would have been possible to maintain some control over the experiment. The planning process could have demonstrated a way of restructuring dysfunctional organizations that have conflicting purposes and have operating procedures

which do not meet the needs of participants. Fred Eggan would have been especially pleased by this approach. Sol Tax would have cautioned that the stakeholders must be heard in planning any subsequent modifications and that no foreseeable harm be done in the experiment.

An anomic society may gradually sort out rights and obligations and form new structures, but I think that applied anthropologists and others working within such societies can use what I have learned to shorten the process. However, it is essential for anyone who intervenes to understand clearly and realistically what is wrong with the structure of a dysfunctional group before offering a “cure.”

Note.

[1] Kent State was the site of the shooting of 13 unarmed college students, four of whom died, by Ohio National Guardsmen on May, 1970. The students had been protesting the bombing of Cambodia during the Vietnam War.

Editor's Note: Sally Robinson's term as an elected SfAA Executive Board recently ended and her insights from a very long career in applied anthropology were of great value to the Board.

From Iran to Mississippi: Applied Anthropology at Work!

By Mohammad Shahbazi [ij00094344@jsums.edu]
Jackson State University

*Human beings are members of a whole,
In creation of one essence and soul.*

*If one member is afflicted with pain,
Other members uneasy will remain.*

*If you have no sympathy for human pain,
The name of human you cannot retain.*
—Sa'adi Shirazi, a 12th Century Persian Poet



Mohammad
Shahbazi

Background

One of the most pressing issues in public discourse, nowadays, is how to deal with ever increasing health care costs at a time when the United States, and indeed the world, economy is weak. Individuals and governments around the world are facing debts and budget deficits. Cutting health services and medical expenses has been a target by some and there are others who view such an act as evil, arguing that this will leave people less healthy in the short term and that the preventive approaches will be jeopardized in the long term.

Less known is what will happen if the current medical model-based health services are cut to the existing underserved populations in a state like Mississippi, where the health ranking has been at the bottom of the USA's fifty states since the 1990s. What will be the outcome of cutting health services to the people of such a state where close to 30% of its rural population live below the poverty-line? What will happen to its underserved black population among which is found high rates of obesity, diabetes, infant mortality, stroke, poor nutrition—chronic diseases—and reduced life expectancy?

What will happen here, as Cossman et al. (2003) put it, where people living in the Mississippi Delta are 24% more likely to die each year than the average U.S. citizen—i.e., 20% of all deaths or 18,000 deaths per year?

It is well documented that the Delta region of Mississippi is faced with challenges across the spectrum, including: health, education and economic challenges. These disparities are interconnected, as poor health status contributes to lower educational achievement, which inhibits regional economic growth, and both limited education and impoverished conditions perpetuate poor health outcomes. The *America's Health Rankings, 2010* reports the following facts on Mississippi:

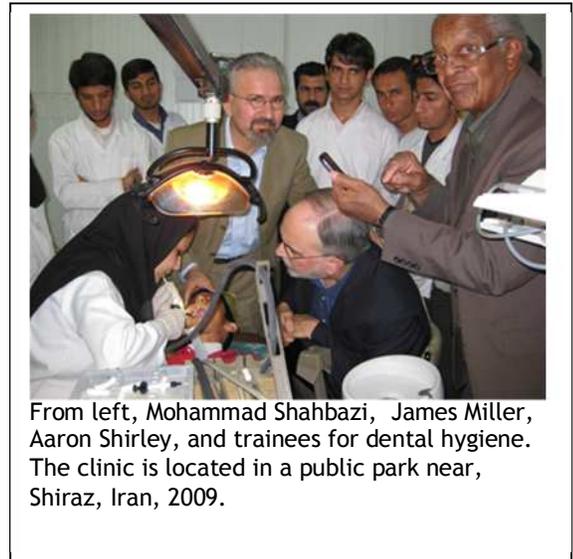
- a high prevalence of obesity at 35.3 % of the population;
- a high % of children in poverty at 31.9 % of persons under age 18;
- a low high school graduation rate with 63.6 % incoming ninth graders graduating within four years;
- a few primary care physicians with 81.9 primary care physicians per 100,000 population;
- a high rate of preventable hospitalizations with 97.8 discharges per 1,000 Medicare enrollees;
- a high infant mortality rate at 10.3 deaths per 1,000 live births, and;
- a high rate of deaths from cardiovascular disease at 373.7 deaths per 100,000 population.

Despite such significant disparities, the present barriers to health improvement include a common focus on short term, fragmented, and incremental changes that often reflect the interests of specific stakeholders rather than the long-term needs of the entire community which compounds the lack of coordination of efforts by institutions and public/ private agencies. Combined with such short-sighted vision, the history and culture of the region are characterized by persistent racism that leads to discrimination against individuals in areas like the Delta with high proportions of black people. What should public health professionals do facing such public health challenges?

Search for a Model

In 2008, after years of empirical data regarding dismal health outcomes and pervasive health disparities in the Mississippi Delta, and despite millions of dollars spent on health related initiatives and academic research, existing strategies clearly had not achieved the desired results. New ideas were urgently needed.

I decided it was time to take action to find solutions to the health issues in the Delta, so I started an intensive research program by bringing together Jackson Medical Mall Foundation (JMMF), Jackson State University (JSU), and the Oxford International Development Group (OIDG), a group that I will refer to as the “Team” from here forward. They represented the community, the academic and the business sectors respectively. Together we have worked intensively to research proven, common-sense solutions to the Delta’s rural health challenges. The Team examined a wide range of cost-effective approaches to primary healthcare delivery for similar population groups around the world, which could be integrated into the existing U.S. system of private practices, regional health clinics and community hospitals. The Team also met individuals, community groups and rural hospitals throughout the Delta for input regarding their views of the current situation and perceived needs for a new direction to increase health access and develop health-related programs based upon community defined objectives—and not from the institutions that were perceived as part of the problem.



From left, Mohammad Shahbazi, James Miller, Aaron Shirley, and trainees for dental hygiene. The clinic is located in a public park near, Shiraz, Iran, 2009.

Criteria for the Model

The Team’s research criteria included a review of proven models that would:

- Provide a mechanism for reducing costs to the overall system due to inappropriate use of hospital emergency rooms;
- Focus on primary care that shifts the burden of costly curative interventions to cost effective preventive strategies;
- Encourage community participation and individual responsibility for public and personal health to ensure long-term effectiveness;
- Reduce health disparities in a cost-effective way through increased access to basic healthcare services in areas un-served or underserved by the current system;
- Increase coordination between all levels of providers to improve outcomes and reduce hospital re-admittance after patient discharge;
- Utilize and train community health workers to address the current acute health professional shortage and provide people on government assistance programs and others a career track for employment, further education and community service;
- Promote and facilitate community-based applied research for determining and influencing the “causes of the causes” of poor health (e.g., the social determinants of health), an area of increasing interest among

international public health institutions, and

- Provide a vertically integrated information system to track outcomes to determine effectiveness of both programs and implementation practices

Model from an Unlikely Country and a Memorandum of Understanding (MOU)

Based upon this investigation and with the above criteria and regional healthcare challenges, I suggested that a health services delivery model tailored along the lines of one established by the government of Iran might fit in Mississippi.

Iran’s primary health care system has been recognized by the World Health Organization as a successful model, one that uses the “health house” as the primary point of contact for its rural population. The post-Shah era Iranians put in place an integrated system that eliminated health disparities that existed for the rural population prior to the 1980s, and provided a network of services to the urban inhabitants which had not existed before. With a national policy in place to deal with health disparities, the Iranians accomplished their goals despite numerous challenges,



From left, James Miller, Mohammad Shahbazi, a local man with his son visiting a butterfly museum in Isfahan. Iran and Aaron Shirley in 2009.

including an eight-year-long war with Iraq, economic sanctions, and consequent political isolation. Given such accomplishments and the recognition by the World Health Organization, my colleagues were interested in learning more about the Iranian Primary Health Care system.

Thanks to my academic network and supportive family/relatives in Iran, I was able to work with Shiraz University of Medical Sciences (SUMS) Officials. I arranged for the Team to visit the Islamic Republic of Iran in May 2009 to explore: a) if Iran's recognized and award winning primary health care (PHC) system was a model that could be used in Mississippi, and b) whether the SUMS Officials would consider helping the Team to try the Iranian PHC model in Mississippi—for the rural population in particular.

Our visit to Iran assured us that the Iranians had indeed, despite many challenges, developed and implemented a comprehensive and inexpensive network system that has successfully eliminated geographical health disparities for the rural population in particular. The Team was most impressed with the Health Houses (*khanihay-e bihdasht*) and those that staffed them, the *bihvarzha*. Health Houses are at the heart of the Iranian PHC system. Given the keen interests of SUMS' Officials, a memorandum of understanding (MOU) was signed. Accordingly, the Team and SUMS' Officials formally agreed to collaborate in the following areas of mutual interest:



From left, Mohammad Shahbazi, Aaron Shirley, Hassan Joulaei and two community health worker trainers sitting in a health house in a village near Shiraz, Iran in 2009.

- to use the expertise of SUMS to develop public health programs based on the Iranian Republic of Islam (IRI) “health house” model for implementation in rural areas of the Mississippi Delta and other regions as may be appropriate;
- To jointly engage in research and other activities related to the social determinants of health and its impact on health outcomes;
- To jointly engage in research and other activities related to the HIV/AIDS Research Center of SUMS;
- To establish academic and other institutional exchange programs that may be used to provide mutually beneficial educational and cultural opportunities for students, faculty, researchers and the lay public; and,
- To develop other opportunities for collaboration that will help promote greater understanding and mutual respect among the Parties and between the people of the IRI and the United States of America.

indicated to us that the Iranians were committed to supporting our endeavor in addressing issues of health disparities in Mississippi. (It must be noted that these individuals came to our state as citizens' of Iran and not as an official Iranian delegation.) Additionally, with the enthusiastic involvement of local, national and international organizations/institutions, including the National Institute of Health (NIH) and the Regional Offices of the World Health Organization (e.g., EMRO and PAHO), we soon realized that the work we had embarked on had the potential to have effects even beyond the State of Mississippi.

By the end of 2009 and early 2010 many local, national and international media (The Los Angeles Times The Associated Press, Al Jazeera, the American Association of Retired Persons, and many others) had written about and or broadcasted the fact that Iranians and Americans were working together to decrease health delivery costs and improve health indicators in Mississippi Delta—most titles read “*From Iran to Mississippi...*”. And most recently the New Your Time Magazine published a long story entitled, “What can Mississippi learn from Iran?”

http://www.nytimes.com/2012/07/29/magazine/what-can-mississippis-health-care-system-learn-from-iran.html?_r=1&hp.

This intensity of this publicity blitz has a two-fold explanation. One is obvious. Iran and the US ended their diplomatic and political relationships in the early 1980s, and have remained unfriendly and hostile toward one another ever since. Despite such non-cordial political relations, the Team was able to sign a major Memorandum of Understanding (MOU) with one of Iran's high ranking educational institutions, and it is perhaps safe to state that after some three decades this was the first such MOU with a state institution to have been reached. The other explanation is the fact that our interest in introducing an integrated primary health care system for the Mississippians is timely coinciding with the WHO's health-related agenda for the new millennium. Accordingly, WHO advocates a renewed commitment to strengthening health systems and moving toward the delivery of more comprehensive health services. This is based upon Article VII of the Alma-Ata Declaration on Primary Health Care (PHC): “Primary health care should be sustained by integrated, functional,

and mutually supportive referral systems, leading to the progressive improvement of comprehensive health care for all, and giving priority to those most in need” (World Health Organization, 1978).

Subsequently, I believe that socio-culturally appropriate primary health care “now more than ever before...” is the only answer to addressing and ultimately eliminating the endemic health disparities in Mississippi. I am also a firm believer that anthropologists in general and those practicing applied anthropology in particular have much to offer when it comes to issues such as social determinants of health that is embedded in some cultures as norms.

Editor’s Note: **Mohammad Shahbazi** is Professor of Public Health and the Interim Executive Director, School of Health Sciences at Jackson State University at Jackson, Mississippi. He grew up in a sub-tribe of the Qashqa’i nomadic pastoralist tribespeople in southern Iran and attended a mobile ‘tent school’ - a literacy program designed for the Qashqa’i children—at age 9. At age 14 he started a difficult struggle for an education—a struggle that first took him to a small town in his sub-tribe’s winter quarter, then to a city (Shiraz), then to India and eventually to the United States of America in the early 1980s. Having earned degrees in mechanical engineering, computer/education and anthropology in the States (PhD in Cultural Anthropology from Washington University in St. Louis, MPH in Community Health/International Family from UCLA), he had learned that the main weapon needed to achieve improved health for low income peoples was simply the knowledge of public health and public health practices, but aided by the insights from applied anthropology. Trained as a medical anthropologist, he returned to Iran and visited his tribespeople and the region where they lived and found out that there had been infant/child deaths had been drastically reduced for over a decade - thanks to Iran’s Integrated Primary Health Care and its Health Houses program in rural areas. He joined Jackson State University in 1999, where he learned that despite much effort and expense in Mississippi (my his home), preventable suffering for his fellow-Americans in rural Mississippi could be relieved by attacking the social determinants of health which are the root causes of high morbidity and mortality for Mississippians and beyond.

Mackerel Behind Bars

Merrill Singer [merrill.singer@uconn.edu]
University of Connecticut

In 2004, the government banned access to cigarettes among inmates at 105 federal prisons (although some tobacco is still smuggled in).

This move followed a series of court opinions, including a 1993 Supreme Court ruling, that have supported non-smoking inmate claims that being detained in a smoke-filled facility may constitute cruel and unusual punishment. Many state correctional departments have also gone smoke-free. This change, however, was not driven by health issues alone. Prior to the ban, in addition to smoking them, inmates used cigarettes as



Mackerel on ice



Merrill Singer at the fish auction

currency to acquire goods and services from fellow prisoners, including contraband items like drugs, Grey Goose Vodka, salmon as well as services like protection (possession of cash having already been banned). This was not the first time tobacco had been used as currency in the United States. During the colonial era, the Chesapeake colonies relied on locally grown tobacco to purchase supplies and even to pay fines and taxes. Indeed, 1000 pounds of tobacco was once the colonial fine for encouraging Blacks to hold meetings. Half this amount was the fine for letting Blacks own a horse

(Scharf 1967).

In response to this blow against the underground economy in prisons, in some correctional facilities inmates turned to plastic-and-foil pouches of mackerel fillets (cans also are banned because they can be made into weapons) as the new currency among other items (e.g., books of postage stamps). Called “macks,” they became the new coin of the realm. For example, a haircut from a fellow prisoner costs two macks (the equivalent of two dollars); laundry services also can be purchased with macks. Why mackerel packages? There appear to be several reasons. First, few prisoners—even new ones who traditionally have been known by the slang word “fish”—want to eat mackerel, claiming it is too oily (and perhaps because they are unaware or do not care that mackerel is an excellent source of omega-3 fatty acids and other nutrients that have been linked to multiple health benefits). Primarily, it is only body builders who consume mackerel

packages, seeing it as a source of protein needed for muscle development. As a result, like paper money, macks have no purpose in prisons except as facilitators of commodity flow. Second, macks are legal to own and can be purchased from the prison commissary (based on income gained through prison employment or contributed to an inmate's account by family and friends on the outside). Third, the mack packages are small, can be easily transported inside a prisoner's clothes, have a standard size and are readily transferable. Also they can be stacked and stored in a prisoner's locker, and used as needed. Finally, if you do not open the package, macks have a very long shelf life. In short, like printed money, macks can serve as a medium of exchange and value inside the semi-closed society of a prison. Indeed, despite changing prison conditions, a currency-based underground economy has proven to be one of the few areas of community-building among modern prisoners (Marks 2004).

The underground economy in prisons is substantial and there is a critical need for a functioning currency; otherwise bartering, with hard-to-fix trade equivalency among desired items (both goods and services), continues to lead to prolonged negotiations, failed exchanges, or even interpersonal tensions. The result has been a new valuing of macks and a significant increase in the sale of packaged mackerel to U.S. prisons. Among fisherman, the old expression "a mackerel sea" referred to the arrival of better times (because it marked the arrival of mackerel and more desirable herring along with it). The arrival of the mack has had the same effect on the underground economy, returning a stability that was threatened by the outlawing of tobacco.



Fishing boats in Gloucester harbor

To try and control the underground economy, in some prisons an inmate caught by guards with a lot of mackerel packets may be disciplined. But stopping the underground economy completely has proven to be all but impossible and hence macks continue to circulate among inmates. When a prisoner's sentence is served and it is time to be released back into society (an occasion that occurs for almost all prisoners), macks suddenly lose their value and are given away to friends or are used to acquire something available in prison that also has value on the street.

One of the ironies here is that the word "mackerel" was used in the past, particularly in England, to refer to prostitutes, madams, and pimps (based on the idea that people engaged in such activities are smooth or slick), occupations that could land you in prison. Once behind bars, use of drugs—available in the underground economy if you have enough macks to spend—enables inmates to get "macked up or macked out," which the Urban Dictionary defines as seriously under the influence. In short, the mackerel is not only a multivocal symbol of the porous boundary between several connected binaries: prison and society, above and below ground economies, and condemned but valued professions; it is as well something without much social value that allows access to all available things of true value. Perhaps this is why historically in Christianity the mackerel has been called the Holy fish.

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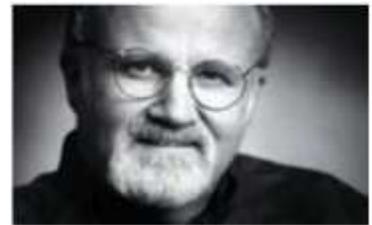
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Reflections on the Establishment of the University of South Florida Applied Anthropology Graduate Programs: A SfAA Oral History Interview with Gilbert Kushner.

By John van Willigen [ant101@uky.edu]
SfAA Oral History Project, Chair
University of Kentucky



Gilbert Kushner played an important leadership role in the development of the applied anthropology pedagogy nationally. The foundation for his accomplishment was serving as department chair in the period when the University of South Florida's precedent setting graduate programs were developed. He was very active in the affairs of the Society and served as its secretary. Gilbert Kushner died in 2010. His contributions in these realms

were recognized in 2005 with the Society's Sol Tax Distinguished Service Award. His friends, colleagues and students honored his memory and contributions with the establishment and funding of SfAA's Gilbert Kushner Student Travel Award.

The interview was done by C. J. Brown in 2001 while a USF student. She is an adjunct faculty at Rollins College in Winterhaven, Florida. The interview was done under the guidance of Michael Angrosino. Editing was done by John van Willigen. Images were provided by Brent Weisman.

BROWN: We're going to be talking today about the inception of the Masters program and the PhD program at USF since it was one of the first ones, and you were the department head at that time. Could you describe for me your motives in creating the program in Applied Anthropology at USF, the Masters?

KUSHNER: Motives. I'm not sure we had any. There's a history. In early academic 1972-73, the Board of Regents notified my Dean and me as Chair that the department was eligible to propose an MA program. We had previously, as a faculty, talked very informally, but sufficiently, so that we all came to consensus that even if there was not the current moratorium on PhD programs in the system, we wouldn't be interested [in a Ph.D. program] because we saw that people weren't getting jobs at the time. Academic employment was really down and there weren't very many jobs for professors. That's all we were thinking about at the time. So when we had the opportunity for the MA, supported by the very explicit desire of our Dean and Vice President for Academic Affairs that we have a master's degree, [we started the process].

Academic administrators count coup by counting the number of graduate programs and we are always engaged in a competition in South Florida with Florida State and the University of Florida. We had fewer graduate programs, especially at that time. They clearly wanted us to have a master's program. So we sat down and talked about it and we immediately agreed none of us wanted a regular, traditional Master's program. We didn't think there was any need for it whatsoever in that period. And so I reported to the Board of Regents, that we really weren't interested in a traditional MA program. [The] person responsible for that sort of thing responded "Good, because we wouldn't approve it anyway. It's clearly unneeded." So think about it. Not a traditional Masters program but you have the opportunity, nevertheless, to propose an MA. I remember I hung up the phone and thought, "What is he talking about? If not a traditional MA, then what?"

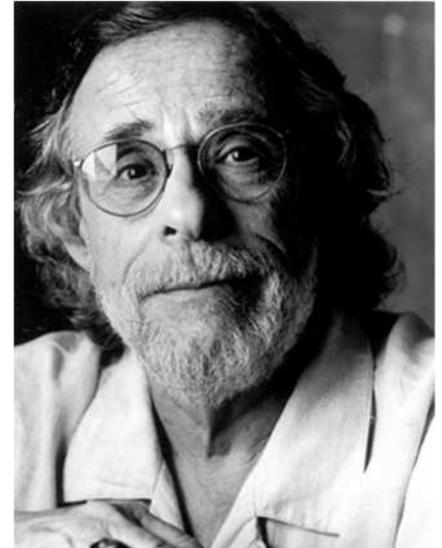
So I called another meeting of the faculty. We used to meet always as a committee of the whole. We had subcommittees, but anything important was all of us at the same time. So I told them what they said and I asked if there might be some other sort of a Master's program. They didn't have anything in mind. I just wanted to make sure that we thoroughly discussed it and we started to talk, and at the end of that first meeting, it was very clear that we did want another kind of Master's program and that it would be a program aimed at training people for employment not professing anthropology at the MA level.

BROWN: What differences in philosophy and practice is there between the traditional anthropology program and the applied.

KUSHNER: Lots of differences. All of which I wrote up at least once. Actually several times in a chapter called "Administrative Considerations" in a book edited by Bob Trotter called *Anthropology for Tomorrow*. Initially the notion was that we were training people very explicitly for employment in public and private, profit-making and non-profit making agencies. We were training people to make use of their anthropological knowledge in the definition and resolution of practical human problems.

BROWN: Did you come to think of yourself slowly through the progression of these programs as more and more as an applied anthropologist?

KUSHNER: I came, but quickly, to think of myself that way. Once we proposed the MA in applied anthropology, all of us in fact got up the next morning and we were applied anthropologists. None of us thought of ourselves as applied anthropologists. The closest I think to that notion probably were the archeologists who researched always—well not always, but most of the time—tended to be on contract rather than grants. The contracts would [involve] some state or local agency, regional agency to study some site before construction is going to occur. So they were practitioners, very much more than the rest of us.



Gilbert Kushner

BROWN: Okay. Who were some of your best supporters during that time for the program?

KUSHNER: Well, in the department there were Mike Angrosino, Roger Grange, Jerry Smith, Pat Waterman, Curt Wienker, Ray Williams. Those were the people who were around as we were developing the proposal. And then, immediately thereafter, Ailon Shiloh joined us as Graduate Director in 1973 and helped us put together courses, curricula, and a graduate administration. None of us had any idea about how to do that. Bob Wulff joined. Bob stayed with us about four years I think. [We hired] Erve Chambers, who became the first editor of *Practicing Anthropology*, which I'm delighted to say, was created at this department in 1978 as a consequence of the visit from Sol Tax in which he suggested that we put together something to facilitate the communication of BA anthropologists to each other. The essential idea being that BA's were not professing anthropology. Chances are they were employed and they were doing something or other useful. So what was it that they were doing based on their BA in anthropology majors? We contacted a fair number of schools. We got alumni lists, but it didn't seem to work out that way and as I recall, Bob Wulff created a title for the thing which hadn't been published yet called *Practicing Anthropology at Work*. And then I guess we dropped the "At Work" from the title and talked about the thing as *Practicing Anthropology*. Communications with SFAA and Art Gallaher who was then the President resulted in SFAA providing some cash to us in our publication of the newsletter which was created in an effort to let practitioners communicate with each other.

BROWN: What I hear you saying is that where many of us believe you weren't an anthropologist unless you had a PhD. At this point, applied anthropologists were people just practicing anthropology even with only BA's. How would you classify an anthropologist?

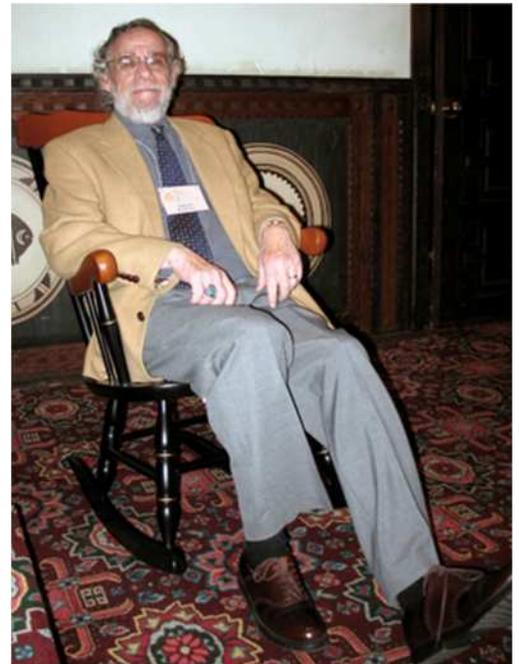
KUSHNER: Anthropologist is anybody at any degree level who has a major in anthropology. I spent a fair number of years doing battle, politely and otherwise with, which accounts my current rep I guess, with people at AAA, in particular, because AAA used to publish from time-to-time surveys based on interviews with recently graduated anthropologists, only PhDs and I used to sit on committees and such. I was active at AAA and some AAA organizations, and I use to argue with Ed Lehman who was then the Executive Director of AAA, that they ought to count MA's at least. Not just PhD's. Particularly at a time when not too many PhD's were employed professing anthropology but they're all doing something out there. They just weren't included in hardly anything.

BROWN: I see. So in the greater scheme of things when you were working toward the MA in applied program here, did you have any support from people at AAA or SFAA?

KUSHNER: Yes. Lots, lots actually. What does that mean? It means 5, 6 people at least from each of those outfits. My mentor at Arizona, Ned [Edward H.] Spicer, was President of the AAA at the time the proposal went in, and I sent him a copy as I recall. He was so excited by it that he invited me to a meeting in Washington of mainly AAA former Presidents. They were meeting to discuss the situation which was really scary. No PhD's hardly get employed, very few advertisements in the newsletter. And I was there trembling the while in the face of all of these people to tell them what we were hoping to do at South Florida and that was very exciting to them because it meant the employment of anthropologists, but not at the PhD level. This was 1973.

Sometime during the spring of academic year 72-73 when that meeting occurred I had in the package a wonderful letter from Spicer saying "At last somebody's going to try to do this and see what happens." I had a letter from Bill [William Foote] Whyte who was then the President of the American Sociological Association, just beginning his term. And he said "I am so pleased to see this. I'm going to devote my time as President of ASA to encourage the development of such programs in sociology." A fair number of "bigs" from AAA, from SFAA, and then we struggled to find practitioners out there. I asked them what they thought and of course they were thrilled. And so I had letters from such people.

I had a letter from one guy, kind of a funny story, who had a pretty fancy job in Washington at some federal agency. He told me a story that he'd been going to lunch with a colleague at the agency for some twenty years and they'd chat about their families and their interests and so on and once one of them, by accident, said something about being an anthropologist and the other guy said "Are you an anthropologist?" He said "Yeah." He said, "I am too!" I mean that's how life was for those people. There was nobody to talk to. To say anthropology from their points of view then was irrelevant because obviously they thought at the time really that they got their jobs in spite of anthropology, but once they thought about it... I talked to numbers of them who realized not so much in spite of, but their efficiency at work was directly related to their knowledge of anthropology and most of all... I would conclude after all this, then and in the



Gilbert Kushner

intervening years, [with] what Spicer calls the anthropological perspective. If we think of any problem from this perspective then we are doing anthropology and we are using anthropology. [I call it] “ECHH” as an acronym so I can remember what the components are. The etic/emic perspective, comparative cross-cultural prospective, historical and holistic perspective and we put all that together and that’s anthropology and there’s nobody else. No other trade thinks about the world the way we do.

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BROWN: Did you have a hard time getting that first set of students to sign up?

KUSHNER: As I recall, we had enough students applying that first year because I got the word out. We all got the word out. So a lot of people knew about it. Some were very excited about it and sent us students, their students applied. As I recall we had enough students apply. Our students were and are self-selective. All graduate students are self-selective but in our case, I think right at the start, we got students who wanted to make use of anthropology in the world rather than teach it. Or teach it, as it were, by demonstrating its utility.

BROWN: How long did it take you to develop the curriculum and how did you develop it differently?

KUSHNER: We told the Board in the fall of 1972. We want to propose this for a program and the person at the board said “Whoa! I don’t know what that is, but it sounds—it’s a first, right?” We said “Yes. It’s great.” He was thrilled. The Dean was thrilled. The Vice President—the President was excited—everybody—knowing that it was going to be a first. I mean what better for academic administrators on the campus and in Tallahassee to turn to their bosses and say “Hey, here’s the first and it’s at South Florida, not FSU and not Florida.” So we started to fill out the proposal. The proposal was, when we were done, 4, 5, 6 inches high and it had to include among other things, a need and demand for the program which required us to go and get statements from potential students and potential employers in the locality in our part of the state, in the state, in the region, in the

United States and elsewhere. That required quite a lot of labor.

So everybody is working beginning in the fall through the spring because it took us that much time to get the proposal together and then submitting it to the Board of Regents the end of the spring. They considered it in the summer and approved [it]. Part of the proposal is curriculum and we talked about that. What courses are going to be appropriate for this kind of thing? I mean, we didn’t know. Nobody knew because it hadn’t been done. Well, one thing we decided on quickly was that we would not require a bachelor’s degree in anthropology for admission for several reasons. If we had 15 people with BA majors and most of us were—BA majors, what did that mean, except that we could all spell anthropology. Our visions of anthropology were so different and so we thought well, getting BA majors wouldn’t really mean much. It was very exciting. So I said “What do we do with all of these different people? We’ve got to make sure they think of something sort of alike.” And so we came up with a notion of a core course in each of the four branches although I guess increasingly we speak of a fifth. The fifth being Applied, but that’s where we were. So, one in each branch.

BROWN: Right.

KUSHNER: And exams, MA exams would include questions from that reading list. So you’d really have to read that reading list on top of everything else.

BROWN: But you didn’t require that at that first class.

KUSHNER: Not the reading list. Although we distributed one. Yeah, we were old timers right? So we distributed a list, but by the time we got to exams, we decided not to ask questions based on that list. But we told people “This is good stuff you really ought to know it. We don’t have time for all this in the curriculum.” I can’t remember now exactly how many years we did that, providing the list. A good number of years. The four core courses and then we came up with the tracks—urban, medical, public archeology. We tried to figure out what was special about our situation and what was needed in our situation and what would be desirable in our situation. All the university always claimed in particular an urban

mission, because we were the only urban university at the time. So we said, “Well, how can we best serve the urban community?” And we were clearly not going to focus on overseas exotic stones, bones, and savages.

BROWN: Right

KUSHNER: And so the notions of an urban track focusing on urban issues and then medical track also focusing on urban issues; but it turned out we thought it would be politically advisable to call a track medical anthropology so as to stake out an area of interest and expertise which would link us with the medical school later when it was created.

BROWN: Right.

KUSHNER: We had archeologists doing what, around that time, was beginning to be called public archaeology. We had two archaeologists who did that and there were people interested, undergraduates and graduate students. We had then a number of people, [Michael] Angrosino for one who was interested in medical issues and we had people interested in urban issues, particularly in Bob Wulff's case, he had spent time in architecture at UCLA when he was a graduate student, so he was much interested in urban planning and urban design and started a whole thing in that direction which was pursued by Erve Chambers who shared those interests. So we have people now all over the area and beyond, maybe beyond state, whose employment is in agencies, public and private, that have to do with urban planning and urban design and from the medical track, the same is true with regard to employment in agencies that have interests in things medical.

BROWN: So you said, early on, something about the one thing you absolutely all agreed on was the need for an internship.

KUSHNER: Yes. How we came up with that is another one of these questions. I think maybe we must have had something in mind. Well, two things in mind at least. One to use the same label existing departments used. Public administration students, for example, did internships. Social work students did internships. Clinical psych students at the PhD level did internships. Medical students did internships. Everybody knew internship. That was glorious, was important and vital in saying, “Our students do internships.” People say “Whoa!” They'd understand that. We thought the internship was a good thing to do in a practical program such as ours because it would build on classroom learning and expand classroom learning; it would give the students experience in a particular problem area. So by the conclusion of the internship and the writing of the thesis, the student could say, “I'm your person for this problem area, here's what I did my internship on and where. This is my thesis.”

BROWN: So strictly an employable tack was part of the reason for the internship?

KUSHNER: Training of students. It would give the opportunity to the student to make use of what the student had ostensibly learned. It would be a wonderful experience in the real world.

BROWN: How were those first internships in the terms of success?

KUSHNER: They were stupendous. They were so successful that as I remember now for a few years almost all of our students were offered employment and accepted employment in the agencies at which they were interning because they were so impressive. See unlike some departments, our internships were real. That is, they were not problems created for the student and they were not go-fer positions. We made certain that the internship problem was one that the agency was working on and need[ed to be] resolved. So we also decided that the internship would require a contract. Agreed to by the agency supervisor, the faculty supervisor, and the student. All three would have to be content with what was written up in a document and that document was to provide, and it did, at least in the early years. I know that later on faculty would discombobulate with their own private interests and frequently the contracts were honored in the breach and students would find themselves wondering what to do, when it would end, and so on. The contract was to specify not only what they would do [and] when, so that there was a time line. We would show a calendar leaving the last two weeks free during which time the student was to write a report to the agency to the faculty supervisor, and usually on the basis of that report, the thesis would be created. The idea for the thesis was to put that report in context, to put the

We thought the internship was a good thing to do in a practical program such as ours because it would build on classroom learning and expand classroom learning; it would give the students experience in a particular problem area.

items in the report in anthropological context. And show that the student understood some anthropology. Sometimes however, the report, expanded somewhat in more detail, would be the thesis by itself. It depended on what made sense.

BROWN: Right.

KUSHNER: The critical question was “What made sense?” In the case of the internship, the faculty adviser, the student, and the agency supervisor determined what made sense. They were the ones that know. But as I say, so many of the students were hired while they were interning to pursue that job at that agency and get paid for it. There were delays in the preparation of the thesis, because once you get out in the world and make car payments and so on, it was a different situation. Al Wolf said that “a student was hired by an agency discussant during the coffee break at the annual colloquium [where interns made presentations of their work].” The agency discussant was so impressed with what the student said and how the student said it, the student was offered a job during the coffee break at the colloquium and they accepted it. Those are good years.

An Invitation from on the Society for Applied Anthropology Oral History Project

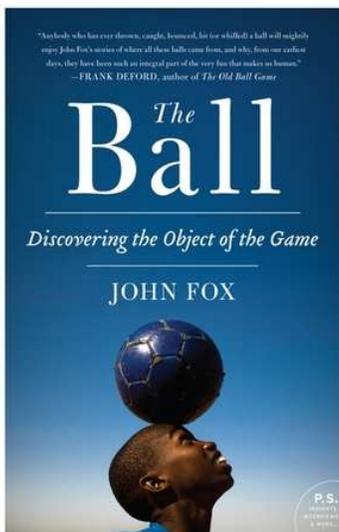
Readers are invited to suggest persons to be interviewed for the project to members of the Oral History Committee (Martha Bojko, Carol E. Hill, Barbara Rylo-Bauer, Don Stull and John van Willigen). I (van Willigen) can be reached at (ant101@uky.edu) or 859.269.8301. Think of the anthropologists that made a difference in places where you live and work. Often the person making the suggestion is asked to do the interview. The collection of SfAA recorded interviews and transcripts is archived in the SfAA collection at the Louie B. Nunn Center for Oral History at the University of Kentucky Library. Their url is: http://www.uky.edu/Libraries/libpage.php?lweb_id=11&llob_id=13

John Fox, Author of “The Ball,” Hits a Home Run (Part 1 of 2) Sidestepping Academia as He Rounded the Bases

By Brian McKenna [mckenna193@aol.com]
University of Michigan-Dearborn

“It may be one of the most animate of inanimate objects in our material world.”
John Fox, *The Ball*, p. 26

Rumbling through the racks at a Barnes and Noble bookstore a few weeks ago I was taken aback by a huge book display of “*The Ball, Discovering the Object of the Game*” (2012). On the cover was an African lad perching a blue soccer ball precariously on his head. The book was endorsed by one of my favorite sportswriters, Frank Deford. I hurriedly pulled it off the shelf, and after reading about its author, John Fox, I fell into the nearest chair, in total disbelief.



Fox, it turns out, is an anthropologist. As a graduate student at Harvard he’d spent three hot, mosquito filled summers excavating ancient ball courts in the jungles of Central America, wondering, always, why did these people play ball? Back at the university he steeped himself into the arcane literature on the Maya, deciphered hieroglyphic captions, imagined the life of the solid rubber 9 pound balls and reflected about why the losers of the game commonly known as *ulama*, often lost their heads.

But years later everything came to a screeching halt. It was a simple game of catch with his son Aidan, when he was asked, “Why do we play ball?” Fox found himself inarticulate and at a loss for words. “Good question,” he replied as he threw back the baseball. But he couldn’t let the question go, especially given his scholarly background and Ph.D. in a profession, anthropology, that he’d left years earlier due to a lousy academic job market and a desire to explore life beyond the ivory tower.

The result is “*The Ball*,” a powerhouse book that has taken the country by storm. He’s appeared on CNN, NPR, and countless media outlets, including a recent profile on CBS’s Sunday Morning this past July 15. John Fox, abandoned by academic anthropology, is now bringing anthropology to the masses. In fact, Fox has now teamed up with two

colleagues, David McLain and Jerome Thelia of The Merge Group to produce a feature length documentary based on *The Ball*. It’s scheduled for release in 2013 (See Ball Trailer URL below, on the Scottish game ba’).

When I read the following paragraph in *The Ball*, I decided I had to call Fox for an interview.

“Ten years later, I turned in my trowel and left academia behind. I returned to Central America on assignment from *Smithsonian* magazine to cover *uluma* as a journalist. This time, however, instead of picking through pottery sherds or ancient texts I decided to seek out one of a handful of remote villages where the game was still played. In the span of several days, I learned things about the game by watching and playing it that six years of research had never brought to light.”

We spoke on July 28, 2012.

BMcK: Hi John, thanks for speaking with me. I’m sure that many applied anthropologists will learn from you and your work.

JFOX: Thanks Brian. Did you know that you are the first anthropologist to contact me?

BMcK: Really? Well, I’m glad that one of us is finally doing so. I loved your book so much that I will be using it as a required reading in all of my “Introduction to Anthropology” courses for years to come. I want to ask you first about baseball. You know, the best time of my life was playing baseball as a youth, 12 hours a day until nightfall, when we had to stop because we could no longer see the ball. It was my working class neighborhood, Upper Darby, outside Philadelphia. I wish I could have that time back again. The friendships, the battles, the joy, the flow. Your book brought me back there. Tell me, what else was going on?

JFOX: Well, you used the word “flow.” It’s a very hard word to define but you know it when you are in it. Sports and playing ball brings you to that state of consciousness. It’s a perfect combination of letting go and consciously dedicating your energy to the moment. Your brain is in it as much as your body. It’s a perfect balance. You’re not overthinking it. Have you heard of the recent novel, “*The Art of Fielding*”? It like an old John Irving novel. It revolves around baseball. It’s about a shortstop who can’t do anything wrong. He has an uncanny ability to bat, field and make all the plays. He’s destined for greatness. But when the professional scouts show up he suddenly goes from doing it to those nano-seconds where he is thinking about it and his game completely falls apart. He has an incredibly hard time reclaiming it.

BMcK: I know what you mean. I once had a similar experience and walked seven batters in a row, after starring the whole year. Something happens when play becomes work.

JFOX: Fortunately, we have more ability in our youth to reclaim it than we do later in life.

BMcK: Yes, I got over it. It was tough, but I know it made me better in the long run.

JFOX: Play is also about bonding. It provides the social glue that cuts across other social boundaries, like class and ethnicity. In sports it rarely matters the way it does elsewhere. Everyone is one at that moment. One concept that applies from anthropology is Victor Turner’s *communitas*. It’s an instant community.

BMcK: I learned things in your book that I never did in academic medical anthropology. I’m talking, for example, about the famous Roman physician Galen. You note that Galen was a former physician to gladiators before he rose to become the court doctor of Emperor Marcus Aurelius. You pay particular attention to an AD180 treatise he wrote about ball games titled, “*On Exercise with the Small Ball*.” “Waxing philosophical as well as scientific,” you say, “Galen in that early age spoke more eloquently to the boundless joys and practical merits of ball play than any writer over the next millennium and a half.” You note, for example that Galen celebrated the potential of ball games to unite people across class and status lines, noting that “even the poorest man can play ball, for it requires no nets or weapons nor horses nor hunting dogs, but only a ball.” You share several quotes where he makes the case that ball play is the “best all-around exercise” because it works all the body parts at once. As I read it, I agree. How did you discover this? I wonder why that’s not taught in medical school. Or in anthropology?

JFOX: I found so many things like Galen in my research. I wondered, “Why haven’t I heard this before?” Galen was a true renaissance man for his time. I was struck by his ability to apply the soul of the scientific lens over something seen as something completely frivolous like the study of play. When I was in graduate school, my own inquiries into play were not taken that seriously. They were seen as not worthy of scientific understanding. I came around to taking it seriously only



John Fox

after not being in academia. I didn't frankly worry, in writing this book, how many citations I had or if it was a sufficiently thorough analysis in a peer-reviewed sense. Writing the book, for me was a great joy! It was play!

BMCK: I loved your account of getting to play pool through the night with the inimitable George Plimpton. Plimpton, a journalist, was a kind of amateur anthropologist, don't you agree? He tried his participant-observer hand at stand-up comedy, boxing, even quarterbacking the Detroit Lions.

JFOX: Yes, a friend had gotten to know him while caddying a celebrity golf tournament years earlier and introduced us. He was very gracious. He was doing anthropology without calling it that.

BMCK: Plimpton was one of the people who got me interested in anthropology. There are plenty of people doing anthropology without calling it that. I think of Charles Mann (*1491*), Jared Diamond (*Collapse*) and Tom Vanderbilt (*Traffic*). And then there's you, an anthropologist doing a terrific job communicating to the public. Tell me, did you have to leave academic anthropology to become an anthropologist?

JFOX: Part of what makes all those books compelling is its narrative element. It's using an anthropological lens but using it to tell a story that matter to more than just hard core scholars. It's sharing big ideas with the public. I felt terrible constraints as an academic. The training is to be very cautious and risk-averse about posting original ideas, without being 100% sure, which of course no one ever is. So that every sentence is followed by several citations and half the time that's just done to cover your butt in a political sense. So, yes, I needed to get out of anthropology to write a book like this and to truly enjoy the experience.

BMCK: How did you transform yourself into a journalist and public writer?

JFOX: Well, soon after I got my Ph.D. at the young age of 29 I found myself teaching in a general studies program at a major university and required to teach the Renaissance one week, Introduction to Social Psychology the next week. It was all so disconnected and mechanical. These were huge classes with no teaching assistants. Most professors I saw at the time were not happy. They were caught up in a publish or perish mindset. I saw that academia had the potential to suck the life out of what you study. It can destroy the joy and passion that drew you into the subject in the first place. I felt very alienated from this field I'd once been so passionate about.

BMCK: Journalism is not like that. I see it as a form of anthropology that breaks down that alienation, and helps make us more like peoples' scholars.

JFOX: The culture of academia is rough: the stakes are high, the rewards are low and the competition is high. People get caught up in it. I did not want to do that for the rest of my life so I said to myself, "Let's go do something really different." I jumped ship from my academic job to join a project called the Quests, a path-breaking adventure learning program that directly connected to an online audience of about a million young people. This was in the late 1990s, at the heart of the Internet boom. I joined a team of explorers who would go around the world and relay our adventures over the Internet to students who were fully engaged. Over a five year period I helped lead nine expeditions across five continents. I retraced Marco Polo's route across China, and even bicycled Africa's Rift Valley. It was the greatest job imaginable. But then, with the Dot.com bust, that company went under. But I kept writing and exploring and it all led me to where I am today.

BMCK: And the Mayan ball game, *ulama*, how well did you eventually play it?

JFOX: As I said, it was only 10 years later, as a journalist, that I went back to play the game. The ball is nine pounds! For years, I'd wondered why they played the game with their hips of all body parts. After playing it myself, it made total sense! The hip was the only part of the body that could withstand the blow of the ball! But it was embarrassing to me. How could I have been seen as a world expert on this Mayan game and yet have such a gap in my knowledge. In academia I had focused on the politics and ritual aspects of it and published in *Current Anthropology*. But I had lost track of it as just a bunch of guys out there having fun, playing ball.

Editor's Note: Part II of the interview with John Fox continues in the next (November) issue.

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SfAA Doings

SfAA 73rd Annual Meeting

By Melissa Cope [melissa@sfaa.net]
 Society for Applied Anthropology

The 73rd Annual Meeting of SfAA is shaping up to be an exciting and innovative event. The Denver venue is ideal for a discussion of the theme, “Natural Resource Distribution and Development in the 21st Century,” and we have received outstanding cooperation from local officials.



BASIC INFORMATION

The Meeting will convene at the Marriott City Center Hotel, beginning on Tuesday, March 19, and ending on Saturday, March 23. The Marriott is centrally located to Downtown Denver, a City that has been re-configured into a convenient “walking city.” The Arts District with museums and galleries is on one side, and the vibrant Lo-Do District is on the other. We will be a short block from the pedestrian, 16th Street Mall.

We have negotiated a very competitive guest room rate at the Hotel (\$149) for single/double, and you can reserve your room very conveniently by going to the [Marriott web site](#).

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MARQUEE EVENTS



Photo compliments of Steve Crecelius & Visit Denver

The Denver Meetings will feature the kind of innovative and stimulating events that have made SfAA gatherings attractive for several years. For example, the bi-annual Plenary Session (co-sponsored by the School of Advanced Research) will feature important presentations on the general theme, “Artisan Production and the World Market.” This plenary, as well as supporting sessions, will explore the production and management of artisan crafts as well as “how to” information on forming co-ops to market the products.

The tragic fires in the State and region have underscored the need to address the central question of how we use our natural resources and who should participate in those decisions. We are developing at least two tours that will illustrate the impact of the recent wild fires and the mitigation and re-growth that follows.

We will partner with the National Parks and Forests Services in these activities.



Photo compliments of Steve Crecelius & Visit Denver

The Malinowski Lecture has long been a central feature of the Meeting Program. In Denver, the Award will be given to Prof. Anthony Oliver-Smith and a large part of the presentation will explore his odyssey through natural disaster research and practice. His presentation will be complemented by a series of related sessions that update contemporary directions and themes in disaster research. As a ‘mini-theme,’ the conversation on disaster research/practice will fit nicely into the overall theme of “Natural Resource Distribution and Development.”

We will respond to the growing interest among our members in issues around food production and distribution. For example, we are planning at least two tours that explore urban farming—one that uses hydroponic techniques to produce food where the ground is toxic, and another that blends urban farms with grade-school education.



Photo compliments of Stan Obert & Visit Denver

A group of our members with an applied research interest in education have been active in Colorado for many years. As a consequence, we will

be able to explore and gain first-hand knowledge regarding several innovative experiments in public education. One of these (“Pre-schooling the Sacred Little Ones”) concerns the early childhood education programs for Native Americans. In another, we plan to sponsor a balanced conversation regarding the formal education of undocumented immigrant youths.

This sample illustrates some of the exciting themes and topics that will frame the conversation during the Denver Meetings next March.

TOURS

A full medley of tours is planned for the Meeting and as a supplement to the formal program sessions. The tours will begin on Tuesday, March 19th. The topics will include several of those noted above (urban farming, innovative education for Native Americans, competing interests over water rights) as well as others. The tours will be led by SfAA members and experts. A full description will be available on the web site in late September.

THE ACCIDENTAL TOURIST

Our Denver Meeting will coincide with the 39th Annual Denver March Pow-Wow (March 22-24). This remarkable event has been described as the largest, urban Pow-Wow in the country. All of the major events of the Pow-Wow (dance competition, storytelling, arts and crafts, wicaglata contest) will be held at the Denver Coliseum, a short bus ride from the Marriott Hotel. The arts and crafts booths are an exceptional attraction by themselves. We plan to arrange bus transportation to the Coliseum as well as discussions by experts on the history and cultural importance of the pow-wow. The Denver Pow-Wow extends to Sunday and you will want to make your travel plans accordingly.

PRE-REGISTRATION AND ABSTRACT SUBMISSION

Pre-registration and abstract submission is easier than ever with our convenient and secure online registration form. Just visit our website, www.sfaa.net, and click on the “Annual Meeting” link. You will find your connection to all of our information about the Annual Meeting. Be sure to read the “Instructions” page first to learn about the registration

process. If you wish to send a hard copy instead of an online submission, please download the printed version of the forms available on the “Instructions” page.



Photo compliments of Steve Crecelius & Visit Denver

THE PROGRAM COMMITTEE

An active group of members from the State and region have initiated the planning for the Denver Meeting. They are responsible for the initiatives that have been developed to date. These individuals have assumed responsibility for particular topical or problem areas (for example, tours, sessions on education, etc.). We will broadcast this information more broadly in mid-September. They welcome the interest and participation of other SfAA members who may wish to assist

with some particular part of the Meeting planning. None of the current Committee members are able to assume the administrative role of Program Chair and in this absence, the SfAA Office will function as the Committee manager. Please contact the SfAA Office if you wish to assist with the Committee, or have any questions.

Well Done: Remembering *Communitas* in Baltimore

By Bill Roberts [wcroberts@smcm.edu]
St. Mary's College of Maryland



Bill Roberts

“That we accept the world as it is does not in any sense weaken our desire to change it into what we believe it should be—it is necessary to begin where the world is if we are going to change it to what we think it should be” (Alinsky 1971:xix).

This is my final column about the 2012 Baltimore meeting, and I intend to remind readers what we accomplished during our annual meeting and thank the many contributors responsible for our meeting’s success. Beyond giving a well-deserved tribute to the collaborative efforts of so many people this past March, I also want to encourage everyone reading this to come to Denver 2013, and bring friends and colleagues to join us in our annual rite of spring. And once again I want to thank the Board for their

confidence in appointing me as program chair for the Baltimore meeting, and to the friends and colleagues for all your support during the many months of planning that preceded the event. Just a few days back I received a framed copy of the Baltimore program cover with the logo designed by Trish Colvin and signed by members of the Society’s Board. That gesture reminded me of the important roles of gifts and awards as a part of our annual meetings, both to recognize individual effort and reify relationships among us.

While those of you who know me well also know that taking a stroll with me down memory lane poses certain challenges, take a minute to think about what you remember from the Society's annual meeting in Baltimore this past March. By many measures, we had a very successful meeting. The meeting theme, *Bays, Boundaries and Borders* generated a great deal of interest, as indicated by the number of people who pre-registered before the meeting (1430), combined with on-site registration (113) and eleven other people who registered for a single day, bringing the total registration to a respectable 1554. Participants generated a broad range of sessions (139) and individual presentations (1024), supplemented with 114 posters, 10 videos, and eight workshops. Seventeen of the sessions and the Malinowski lecture were documented as podcasts and are still available on the Society's webpage: <http://sfaapodcasts.net/short-cut-to-podcasts/>.

The conditions for creating *communitas* in Baltimore couldn't have been more auspicious. The Tuesday evening prior to the opening of the meeting, Rory Turner, one of the founders of Goucher College's Master of Arts program in Cultural Sustainability (<http://www.goucher.edu/x33261.xml>), and son of the late Victor Turner, hosted a *Gifts of Community* celebration at the Woman's Industrial Exchange just a few blocks from the Sheraton. About 50-60 people showed up for hors d'oeuvres, wine, and conversation, with long-standing SfAA members meeting newcomers. We talked, ate and drank

Baltimore 2012

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in response to a few conversational prompts while sitting at tables decorated with photos of famous Maryland women. The event concluded with Rory and friends playing their African *djembe* drums and even doing a little singing.

Wednesday was day one of the meeting, and while the SfAA board met to discuss the Society's affairs, the rest of us were busy attending sessions, meeting friends, networking, and enjoying Baltimore's mild spring weather. There was plenty to do in Baltimore when people wanted to get out of the hotel. After a short 10 minute walk

from the hotel you could be at Baltimore's Inner Harbor or the famous Lexington Market. Even though the proposed group tours did not work out in Baltimore, people enjoyed Baltimore's attractions. Some discovered one of the best crabcake sandwiches in the mid-Atlantic at Faidley Seafood in the Lexington Market, while others found time to visit the nearby Walters museum or one of the many local bars or restaurants in nearby neighborhoods. And we inaugurated Merrill Eisenberg's *Reign of Music and Dance* with a welcome reception in the ballroom with live music from the *Eastport Oysterboys* who served up some toe tapping tunes for our enjoyment.

Another indicator of success was the number of co-sponsors whose members worked hard at organizing events for the meeting: the Society for Medical Anthropology (SMA), the Council on Nursing and Anthropology (CONAA), the Political Ecology Society (PESO), and the Washington Association of Professional Anthropologists (WAPA). In addition to the support I already mentioned from Goucher College for the Tuesday evening welcome event, the Department of Anthropology, and the Culture and Global Affairs Program at George Washington University were generous in their support of our meeting this year.

Building *communitas* through common intellectual interests, shared values and ideals was clearly evident in a number of the linked sessions that took place during the conference. Boone Shear and Brian Burke brought together an outstanding group of activists, practitioners and scholars in the *Alternative and non-Capitalist Political Ecologies* track during the meetings. Among the podcasts on the Society's website you'll find the double session, "Who Controls your Food System" that took place on Thursday morning. Thursday was a busy day, and that evening, Samuel Collins and Matt Durlington, supported with funds from the Society for the Anthropology of Work and Towson University, organized a reception and cash bar at nearby St. John's Church on 2640 St. Paul Street (site of Red Emma's Café). The theme that evening, "Activism in the Academy: Lessons from Baltimore and Beyond."

What stands out clearly in my mind about the Baltimore meeting was the breadth, depth and passion that was evident in so many of the organized sessions. Jennifer Wies and Hillary Haldane with their colleagues organized a trilogy of sessions focusing on the anthropology of gender-based violence, with each session associated with one of the three parts of the program theme: bays, boundaries and borders. Shawn Maloney and colleagues organized five sessions that focused on the centrality of culture in work funded by the Department of Defense. I applaud Shawn and his colleagues for the high

quality of their sessions while continuing to keep the conversations about viable areas for future applied social science engagement before us. I am confident that working with the Department of Defense will likely continue to be a contentious topic among anthropologists. Provoking thoughtful conversation and consideration through controversy can be a very good thing.

While provocative sessions made us think, and seeing old friends and meeting new people made us smile, the music made us move. Mark Edberg and the Black Shag Sherpas gave us a great gift of music for dance following Cliff Barnett's *Malinowski lecture* and the awards ceremonies on Friday evening. Many of us still were ready for the final half day of sessions scheduled for Saturday, when the Executive Board wrapped up their final day of meetings.

Since this is a wrap-up report there is no way I can recognize all the effort and fine work so many people put into the meetings. There was a program committee of over 20 people whose encouragement, suggestions and support were essential parts of the success we all enjoyed. Additionally, the SfAA management team in Oklahoma City led by the indefatigable Tom May did a great job of keeping everything on track, so that there were relatively few problems or complaints.

Looking ahead to Denver where the program theme focuses on the topic of natural resources makes me think that many of the sessions put together for Baltimore will likely continue there. Jeanne Simonelli and colleagues are following *frackers* and energy issues very closely. And of course, much more will follow on food, fisheries, forestry and a range of other topics associated with natural resources. It was great to see so many of you in Baltimore—I look forward to seeing even more of you in Denver next year.

SfAA Student Corner

Introduction

By Emilie Springer [esspringer@alaska.edu]
University of Alaska Fairbanks
SFAA Student Editor

In this newsletter the SFAA Student Committee is promoting short essays tied to the theme of “revolution.” This term can show change in many ways: movement, transition, reaction, adaptation. We were open to student responses and research efforts in any way they were inspired to submit. The three submissions accepted here do show a diversity of what that theme can mean: a sanitation crisis that inspired sewage, the Stonewall Riots that instigated the LGBT movement in the United States and the human dimensions of anarchism. To all the students, thank you for your thoughts and please consider how you might contribute to future newsletter publications.

The Stinky Revolution: How a Horrible Stench Changed the Course of Urbanization

By Jennifer Barr [jen.anne.barr@gmail.com]
Emory University

The stories of revolutions are usually written in the annals of history in ink from the ashes of the old ways or in the blood of martyrs who died gloriously for the cause. But in London of 1858, there was a very different kind of revolution, a bloodless revolution that would save countless lives and whose ramifications would spread to every corner of the globe. It was a revolution whose effects we are intimately connected with every day: specifically, any time we flush a toilet.

It had been a dry year, and the thick air of June promised an excruciatingly hot summer. The level of the Thames was precipitously low, exposing the banks and shorelines upon which all of the mighty river's trash and muck would accumulate. Mud larks, the young boys who would scamper across these shorelines looking for bits and pieces of things to sell—string, dog feces, pieces of cloth, or wood—counted themselves lucky; their jobs made easier by the ready access to the shore. But as the summer progressed, the heat became more intense and began to cook the muck. London's sewage system was a haphazard mess at the time, a patchwork of cesspools and broken sewers that would dump directly into the Thames, right in the middle of the city. As the sewage-soaked Thames and its filth-clogged shores heated up, the city became plagued by what would be known as The Great Stink.



The stench was legendary. Men and women would go out of their way for miles to avoid getting near the Thames. The malodorous haze would move in waves with the wind, and those suddenly hit with the full brunt of it were known to be overcome with dizziness or to spontaneously vomit. Parliament, on the shore of the river itself, almost shut down. Servants hung rags soaked with chloride of lime in the windows. Some Members refused to attend their sessions and holed themselves up in their own homes. Others, as contemporary newspapers noted acerbically, did something even more drastic: they would actually cut their speeches short.

Up until this point, attempts to fix London's broken sewage system had failed, mired in messes of politics, agency turf wars, and poor funding. But the stench served as an incredibly effective catalyst: after an unheard-of eighteen days of legislative debate, the bill to give the Metropolitan Board of Works the funds and the authority to carry out a massive sewer construction passed.

Under the leadership of the chief engineer of the Metropolitan Board of Works, Sir Joseph Bazalgette, construction for the massive project began. In total, it would take seventeen years and cost 6.5 million pounds to construct 83 miles of sewer mains fed by hundreds more miles of smaller sewers, by far one of the greatest modern engineering projects undertaken by a government. It still is considered a marvel of engineering and a marvel of public health.

Suddenly, human feces and defecation became the purview of the state. The individual human body and its wastes were now government matters. The cleanliness of the city improved. Health improved. London's engineering solution to sanitation helped shift the direction of urbanization, to define the modern city, and, indeed, to make it possible. Other cities would eventually take notice and copy London's system and approach, although sometimes it would take Great Stinks of their own to push them into action.

One hundred and fifty years later, the world faces a sanitation crisis that calls for another revolution. Over 2.6 billion people lack access to a toilet, which causes the deaths of 1.5 million people—mostly children—from diarrheal diseases every year. Slums that arise in megacities around the world have little to no sanitation coverage, resulting in the spread of disease and the loss of dignity and safety of people who are forced to defecate in public. Centralized water-based sewage systems—as pioneered on a large scale by Bazalgette—are impractical, wasteful and downright impossible in most cities around the world. We need to question our nineteenth century systems and create new ones so that everyone can have the cleanliness, dignity, and health that comes with sanitation.

“It’s the Revolution!”: Queer Liberation and Anthropological Inquiry

By William J. Robertson [william.robertson@utsa.edu]
University of Texas at San Antonio

In the mid-20th Century, the New York City neighborhood of Greenwich Village housed a number of gay men and lesbians. Despite laws banning homosexuality, gay men and lesbians congregated in local bars. In the early 1960s, Mayor Robert Wagner, Jr., ordered intensive raids on any establishments thought to be serving homosexuals in an effort to clean up the city's image for the 1964 World's Fair (Carter 2004). Many of these raids were preceded by undercover police officers under orders to entrap and arrest as many homosexuals as possible. Many of the bar raids resulted in humiliation directed at and violence committed against patrons. The focused campaign against gay men and lesbians in Greenwich Village came to a head at the end of that decade.

On June 28, 1969, police removed a bloodied woman from one bar. As she was being loaded into a paddy wagon, the unidentified woman shouted at the gathering crowd: “Why don’t you guys do something (Carter 2004)?” This woman’s call to action stirred the crowd to life, and so began the Stonewall Riots that sparked the lesbian, gay, bisexual, and transgender (LGBT) liberation movement in the United States.



The first beer bottle flew out of the hand of Sylvia Rivera and sailed through the air towards the police officers (Wilchins 2002). The bottle was accompanied by a taunt: “You’ve been treating us like shit all these years? Uh-huh. Now it’s our turn (Papy 2011)!” The crowds increased in size, and the rioting continued into the early morning hours. The importance of these events was not lost on Sylvia Rivera. “I’m not missing a minute of this,” she told people during the riots. “It’s the revolution (Papy 2011)!”

In the following forty-three years, queer people around the world have made great strides in social visibility and acceptance. This increased visibility coincides with the rise of academic fields of inquiry such as queer theory and

transgender studies. Social visibility and acceptance has also had non-academic implications: public policy decisions, growing numbers of non-profit LGBT organizations, and increasing attention to queer health disparities.

Anthropology as a discipline has been affected by LGBT liberation in interesting ways. Queer and trans theory helps to shed light on the ways that anthropologists have (re)produced heteronormative and heterosexist assumptions in their fieldwork. The fact that the study of sexuality and gender variance is now taken seriously as a topic of investigation opens new understandings of how varied gender and sexuality are across cultures. The study breaks down previously assumed gender binaries of our own societies. All of this helps anthropologists to paint clearer and deeper pictures of the societies in which they work.

Sexuality and gender variance profoundly shape people's lived experiences. The opening up and unpacking of gender, sex, and sexuality in anthropology enables a more thorough and robust understanding of how important these things are in a multitude of contexts. The Stonewall Riots started a revolution that continues to shape the inquiry into the human condition that is anthropology.

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Leaving Power Behind: Anthropological Reflections on Anarchism's Revolution

By Patrick Huff [pathuff123@gmail.com]
University of Georgia

As an anthropologist and an anarchist I draw intellectual inspiration and theoretical insight from both domains. Anarchist principles increasingly inform revolutionary ventures from the Occupation of the Squares in Europe and the Middle East to the Occupy Wall Street movement. When asking questions of revolution anthropologists would be wise to listen to some of its most principled critics and inventive practitioners: anarchists.

Anarchism is not about chaos; anarchism is about order with as little hierarchy as possible, preferably none. The burden of proof is on authority. If there are less hierarchical ways to accomplish a task, then those should be adopted. Anarchists find it incredibly confusing why anyone would prefer the imposition of arbitrary hierarchy. Anarchism is deeply concerned with the ethics of practice (Graeber 2004). Many anarchists argue that revolutionary means and ends must be commensurate; practices of liberation must occur now and not after the "revolution." Anarchism is not utopian. Anarchists believe that a better world is possible but recognize that it must be built in the present. The old slogan, "building the new society within the shell of the old," concisely sums up this position toward revolution. Anarchism's principled rejection of the state and capitalism creates a unique analytical perspective on past revolutions and prospects for the future.



Noting the emergence of directly democratic popular committees in almost every major revolution since the 1640s, radical historian and civil rights attorney Staughton Lynd holds, "...the general proposition that, where traditional central authority breaks down, popular self-acting committees step up to take its place" (Staughton and Grubacic 2008). Anarchist affinity groups and worker councils during the Spanish Civil War of the 1930s are important examples.

Spontaneous horizontal organization can emerge as a response to disasters. In the wake of hurricane Katrina ordinary people began to organize grassroots responses in the absence of guiding authority from the local or national state. The overwhelming response to the disaster from survivors was significantly pro-social in character, employing creative improvisation to confront the myriad challenges of the post storm environment (Havidan et al. 2006).

What is revolution? Many anarchists understand the moment when power collapses as the moment of revolution. Thus, anarchists are concerned with questions of organization; the main purpose of which is to exert forms of counter-power. Counter-power can take a number of organizational forms, from the solidarity of small anarchist affinity groups, to the General Assemblies of Occupy Wall Street; to massive spokes-councils organized during the Global Justice Movement in the early 2000s. Counter-power may be understood as organizational practices and structures that undermine existing social hierarchy and hinder the emergence of new hierarchies. Rejecting the capture of state power opens up a whole new perspective on the theory and practice of revolution. The aim of revolutionary activity becomes the transformation

of daily life by reorganizing the ways people relate to each other. The organization and reproduction of counter-power practice is revolutionary.

Marcel Mauss argued that even within Western societies dominated by capitalist interests, other principles of economic life continue to exist. This plurality of economic relations has been conceptualized as “the human economy,” an economy aimed at building and sustaining human relationships rather than profit margins (Hart et al. 2010). When anarchist groups open squats (informal housing), organize Really Free Markets (spaces for the free sharing of goods) or form horizontal networks that freely distribute food to all in need, they build human economies based on counter-power, a form of revolutionary practice.

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Anthropology at Georgia State University in Atlanta

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The Department

The Department of Anthropology at Georgia State University in Atlanta, Georgia, is distinguished by its commitment to anthropology as praxis: ethically sound and socially responsible primary research, critical education, and civic participation. Students receive theoretical and methodological training in one of the four sub-disciplines: archaeological, biological, linguistic, and sociocultural anthropology.



The Department consists of 10 full-time faculty members. Visiting professors with doctorates in cutting edge research and pedagogical paradigms join the faculty periodically to complement the standard curriculum, and meet increasing demand for more and varied courses. The number of undergraduate majors and graduate students grows consistently, a reflection of inspiring faculty, and educational programs in which research intersects with public service to create more engaged anthropologists.

Faculty members maintain active research agendas in Brazil, Greece, Italy, Mexico, Peru, Russia, South Africa, and the United States. Areas of focus include applied anthropology across the four sub-disciplines, and bioarchaeology, linguistic anthropology, medical anthropology, Mesoamerican archaeology, paleoanthropology, and urban anthropology. Faculty research enhances our students’ education by providing an intellectual and methodological foundation on comparative basic and applied anthropological inquiry.

Students may participate in two Field Schools that members of our faculty direct in summer semester. The Field School in Applied Anthropology, takes place in Rio de Janeiro, Brazil. Students on this Field School have a chance to visit and participate in community development projects in several favela communities in Rio de Janeiro. They also have a chance to conduct formal research, including, in 2012, IRB-approved research on how residents of Rio are being affected by government policies associated with upcoming mega-events, such as the World Cup and Olympic Games. Many students who have participated in the program have returned to Brazil to volunteer and/or to pursue further studies. The Field School in Archaeology, in collaboration with Atlanta’s Fernbank Museum of Natural History, takes place in South Georgia, at a 16th century Native American site with evidence of early Spanish contact. A new Study Abroad in Greece, with a focus on urban anthropology, is in progress.

The Department also hosts two Faculty and Student Exchange Programs in Europe: at Ca’Foscari University in Venice, Italy and at the University of Aristotle in Thessaloniki, Greece. A third Exchange Program with the University of Macedonia in Thessaloniki is in progress. Students have the opportunity to take courses in these institutions and receive credit toward their degree at Georgia State University.

In this department we combine academic rigor with applications of empirical knowledge in professional fields that include medicine, education, environment, forensics, cultural resource management, and business. Students gain practical skills, including proposal writing, project design, community-based research, problem-based fieldwork, ethnographic needs-assessment, and program evaluation. Students in our graduate program conduct original research, and may opt for a classic M.A. thesis or a Research Practicum. The latter involves research-based program development and assessment with organizations in a variety of local, national, or international contexts. All students receive a comprehensive education that prepares them to pursue doctoral studies in anthropology, other disciplines, professional degrees, or to seek employment in the public and private sectors as professional anthropologists. Data analysis of a Self-Study and an External Academic Review of our undergraduate and graduate programs in 2010-2011 produced compelling evidence that the Department of Anthropology is poised to establish a Ph.D. in Anthropology. With the support and encouragement of higher administration, the faculty is presently writing its proposal for a doctorate in anthropology, implementation of which we anticipate will occur in 2015, pending budgetary approval.

Atlanta

Atlanta is the capital of the southeastern United States, and the epicenter of the Civil Rights Movement. As a vibrant metropolis, the city provides for our students a multicultural context conducive to anthropological research as well as urban opportunities for professional internships at the Carter Center, the Center for Disease Control, CARE, the Living Well Center's Urban Farm, the Atlanta Zoo, the Georgia Bureau of Investigation (with the State Forensic Anthropologist), Grady Hospital, New South Associates, and various museums. Students have access to our strong local network of institutions of higher education, including Emory University, The Georgia Institute of Technology, and the Atlanta University Center.

Atlanta attracts graduate students from all over the country and abroad. The students who find a home in our department exhibit the following characteristics: they are well-grounded in the Liberal Arts, seek to understand and to serve the human condition, are academically prepared, creative, and diligent; they are interested in lab, field, or scholarly research, and seek a career in academic or applied anthropology. They thrive in, and contribute to, our international urban research university, a defining feature of which is university-community partnerships that enhance both higher education and public life.

Engaged scholarship *of and in Atlanta*—dynamics, populations, problems, and solutions—past and present, is a research focus of faculty and graduate students. Possession of the MARTA Archaeological Collection, which contains artifacts that tell the story of Atlanta's development in the late 19th and early 20th centuries, and collaborations with the Fernbank Museum of Natural History and New South Associates, a local firm, strengthens Urban Public Archaeology at GSU, Atlanta's only archaeological hub. Medical Anthropology is a time-honored focus of our Graduate Program, through which students learn biological and sociocultural methods, skills, and applications that prepare them for careers in human health. Students who seek a concentration and careers in applied anthropology conduct primary thesis research on a human problem or public policy issues. *A few examples are in order:*

- Valerie Anouyuo and Michaelanne Dye worked as action researchers with staff at Culture Connect, Inc., a non-profit organization that serves immigrants and refugees in metro Atlanta, to assess and develop a more culturally effective Mentoring Program for refugee youth.
- Kristen Kuhns, also placed at Culture Connect Inc., helped agency staff assess refugees' linguistic barriers to health care by working with them to ensure multi-linguistic dissemination of information on health services.
- Ivey Tapp worked with staff at the South Atlanta High Educational Complex, School of Law and Social Justice, a Title I member of the Atlanta Public Schools, the mission of which is to "empower the next generation of leaders for positive change."
- James Papisan worked with the staff at the Center for Pan Asian Community Services, a social service organization for refugees, to evaluate and develop a more culturally informed Domestic Violence Prevention Program, and with Refugee and Resettlement and Immigration Services of Atlanta to evaluate and improve the efficacy of the agency's Employment Program.
- Kelsey Hanks and Joseph Schulte (an AmeriCorps Member in Service) worked with Family and Refugee Services as a tutor/mentor in the After-School program and as an in-home ESL teacher, roles that facilitated her analysis and recommendations to improve educational programs for youth and adults.
- Allyson Korb worked with the development leaders at the Global Village School for refugee children to assess intersections of strategic and programmatic elements to increase funding.
- *Timothy Gitzen worked with Youth Program and HIV/AIDS Outreach of the Center for Pan-Asian Services to assess client-based needs for a "safe space" available to inter- and intra-Asian American youth to discuss problems related to sex and sexuality unique to their cultural and family traditions.*
- *Emily Vanderpool worked with mortuary archaeologists at New South Associates as a field and laboratory technician on historic preservation of African American Cemeteries.*

- Leslie Brown worked with staff at New South Associates to assess and advocate for federal legislation to support grass-roots, ethical exhumation of all human remains, in addition to those of Native Americans held in collections at federally-funded institutions.
- Tony Fitzpatrick, whose research focus is forensic anthropology, assisted curators at the Fernbank Museum of Natural History with the St. Catherine's Island Foundation and Edward John Noble Foundation Collection of approximately one million artifacts, a project that involved the Native American Graves Protection and Repatriation Act (NAGPRA).
- *Mark Flanagan worked with the Metro Atlanta Task Force for the Homeless to assess development needs and strategies to increase private funding.*
- *Kristine Adams and Amanda Day worked with staff at the Feminist Women's Health Center to help increase accessibility to health care by marginalized women.*
- Bridget Ebeling worked with Georgia Organics to develop Farm to School with Atlanta Public Schools.

Students conduct such research as a course requirement, as an Internship, or a Research Practicum while enrolled in seminars in applied anthropology, and placed in agencies and organizations at which they work with a Field Supervisor. Students co-investigate local problems and needs in collaboration with members of communities and other stakeholders. Critical analyses of these studies yield culturally informed programmatic, organizational, institutional, and policy reforms. Once students complete the research analysis and writing of these studies, and following approval of their professor, they submit a copy of the final paper to their Field Supervisor for dissemination to and potential use by the staff of the host agency.

The M.A. Program

The M.A. program is designed to be completed in two years for full-time students. During the first year, all students are required to demonstrate competence in the basic theories and methods of anthropology through completion of a four-course core curriculum. This includes training in the use of qualitative and quantitative methods to develop critical perspectives on sociocultural issues. Additional course work is completed in consultation with the faculty. During their second year, and in consultation with their primary advisor, students develop their own areas of interest and expertise within the broader framework of the program. Students are encouraged to take advantage of resources in other departments and schools at Georgia State University, and of neighboring institutions such as Emory University, Georgia Institute of Technology, the Atlanta University Center, the Center for Disease Control and Prevention, and the Medical College of Georgia.

MA students receive close mentoring and guidance from the department's faculty, particularly in developing their research proposal and at the thesis-writing stage. We encourage early professionalization, and our students have participated in the programs of regional and national conferences, including the American Anthropological Association, the Society for Applied Anthropology, and the Southern Anthropological Society. Moreover, they are competing successfully for admission with funding to PhD programs across the country, including Binghamton University (SUNY), University of Pittsburgh, the University of Bonn, the University of Arizona, the University of Florida, the University of Kentucky, the University of Michigan, the University of Wyoming, the University of Arkansas, Sheffield University (UK), and the University of Minnesota. Others secure gainful employment in human service organizations, e.g., the Center for Disease Control and Prevention, the Georgia Women's Policy Institute, Refugee Family Services, the Carter Center, CARE International, and other institutions and businesses such as Smart Revenue.

Our department offers competitive Graduate Research Assistantships (GRAs) and Graduate Teaching Assistantships (GTAs) to a number of graduate students each year. The Assistantship includes a \$2,000 stipend per semester, as well as a tuition waiver, but does not cover the mandatory student activity fees and health insurance costs. Students who receive Assistantships also have a 10% discount at the University Bookstore.

Interested students may apply online at: GSUOnlineApp. The deadlines for application are March 15 - for fall semester, and October 15 - for spring semester. We admit graduate students only in fall and spring semesters. For more information students may visit our website: <http://www.cas.gsu/anthropology>.

Upcoming in the Next Issue of Practicing Anthropology



Anita Puckett

By Anita Puckett [apuckett@vt.edu]
Virginia Tech University

The fall issue (Volume 34.4) of *Practicing Anthropology* brings together a number of volunteered papers under the title “Complexities of Migration, Movement, and Change.” In various ways, authors address issues of cultural instability and fragmentation, whether from the outcomes of immigration, human trafficking, unavailability of health care, or climate change. In a sense, all engage in refining issues related to the elusive concept of “empowerment.”

Two articles deal directly with immigration, one with refugees and the Christian agencies that attempt to assist them, another with Florida’s policy response to those escaping from the human trafficking trade. Three address health care issues by examining how Milwaukee Latinos use the services of lay healing practitioners, how United States citizens use Mexican pharmaceuticals and doctors, and how uninsured participants in a Michigan county evaluate a county-run health plan. Another critically evaluates anthropological research on capacity building in an eastern North Carolina Latino community. As an unusual change of pace, one presents a provocative approach

to drunk driving through a traveling exhibit based on data collected from the families of two teenagers killed by a drunk driver. The last offers a masterful argument for the moral responsibility of anthropologists to “contemplate an alternative world system” under *Homo sapiens*’ contributions to and influence on the rapidly changing biosphere.

Future issues of *Practicing Anthropology* address issues of sociocultural “modeling,” reflections on the ethics of doing applied anthropology, and on other issues related to those in the socioeconomic margins of a trans-global economy. While all topics pertinent to career-oriented anthropologists are, of course, welcome, particular interest for next year are papers from physical anthropologists working across species boundaries and from those applying methods and models framed within linguistic anthropology.

As always, *Practicing Anthropology* welcomes engagement with potential authors for possible submissions and for submissions from non-academic professionals who have careers in which applied anthropology is a central focus. Guidelines for submission can be found at <https://www.sfaa.net/pa/paauthor.html>.

Report from the Editor of Human Organization-Spring 2012

By Mark Moberg [mmoberg@southalabama.edu]
University of South Alabama

Reflecting the high standards of the journal, *Human Organization*’s acceptance rate remains low for initial submissions. In 2011, no articles were accepted upon initial submission without at least some required revision. I have worked closely with authors to edit for stylistic consistency and to clarify arguments. Of submissions last year, I have accepted about one in four papers received. On average, we receive about 2 manuscripts per week, with somewhat more submissions arriving after academic (winter and summer) breaks. Approximately 70% of the papers that are revised and resubmitted are ultimately accepted for publication. The average turnaround time remains between three and four months, although secondary review was significantly shorter for resubmissions, many of which I review in-house rather than returning them to their original reviewers. I typically prepare four types of letters to be sent to authors: one accepting the piece contingent upon revisions; one rejecting the piece but “welcoming” a revision; one rejecting the piece with a less encouraging provision that a resubmission would be considered but demanding extensive revisions (these papers necessarily undergo external secondary review, and many are ultimately rejected); and one rejecting the piece and offering my best of luck placing the article elsewhere.

The most frustrating part of the editor’s job has been soliciting external reviews of manuscript submissions, with only about one in four requests resulting in an actual review. Difficulties in securing reviews are by far the leading reason for a prolonged turnaround time, in some instances prompting authors to withdraw their papers for submission elsewhere. Although authors are eager to see their work in print, fewer are willing to commit



the time and effort needed to ensure that the peer review process remains viable and timely. This may reflect the increasing demands of research and teaching on academic and applied anthropologists, but it also points to a notable disparity in the way in which our employers reward publication compared to professional service.

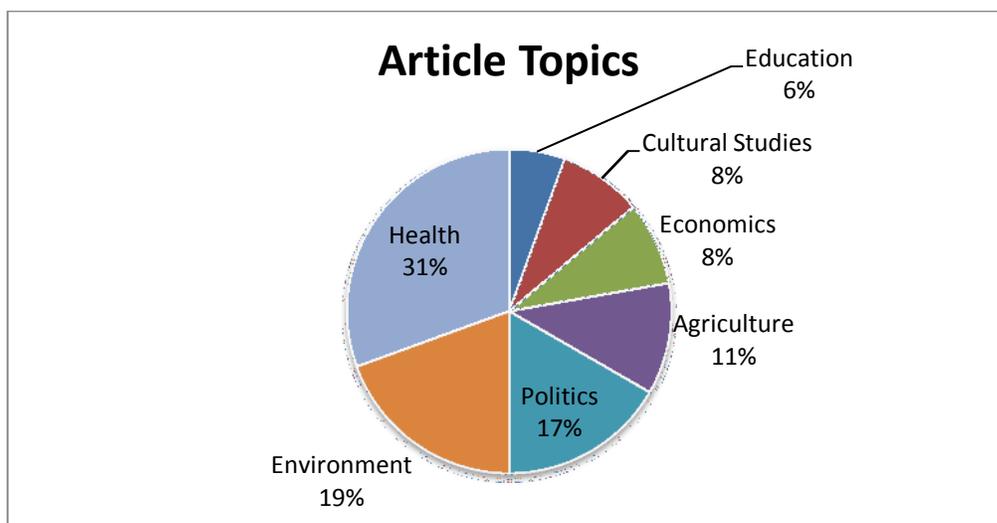
Journal Statistics

There follows a few statistics about the journal, including information on the primary affiliations of the authors, the article topic areas, and the locations of authors by nation and by state. Just 14% of the authors in 2011 were from outside academia, compared to 15% in 2010 and 32% in 2009—this reflects academics working with people in government and industry as well as people in government and industry submitting articles independently.

Author's Field	70(1)	70(2)	70(3)	70(4)	Totals
Academia	23	18	10	13	64
Government		1	4	1	6
Industry			1		1
NGOs		1	1	1	3
Totals	23	20	16	14	74

In terms of topics, the table below demonstrates our commitment to covering a wide range of issues that, we believe, reflect the wide range of interests within the society.

Article Topics	70(1)	70(2)	70(3)	70(4)	Totals
Agriculture		1	2	1	4
Applied Anthropology				2	2
Cultural Studies			2	1	3
Economics	1	1	1		3
Education	2				2
Environment	1	2	2	2	7
Health	4	4	1	2	11
Politics	2	1	1	2	6
Totals	10	9	9	10	38



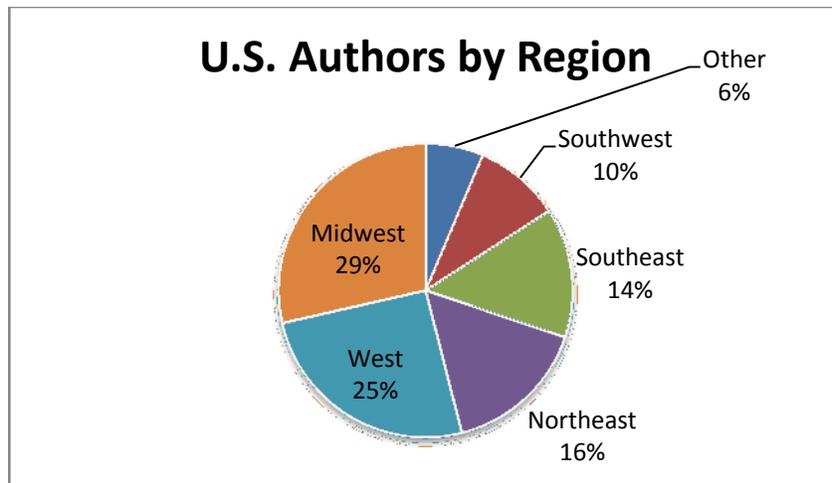
As seen in Table 1 below, the journal remains international in scope, with authors published in 2011 originating in 9 countries (compared to 11 in 2010). Authors from other English-speaking countries and from Asia are well-represented. Authors based in the US, not surprisingly, continue to be the most commonly published, as the journal received its vast majority of articles from them. As shown in Table 2, they submitted from 22 states plus the commonwealth of Puerto Rico.

Table 1.

Authors by Country	70(1)	70(2)	70(3)	70(4)	Totals
Australia				1	1
Canada	1				1
China	3				3
Ecuador			1		1
Mexico				1	1
Norway				1	1
United Kingdom		2			2
United States	19	18	14	12	63
Vietnam			1		1
Totals	23	20	16	15	74

Table 2.

Authors by U.S. State, District, or Territory	70(1)	70(2)	70(3)	70(4)	Totals
Alaska			2		2
Arizona	3			1	4
California	3	1	2	3	9
Colorado			2		2
Connecticut		1			1
District of Columbia	1				1
Florida	1		1		2
Illinois		1		3	4
Indiana		1		1	2
Kansas				1	1
Maryland			1	1	2
Michigan	5				5
Missouri	1				1
New Hampshire	1				1
New Mexico		4			4
New York	1		2		3
North Carolina	3	1	3		7
Oregon				1	1
Pennsylvania		2			2
Puerto Rico		1			1
Rhode Island		1			1
Texas			1	1	2
Wisconsin		5			5
Totals	19	18	14	12	63



Attention SfAA artists, crafters, knitters, woodworkers, quilters and more: We need your work!

By Jeanne Simonelli [simonejm@wfu.edu]
Wake Forest University

Many of you have other skills that keep you sane between semesters. While you may not be ready to quit your day job and become a full time artist or artisan, your work can help our community partners for whom craft and boutique food production is life. We are hoping to set up a stable fund to insure a yearly workshop for those working in or working with craft production. You can help by donating one item for a silent auction to be held at the SfAA meetings in Denver. Proceeds will be matched by a gift from a donor to help set up the fund. To donate an item, contact Jeanne Simonelli at simonejm@wfu.edu Please use the heading *Crafts* in your subject line.



TIGS

Tourism and Heritage Topical Interest Group

By Melissa Stevens [melissa.stevens7@gmail.com]
University of Maryland, College Park

2013 SfAA Annual Meeting in Denver

The SfAA meetings in Denver will be held March 19-23, 2013. Abstracts for papers, posters, sessions, etc. must be submitted through the SfAA website (www.sfaa.net) by October 15, 2012. If you would like to organize or join a session, consider connecting with other tourism and heritage scholars and practitioners through the TIG list-serve or Facebook page (info below), or the TOUR-ANTH list-serve (tourismanthropology@jiscmail.ac.uk). If you are a student, please consider submitting an abstract for the TIG-organized student paper and poster competitions detailed below, and if you work with students, please forward this information along to them. Further details on both competitions can be provided by Tim Wallace (tmwallace@mindspring.com) or Melissa Stevens (melissa.stevens7@gmail.com).

Call for Abstracts: The 2013 Paper and Poster Competitions

The Tourism and Heritage TIG 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 session at the 2013 SfAA annual meeting in Denver, and an award will be presented to the best paper in the session. Eligible students must be enrolled in a graduate or undergraduate degree program at the time they submit their paper. Submission must be an 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.



Melissa Stevens

The competition involves a two-step process. Step one involves the solicitation and selection of expanded paper abstracts (of 500 words or less) for the organized session. Abstracts must be submitted by SEPTEMBER 15, 2012 to Melissa Stevens at melissa.stevens7@gmail.com. Students selected for participation in the session will then submit full papers for judging by the February 1, 2013 deadline. The winning paper will receive a cash award of \$500 and will be honored at the 2013 SfAA meetings in Denver.

Society for Applied Anthropology

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, \$300 for second prize, and \$200 for third prize. Poster abstracts are submitted directly through the SfAA website (www.sfaa.net). Please go to the SfAA website 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 "Awards" and go to "Valene Smith Prize"). The deadline for the receipt of poster abstracts for the 2013 Competition is OCTOBER 15, 2013.

2012 AAA Annual Meeting in San Francisco

The AAA meetings in San Francisco will be held November 14-18, 2012. The AAA has a searchable online program, as well as information about workshops and other events that require advance registration on the meeting's website (www.aaanet.org/meetings). The searchable online program allows you to search papers, sessions, posters, events, etc. by themes and keywords, so that you can develop your own conference schedule. As in years past, Quetzil Castañeda and TIG co-chair Tim Wallace will be running the "NAPA Workshop On Heritage Tourism: Theory and Praxis" to be held on Friday, November 16, 8:00-10:00 AM. Workshops require prior registration, so be sure to register before they fill up (registration link on AAA meeting website).

Special Tourism Issue of Practicing Anthropology

Practicing Anthropology is a career-oriented publication of the Society for Applied Anthropology. It focuses on the work that anthropologists do outside of academia and endeavors to encourage a bridge between practice inside and outside the university. Practicing Anthropology occasionally publishes special issues centered on a theme or topic. A tourism-themed issue was recently published July 2012 (vol. 34, Issue 3), and consisted of three main sections. The first section was edited by Sharon Gmelch and Tim Wallace and featured papers that were presented at the conference "Reflections and New Directions: A Conference on the Anthropology of Tourism in Honor of Valene L. Smith," held March 4-5, 2011 at the Valene L. Smith Museum of Anthropology at California State University, in Chico. The second section was edited by Melissa Stevens (co-chair of the Tourism and Heritage TIG) and featured the three winning student papers from the SfAA Tourism and Heritage TIG Student Paper Competition. The third section was edited by Heidi Nichols and featured the winning posters from the Valene Smith Student Poster Competition. The issue's introduction was written by the issue's guest co-editors, Sharon Gmelch and Tim Wallace (co-chair of the Tourism and Heritage TIG), and a concluding article discussing the future of anthropology's engagement with tourism and heritage issues was written by Quetzil Castañeda.

Extra copies of the special tourism issue of Practicing Anthropology will be printed and distributed to bring attention to a special one-day tourism symposium to be held during the 2014 SfAA Annual Meeting. The symposium is in the very early stages of planning and development, but look for updates to be sent out through the TIG's list-serve and Twitter accounts and posted on the TIG's Facebook page.

Future Columns Call for Papers

The Tourism and Heritage TIG would like to see your work published here! Please send us your travel and research stories, book and film reviews, or general tourism and heritage-related musings to Melissa Stevens (melissa.stevens7@gmail.com) for consideration for inclusion in future newsletter columns. Pieces should be no more than 1500-1750 words in length, including references. Please do not use endnotes or footnotes. Submissions for the November newsletter must be received by October 15, 2012.

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

American Indian, Alaskan and Hawaiian Native, and Canadian First Nation Topical Interest Group

Peter N. Jones, Ph.D.

Director: Bauu Institute and Press

<http://www.bauuinstitute.com>

Editor: Indigenous Peoples Issues & Resources

<http://indigenouspeoplesissues.com>

In recent months several important issues have arisen that impact American Indians, Alaskan Natives, and Canadian First Nations that may be of interest to TIG members.



Peter N. Jones

Historic Ruling From The Nunavut Court Of Justice Upholding Inuit Rights

History was made in June when Justice Earl Johnson of the Nunavut Court of Justice issued his ruling in favor of Nunavut Tunngavik Inc. on the failure of the Government of Canada to create a Nunavut General Monitoring Plan as required by the Nunavut Land Claims Agreement.

This is the fourth legal motion NTI has won in relation to the lawsuit filed in 2006 against the Government of Canada, on behalf of the Crown. Justice Johnson granted NTI's motion for summary judgment on one part of NTI's lawsuit and ordered the Government to pay \$14.8 million in damages. More on the ruling, including an extensive background can be [read here](#).

Statement Of Resisting Environmental Destruction On Indigenous Lands (REDOIL) On Oil Drilling In Alaska

Resisting Environmental Destruction on Indigenous Lands (REDOIL) is a movement of Alaska Natives of the Inupiat, Yupik, Aleut, Tlingit, Eyak, Gwich'in and Denaiana Athabascan Tribes who came together in June 2002 in Cordova, Alaska to form a powerful entity to challenge the fossil fuel and mining industries and demand our rights to a safe and healthy environment conducive to subsistence. REDOIL aims to address the human and ecological health impacts brought on by unsustainable development practices of the fossil fuel and mineral industries, and the ensuing effect of catastrophic climate change. We strongly support the self-determination right of tribes in Alaska, as well as a just transition from fossil fuel and mineral development to sustainable economies and sustainable development. The three core focus areas of REDOIL are:

- Sovereignty and Subsistence Rights
- Human and Ecological Health
- Climate Change and Climate Justice

Alaska's Indigenous peoples health, culture and subsistence way of life are at threat by current energy development proposals which disproportionately target Alaska Native homelands and continually put our subsistence way of life at risk. Current Energy policy of the US calls for more extensive fossil fuel extraction and development within Indigenous Territories, which will have profound impacts to the communities. At this time, there are many areas in Alaska that are under threat, and our Alaska Native peoples are in duress...

At this time, Shell's eyes are on the prize of the Arctic Oceans-the Beaufort and Chukchi Seas. Alaska's coastal Indigenous Inupiat currently object strongly to the presence of Shell Oil in the waters that provide them with their Inupiat Whaling way of life, but also their other subsistence needs which are provided by these oceans. Statements and comments by REDOIL members can be [found here](#).

Stillaguamish Tribe Looks At Pharmaceutical Effects On Fish

The Stillaguamish Tribe is sampling fish to learn more about the effects of pharmaceuticals and other household products that flush into area streams. Wastewater and runoff containing products that mimic estrogen can interfere with the endocrine system of fish, potentially resulting in males displaying both male and female characteristics.

“Emerging contaminants get into our water through a variety of sources, such as agricultural runoff, septic systems, stormwater and wastewater treatment plants,” said Stillaguamish biologist Jennifer Seigny, who has been working with the U.S. Geological Survey (USGS) since 2006 to study endocrine disruption in fish.

The latest research is part of Stillaguamish natural resources technician Jody Pope’s master’s thesis in freshwater ecology for Western Washington University.

“We’re looking to see what kind of effect the contaminants could have on these fish,” Pope said.

The tribe’s natural resources department and the USGS measured water quality and collected cutthroat trout in four sites in the Stillaguamish watershed.

“We’re using cutthroat because chinook are endangered and we want to stay as far away from them as we can,” Pope said. “We want to use a salmonid species so we can attribute what we’re finding in the cutthroat to other species, including chinook, coho and chum.”

NWIFC fish pathologist Craig Olson assisted in determining the sex of the fish and taking blood samples. USGS brought a mobile lab to sample the cutthroat onsite to test for vitellogenin, a female egg-producing protein.

“A lot of things that we’re concerned about being in the environment, specifically the stuff that’s in birth control pills, will cause males to produce vitellogenin when normally they shouldn’t,” said USGS biologist Patrick Moran. “So it’s a great marker for exposure to endocrine disrupting compounds.”

The tribe and USGS will compare the water quality samples with fish tissue to determine whether chemicals in the water have affected the fish.

“I think it would be great to find nothing because then that would mean our creeks are really clean,” Pope said. You can watch [a video](#) of Stillaguamish and USGS staff electrofishing Church Creek and sampling cutthroat.

In-Depth Look At The Oglala Lakota People Of The Pine Ridge Reservation

The August issue of National Geographic magazine features an in-depth look at the Oglala Lakota people of the Pine Ridge Reservation in South Dakota, whose struggle to nurture their tribal customs, language and beliefs is profiled in this rare and intimate portrait. “[In The Shadow Of Wounded Knee](#)” by Alexandra Fuller reveals the reality of life on the Pine Ridge reservation, showing both the problems that the Lakota face and the fact that the Lakota are holding on to their traditions and values.

Along with the powerful story by Fuller, photographer Aaron Huey, whose effort to photograph poverty in America led him to the Pine Ridge Indian Reservation in 2005, spent the intervening 7 years documenting the Lakota people and their struggle. His photographs of life on the reservation are featured in the article. [Aaron Huey’s photographs can be found here](#).

I would like to remind everyone that if they would like to share announcements, calls for papers, or other news with the TIG email list to do so. You can send it to sfaa-native-tig@googlegroups.com.

As usual, if anyone is interested in joining the TIG email list, you can go to <http://groups.google.com/group/sfaa-native-tig> and join.

Gender-Based Violence TIG: The Agunah in Israel

By Kami L. McManus [Kami.McManus@jefferson.edu]
Thomas Jefferson University
Couple and Family Therapy

In 2011, I had the distinct privilege of traveling to Israel for a Birthright trip and to expand upon women’s rights research I had previously done in graduate school. The issue of religious women being denied divorces in Israel was something I felt passionately about and was personally connected to. According to the Mellman Group (2011), there were 462 open cases of *agunot* in the United States, and I was put into contact with several more in Israel that had

been denied divorces as well. The most basic reasons for wives wanting a legal and religious separation from their partners ranged from irreconcilable differences to sexual abuse and infidelity. Unlike in the United States, marriage in Israel is often an institution controlled by religious, heterosexual men and can be used as a means of controlling women. In a country where men and religion rule together, I found that women are kept in the shadows and forced into silence while husbands, fathers, and sons enjoyed freedoms Orthodox Jewish women are denied.

For non-religious Jewish women living in Israel, their lives are much different than their Orthodox counterparts living in the heart of Jerusalem and throughout Tel-Aviv. According to the Jerusalem Center for Public Affairs, Orthodox Jews constitute only 8% of the Jewish population, making Orthodox women extremely vulnerable to abuse and neglect due to a lack of resources, community support, and a male-dominated government (JCPA). They are one of the smallest niches of women in Israel, but also one of the most visible due to the various challenges they face, particularly that of divorce. Neta Ziv, legal adviser to the Association for Civil Rights in Israel (ACRI) voiced that “women have the right to be fighter pilots, but they do not have the basic right to get divorced” (Elior 2004, p. 54). Activist Judith Plaskow (2005) further supports Ziv by stating that, “[t]he existence of *agunot* is a crime against women, a disgrace to the Jewish community, and a violation of human rights that demands immediate remedy” (p. 147). Ziv and Plaskow are not alone in their critique and there is increasing attention to how traditional Judaism excludes Orthodox women from claiming personal power, authority, and agency over their lives and bodies despite what opposing critics assert.



Kami L. McManus

An *agunah* is an Orthodox Jewish woman who is legally bound to her husband due to being denied a written bill of divorce, known as a *get*. The label of *agunah* is the “equivalent of living in chains: a woman who by Orthodox Jewish law has not been given a Jewish divorce (*get*) by her husband and is not free to marry or have “legitimate” children” until proper documentation has been attained (Porter, 1995, p. 2). Most contemporary *agunot* are not wives who have lost their husbands in battle, but “are victims of...husbands who deliberately withhold a *get*, either for purposes of extortion, or to keep their wives in limbo” as revenge (Plaskow 2005, p. 147). In addition, Orthodox Judaism commonly “others” women, “constituting a separate category of human creature...ideally [confining their activities] to the private sphere of husband, children, and the family’s economic endeavors, where there is much less possibility of falling into unsanctioned sexual liaisons” (Baskin, 1994, p. 4). In Israel, “[f]or a married couple to be divorced under Conservative or Orthodox Jewish law, the husband must prepare and present to his wife a bill of divorce or [a] *get* under the supervision of a rabbi” (Rostain, 1987, p. 1147). This is the only kosher way a couple can be divorced in Israel. Realistically, it is in the husband’s best interest to grant his wife a *get* since “neither party may remarry under Jewish law” until he does so (Rostain 1987, p. 1147).



Kami McManus in Israel.

In Israel, the “*agunah* has become one of the most controversial issues in Israeli Orthodox Jewish life, and also a poignant one because there sometimes are no enemies” and women are left with abusive or unloving husbands without support (Porter, 1995, p. 1). Some husbands find divorce to be in their mutual interest, quickly giving their wives a *get* and peacefully parting from their wives, but unfortunately many *agunot* are blackmailed, abused, tortured, impoverished, or forced to give up their children before husbands agree to let them go. This coercive behavior towards women is not permitted in any sect of Judaism because it is connected to cruelty. However, after examining the *get* from a feminist perspective, one can see that it is a way for Orthodox Jewish men to exert control over their wives.

Rabbinical councils have the power to interpret the Torah and religious law in a way that is merciful to the *agunah*, in a way that

releases her from her marriage without suffering, but there must be a consensus on the religious board, also known as a *beit din*, in order to do so. A council of rabbis and the husband can make the situation quick and painless for an *agunah*, but this is a rare occurrence in a pro-natal, pro-family country where divorce is avoided at all costs.

Upon interviewing *agunot* in Israel, many women felt that through respectful dialogue with religious officials and discussing future legislature on the *get*, that guidelines surrounding divorce could be restructured in a more accommodating and humane manner while staying loyal to the Torah. Significant advances in the status of women have been made in Israel, in terms of “education for girls, votes for women, [military roles], women working outside the home, and women serving in the Knesset” (Sered 1997, p. 19).

Due to the cultural and religious diversity of Israel, the cracks “in the social structure [of the state] leave room for ‘acceptable’ change provided it is phrased in terms of the dominant ideology” and intersects Jewish Law (Sered 1997, p. 21). Organizations such as the *Agunah and Kayama in the United States*, *Israel Women’s Network and the Organization to Help Agunot in Israel*, and the *Coalition of Jewish Women for the GET in Canada* help women in Israel, advocating on their behalf directly to the Israeli government (Porter, 1995). In cases of abuse or sexual violence, Orthodox Jewish women are able to appeal directly to the religious courts in order to obtain a divorce instead of trying to mediate with their husbands, who might abuse them further.

I’ve been personally exposed to *agunot*, and it is a horrendous sight to behold when a young wife is left pregnant with her relatives and her husband is nowhere to be found. It is my hope that under such circumstances, a *get* by a rabbinic council or *beit din* would be offered automatically out of compassion and sympathy. Psychotherapist Rachel Biale (1995:102) voices that Orthodox Jewish women are in a constant state of vulnerability because there are a variety of ways a woman can be chained, but one route to freedom. Only with the assistance of open-minded rabbis and religious communities do Orthodox Jewish women stand a chance of liberation, otherwise the strict adherence of Torah will continue to be implemented, perpetuating the very violence and abuse that Judaism stands against.

For Further reading:

JCPA—<http://jcpa.org/dje/articles2/howrelisr.htm>

<http://jcada.org/downloads/AgunahSurveyReport.Final.10.17.11pdf.pdf>

http://www.thejewishweek.com/editorial_opinion/editorial/agunot_462_too_many

SfAA Announcements

Editor Search: Editor-in-Chief, *Human Organization*

The Society for Applied Anthropology announces a search for a new Editor-in-Chief of *Human Organization*, a journal that has been recognized as a leading scientific publication in applied social science since its founding in 1941. It is published four times annually and is directed toward interdisciplinary as well as anthropological audiences.

The term of the current Editor, Mark Moberg, ends in December 2013. The successor’s term will begin on January 1, 2014. The search is being initiated now to provide for a smooth transition.

The initial term of service for the new Editor-in-Chief will be three years. The term is renewable for one additional three-year period.

In addition to making at least a three-year commitment to the journal, candidates for the position should be able to secure release time (where possible) and other institutional support to supplement SfAA resources, constitute an Editorial Board, promote and cultivate the journal, and offer editorial expertise and direction. Additional criteria include:

1. Experience as a journal editor, associate or guest editor, and/or editorial board experience
2. A strong record of publication in applied social sciences
3. A history of involvement in applied social science research/practice

Persons interested in applying for the position should provide the Publications Committee early on with a letter of intent, which can help initiate discussion and provide potential applicants with necessary information.

The actual application should contain the following:

1. A letter of interest that indicates the candidate's experience, ideas, and vision for the journal, and any support (such as release time, space, equipment and editorial assistance) that will be available from the host institution
2. A letter of support from the institution
3. A copy of the candidate's vita or resume
4. A proposed budget

Additional material may be requested by the Publications Committee at a later date.

Applications will be reviewed as received, with a deadline of December 31, 2012. Applications should be sent to: Society for Applied Anthropology, HO Editor Search, P.O. Box 2436, Oklahoma City, OK 73101-2436. Questions concerning the position can be directed to Judith Freidenberg, Publications Committee Chair (jfreiden@anth.umd.edu). We especially encourage interested individuals to contact current editor, Mark Moberg (mmoberg@jaguar1.usouthal.edu).

SfAA Newsletter: Call for Editor

The Board of Directors of the Society announces a search for the Editor of the *SfAA Newsletter*. The *SfAA Newsletter* is the Society's principal information channel, coordinating the flow to members of announcements, news, pertinent events, and application insights. It is published quarterly (February, May, August, November) largely in digital format.

The term of office of the current Editor (Prof. Tim Wallace) ends in May 2013. The Board is now accepting applications for the position with a term of office of three years (renewable).

Candidates for the position should be able to secure release time (where possible) and other institutional support to supplement SfAA resources.

Those interested in the position should provide the Publications Committee with the following:

1. A letter of interest that includes information on the applicant's experience with publications. The letter should indicate any support that may be provided (e.g., released time, space, equipment) by the host institution.
2. A copy of the candidate's curriculum vitae/resume.

Interested candidates are invited to include suggestions for new directions for the publication that might enhance the mission to broadcast widely news about SfAA members and new developments in the application of the social sciences.

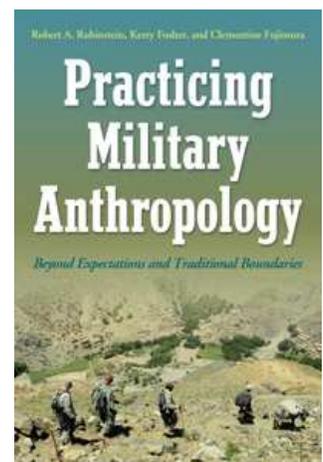
Applications will be reviewed upon receipt. The deadline for applications is March 1, 2013. Applications should be sent to the SfAA Office, Attn: Publications Committee, P. O. Box 2436, Oklahoma City, OK 73101-2436.

Members in the News



Robert A. Rubinstein is the lead editor of a new book on a very topical subject, an applied perspective on military training. The new book is *Practicing Military Anthropology: Beyond Expectations and Traditional Boundaries*, edited by Robert A. Rubinstein, Kerry Fosher and Clementine Fujimura is being published by Kumarian Press and will be released in September 2012.

In *Practicing Military Anthropology* seven anthropologists who have worked with the US armed forces or teach at service academies explore their professional trajectories, and describe on how their anthropological training affects their work. They describe the ethical challenges they face in their professional lives and how they navigate those. Those seeking an



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understanding of the challenges and rewards of a career as a military anthropologist will find here a rare source of information and guidance. The book is a source of rich ethnographic data that can inform the complex and often heated discussions concerning whether and how anthropologists should relate to the national security state.

Other News and Announcements of Interest

NAPA News and Workshops at the San Francisco AAA Annual Meeting, November 14-18, 2012

By Sabrina Nichelle Scott

[\[sabnscott@gmail.com\]](mailto:sabnscott@gmail.com)

NAPA Workshops Committee Chair



Sabrina Nichelle Scott

On behalf of The National Association for the Practice of Anthropology (NAPA), I want to thank everyone for sharing the news about our events last year in Montreal. The events were well attended, and we were grateful for the support of SfAA members! This year, we are again counting on you to let your colleagues, fellow students, and administrators know about upcoming NAPA events at the AAA Annual Meeting in San Francisco!

Join us at The NAPA Networking Event: Engaging Conversations on Saturday, November 17, 2012 from 12:15 p.m. to 1:30 p.m. at the Hilton San Francisco Union Square in room Continental 1. There will be small group discussions for like-minded anthropologists engaging in conversations that include but are not limited to work in academia, government, non-profit and business. Please contact me directly at sabnscott@gmail.com by September 15, 2012 if you would like to network with others in a particular practice area of interest. If you are planning to attend, I would like to hear from you.

This is the fourth year of this special event, and it is for all anthropologists. You do not have to be a NAPA member, and we are especially glad to have SfAA members. We welcome all students, new professionals, and mid-to senior anthropologists. Meet NAPA leaders and members. The NAPA Networking Event is a wonderful opportunity to seek information for yourself, colleagues, and students while sharing your expertise with others. Light refreshments will be served.

As the NAPA Workshops Committee Chair, I want to encourage you, your colleagues, and students to register early for NAPA workshops that will be held during the AAA Annual Meeting. NAPA is especially proud to be partnering with the National Association of Student Anthropologists on one of ten workshops. All workshops are designed to further professional development of anthropologists in various stages of their careers.

Learn and build your skills in the following workshops:

- ✓ *NAPA Workshop On Rapid Research In Public Settings*
- ✓ *NAPA Workshop On Issues In International Consulting*
- ✓ *NAPA Workshop On Project Management*
- ✓ *NAPA Workshop On Pattern Recognition In Evolution and In Ethnographic Analytics*
- ✓ *NAPA Workshop On "First Impressions for a Lasting Impact: Using Elevator Speeches and Strategic Network Ties to Strengthen Your Networking Success"*

Increase your knowledge and "how-to" in these two workshops:

- *NAPA Workshop On Ethnographic FIELD Schools: HOW They Work and Why They ARE A MUST for Anthropologists and Students*
- *NAPA Workshop On Heritage Tourism: Theory and Praxis*

Make it a point to explore funding and career opportunities in the following workshops:

- *NAPA-NASA Student Workshop: Funding, Fellowships, Transferring, and Admissions*
- *NAPA Workshop On Marketing Oneself As An Anthropologist In a Variety of Interdisciplinary Settings*
- *NAPA Workshop On Developing An Anthropological Career for a Lifetime*

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By mid-August, please check the AAA website at www.aaanet.org for complete descriptions of workshops and workshops registration. Please encourage your colleagues and students to register early for NAPA sponsored workshops! NAPA members receive discounts for NAPA sponsored workshops.

In its seventh year, the NAPA/AAA Employer Expo showcases the innovative ways anthropologists use their skills to contribute to public, non-profit, and private employers. The Expo provides a platform for employers to speak about the work of practicing anthropologists while meeting students, new professionals, and those who teach aspiring practicing anthropologists. This flagship event will be held on Friday, November 16, 2012 from 11 a.m. to 4:00 p.m. at the Hilton San Francisco Union Square in the Grand Ballroom.

Thank you for your support of NAPA. Please do not forget to spread the word about The NAPA Networking Event, early registration for NAPA workshops, and the NAPA/AAA Employer Expo! I look forward to seeing you in San Francisco!

From the Editor...

By Tim Wallace [tim_wallace@ncsu.edu]
North Carolina State University

For those of us in an academic setting August is a crazy time. Shifting from summer's pace to that of the fall is confounding as we reflect sweetly on what has been, while somewhat anxiously anticipating the excitement of what is to come. I am never ready to give up the joys of summer, and never fully prepared for the fall. But, no matter, change is afoot signaled by the subtle changes in the weather. Cooler days help me adjust to the new schedule and the new challenges. In this issue there are several articles commenting on the challenges of experiences past and wonderment about changes to come. Carla Pezzia's piece challenges us to think about "rocking the boat" of the SfAA Code of Ethics. Is it time to do so? She argues that it is past time. Sally Robinson's memoir of her life as an applied anthropologist recounts her challenges as a new graduate student in a heady time at the University of Chicago in the 1950's as she encountered some of the best known members of that generation of anthropologists. The interview with the late Gil Kushner tells of that exciting time when the University of South Florida embarked on the first applied anthropology MA degree program in the country. John Fox embarked on a new journey when his son asked him a simple question about playing ball leading him to write a fascinating new book, as described in the interview with Brian McKenna. And, our President, Merrill Eisenberg, tells us of the upcoming 75th birthday of SfAA and the "Beyond 75" initiative to find ways to challenge us to get even better. So, maybe I should see the Fall mainly as a new chapter in a book that I hope has lots more chapters.

Speaking of new life chapters, my colleague Mark Moberg, HO editor, and I are ending our terms in 2013. The announcements in this issue tell you what you need to do to apply as our replacements. I have been very happy to serve as your *SfAA News* editor these last 5 and a half years, but all good runs must come to an end. Please consider whether you or someone you know might be the right person to start a new chapter in their lives as an editor for an SfAA publication. In the meantime, keep sending your articles, commentaries, news items and thoughts to me for inclusion in an upcoming issue. See you in November!



Assistant Editor Mary
Katherine Thorn

The SfAA News is published by the Society for Applied Anthropology and is a benefit of membership in the Society. Non-members may purchase subscriptions at a cost of \$10.00 for U.S. residents and \$15.00 for non-U.S. residents. Checks or money orders should be made payable to the Society for Applied Anthropology.

All contributions reflect the views of the authors and not necessarily viewpoints adopted by the Society for Applied Anthropology, the institutions with which the authors are affiliated, or the organizations involved in the News' production.

Items to be included in the SfAA News should be sent to: Tim Wallace, Department of Sociology & Anthropology, NC State University, Raleigh, NC 27695-8107. E-mail: tim_wallace@ncsu.edu. Telephone: 919/515-9025; fax 919/515-2610. The contributor's e-mail address should be included, a digital photo and professional affiliations of the author(s) should be given.

Changes of address and subscription requests should be directed to: SfAA Business Office, P.O. Box 2436, Oklahoma City, OK 73101-2436 (405/843-5113); E-mail <info@sfaa.net>. Visit our website at <<http://www.sfaa.net/>>.

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