

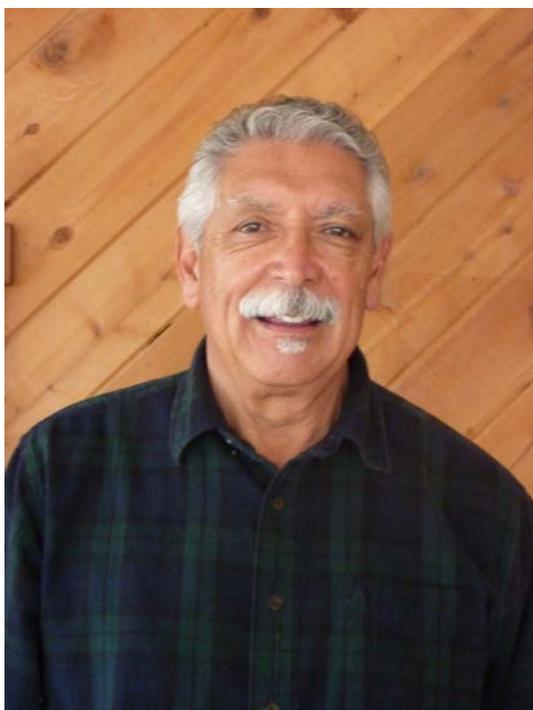
News

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SfAA President's Column



By Roberto Alvarez [roloberto@ucsd.edu]
University of California, San Diego

Denver and the Case of the Paris Auction

Denver

Let me begin by thanking all of you who attended our annual meeting in Denver, Colorado and making it a success. Unlike previous years when I attended sessions as a regular member, this year I was the novice President running to attend a variety of administrative meetings, and seeing the activity from the inside. Those of you who organized sessions, presented papers, posters and roundtables made Denver a meeting worth remembering. Although a snowstorm chilled the air, the ambience of our meeting was one of good will, warm collegiality and substantive dialogue. Our business staff, Melissa, Trish, Neil, and Tom, were phenomenal and at the ready for all and any needs. I learned much and am grateful to all of you. Thanks to our Program co-chairs, Namino Glantz and Margaret LeCompte and to all of the folks on the program committee.

The sessions I did attend were marked with good discussion and great information. The Michael Kearney Memorial Lecture, for example, now in its second year, continues to grow. Patricia Zavella gave a stirring lecture and a heartfelt remembrance to our friend Michael. The Awards Ceremony, with our traditional master of ceremony, Will Sibley, was both entertaining and enlightening. The recipients of the SfAA awards gave outstanding lectures. Anthony Oliver-Smith, the Malinowski Award recipient, Allan Burns, Sol Tax Award Recipient, and Erin Finley, Margaret Mead Award recipient, instilled renewed meaning to, and underscored the purpose of, our society and work. Congratulations to all the student award recipients. And, thank you to the podcast staff and to all our volunteers. This was a great initiation for me as your President.

Although this is my first newsletter column, it will be the last issue for our SfAA News editor, Tim Wallace. Tim has not only been an excellent news editor, but a sincere colleague and loyal supporter of SfAA. I send Tim a hearty thanks (as do we all) for his devotion in making the newsletter an excellent resource and the society a better place. As Tim steps down, we welcome our new editor: Jason Simms. Jason will take the reigns as the News moves into a digital format.

Start planning for our 74th Annual Meeting (2014) in Albuquerque. Erve Chambers has taken a commanding role as program chair and began organizing in Denver. The theme for Albuquerque is "Destinations." This theme is especially appropriate as we plan for the future and our 75th Celebration in 2015.

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The Case of the Paris Auction: The SfAA and International Action

Since the meetings in Denver much of my activity has been devoted to learning the organizational work of committees and the day-to-day administrative tasks with our business office, executive committee and board. I've been learning the ropes, beginning to deal with the issues of administering and living in the culture of the SfAA. The Denver meetings were thought provoking and raised questions concerning the SfAA and our role in future applied activity. Curiously, a specific event occurred after the meetings that provoked my thoughts even further.

Late one evening, On April 9, 2013, I was shaken from my new administrative tasks. I received an email, from Roger Wilke, a veteran SfAA member, with the subject line: "Auction of Hopi Masks in Paris."

I quickly learned that a Paris Auction House was planning to sell a number of Southwestern Native American items. This consumed me for the next two days. SfAA was asked to represent applied social scientists in protest of the auction and to support the attorney and law firm representing the Hopi and other Native American Nations. Though the ensuing process of our involvement and the story itself may now appear to be minor, I recount it here to illustrate and emphasize the need for strengthening our international initiatives.

"The Paris auction" was covered in The New York Times, BBC, NPR, Indianz.com, Survival International, Native America Calling, Indian Country Today and a host of other news media throughout the week of April 5-13 (see below for links to many of these reports).

The basic story goes something like this: Néret-Minet, an auction house in Paris, France, planned the auction of Southwestern Indian Items on April 13, 2013. Seventy items were to be sold, under protest by the Hopi and other Southwestern Nations as well as the American Consulate in Paris. These items were deemed sacred and their sale a religious, moral and ethical desecration. C. Timothy McKeown and a host of others sent up-to-the minute news, and details concerning the events. Tim, a legal anthropologist (instrumental in NAGPRA), pointed out that although there is legal protection in the U.S. concerning the return of Native American items, there are no such international laws protecting U.S. Native American Rights.

The Hopi Nation authorized Survival International (SI) to represent their interests. Consequently, SI contacted the legal firm Skadden-Arps. Pierre Servan-Schreiber, a Skadden-Arps lawyer, attempted to delay the sale. It was hoped that a determination could be made as to the items' origins and legal disposition under French and International law. In cooperation with the American Anthropological Association, the Society for American Archaeology, and a host of other

organizations, SfAA submitted a letter in protest of the auction and in support of the Hopi Nation (the SfAA Board and the committees on Human Rights and Social Justice, and Public Policy reviewed the letter).

Ours was one of many voices opposing the auction and supporting the legal representative of the Hopi Nation. Unfortunately, under the jurisdiction of the French Court, a judge ruled in favor of the auction house.

In the end, all of this—letters from U.S. organizations and efforts from individuals—did not prevent the sale.

Later when the New York Times reported the sale, many of us felt great sadness in seeing photographs of sacred beings that had been auctioned and treated as commodities. A few items were purchased with the intent to return them to the Hopi. But, Pierre Servan-Schreiber, who worked pro-bono, expressed great disappointment. He said the Hopi would probably never see the auctioned items again.

Through this tragic event, I learned a great deal about our organization, our various committees, and the responsiveness of our members. It also exemplified the cooperative effort between SfAA and the AAA, working together for a cause that was vital to our communities.

Afterthoughts and SfAA International

Our own professional networks, our members and ties to organizations will always be crucial to any action we take. Yet the global parameters of current issues require, I believe, new approaches, new faces and new outreach. I am particularly aware of our need for formal international connections. Our international membership is 25% of our total. Members in France were actually identified for possible involvement. We were, however, working with little organizational support in France. Other international and global events will surely arise. We can be better prepared. This will take more than awareness and monitoring.

Over the last year a number of our members (including former president Allan Burns (2009-11) and former board member Peter Kunstadter) have presented a formal plan to SfAA to be more responsive and engaged in global issues. This was mentioned in the business meeting in Denver and highlighted with the new SfAA name: The Society for Applied Anthropology: *a Worldwide Organization for Applied Social Sciences*.

The initiation of international institutional memberships is part of this plan. Such memberships could help provide meeting sites and intermittent workshops as well as the sharing of information and ideas. Most importantly such membership would engage institutional support and cooperation for the applied social sciences around the world.

My intent is to pursue this discussion and to maintain a transparent dialogue with all our members about our organization. The Society has always welcomed and embraces new professionals, students, practitioners and international participants. As we move into the future, I hope the story of the auction provides food for thought, and hopefully, food for action.

Note: Listed below is access to several reports on the auction.

<http://indianz.com/News/2013/009228.asp> ,

<http://indiancountrytodaymedianetwork.com/2013/04/09/you-cant-convey-what-you-dont-have>

<http://indianz.com/News/2013/009246.asp>

<http://artsbeat.blogs.nytimes.com/2013/04/09/paris-judge-orders-hearing-on-auction-sale-of-hopi-artifacts/>

<http://www.npr.org/blogs/thetwo-way/2013/04/10/176797647/american-tribe-fights-to-halt-artifact-auction-in-paris?sc=emaf>

http://hosted.ap.org/dynamic/stories/U/US_ARTIFACTS_AUCTION?SITE=AP&SECTION=HOME&TEMPLATE=DEFAULT

http://artdaily.org/index.asp?int_sec=2&int_new=61867

<http://www.survivalinternational.org/news/9135>

<http://www.bbc.co.uk/news/world-europe-22119146>

2013 Annual Meeting in Denver Wrap-Up

By Tom May [tom@sfaa.net]

SfAA Executive Director

The 73rd Annual Meeting of the Society convened at the Marriott City Center Hotel in Denver, Colorado, March 20-23. The weather cooperated (until the final day) and by all accounts the meeting was stimulating and enjoyable.

The meeting opened on Wednesday with sessions all day and the Welcome Reception in the evening.

Society for Applied Anthropology



The high point of the meeting was the Awards Ceremony and Reception on Friday, March 22. Prof. Anthony Oliver-Smith (emeritus from the University of Florida) was presented with the Malinowski Award. His address traced in careful detail the emergence of the field of disaster studies and the impact which this new information has had on vulnerable populations. Prior to the address, the Sol Tax Distinguished Service Award was presented to Prof. Allan Burns (also, emeritus from the University of Florida). The citation noted his long and dedicated commitment to the SfAA and its projects – member of the Board of Directors, Program Chair, President, to name a few. The meeting received financial support for the receptions from the University of Florida and Emory University.

The Margaret Mead Award was also presented at the Ceremony to Dr. Erin Finley for her book, “Fields of Combat”. The prize-winning book is based on research with military veterans on post-traumatic stress syndrome.

The total number of registrants (1,400) was slightly lower than the preceding year in Baltimore (1,550). A total of 1,223 individuals participated on the program which included 215 sessions spaced throughout the four days. Of the total registrants, over 400 were new members. The size of the book exhibit was approximately the same as in previous years and the participation in the training program poster session was increased.

The poster sessions were particularly lively with a total of 104 participants. Cash prizes were awarded to the top three student posters submitted by Kenneth J. Kokroko, François Dengah, and Kendra Wendel.

The Valene Smith Student Tourism Poster winners were also selected: Katherine Kurtessis, Suzanna Pratt, and Nicolas Rasiulis.

Denver Meetings Follow-Up

By Merrill Eisenberg [merrill@u.arizona.edu]
University of Arizona

Thanks to the 318 members who responded to the Denver Meeting Evaluation! We had about a 22% response rate. Most of the responders were faculty (41%) or students (44%); independent contractors accounted for about 5% of the responders, NGO employees accounted for about 4% and 3% were government employees. The rest were university staff (2%) or for-profit employees (1%).

Overall, the responders rated their Denver meeting experience very favorably (4.2 on a scale of 1-5 where 1= not valuable at all and 5=very valuable).

Among those responding, 39% were first time SfAA conference attenders. Their evaluation of the overall value of the conference did not differ from those who have attended in the past. However, first time attenders were less likely to report that they would definitely or probably attend again in the future (62%) compared with repeat-attenders (89%).

Many informative and helpful comments were made, which will assist us as we begin planning for next year’s meetings in Albuquerque. These lie in the realm of logistics (e.g. hotel options, wi-fi availability, availability of water and other amenities, changes to the program book, audiovisual issues, child care), while others lie in the realm of program content (e.g. specific topics, session formats, presentation styles) and social and cultural programming (e.g. structured and unstructured networking opportunities, tours, community activities).

There were many suggestions about locations for future meetings. The location of our meetings is determined by the Board of Directors 2-3 years in advance. It is imperative that we have a good turnout because the annual meeting accounts for about 40% of our annual revenues. Therefore, the Board strives to select locations that are likely to



produce maximum participation. Specifically, we seek locations that have relatively inexpensive and numerous air connections, that have reasonable hotel rates, and that will be attractive destinations. We see this attention to access and affordability as an important social justice consideration that makes it possible for people on a limited budget to attend. This generally rules out many “first tier” cities, such as New York, Boston, or San Francisco.

The Board has also recently tasked the Committee on Human Rights and Social Justice to research potential cities in terms of social justice issues, including the labor union situation, local ownership and owner efforts to support the community, and “green” considerations. Ultimately, these and the considerations listed above are balanced in determining where our next meetings will take place.

Although we will likely not be able to address every issue raised to everyone’s satisfaction, the Board, the staff, and the Program Committee take your comments very seriously. We appreciate the effort made by the folks who replied to the evaluation survey and hope to see you all in Albuquerque next year.

The SfAA Bylaws Update

By Merrill Eisenberg [merrill@u.arizona.edu]
Past President, SfAA

The SfAA Bylaws update project is moving forward. In the February News I provided a summary of the issues that are not yet resolved and I asked for input from members. In Denver, we began a discussion of these issues at the Business Meeting. Here I will provide a summary of member comments received to date. Additional comments from members may be submitted through June 15. The Board will then use all of the comments to inform their decision as to what should appear in the Bylaws revision. The revised Bylaws will go to a vote of the membership in the Fall. Hopefully, this will be the last entirely paper ballot election we conduct as the revised Bylaws will allow us to conduct elections electronically.

Defining Who We Are

1. **Tagline:** It has been proposed that we adopt “A Worldwide Organization for the Applied Social Sciences” as a tagline to our name. This was discussed at the Business Meeting, where it was pointed out that the “worldwide” aspect of the tagline is something we need to develop more fully.

Board Composition Issues

1. **Size:** Our current Board size is 14 members. There were no comments promoting changing the Board size and several that promoted maintaining the current size. One member commented that it is important to keep Board size relatively small because a large board is “unwieldy.”
2. **Constituency Representation:** Currently, students are the only constituency required to be represented on the Board. Some members advocated for additional constituency representation, including a designated international seat, and a non-academic or practitioner seat. However, most members expressed the opinion that we should not “slice and dice” the membership and that more effort should be made by the Nominations and Elections Committee to recruit candidates that represent a variety of constituencies.
3. **Editors Role on the Board:** Editors of our three publications are currently appointed by the Board and serve on the Board with voting privileges. The Board is divided on whether editors should be on the board at all, and if they are Board members, should they have voting privileges since they are not elected by the membership. The members’ comments on this issue are divided as well. Almost all commenters addressed and supported the value of having editors participate in Board discussions. However, there was a variety of opinions about how that input should be structured.

Six members commenting at the Business Meeting supported maintaining the current system, citing the Editors’ institutional memory, their knowledge about what is happening in the profession, and that membership on the Board makes editors “more invested” in the Society. One commenter suggested that editors would not take the job unless they could also be on the Board. Two others expressed the opinion that voting Editors should be elected.

None of the 11 mailed commenters supported maintaining the current system. Two commenters said that Editors should report to the Board, but not sit on the Board; one commenter said some form of input should be established, but did not specify how that input would be provided.

Two mailed comments supported voting privileges for Editors but with the contingent that Editors be elected. These included an opinion from the Human Rights and Social Justice Committee, which had been solicited by President Alvarez. Their reply was that the number of non-elected voting board member should be minimized as much as possible, and therefore editors should be elected. Other mailed comments were very much opposed to the election of editors, citing issues related to the recruitment of qualified candidates to stand for election and the complicated negotiation process with potential editors' home institutions as barriers to the election of editors.

Four commenters supported appointed all Editors sitting on the Board as non-voting members. One commenter said that only the News editor should sit on the Board, but without voting privileges, since it is important for the News editor to be informed of SfAA activities and business. Two commenters opposed giving appointed editors voting privileges because they have an inherent conflict of interest with the Board. One commenter provided an historical example of such conflict at a time when the Society had to reduce its budget significantly. This issue was addressed by one commenter at the Business Meeting, who suggested that editors be restricted from voting on issues that pose a conflict of interest. Others cited reasons including non-elected Editors do not represent the membership, that it is not "democratic" to have non-elected members setting policy for the organization, that Editors have significant other responsibilities, that people who perform important functions for the organization should not have the same status as those elected by the membership to serve the organization.

3. **Treasurer's Role on the Board:** The Treasurer is currently appointed by the Board and has voting privileges. There was only one comment received regarding the Treasurer, and that comment suggested that we change the position to an elected position, but to not allow the Treasurer to vote.

Nominations and Elections Issues

1. **Who is Eligible to Vote?** Our current Bylaws require that members renew their dues one time before they are given voting privileges. Hence, members are eligible to vote after two years of membership. One commenter at the Business Meeting noted that this restricts many students from voting and contributes to their feeling that they are not represented. One written comment also supported the removal of the "two year rule."
2. **How can the Nominations and Elections Committee have a closer relationship with the Board?:** Since the Nominations and Elections Committee identifies potential members of the Board, it is important that N&E members have a good understanding of what is required of Board members. There were few comments on this issue. At the Business meeting members expressed support for several approaches, including having the N&E Chair sit on the Board, and having the Past-President chair the N&E Committee. No written comments were received on this issue.
3. **Terms for Nominations and Elections Committee members:** Currently, N&E Committee members are elected by the membership to a two-year term. Few comments were received on this issue, but those that were received supported extending the term of office to 3 years.

The opinions of all of our members are important to us. The Board will consider all feedback as it creates a Bylaws revision for your consideration on the Fall ballot.

Human Rights and Social Justice Committee at the SfAA Meetings in Denver

By Carla Pezzia [carla.pezzia@gmail.com]
HRSJ Committee Chair
University of Texas-San Antonio

The Human Rights and Social Justice Committee met on Thursday, March 21, from 2:00-3:50. We started our meeting with a roundtable discussion on Emerging Human Rights and Social Justice Issues of the Day, facilitated by Christine Ho. The focus of this discussion was violence, particularly the recent increase in gun violence and drone attacks. In previous years, emerging topics for roundtable discussions included the Arab Spring and Occupy



Carla Pezzia

movements. We expect to organize a similar discussion for the meetings in Albuquerque based on any HRSJ issues that arise over the next year.

While in discussion with Board representative Tom Leatherman, we talked about organizing a focus group for self-employed and non-academic SfAA members. Based on the membership survey conducted last year, approximately 10% of respondents identified as working for a non-profit or as self-employed. Our goal with the focus group is to better understand the needs of this portion of the SfAA membership. Please let a Committee member know if you are interested in helping organize or participating in the focus group.

Membership Survey Roundtable

Committee members Mark Schuller, Christine Ho, and Carla Pezzia, as well as Board representative Tom Leatherman participated in a separate roundtable to discuss the results of the SfAA membership survey. We had the opportunity to speak with a few SfAA members and encourage others who were not able to attend the roundtable to contact us with any ideas or suggestions for the Committee. We discussed future

training workshop topics (see below). Someone proposed a luncheon to create a space for junior and senior activist anthropologists to meet in a less formal setting. The luncheon would provide an opportunity to discuss various topics relevant to professional development and advocacy work, such as how to manage multiple identities.

The issue of a searchable database was raised during our general meeting as well as the survey roundtable. We were informed that the SfAA online community provides member searching capabilities. Carla Pezzia met with the Website/IT Committee to review the search functions of the online community. While the online community does provide a straightforward mechanism to search the SfAA membership, only 28% of membership survey respondents stated that they knew about the community prior to the survey. As such, there needs to be an increase in usage for this to be an effective instrument for identifying the specialties of the membership. The Committee continues to believe that a searchable database is critical for the SfAA to contact experienced members to address emerging issues in a timely manner, particularly as they might relate to HRSJ situations. A public database would also allow for outside entities to contact SfAA members with the relevant areas of expertise. Someone raised the concern of SfAA members who work with populations and on topics that might put them at risk for retaliation if this information was made public. We contend that the publishing of personal information in such a database would be on a voluntary basis. While some people may understandably not want their information made publicly available, many others welcome an opportunity to be able to further promote and “advertise” their skills and experience.

Sessions at the Annual Meeting

In addition, members participated in and organized a variety of paper panels and roundtable discussions. Below is a partial list of some of the topics covered:

FRIDAY 12:00-1:20 - Water Work: Improving Access to Clean Water and Adequate Sanitation, Timor-Leste and Kenya

SATURDAY 12:00-1:20 - Roundtable on Disaster Studies

SATURDAY 12:00-1:20 - Recovering the Commons: A Conversation Linking Economic and Ecological Activism

SATURDAY 3:30-5:20 - Socially Responsible Meetings for Professional Associations: New Opportunities on Shifting Terrains

This last roundtable focused on the continuing discussion for establishing a hotel policy for the SfAA (see Betsy Taylor’s previous newsletter pieces “Background on the Baltimore Hotel/Labor Issue” and “Best Practices in Ethical Planning of Professional Meetings” for more information). An important point discussed at the meeting was that hotel management responds to collective action, and we as a professional association concerned with human rights and social justice should use our collective power to promote change. The goal is to establish a thorough protocol to review meeting locations that takes into account local HRSJ issues as well as other important decision-making factors for the membership (e.g., cost of meeting). Committee members Betsy Taylor, Mark Schuller, and Carole Nagengast will continue to work with the SfAA Board to ensure that a “human rights and social justice audit” be conducted for future meeting sites.

Training Workshops

We decided to postpone our annual training workshop (two of our organizers were in the final throes of dissertation writing). A workshop on how new media technologies can be better integrated is planned for the meetings in Albuquerque. Our goal is to have a training workshop every meeting to further expand on our “activist toolkit.” There was a suggestion to repeat the 2010 workshop on working with the media, possibly for 2015. The particular focus for the workshop would be on honing our press release writing skills. Please contact me if you have other ideas for future workshops.

Final Thoughts

A topic that was raised throughout the meeting referred to the need for new and younger representation in leadership roles of the SfAA. We encourage new and student members to participate in business meetings, committees, and other proceedings to increase membership representation and actively participate in the future of the Society. The HRSJ Committee promotes a democratic environment and welcomes any members who are interested in advocacy work to join our listserv (hर्सjanthro@googlegroups.com). As mentioned above, we are open to suggestions for the Committee in general, workshops, meeting sessions, etc. We continue to accept ideas for Issue Briefings. To read previous briefings, you can visit the Committee’s page at: <https://www.sfaa.net/committees/humanrights/humanrights.html>.

We would like to thank Chair Mark Schuller and Student representative Jason Simms for their years of service to the Committee. They are stepping down as official members, but we look forward to their continued involvement with the Committee. We would also like to welcome Christine Ho and Kristina Peterson as official members to the Committee. Thanks also go to Tom Leatherman for his support as our liaison to the Board, and we welcome our new liaison, Maryann McCabe.

Society for Applied Anthropology Treasurer’s News

By Jennifer R. Wies (jennifer.wies@eku.edu)
SfAA Treasurer
Eastern Kentucky University

The Society for Applied Anthropology established two trusts to support the awards that are presented at the Annual Meetings, the Annual Awards Trust and the Peter and Mary L. New Trust. The Annual Awards Trust houses the designated funds for the Del Jones Award, the Spicer Travel Award, and the Bea Medicine Award, to name a few. The Peter and Mary L. New Trust provides earnings to support the Peter K New Student Paper Prize, which includes a cash award of \$2,000, a crystal trophy, and travel funds. The PMA staff organizes award submission materials, and all awards carrying a monetary component are reviewed by jurors who are members of the Society.

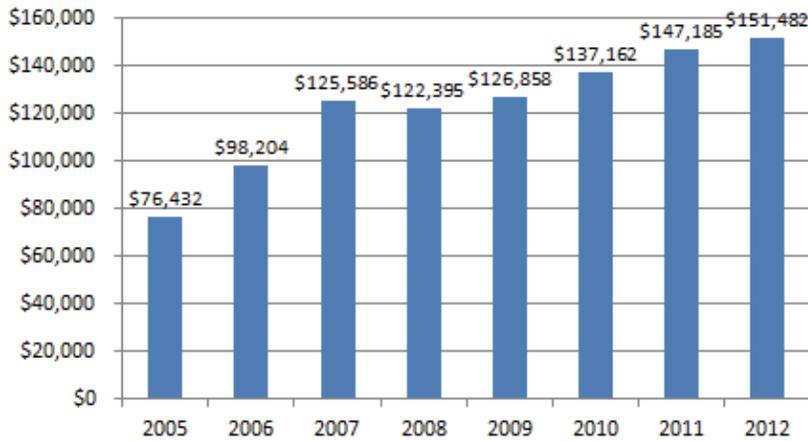


The Trust model of financial management was selected to provide for maximum returns on donor contributions. Each trust is a separate corporate entity and is treated as such in order to comply with the regulations established by the Internal Revenue Service for 501c3 entities. The PMA staff is charged with the oversight of the Trusts, including monitoring the portfolios, arranging for an annual audit of the Trusts, and complying with corporate reporting requirements. The Board reviews reports for each of the Trusts on a semi-annual basis. All transfers of funds from the operating budget of the Society to the Trusts are approved by a majority vote of the Board.

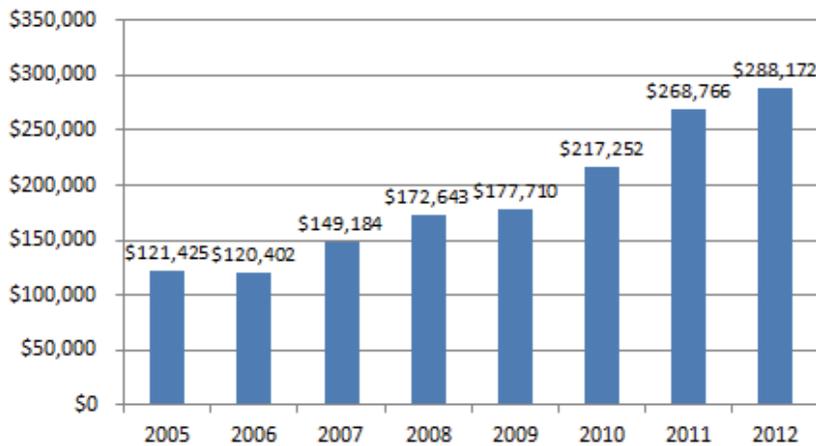
As illustrated in the figures, both Society members and other donors have generously contributed to the Trusts. The continued increases in the Trust balances are indicative of a healthy organization with dedicated, loyal members. Further, the accumulated wealth of the Trusts ensures that all donations to these designated pools will yield returns far into the future.

I welcome member feedback to influence the content of the Treasurer's News. If there is a financial or budgetary item that you like more information about, please let me know.

Peter and Mary L. New Trust Balances



Annual Awards Trust Balances



The SfAA Podcast Project in Denver, Colorado

By Jo Aiken [jonieaiken@gmail.com]
2013 Associate Chair, SfAA Podcast Project
University of North Texas

Megan Gorby [megangorby06@gmail.com]
2013 Chair, SfAA Podcast Project
University of North Texas



The SfAA Podcast Project continued into its seventh year at the 2013 Annual Meeting in Denver, Colorado. The project recorded a total of 20 sessions, including the Malinowski Award Lecture and the Margaret Mead Award Winner's speech (see the list below). These, along with 90 other sessions from the 2007-2012 Annual SfAA Meetings, are uploaded on our website as podcasts, which are free audio files that can be played from the browser. They can also be downloaded and played from iTunes or a media player. Check out the website at www.sfaapodcasts.net for updates and to subscribe for automatic updates via RSS Reader or email. Each session has a blog post where listeners can post their

thoughts, opinions, and questions so that other listeners and session speakers can have a forum for continuing discussions following the Annual Meeting.

The 2013 SfAA Podcast Team consisted of four University of North Texas (UNT) master's students, Megan Gorby (Chair), Jo Aiken (Associate Chair), Steve Wilson (Social Media Coordinator), Angela Ramer (Communication Coordinator), and Ian Watt (Session Selection Coordinator). We also had three team members from the Denver-local area. Two master's students in anthropology from the University of Denver, Mark Sanders and Kate Um, as well as one undergraduate dual-degree student in Anthropology and Spanish from Colorado State University, Angela Huxel. Randy Sparrazza from Regional Sight and Sound, LLC joined the group this year as the team's audio professional.. Dr. Christina Wasson (UNT) and Neil Hann (SfAA) continued their roles as project advisors.



Along with recording sessions, Megan and Jo received the opportunity to participate in a roundtable session to discuss the SfAA Membership Survey results concerning the SfAA Podcast Project as well as suggestions from SfAA members. Some suggestions were incorporated this year. One example: the team was able to post the podcasts much sooner this year than had been done in the past. We look forward to implementing additional recommendations on how to improve the SfAA Podcast Project. If you were unable to attend and would like a copy of the SfAA Podcast Project Results or have suggestions on ways the Project could improve, please just let us know by emailing sfaapodcasts@gmail.com.



This year's success would not have been possible without the support of the project sponsors, the University of North Texas and SfAA, and our contacts at the SfAA Office, especially Melissa Cope and Trish Colvin, who helped coordinate the room scheduling and audio, as well as many other details. We would also like to thank all of the speakers of the podcasts for allowing us to record and share their presentations. Below is a list of the sessions recorded. To listen, go to www.sfaapodcasts.net and click on "Shortcuts to Podcasts" on the right-hand side.

The members of the 2014 Podcast Team would like to express our deepest gratitude to our out-going Chair, Megan Gorby, for making the 2013 SfAA Podcast Team the best ever! Megan served 3 years on the team, and she will be truly missed. Congratulations on graduating and good luck on your future endeavors as a practitioner! Next year, the project will be co-led by Jo Aiken (2014 Chair) and Angela Ramer (2014 Associate Chair)!

List of 2013 SfAA Podcasts:

Malinowski Award Lecture, including the Mead Award Winner Speech

Applied Anthropology Programs Culturally Speaking

Water Management and Control

Anthropology and the Engaged University: New Visions for the Discipline

Natural Resources and Social Well-Being in Uncertain Times (PESO)

Climate Change and Disaster

Serving Those Who Have Served: Healthcare Quality, Access, and Meaning for Veterans in a Time of War

The Incorporation of Social Sciences in Environmental Health Sciences (EHS) Research

Challenging Issues in Community Building

Accessing the Resource of Anthropology: Making Anthropology More Public and Making the Public More Anthropological

The Gap Between Knowledge, Policy, and Practice Concerning Disaster, Part I

The Gap Between Knowledge, Policy, and Practice Concerning Disaster, Part II

The Political Ecology of Fire: Natural Process or Natural Disaster?

Adequacy of Response to Food System Disasters: Comparisons and Syntheses of US, Japanese, and Indian Responses to Real and Threatened Disasters in Light of the Emerging Roles of Anthropologists

Troubled Waters: 21st Century Challenges in the American West, Part I

Troubled Waters: 21st Century Challenges in the American West, Part II

Energy and the American West

Anthropologists' Perspectives of Corporate Culture

Manifest Localism: How Power, Livelihood, and Resistance Shape the American West

eFieldnotes: Makings of Anthropology in a Digital World

Student Corner

By Elisha Oliver [elisha.r.oliver-1@ou.edu]

Chair, Student Committee

The student committee would, once again, like to thank out-going members Paul Boshears (Treasurer), A. Rey Villanueva (Communications Coordinator), and Andrew Tarter (Chair) for two years of excellent and committed service to the student committee. Their past leadership, dedication, and commitment is greatly appreciated.

We are pleased to announce that there was a wonderful turn-out during the Student Welcome and Orientation event in Denver. It was a pleasure and a privilege to meet and greet over 50 student members. We look forward to working with you all and welcome any and all suggestions and comments.

The student-led Revolutions panel exceeded expectations! A big “thank you” goes out to panel participants, Krisha Hernandez-Pruhs, Kelly LaFramboise, Ona Harris, and Derrell

Society for Applied Anthropology



Elisha Oliver

Cox. Your research is fascinating and truly aligns with the mission and vision of the Society for Applied Anthropology. We look forward to hearing and seeing more from you in the future!

We believe in early planning; so, with this being said, we are seeking suggestions for student events and sessions for the 74th Annual Meeting that will be held in Albuquerque. We want to make this an event to remember while simultaneously fostering professional and academic growth.

This year the student committee, under new leadership, has made it a top priority to increase student membership and involvement. Stay tuned for details!

Wishing you Well, All the Best, Good Tidings, Namaste!

2013 Student Award Winners

By Melissa Cope (melissa@sfaa.net)
SfAA Office

Tim Wallace (tmwallace@mindspring.com)
NC State University

The SfAA maintains a student-friendly approach to membership and meetings. Through member donations and trusts, the Society has been able to offer many student award opportunities. The generosity of SfAA members is gratifying, but it is also exciting to see so many student members have a rewarding encounter with our professional organization, as represented below by the many awards given this year. It is important to add that the opportunity for students to submit abstracts, papers and posters often leads to a long-term commitment to the Society and the principles embodied in our mission and goals statement. This year the following students won awards at the annual meetings of the SfAA in Denver, 2013.

PETER K NEW AWARD

1. **Brian Burke** (U Georgia) *Alternative Economies as Development Alternatives: Lessons from the Barter Systems of Medellín, Colombia*
2. **Amanda Overgaard** (U Nebraska-Omaha) *Breast or Bottle: Perceptions of Breastfeeding and their Influence on Breastfeeding Rates in the United States*
3. Honorable Mention. **Susan Woolley** (UC-Berkeley) *Speech that Silences, Silences that Speak: "That's so Gay," "That's so Ghetto," and "Safe Space" in High School*

BEA MEDICINE AWARD

Kasey Jernigan (UMass-Amherst) *"Commod Bod": The Embodiment of Commodity Food Programs on American Indian Reservations*

Kristen Lynn Simmons (U Chicago) *Transmitting Southern Paiute Epistemology and Analyzing Sacred Sites within a Solar Programmatic Environmental Impact Statement*

DEL JONES AWARD

Michael Young (U S Carolina) *Collaborating with Cooperatives: An Applied Approach to Community-based Fieldwork*

Anne Victoria (U Tennessee) *Bus Stop Matters: How Functional Health Became Marginalized*

SPICER AWARD

Amy Samuelson (U Wisconsin-Milwaukee) *"We Need Water, Not Gas!": A Romanian Community Takes on Chevron*

Isabella Chan (U S Florida) *'Debemos Alimentarnos como Antes con las Cosas de la Chacra': Understanding Shifts in Maternal Diets in Carhuaz, Peru through Participatory Action Research*

HUMAN RIGHTS AWARD

Ruth Goldstein (UC-Berkeley) *Mercurial Migrations*

GIL KUSHNER AWARD

Blessing Okoroafor (U Maryland) *Refugees and Resettlement: Social Services and Refugee Integration in Maryland, USA*

Gina Watkinson (Arizona State Museum, U Arizona) *Tohono O'odham Basketry: An Enduring Tradition*

STUDENT ENDOWED AWARD

Samuel Schramski (U Florida) *Socio-Ecological Resilience, Community Based Adaptation, and the Search for Temporal Congruence in Environmental Change Research*

TOURISM and HERITAGE TIG PAPER PRIZE

BERG, Kimberly (SUNY-Albany) *Hidden Heritage: Underlying Ideologies at Three Welsh Heritage Sites.*

STUDENT POSTER COMPETITION

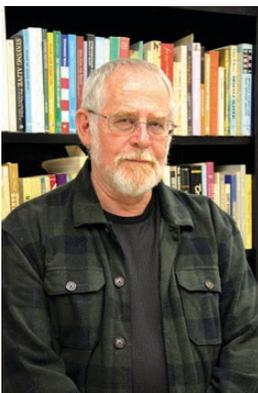
1. **KOKROKO, Kenneth J.** (U Arizona) *Growing Community in Southern Arizona: The Seed Library of the Pima County Public Library and the Development of Social Networks, Resilience, and Local Identity in the Desert*
2. **DENGAH, François** (U Alabama) *Blessings of the Holy Spirit: How Religious Cultural Consonance Shapes Psychological Well-being*
3. **WENDEL, Kendra** (Portland State U) *Nuwuvi (Southern Paiute) Ethnohydrology: Ecological and Management Knowledge of Water and Perceptions of Restoration in Two Southern Great Basin Protected Areas*

VALENE SMITH TOURISM POSTER COMPETITION

1. **KURTESSIS, Katherine** (U Albany) *From Bananas to Beach Chairs: The Role of Tourism in Economic and Community Development in the Neoliberal World*
2. **PRATT, Suzanna** (U Notre Dame) *The Impact of Heritage Management on Communities in the Hinterland of Butrint National Park, Southern Albania*
3. **RASIULIS, Nicolas** (Student Anth Community of Ottawa) *Canoe-Camping's Contributions to Socio-Ecological Resilience*

Destinations: 2014 Annual Meetings to be Held In Albuquerque

By Erve Chambers [echambers@umd.edu]
Program Chair, 2014 Annual Meetings



Erve Chambers

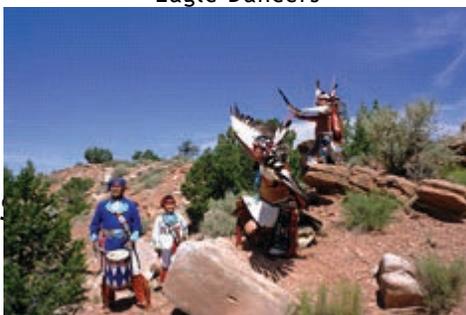
It is definitely not too early to begin planning for the 2014 meetings. They will be held March 17-22 in Albuquerque, New Mexico. The theme for the meetings is *DESTINATIONS*:

We are a world on the move. We are increasingly drawn to issues of transience and mobility. The leading question of our time might no longer be who are we but rather where are we going? Where will we live as storms imperil our lives and as sea levels rise, or as fresh water becomes a scarce commodity in many parts of the world? How do we imagine a fair and just world in those places where immigrants face discrimination and hostility and political refugees wait impatiently for someone to help with their plight? Where do we find safe harbor when some of our most constant fellow travelers are disease and epidemics and where health care professionals struggle to respond to the needs of a diverse and highly transient population? Where do we locate the past and peoples' heritage in such a great furor of instability and mobility? How and to

what effect are peoples' homes and environments transformed by the ubiquitous demands of a global tourism industry? How far and at what cost must our food and goods travel to satisfy modern consumer demand? How do our cities and communities respond to the needs of the homeless, the undocumented, and multiple other visitors? How are the Diasporas of the past reflected in the contingencies of the present, and how might we anticipate the movements of people in the future?



Eagle Dancers



Some colleagues might recall that I served as Program Chair for the 2005 Meetings that were held in Santa Fe, New Mexico. I was guided in planning for the Santa Fe meetings by a few open questions, which seem equally appropriate for the 2014 meeting. The questions were:

- What is a professional balance its various collegiality, and party?
- What different disciplines, served by an such as ours, and how might more interests and publics?
- What are our responsibilities to the communities in which we hold our meetings?



meeting and how does one objectives of scholarship, professionalism, spectacle, professions, and publics are interdisciplinary organization we extend our reach to even



These questions will inform every aspect of the 2014 meetings, from the variety of symposia and other events encouraged and to be scheduled, to the tours we develop, and even to the variety of accommodations we put forth and the kinds of restaurants and entertainments we recommend.

One feature of the meetings will be “Albuquerque/New Mexico Day.” This will be the first day of the meetings, Tuesday, March 17. This is actually an added day, since our meetings normally begin on Wednesday. The entire day of March 17 will showcase issues and inquiries that relate directly to Albuquerque and the Southwest. One aim will be to show ways in which anthropologists and other applied social scientists have contributed to our understanding of topics that are of concern and interest to the people of Albuquerque. It is our plan to invite the people of Albuquerque to participate in and attend these events free of charge.

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



nearby Pueblos, to a variety of historic sites and museums, and to a number of places where people are working hard to address some of the urgent problems of our time, including environmental issues, immigration, food



The 2014 meetings will convene at the Hotel Albuquerque, located in historic Old Town. Old Town is a popular tourist destination in its own right, with many fine restaurants, shopping, and opportunities to stroll and sightsee. Some of the city’s favorite parks, including the Albuquerque Biological Park, are nearby, and there is a place not far from the hotel to rent bicycles. A rapid transit system sends buses by Old Town every 16 minutes or so, making it convenient to explore many other Albuquerque neighborhoods, restaurants, and sites.

What is described here is, of course, just the beginning and a bare outline for a process that will depend greatly on the interest and participation of a great many others. And that especially includes you. I believe that the upcoming Albuquerque meetings will be a memorable gathering. The program committee, the officers of the Society, and the staff of our business office will be working hard over the next ten months to make sure that happens. But so much depends on you and on the investment of your creative energy. Please commit to attending the 2014 meetings. Please add your voice to our fest by participating with a presentation, poster, or some other contribution (use your imagination!).

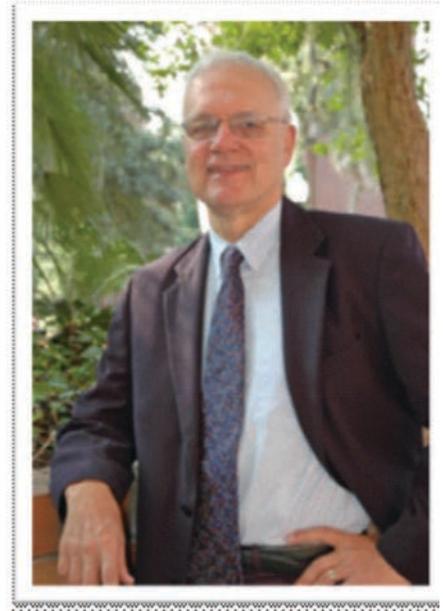
The program committee sincerely invites your advice, suggestions, and participation in the 74th Annual Meetings of the Society for Applied Anthropology.

Commentaries

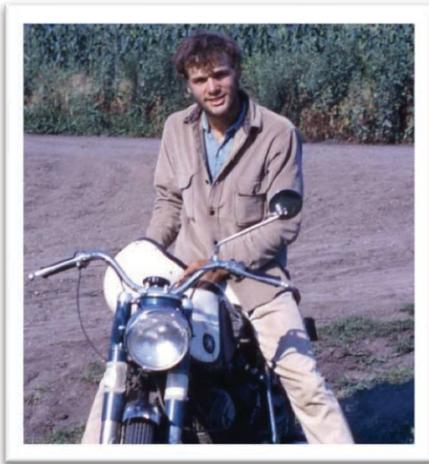
Inspirations through the Career of Sol Tax

By Allan Burns [afburns@ufl.edu]
Past president, SfAA, 2009-11
2013 recipient of the Sol Tax Award

Mentorship, that combination of help, critical insight, and prophetic attention to a career, is a quality I associate with Sol Tax even though my contact with him was no more than passing in the hallways of SfAA meetings. When I learned I had received the award this year, I thought back on the tremendously inspiration of Tax's career. It was a career that produced organizations, a world-wide journal, deep research on indigenous issues here in the states and in places like Guatemala, and focused on administration in Universities and beyond.



Allan Burns



Allan Burns

I was an undergraduate student of sociology and anthropology when I read Michael Harrington's "The Other America: Poverty in the United States," (1962). I remember arguing with other students whose position was that poverty was an individual failing and not a societal failure. We who do applied anthropology want nothing more than to end the poverty, be it economic, cultural, or personal. What can be done? One answer came from an inspiring sociologist at Iowa State University, Dr. Ruth Simms Hamilton. She studied and wrote about voluntary organizations in Ghana. Although she was a sociologist, she argued that clubs and associations are not there for individual enjoyment, but exist so that people can gather together to reduce poverty, survive colonialism, and learn to be leaders. Dr. Simms Hamilton went on to define the field of Diaspora studies. I also met David Gradwohl at Iowa State, and rode my motorcycle to archaeological field excavations in communities soon to be displaced by damming the Red-Rock River. Dave is an exciting applied archaeologist who developed field schools, an American Indian Studies program, and advocated for a department of anthropology in the University. That combination of inquisitive science, advocacy, and informed administration became an inspiration for my own career.

Little did I know that I was following Sol Tax in this journey: both Tax and I were born in Chicago, did fieldwork in Iowa, and saw anthropology as both very local and very

international at the same time. Tax coined the term action anthropology in a 1950 publication where he said: "*Action anthropology is an activity in which an anthropologist has two coordinate goals, to neither one of which he will delegate an inferior position... to help a group of people to solve a problem, and ...to learn something in the process.*" Tax put that into practice by organizing Pan-Indian conferences at Chicago, working with grass-roots organizations, and founding the journal *Current Anthropology*. *Current Anthropology*, like our own Journal Human Organization, was self-consciously global: it did not contain the word "American" in its title.



Allan Burns

What made *Current Anthropology* especially unique was the extensive commentary after each article, especially solicited from international scholars. *Current Anthropology* was created to be functional like these SfAA meetings by encouraging sessions, commentary, and publications about applied social science around the world.

I completed dissertation work on Mayan linguistics in Yucatan in the 1970s which left me with life-long experiences, but no job. With the help of Carol Colfer, Harry Wolcott, Bob Herriott, and others, I joined Abt Associates in Cambridge, MA to work as an “on-site researcher” in Arizona. While simultaneously doing evaluation research on federal education programs, I was asked by a member of the school cleaning staff to help found a Mexican American grass-roots association there in Willcox, Arizona. The association was a social club, a political alliance, a funeral society, and a place where Mexican Americans learned to be leaders. Later I helped found a Guatemalan immigrant association in Florida, Corn Maya. Like the association in Arizona, Corn Maya became a referral agency for jobs, a sponsor of Maya fiestas in the U.S., and created a Mayan language program on a local radio station. We applied for 501(c)3 non-profit status so that this immigrant association could receive grants, execute contracts, and receive gifts on behalf of undocumented immigrants from Guatemala. Sol Tax’s work in Guatemala, and his interest in small-scale entrepreneurship or “penny capitalism (1953),” helped me understand the cultural structures that helped Corn Maya succeed. While he coined the term, ‘penny capitalism,’ today we are more comfortable with calling this “microcredit.” Sol Tax argued that helping create indigenous organizations was the kind of community organizing that is an important part of the professional obligations of applied anthropologists. Like Tax, my role was to help solve a problem and learn something along the way.

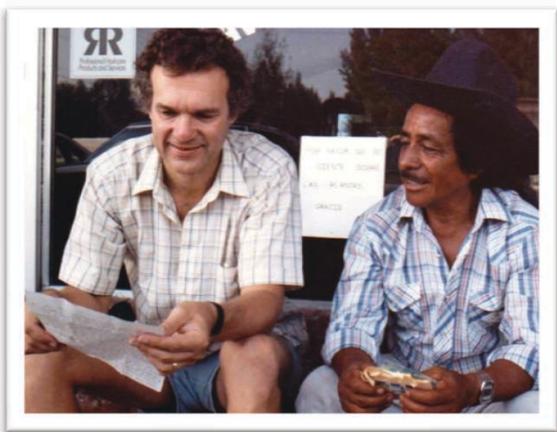
I found that SfAA was a place where advocacy, non-academic work, and poverty reduction were central to every meeting. I presented my first SfAA paper at the 1976 meetings of the Society in Amsterdam. I don’t remember my own paper very much, but I do recall a paper by a British anthropologist on how U.S. immigration policy creates brain drain and weakens Caribbean societies. Like so many ideas we all hear at SfAA

meetings, this attention to brain drain remains as vital today as was then. Meetings, publications, and activities of SfAA show that the Society itself is a force for change, unlike many academic-based societies that focus on reflecting research for their members.

Working at an applied, for-profit research organization like Abt Associates was a great experience, one that led to my joining University of Florida. There I found Elizabeth Eddy, Paul Doughty, Sol Kimball, and others seamlessly working in the U.S. and abroad, tackling problems like racism, the integration of

American education, and farmer’s markets while at the same time wholeheartedly seeing out University administration. Guided by their example and the tremendously creative environment they created at the University of Florida, I created the Yucatan study abroad program in the early 1980s. I met Francisco Fernandez, an anthropologist at the Autonomous University of the Yucatan in 1983, and he and I signed an agreement with the Rector that led to exchanges between our University and the Autonomous University of the Yucatan. SfAA had a memorable meeting in Merida in 1978 as part of an initiative to regularly hold meetings in other countries. I was asked by SfAA President Tony Paredes in 1993 to be program chair of the 1994 meeting in

Society for Applied Anthropology



Cancun. The Society went on to meet in Merida in 2001 and 2010 as well, and the impact of those meetings has been important in the recognition of SfAA as truly worldwide as it has on the development of the very successful anthropology and social science program at the Autonomous University of the Yucatan.

Willie Baber told me once while I was chair of Anthropology at Florida that administration is applied anthropology. As a University administrator in the Department, College, and University, I have been able to work with colleges with different values and goals, to advocate for people and programs, and to harness the inspiration of students and faculty to make things better. I was able to sign agreements with universities in other countries, to increase diversity as a way to improve academic distinction, and to ease effects of dislocations, cutbacks, and the personal tragedies of students, staff, and faculty. So many colleagues have bemoaned university administration as a kind of burden that a few must bear: I return to Tax' attitude that it is a professional imperative to become an administrator if one is at a University, and to do it with a goal of solving problems and learning something along the way.



From left, James McDonald, Robert Alvarez, Susan Andreatta, Allan Burns

Action anthropology prioritizes world-wide communication among social scientists, and it is here where SfAA stands out from other academic associations. SfAA was founded at the end of the Second World War when nationality based and university based associations threatened to reduce anthropology to a scholarly footnote. Our name is not limited to one country or to university-based social scientists. We flock to international meetings and engage with the communities in any country where we meet. The Society for Applied Anthropology should well become the common language of a world-wide association of applied social scientists.

Fukushima is not Chernobyl? Don't be so sure.

By Sarah D. Phillips [sadphill@indiana.edu]
Indiana University

During October and November 2012 I visited Japan where I spoke with Fukushima evacuees, social workers, medical professionals, and community activists. Unsettlingly, just like people who survived Chernobyl and the Soviet Union's "rectification efforts," Fukushima-affected persons and their advocates complain of government secrecy and misinformation, top-down decision making, generalized disorganization, and the social ostracism of nuclear accident "victims." The accidents at Chernobyl and Fukushima alike have been traced back to lax safety controls and poor plant design or siting, and the emergency response after both disasters included a muddled chain of command, the intentional withholding of vital radiological data and health directives, and the privileging of economic concerns and saving face over the well-being of human beings and the environment.



Sarah D. Phillips

As happened in the Soviet Union after the Chernobyl accident, after the Fukushima accident the government quickly raised the "acceptable" level of individual radiation exposure. In Japan, the pre-nuclear accident maximum "safe" exposure was one millisievert (mSv)/year.ⁱ After the Fukushima disaster, suddenly exposure of 20 mSv/year was deemed safe. Some medical professionals went so far as to suggest that 100 mSv/year was a safe level of exposure.ⁱⁱ The Japanese government failed to provide the Japanese public with data from the System for Prediction of Environmental Emergency Dose Information (SPEEDI)—data predicting the location and extent of radioactive contamination after the nuclear accident—until March 23, nearly two weeks after the disaster. Because the SPEEDI data was not available, some families evacuated themselves to locations that actually

were more contaminated than where they were living.ⁱⁱⁱ In this context of uncertainty, a common phrase among Fukushima accident-affected persons is that, “No one knows what really happened here.”

“Living apart is too difficult”

The experiences of the Nakamura family illustrate the difficulties faced by many Fukushima accident-affected families. Before 3.11, Miki Nakamura, a nutritionist, lived with her husband and three young daughters in Koriyama in Fukushima Prefecture, 58 kilometers from the damaged NPP. As in other locations close to the damaged nuclear power plant, the schools in Koriyama stayed open even though neither radiological monitoring nor decontamination efforts were underway,^{iv} and the children in Koriyama—including the Nakamura girls—continued going to school, advised by teachers to wear masks, windbreakers, and hats.

The young families who at the time of the Chernobyl accident were living in Pripjat—the workers’ city built 2 km from the NPP—would find this tragedy familiar. Although news of the accident began to circulate informally hours after the Chernobyl explosion, the authorities did not warn the 49,000 residents of Pripjat to take precautions until a full 36 hours after the accident. Children played outside unaware that their bodies, thyroid glands in particular, were soaking up radioactive particles. The thyroid gland is the organ most sensitive to radiation exposure; this is particularly true for children and for those with iodine deficiencies. Local health workers were instructed not to distribute prophylactic potassium iodine pills, for fear of “causing panic.” (Subsequently, around 6,000 cases of thyroid cancers—and many more cases of thyroid anomalies—have been documented among children who at the time of the Chernobyl accident were living in contaminated areas in Ukraine, Belarus, and Russia.^v) Inconceivably, a similar scenario unfolded after the Fukushima Daiichi accident. Although health workers themselves took prophylactic potassium iodine, it was not given to children.^{vi}

On March 15, it snowed in Fukushima, and the snow contained radioactive materials. Radioactive particles landed on the surface of the soil. In April, the air dose rate exceeded 3.8 microsieverts (μSv)/hour at “hot-spots” in Koriyama, and 8 microsieverts/hour at some points along the school route.^{vii} Meanwhile, during the days following the Fukushima Daiichi accident, the Nakamuras’ dosimeter registered radiation levels of 1.5 microsieverts /hour outside their home. It was not long before the eldest Nakamura daughter (age nine at the time) started having uncontrollable nosebleeds that her mother says “persisted even after going through a box of tissues.” The child’s nosebleeds were the first key factor in the family’s decision to leave Koriyama.



Fukushima City

The second factor was the resignation of Professor Toshiso Kosako, an expert on radiation safety at the University of Tokyo and a nuclear advisor to the Japanese Prime Minister. In late April 2011 Kosako resigned in protest of the Japanese government’s decision after the Fukushima Daiichi accident to raise the official acceptable level of radiation exposure in schools from 1 to 20 mSv/year, a decision that allowed “children living near the crippled Fukushima Daiichi nuclear plant to receive doses of radiation equal to the international standard for nuclear power plant workers...a level [that is] far higher than international standards set for the public.”^{viii} Professor Kosako said he could not endorse this policy change from the point of view of science, or from the point of view of human rights.

The Nakamura family made a difficult decision: Miki and the children would move to Yamagata City, about an hour’s drive across the mountains from Koriyama. Mr. Nakamura would remain behind for his job, and the family would get together on weekends. Thus, Miki Nakamura and her three girls joined approximately 4,200 evacuees from Fukushima prefecture who moved to Yamagata. Like the Nakamuras, around 2,500 of these evacuees are from Fukushima City and the surrounding Nakadori area that were not under mandatory evacuation.^{ix} As “voluntary” evacuees, these citizens are hardly entitled to the same state entitlements that mandatory evacuees receive. Some voluntary evacuees did receive

two-part reparation payments from TEPCO (Tokyo Electric Power Company, which operates the Fukushima Daiichi NPP), the first for the months up until December 2012, and the second for the months from January to August 2013.

The financial stress on voluntary evacuees—many of which find themselves running two households (one back home, one in Yamagata)—is enormous. Rent is free for evacuation housing, but families spend approximately 100,000 Yen (\$1,110) per month on moving costs, utilities for two residences, and children’s kindergarten and school fees outside their place of official residence. Costs of transportation are also high for these split families; also, unlike mandatory evacuees, voluntary evacuees must cover the costs of their own medical check-ups. Reparations from TEPCO do not even begin to offset these expenditures: the Nakamura family received the first compensation payment of just 400,000 yen for one child, 80,000 yen for each parent “for their unnecessary radiation exposure that could have been avoided,” and another 200,000 yen “for minor and additional costs.” The second payment consisted of only 80,000 yen for a child, 40,000 yen for an adult, and 40,000 yen for additional costs.

Miki Nakamura notes that, lacking appropriate entitlements and compensation, among voluntary evacuees “there are so many children and mothers across the country that live each day by digging into their savings set aside for children’s education and their own retirement.”^x Over time, despite their continuing concerns about radioactive contamination, the financial and emotional burdens of voluntary evacuation have compelled a number of these families to return home against their better judgment. Miki Nakamura predicts that a number of families will return to Fukushima Prefecture from Yamagata in spring 2013, “not because Fukushima will be safe, but because living apart is too difficult.”

“I am not a doctor but I know my children are sick”

In Yamagata City, the Nakamura girls continue to have health problems such as sore throat, canker sores, swollen lymph nodes, and dark circles under their eyes, which their mother believes to be related to the nuclear accident. The 10-year-old’s nosebleeds continue, but doctors—state employees who likely do not have the freedom to admit a Fukushima accident-related diagnosis—continue to discount radiation effects. One doctor who examined the eldest Nakamura child suggested that the girl’s nosebleeds were “caused by the stress of the mother.”

As cultural geographer Shiloh Krupar notes, “Embodied knowledge...take[s] on a particular significance in the presence of large-scale technological-environmental disasters..., where the variability and duration of harmful waste and its biological effects are uncertain and never closed.”^{xi} Measuring radiation exposure and absorbed dose requires specific, often hard-to-access technologies, and laypersons are dependent on experts and their expert knowledge for interpretation of these measurements. Individuals’ ability to know and assess their risks is severely curtailed when expert knowledge—produced by agents usually beholden to states and powerful industrial interests—is the only form of knowledge recognized as valid, even as states and industry intentionally withhold information on hazards and their biological effects. Meanwhile, embodied self-knowledge is discredited.

The readiness among some Japanese doctors to attribute bodily complaints of disaster-affected persons to psychological and emotional stress is all too reminiscent of the diagnoses of “radiophobia” doled out by medical professionals and experts in the Soviet Union after the Chernobyl disaster.^{xii} Not surprisingly, many people in Ukraine, Belarus and Russia who believed that Chernobyl fallout had compromised their health balked at the suggestion that their ailments were caused by “fear of radiation,” not radiation itself. They had good reason to be skeptical, since the invention and application of radiation-related diagnoses in Soviet medicine were as political and social as they were scientific.^{xiii} Further, only half-hearted attempts were made to systematically collect health data from Chernobyl-affected persons (plant workers, clean-up workers, evacuees), making any firm conclusions about biological effects of radiation exposure versus psychological effects of “radiophobia” impossible. It is well known that after Chernobyl some data concerning individual exposure to radiation (particularly among clean-up workers) was actively destroyed or changed.^{xiv}

Thus one must be wary of research conclusions that purport to definitively assess Chernobyl’s health impacts, and especially those that downplay the medical effects of radiation exposure (e.g. the 2003-2005 Report of the



Looking at evacuation photos

Chernobyl Forum).^{xv} The same critical eye should be applied to Fukushima accident health studies, since reports from Japan indicate that health monitoring of persons exposed to radiation after the Fukushima Daiichi NPP accident has been far from systematic or problem-free. The affected population is skeptical that doctors in the state system of medicine can offer objective diagnoses. This distrust means they may be compelled to pay out-of-pocket for private health care, in which case their medical data may not make it into official databases. In the future, these persons will not be eligible for public compensation for their Fukushima accident-related health problems. All of this adds to the real psychosocial stresses associated with evacuation and the multiple forms of Fukushima's fallout (radioactive, economic, social, psychological), many of which are being tracked by the Fukushima Health Management Survey.^{xvi}

Miki Nakamura sums up her frustrations: "I am not a doctor but I know that my children are sick. And I saw that other children from Fukushima and in the greater Kanto region had the same health problems as my daughters, though I do not hear about it anymore..." Recent health studies show that Miki's concern about her daughters' thyroid health is far from unfounded. According to the April 2012 *Sixth Report of Fukushima Prefecture Health Management Survey*, which included examinations of 38,114 children, 35.3% of those examined were found to have cysts or nodules of up to 5 mm (0.197 inches) on their thyroids. A further 0.5% had nodules larger than 5.1 mm (0.2 inches).^{xvii} Contradicting earlier reports, the National Institute of Radiological Sciences admitted in July 2012 that children from Fukushima had likely received lifetime thyroid doses of radiation.^{xviii} The *Health Risk Assessment from the Nuclear Accident after the 2011 Great East Japan Earthquake and Tsunami* published by the World Health Organization (WHO) in February 2013 states that in the most affected regions of Fukushima Prefecture the preliminary estimated radiation effective doses^{xix} for the first year after the disaster ranged from 12 to 25 mSv. According to the report, in the most contaminated location the estimated increased risks over what would normally be expected are as follows:

- all solid cancers - around 4% in females exposed as infants;
- breast cancer - around 6% in females exposed as infants;
- leukemia - around 7% in males exposed as infants;
- thyroid cancer - up to 70% in females exposed as infants (the normally expected risk of thyroid cancer in females over lifetime is 0.75% and the additional lifetime risk assessed for females exposed as infants in the most affected location is 0.50%).^{xx}

"The future is what we are looking at right now"

Miki Nakamura spends time with other evacuee families every day as founder and director of the Yamagata Association of Mothers in Evacuation (YAME). The association is a resource base and support system for families like the Nakamuras who are voluntary evacuees often split between two households. The association worked with a local politician to draft the Fukushima Child Victims' Law, which was passed by the Diet. But this is just a resolution without enforceability, and specific measures to protect victims' rights (e.g. the right *not* to return to Fukushima) have not been determined.

As a nutritionist, in a context of radiological uncertainty Miki Nakamura draws on her knowledge of food properties and the complexities of the food supply to regulate her children's diet. She shares and publishes recipes that contain "radioprotective" ingredients. Foods that contain beta carotene and vitamin C, for example, can help rid the body of radionuclides.^{xxi} One food that people in the Fukushima-affected areas have not enjoyed since 3.11 is persimmons (a crop for which the region is famous), which actively absorb radionuclides and thus are highly contaminated. The Yamagata countryside is adorned with scores of persimmon trees laden with ripe, juicy, entirely inedible fruit. Just as apples have become the key symbol of the Chernobyl accident (the forbidden fruit, original sin, humankind's folly in seeking to control nature through science)^{xxii}, perhaps the quintessential symbol of the Fukushima Daiichi accident will be the persimmon, which in Buddhist thought symbolizes the transformation of humans' ignorance (the acrid green persimmon) into wisdom (the sweet, ripened fruit).

Chernobyl's political fallout was one factor contributing to Gorbachev's policy of glasnost (openness), and in a limited way anti-nuclear sentiment also fueled the Ukrainian independence movement. The botched handling of the accident and its aftermath—and especially the central government's overt failure and disinterest to protect the safety of citizens—confirmed what many citizens strongly believed: their government did not care for them and the system had become thoroughly corrupt and untrustworthy. While widespread protest against nuclear energy and its environmental and health risks was not possible in the authoritarian Soviet state, even in those conditions of a muzzled press and lack of freedom of speech a green movement emerged in response to Chernobyl.

Similarly, community leaders in Japan strongly feel that the country lags behind other industrialized nations in democratic governance. Many Japanese citizens like Miki Nakamura have lost trust in the government and in engineers

and physicians who previously commanded such respect and authority. For thousands of families, the Fukushima nuclear disaster will never end. Community leaders repeat this refrain: “The reactor is still hot; the situation is still unstable.” Before the disaster Miki always believed the government and she never thought twice about living near a nuclear power plant. Today she demands justice. She said: “The Fukushima disaster is not just an economic problem, but a problem of our children’s future. The future is what we are looking at right now. Our kids have the right to safety and to a good and long, peaceful life. These are not ‘poor kids.’ They have a future. The most important part of reconstruction after the accident is the restoration of people’s trust and sense of security.”

Fukushima is Chernobyl. Independent of the system (Japanese, Soviet), nuclear technology requires disregard for the public, misleading statements, and obfuscation in multiple domains (medicine, science and technology, governance). As anthropologist Hugh Gusterson notes, “The disaster at Fukushima has generated cracks in what we might call the ‘social containment vessels’ around nuclear energy—the heavily scientized discourses and assumptions that assure us nuclear reactors are safe neighbors.”^{xxiii} Comparing the nuclear accidents at Chernobyl and Fukushima shows that “peaceful” nuclear technology is anything but.

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ⁱ The millisievert is the most commonly accepted unit for measuring the amount of radiation people receive (their “dose”). 1 mSv = 0.001 Sv. It is estimated that the average person in the U.S. receives an effective dose of about 3 mSv per year from naturally occurring radioactive materials and cosmic radiation from outer space.

ⁱⁱ Miki Nakamura, 2012, personal communication.

ⁱⁱⁱ Fuminori Tamba (Disaster Recovery Research Institute, Fukushima University), “Recovery in Fukushima: Present Situation and Future Issues,” paper presented at the International seminar on Social Welfare and the Pacific Rim 2012, “Social Work in Fukushima—Social Recovery from Damages Caused by Radiation” (November 3, 2012).

^{iv} Tamba (2012).

^v <http://www.unscear.org/unscear/en/chernobyl.html#Health>

^{vi} This was related by Haruhiko Fukase, head of the “Yamagata Lifesaving Club” at the Yamagata City Sports Complex and a shelter management volunteer leader during the evacuation of disaster victims to Yamagata.

^{vii} 1 μSv = 0.000001 Sv

^{viii} Martin Fackler, “Japan’s Prime Minister Defends Handling of Crisis,” New York Times, April 30, 2011,

http://www.nytimes.com/2011/05/01/world/asia/01japan.html?_r=0

^{ix} Information from official at support organization for evacuees located inside the Yamagata City Sports Complex.

^x Miki Nakamura, post to Facebook wall, 12/16/12.

^{xi} Shiloh Krupar, 2007, “Where Eagles Dare: An Ethno-fable with Personal Landfill,” *Environment and Planning D: Society and Space*, 25:194-212.

^{xii} Adriana Petryna, *Life Exposed: Biological Citizens after Chernobyl* (2002, Princeton: Princeton University Press).

^{xiii} Petryna (2002).

^{xiv} Sergii Mirnyi, *Worse than Radiation* (2001, Budapest: Bogar Kiado).

^{xv} *Chernobyl’s Legacy: Health, Environmental and Socio-Economic Impacts and Recommendations to the Governments of Belarus, the Russian Federation and Ukraine*. Chernobyl Forum 2003-2005. Vienna: IAEA.

^{xvi} Geoff Brumfiel, “Fallout of Fear.” *Nature*, vol. 493, January 17, 2013, pp. 290-293.

^{xvii} Julian Ryall, “Nearly 36pc of Fukushima children diagnosed with thyroid growths,” *The Telegraph*, July 19, 2012,

<http://www.telegraph.co.uk/news/worldnews/asia/japan/9410702/Nearly-36pc-of-Fukushima-children-diagnosed-with-thyroid-growths.html>

^{xviii} Yuri Oiwa, “Study finds lifetime thyroid doses of radiation in Fukushima children,” *The Asahi Shimbun AJW*, July 11, 2012,

<http://ajw.asahi.com/article/0311disaster/fukushima/AJ201207110058>

^{xix} Effective dose is a measure of the overall risk arising from the exposure. The WHO describes effective dose as “sum of the products of absorbed dose to each organ multiplied by a radiation-weighting factor and a tissue-weighting factor that takes into account the radiosensitivity of tissues and organs” (WHO, 2013, p. 110).

^{xx} From http://www.who.int/mediacentre/news/releases/2013/fukushima_report_20130228/en/index.html.

^{xxi} Sarah D. Phillips, 2002, “Half-Lives and Healthy Bodies: Discourses on ‘Contaminated’ Foods and Healing in Post-Chernobyl Ukraine.” *Food and Foodways* 10(1-2):27-53. <http://www.tandf.co.uk/journals/titles/FOF-sp-issue.pdf>

^{xxii} Sarah D. Phillips, 2004, “Chernobyl’s Sixth Sense: The Symbolism of an Ever-Present Awareness.” *Anthropology and Humanism* 29(2):159-185.

^{xxiii} Hugh Gusterson, “Social Containment of Disaster,” *Anthropology News*, May 2011, p. 4.

The Predatory Pedagogy of On-Line Education: *Ten Arguments for the Opposition*

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“A lot of education institutions . . . has [sic] bad monkeys in ‘em”

—Josh Coates, CEO of Instructure, (maker of the popular educational program Canvas) at the 2012 Investor Conference



Brian McKenna

University administrators are demanding it. Your colleagues are excited by the possibilities. And you're skeptical.

It's distance education. Or on-line learning. Or whatever they're calling it these days. Whatever it is, it amounts to the erosion of the traditional face-to-face classroom. More students are logging in. More teachers are checking out.

What would Joseph Weizenbaum Say? Weizenbaum, an early inventor of artificial intelligence, wrote the seminal "Computer Power and Human Reason" in 1976, a powerful treatise against the dangers of computers. A humanist who'd lived through the Nazi era, Weizenbaum soon grew alarmed at the computer's growing cultural domination. He advised outlawing "all projects that substitute a computer system for a human function that involves interpersonal respect, understanding, and love." In a brilliant riposte that has resonance today he called computers, "a solution looking for a problem."

The craft of teaching face-to-face is increasingly cornered, forced to justify its relevance in the face of its high tech replacement. Joanna Bejus, a former English Professor and computer critic argues that "with the move to online learning, another massive expropriation of social space will have

succeeded. And let's not kid ourselves; this will not happen because online learning is better. It will happen because it is yet another way to guarantee profits and to fragment and isolate the working class." She adds that, "Online learning makes the structure of domination absolute, the prospect of appeal, unrealistic, and the likelihood of universal surveillance, a sure bet" (Bejus 2013a).

Where does the instrumental logic of on-line curricula take us?

Why bother being with other humans at all? According to some proponents, the Occupy Movement was a glorious waste of time. A virtual sit-in—in Cyberspace—would have fit the bill.

Massive Invasion of Universities

As the BIG 3 automakers cravenly eye China, the e-learning behemoth is licking its chops at the classroom. On May 14, major industry officials announced their study showing the "enormous potential for the future of the e-learning market." IBIS Capital and the Edxus Group, said that "While education as a whole is triple the size of the media and entertainment industry at \$4.2 trillion, digital education is currently only 20% of the size of the digital media market. Since education is undergoing the same disruptive effects of digitalization that the media industry has seen in recent years, they expect to see fifteen fold growth in the e-learning market in the next 10 years to represent 30% of the total education market," reported Pippa Cottrell in Realwire, (Cottrell 2013). IBIS and Edxus have organized a special one day summit in London on June 14, called EdTech Europe (see URL below) that will address the current investment trends in education technology and e-learning in that \$4.2 trillion goldmine. Attending are Microsoft, Pearson International, McGraw-Hill, InfoMentor, Languagelab, Mendeleev, and Iversity which will discuss "a Massive Open Online Course (MOOC) platform cooperating with the best instructors, universities and knowledge-based companies to democratize education."

Democracy?

Some faculties are not taking this lying down. On April 29 the philosophy faculty of San Jose State University wrote a letter protesting the Massive Open Online Course (MOOC) in which a Harvard professor's lecture was taped and disseminated widely for classroom use. The professors refused to teach that philosophy course developed by edX, "saying they do not want to enable what they see as a push to 'replace professors, dismantle departments, and provide a diminished education for students in public universities'" (Kolowich 2013).

Resistance is Futile, They Say

A leading e-learning corporation, Instructure, is a Utah-based start-up led by the young and flamboyant CEO Josh Coates. From its humble beginnings in 2008 it has grown to encompass over 200 employees and more than 400 colleges and universities including Brown, Auburn, New Mexico State, the University of Utah and Utah State University. It is currently being rolled out at the University of Maryland, the University of Washington, and at my place of employment, the University of Michigan-Dearborn.

Among its “premier partners” are Pearson and McGraw Hill, noted above.



Instructure, like their competitors, is very concerned about faculty resistance to their encroachments. They have all learned from past battles not to challenge faculty directly. Instead they are taking a soft approach. A revelatory 2009 article “Resistance is Futile” (O’Hanlon 2009) spells out the general strategy. “It all starts with how you communicate with teachers,” Barbara Dunn told journalist Charlene O’Hanlon. Dunn is the vice president of the Remediation and Training Institute in Alexandria, VA. “You can position technology as, ‘This is what it does,’ etc., and that’s fine,” said Dunn, “but when you say, ‘You must use it,’ that’s where the resistance comes. And when you impose a deadline, it becomes another compliance thing rather than a way to enhance learning,” reported O’Hanlon. “Don’t try to cram it down everybody’s throat,” David Roh, general manager for Follett Digital Resources told O’Hanlon. “The trick is to position a technology tool not just as strictly voluntary, but also as something that actually will make their jobs more interesting,” said O’Hanlon. In stage two a small core of “digital settlers” master the technology and sing its praises, attracting more recruits. If all else fails there’s stage Three: the carrots.

My university is at Stage Two.

Instructure CEO Coates Instructs us about Monkeys

In a very illuminating 40 minute video of Instructure CEO Josh Coates to 600+ stakeholders in January 2012, we get his view of the conflict. I’m not sure why he would let this be posted on-line. In his multi-media presentation, jammed with rock music, James Bond imagery and military tanks firing shells (he owns a tank), the emphasis was a story about monkeys and bananas.

The screen behind him was dotted with five monkeys, with a ladder in the middle and a stack of bananas on top. Coates projected a reference to a scholarly 1966 article and said the story he was about to tell was roughly based on it. The article was titled, “Cultural acquisition of a specific learned response among rhesus monkeys,” by G.R. Stephenson (Stephenson 1966).

As Coates told it, a monkey went to the stairs and started to climb towards the bananas, as monkeys are wont to do. As soon as he started up the stairs, the psychologists sprayed all of the monkeys with cold water. Soon whenever a given monkey attempted to ascend the stairs he was viciously beaten by the other monkeys (via operant conditioning, not wanting the pain of the cold water to return). “True story,” he interjected. Over time, one by one, new monkeys were introduced to this environment (with the beckoning ladder and bananas), and eventually no monkey ever took the risk, Why not? He surmised from his own experience in educational environments that the (people) would say, “We don’t know. That’s just how we do things around here.”

“A lot of education institutions . . . has [sic] bad monkeys in ‘em,” said Coates.

“But it’s something no one in this room has to worry about,” he said, speaking to the face-to-face gathering of Instructure investors, consumers and techies. “Because you guys are awesome. You’re innovators, pioneers, creators and visionaries. You guys are here because you got the bananas.”

**“A lot of education institutions . . . has [sic] bad monkeys in ‘em.”
“Because you guys are awesome. You’re innovators, pioneers, creators and visionaries. You guys are here because you got the bananas.” --
Instructure CEO Josh Coates**

In other words, universities are like zoos of bickering professors who gang up on innovators, throttling them when they step out of line. Over time, they are often clueless as to why they are attacking the rational monkey (the one who wants the banana, i.e., the educational technology). Fortunately the Instructure team (James Bond and the technology warriors) are there to save the day. “We’ll not let you down.”

It turns out that that monkey study, as he described it, never happened (see URL of Stephenson 1966 below). There were no bananas and no ladder and the monkeys did not attack anyone. His story is a great distortion and draws the wrong conclusions. Evolutionary biologist Dario Maestriperi, (2011) read the original study and reported his findings (see Maestriperi URL below). In the original study the rhesus monkeys were “punished with an air blast each time it started to manipulate a [“novel’] object,” and as a consequence, some showed a fear response when others went near it. Reports Maestriperi, “In reviewing Stephenson’s study, psychologist Susan Mineka [1980] noted that when female subjects were used, Stephenson found opposite results: previously fearful models lost their fear as a result of watching the nonfearful behavior of their observers.” So, unlike Coates, one could draw opposite conclusion, some monkeys did indeed eventually get the object without the intervention of a savior.

No Matter. Truth is apparently beside the point for this instructor from Instructure.

Upon viewing the video Carl Maida, an anthropologist who teaches with experiential learning methods, commented, “Techies rock; faculty will clearly become the new class of ‘technopeasants’ and the universities are fast becoming the new Latifundia” (Maida 2013).

The stakes are incredibly high. But most faculties across the country seem in the dark. “Pedagogy as an intellectual, moral and political practice is now based on measurements of value derived from market competition,” argues educational theorist Henry Giroux, “Mathematical utility has now replaced critical dialogue, debate, risk-taking, the power of imaginative leaps and learning for the sake of learning. A crude instrumental rationality now governs the form and content of curricula, and where content has the potential to open up the possibility of critical thinking, it is quickly shut down. This is a pedagogy that has led to the abandonment of democratic impulses, analytic thinking, and social responsibility.

Giroux is right. He’s not speaking against educational technology or social media (he is the Global Television Network Chair in English and Cultural Studies and uses much educational technology). He’s against the imposition of given curricula, forms of pedagogy, modes of technology and evaluation from above in the academic-industrial-communication complex.

Anthropologists are increasingly employing e-learning. At the University of North Texas you can get your entire MA or MS in Applied Anthropology on line (UNT 2013). You are only required to go to campus twelve times over the three year program. In England you can get, “An Archaeology PhD by eMail” (Hirst ca: 2006) through Leicester University’s Distance Learning Program. They have been running it since 2001. It’s “suitable for those with a developed career or other commitments who can’t afford to give up the day job!” they say on their website. Many more anthropology departments offer on-line courses (while still requiring campus courses). It’s argued that it makes education more accessible across time and space and provides the flexibility for busy parents and workers. Some professors at my university tell me that they prefer the hours or that they simply want to avoid colleagues on campus.

Unfortunately, many professors across the country are being pressured or required to do e-teaching.

Ten arguments for the Opposition

We need to construct a language to describe the “common sense” nonsense behind this high tech hurrah. Here is a beginning.

1. Trojan Horse of Capital. I’ve touched on this above. Teachers and professors need to shine the light on the shadows behind the new learning management system infrastructure that is magically appearing at their schools and universities. How is the technology being introduced? Is the decision making democratic? Who benefits? What are the trends?

2. Deskillng Professors. A rereading of Harry Braverman’s classic, *Labor and Monopoly Capital* (1974:1998) is necessary. Braverman conducted an ethnographic analysis of the labor process and revealed how capital 1) appropriates all historical knowledge from the craftsmen 2) separate conception from execution and 3) employs the

new found monopoly of knowledge to control every step of the labor process and hire unskilled workers who are interchangeable and cheap. It's called Taylorization, or scientific management. The new technology makes this amazingly simple. Joanne Bujes points out one aspect of this invasion: "they will pick 100 teachers and get them on tape for e-learning. And then professors will be reduced to grad students leading a discussion section once a week. Are people going to go into debt half their lives for this?"

3. The Surveillance State. Here's what historian of science David Noble wrote in *Digital Diploma Mills*, "Once faculty and courses go online, administrators gain much greater direct control over faculty performance and course content than ever before and the potential for administrative scrutiny, supervision, regimentation, discipline and even censorship increase dramatically. At the same time, the use of the technology entails an inevitable extension of working time and an intensification of work as faculty struggle at all hours of the day and night to stay on top of the technology and respond, via chat rooms, virtual office hours, and e-mail, to both students and administrators to whom they have now become instantly and continuously accessible. The technology also allows for much more careful administrative monitoring of faculty availability, activities, and responsiveness" (Noble 1998). With the introduction of advanced corporate learning platforms many teachers will watch what they say in class. There are topics and dialogic digressions that many will not want recorded and made available for administrators to scrutinize.

4. Less Touch, Less Trust. Trust is fundamental for education. Trust is a byproduct of working through struggle with others. Education is itself a struggle, a struggle over meaning. You learn to trust others through small reciprocities over time. You share knowledge and intimacies and form a bond. In struggle you absorb the breadth of another's character, their force of being. Most of this is done non-verbally, informally, and unconsciously. It is tactile and sensual. It takes place in the presence of another. Tran van Dinh, poet and Vietnamese activist, once told me that the Vietnamese called this the Three Together: eat together, work together, fight together. Similarly, Vygotsky talked about education as students' progression along their "the zone of proximal development," which is the difference between what students can do unaided and what they can do with help. This education is best done face-to-face, of course.

5. Informal Communication on the Backburner. To understand the importance of informality in education, Richard Sennett's recent book, *Together* (2012), is essential. Sennett draws from the work of Saul Alinsky and Jane Addams as part of a wide ranging exploration of why people have to be face to face. Alinsky promoted "dialogical exchange with a vengeance," getting people together who have rarely talked, providing them with facts that they didn't know, and suggesting methods for the community organizer to sustain dialogue. In this he was channeling Jane Addams, settlement house leader who founded Hull House in Chicago in 1889. She built cooperation by focusing on everyday life: schooling, shopping and parenting, not by enacting policy formulas. Addams thought "the values of [settlement houses] first and foremost to be places of refuge; a strict schedule of social activities modeled on those of a cruise line was to be avoided" (Sennett 2012:52-53). A good college is just that, a refuge where students of different backgrounds can gather and interact informally.

Education is
cantankerous, unruly,
artistic and troublemaking
- in a word democratic.
It's different from
schooling. Schooling is
about order. Education is
about questioning. It's
rebellious, even
revolutionary.

6. Waning of Cooperation. Sennett asserts "modern society is 'deskilling' people in practicing cooperation" (Sennett 2012:8). By this he means that "people are losing skills to deal with intractable differences as material inequality isolates them, short-term labor makes their social contacts more superficial and activates anxiety about the Other" (Sennett 2012:9). The book makes the point splendidly, but I want to draw attention to the following story. He tells how he took part in a beta testing group with Google Corporation to test the online communication effectiveness with GoogleWave, a complex email and visual product. Distant participants used this system to improve their cooperation abilities. It failed miserably and was taken off the market. Says Sennett, "One large reason for its failure may be that the program mistook information sharing for communication." In email exchanges responses tend to get stripped down to a bare minimum and with GoogleWave the visual tended to dominate, he said. "Communication as opposed to information, mines the realm of suggestion and connotation . . . it conveys irony and doubt" in a way GoogleWave could not do. In the end the group got on airplanes to meet in person!

7. Erosion of the Eros Effect (and Dancing in the Streets). There is a real excitement in the classroom encounter. It's visceral, highly charged and joyous when done well. It can be like a festival. The classroom is a sacred liminal space, a

refuge for thinking. It's a vital human experience and it is being threatened. Joanna Bujes says this face to face relationship was paramount to her learning. "To think of learning as the relationship between a learner and some given subject matter is profoundly distorting. Learning is first and foremost a relationship between two people. Although teaching institutions are often built around hierarchies, dominance, and obedience, there is still in the experience of the classroom the reality as experienced by the students versus the reality of the teacher. And though it might not be expressed openly, and though it might not change teaching practice, there is an infinitely higher chance that it will change reality with face-to-face learning than with distance learning. At the very least, the political aspect of education is much more visible with the traditional model than with the online model." After our interview Joanna sent me the link of Barbara Ehrenreich's 2006 book *Dancing in the Streets, A history of Collective Joy* to better understand "the energy of groups." "Have you ever noticed that you exercise is much better with someone else than alone?" Ehrenreich investigated humanity's desire for ecstatic ritual (drawing from scores of anthropologists). These ecstatic rituals have been effectively suppressed by civilizations, she argues. But they are fundamental for education as well. In fact they are education. There is a drive for humans to be with others in ecstasy from Marti Gras to Occupy to the classroom itself.

8. Collapse of the commons. Primitive accumulation—wars, violence, enclosures and privatization—is a chief means by which capitalism appropriates the commons. Universities are a kind of commons, an essential bulwark for creating an alert democracy to address these monumental social problems. But today, with widespread corporate and military contracts and with the introduction of capital intensive technology to supplant teacher autonomy, universities are fast becoming capitalist knowledge factories, a central tier of Eisenhower's feared military industrial academic complex. This is also evident in one of my focal areas: Indians of North America. The Bullfrog Film *Homeland: Four Portraits of Native Resistance* illustrates the continued destruction of the Indian commons. Gail Small, a member of the Northern Cheyenne Indian Tribe in *Lame Deer*, is profiled. "You put in 75,000 methane gas wells around our reservation, you take our ground water, pollute our air, destroy our rivers, the Cheyenne here will probably not be able to survive. We'll have a wasteland here. That's what's at stake here. Where will the Cheyenne go?"

9. "Techno-utopia" arrives just in time as state falters. Zygmunt Bauman puts it well . . . "the techno-utopia is an ideological weapon in an ongoing traffic of influence under the aegis of free trade [Mattelart 1997]. It is part and parcel of the discourse in which the state is represented as the evil enemy of the true freedom of a politics-free 'civil society' of sovereign individuals. But, in actual fact, the dismantling of state political constraints and controls, far from making 'civil society' free and truly autonomous, opens it to the unabashed rule of market forces which members of that society, now left to their own devices, have no means nor power to resist" (Bauman 2001:138-139).

10. Attack on Critical Pedagogy. As leading critical pedagogy theorist Henry Giroux describes it, "Overworked and largely isolated, faculty are now rewarded for intellectual activities privileged as entrepreneurial . . . faculty are asked to spend more time in larger classrooms while they are simultaneously expected to learn and use new instructional technologies such as PowerPoint, the web, and various multimedia pedagogical activities. . . .corporate time reworks faculty loyalties. Faculty interaction is structured less around collective solidarities built upon practices which offer a particular relationship to public life than through corporate imposed rituals of competition and production" (Giroux 2012:116-117).

Epilogue: Education for What?

We are witnessing the collapse of the public sphere and the colonization of the commons by predatory corporations. We gasp at the loss of jobs and the deskilling of most jobs that remain. Are we also glimpsing the end of education as we know it to the e-learning-industrial-academic complex?

Anthropologist Carl Maida thinks so. "The new model corporate university will constitute a 'knowledge plantation' economy, somewhat like California Central Valley agricultural enterprises with their part-time seasonal farmworkers -- as long as it moves toward hiring predominantly part-time adjunct employees and scores of lab techies to keep that farm running."

Weizenbaum's *Computer Power and Human Reason* is more pertinent today than when he wrote it in 1976. Education is cantankerous, unruly, artistic and troublemaking - in a word democratic. It's different from schooling. Schooling is about order. Education is about questioning. It's rebellious, even revolutionary.

It's not about getting rid of bad monkeys.

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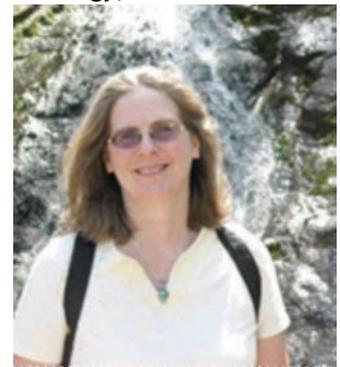
Public Archaeology Update: Where is Public Archaeology headed?

By Barbara J. Little [blittle@umd.edu]
University of Maryland, College Park

Cultural Resource Management (CRM) as a legally mandated practice remains a major part of public archaeology. Not long ago it was the first kind of archaeology that came to mind as "applied archaeology," but that's no longer always the case. Public archaeology is now just as likely to be first thought of as community-based, civically-engaged archaeology.

Public Archaeology has been undergoing deep changes for some time now. As I characterized it in the November 2010 issue of this newsletter, there are at least three main categories of public archaeology currently practiced by professional archaeologists in the United States: (1) CRM under public law; (2) outreach and education with the intention to prevent looting and vandalism of archaeological places; and (3) archaeology that aims to help communities in some way or to address societal problems.

These are interrelated aspects of the field, but I want to focus on the first and third and think about how these relate to each other in the context of the current turn



Barbara J. Little

toward relevance, public interest, and public engagement. Laws and regulations clearly have fundamental impact on the ways in which practitioners practice. Those legal parameters can change in response to relentless public pressure applied often over a very long time. Practice also changes in response to reinterpretation of regulation, refocusing on under-utilized sections of a law through public pressure, the issuance of new guidelines and policy, and/or on-the-ground responses to larger trends.

Public archaeology in the United States is rooted mainly in the National Historic Preservation Act (NHPA), although additional laws certainly apply and NAGPRA has helped turn the field. Compliance requires consultation and public involvement, but not necessarily the power sharing or multidirectional collaboration of civic engagement and participatory governance.

Are new laws or regulation required or can the current system be used to encourage and support increasingly collaborative and civically-engaged archaeology?

I ask this because one possible trajectory of civically engaged public archaeology done in the public interest is towards values-based management. I am inspired to think about this by the forthcoming special issue of *APT: The Journal of Preservation Technology* (edited by Pamela Jerome) on “The Values-Based Approach to Cultural Heritage Preservation.”

Discussions of values-based management always refer to the Burra Charter for the “Conservation of Places of Cultural Significance” adopted by the Australian national committee of ICOMOS. This charter is clear about involving people in the process, particularly that of identifying the cultural significance of places. Observing that analysis of value or significance is basic to every aspect of cultural heritage management, Kate Clark (2005:328) has argued that: “It is vital that archaeologists become more aware of value-led planning as a powerful tool for sustaining cultural heritage in the long term. If we are to pass sites on to future generations, we need to recognize that management involves multiple values, different perspectives to our own, and genuine engagement with stakeholders and their concerns.”

The Charter recognizes the following values with which to assess cultural significance and allows flexibility to recognize more precise categories for particular places.

- Aesthetic
- Historic
- Scientific
- Social
- Spiritual

How do these compare to the significance criteria for the US National Register of Historic Places, established as a result of NHPA? The criteria for sites, buildings, structures, districts and object:

- (a) that are associated with events that have made a significant contribution to the broad patterns of our history;
- (b) that are associated with the lives of persons significant in our past;
- (c) that embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction;
- (d) that have yielded, or may be likely to yield, information important in prehistory or history.

Both (a) and (b) compare with the Burra charter’s historic value, criterion (c) with aesthetic value, and criterion (d) with scientific value. There is no specific analogue to either social or spiritual value but the 1992 amendments to NHPA explicitly state that “Properties of traditional religious and cultural importance to an Indian tribe or Native Hawaiian organization may be determined to be eligible for inclusion on the National Register.” The National Register of Historic Places *Guidelines for Evaluating and Documenting Traditional Cultural Properties* defines a traditional cultural property as “one that is eligible for inclusion in the National Register because of its association with cultural practices or beliefs of a living community that (a) are rooted in that community’s history, and (b) are important in maintaining the continuing cultural identity of the community” (Parker and King 1998).

U.S. practitioners, then, have categories similar to those identified in the Burra Charter as tools with which develop a values-based approach to specific, bounded places.

Canada's recognized heritage values are also largely the same as those identified in the Burra charter. British Columbia's Heritage Branch offers "Guidelines For Implementing Context Studies and Values-Based Management of Historic Places" (http://www.for.gov.bc.ca/ftp/heritage/external!/publish/Web/Guidelines_for_Implementing_Context_Studies.pdf). They consider best practice on the local level to be a values-based approach that allows community identification and evaluation of historic places. The guidelines recommend, at minimum, a one-day workshop within a community to identify values and map historic places, covering the first two steps in a three-step planning process by developing a context study.

Their planning process is generalized in these steps:

1. a broad group of community members identify heritage values through systematically exploring their history, using a thematic framework;
2. the community identifies historic places that embody the identified values; and,
3. informed by the context study developed in the first two steps, the community plans land use so that heritage values are preserved while development occurs.

The workshop is intended to delve into the community's history to identify the significant qualities that have made the community what it is today. They use the five major themes of Parks Canada's Thematic Framework (<http://www.pc.gc.ca/docs/r/system-reseau/sec2/sites-lieux17.aspx>) to guide discussion and discovery around the community's history.

These five themes are:

- Peopling the Land
- Developing Economies
- Governing Canada
- Building Social and Community Life
- Expressing Intellectual and Cultural Life

The discussion questions are:

- Why did, and do, people live here?
- How and why is the community's historic and current economic development important to its heritage?
- How and why is the community's historic and current role as an administrative center significant?
- What is, and has been, special about the social and community life here?
- What is unique about the community's expressions of intellectual and cultural life over time?

The results of the workshop are then written into a report that informs planning at the local government level.

While it's acknowledged that heritage values are classified in the categories of *historic*, *aesthetic*, *spiritual*, *social*, *cultural*, and *scientific*, these questions alone will not necessarily elicit a full range of heritage values. Unless the community is prompted to consider scientific value, for example, these questions are not likely to elicit responses that question how we might know about or learn about the past.

If archaeologists and others interested in the information potential as a value of historic properties are to use this kind of methodology to elicit heritage values, then it is essential that we take intentional action in at least two ways. The first is to embrace the process and participate in it by asking questions that provide community members with the opportunity to consider informational or research values in an explicit way. The second is to ensure that the viewpoints and experience of heritage professionals are included as stakeholders, not to overtake the process but to participate and share their knowledge and expertise.

How does Park Canada's Thematic Framework compare to that of the U.S.? The National Park Service's Thematic Framework includes eight themes, each with topics to help define the theme (http://www.nps.gov/history/history/hisnps/NPSThinking/themes_concepts.htm):

- I. Peopling Places
- II. Creating Social Institutions and Movements

- III. Expressing Cultural Values
- IV. Shaping the Political Landscape
- V. Developing the American Economy
- VI. Expanding Science and Technology
- VII. Transforming the Environment
- VIII. Changing Role of the United States in the World Community

The similarities between these two frameworks are obvious (Australia and New Zealand also take a similar approach to their frameworks). NPS has used the framework in community-focused discussions about heritage, most notably in the Lower Mississippi Delta (<http://www.cr.nps.gov/delta/themes.htm>).

In sum, US-based practitioners have the requisite tools - based in existing laws, regulation and practice -- to explore and embrace a values-based approach to identifying and honoring heritage values from diverse stakeholders. Whether public archaeologists in the US will widely participate in a values-based approach remains to be seen but I believe we have passed the tipping point and that there is no way back to an archaeological practice that operates independently of robust stakeholder inclusion.

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Applied Anthropology in Service to One's Community: An SfAA Oral History Interview with Charles Williams

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Charles Williams' anthropology career path began when Professor Demetri Shimkin recruited him as a promising young African-American scholar from Columbus, Mississippi, and a graduate of Rust College in Holly Springs, Mississippi, to enter the University of Illinois doctoral program in anthropology. Professor Shimkin had launched his applied anthropology research in Holmes County Mississippi in the 1970's with a strong commitment to civil rights and to addressing health disparities. As a graduate student, Charles quickly became part of a research team that traveled back and forth from Urbana, Illinois, to Holmes County, Mississippi. Charles grounded the academic idealism of Shimkin, his medical colleagues, and other graduate students in the cultural, political and economic realities of the Mississippi Delta. Thus, he became an early shaper of an action anthropology approach in the region that would build a knowledge base for subsequent engagement over the next forty years.



In 1978 Charles was recruited to take a faculty position in the College of Education at the University of Memphis. He wrote his dissertation on Memphis' African-American neighborhoods. Charles' research on the Orange Mound and Binghamton neighborhoods of Memphis dispelled many of the myths that existed at that time about the lack of neighborhood identity and rich heritage in the South and created a research base that influenced the next four decades of research and program outreach in the Mid-South. His dissertation remains one of the most referenced documents by students, teachers, planners, and residents regarding neighborhood studies in the Memphis community today. Over the upcoming years, Charles' applied research expanded into the fields of African-American heritage, faith-based community action, and drug and alcohol rehabilitation, making him a tremendous fount of knowledge for faculty, students and community residents.



William's Retirement

Charles' roots in anthropology run deep: in the interview he comments, "it's almost like I'd always been in anthropology and didn't know it." He reflected that as a child and adolescent he was always asking questions about the world inside and outside the Mississippi Delta. He remarked, "If you're not inquisitive by nature, you probably won't make a good anthropologist."

His love of teaching and engaging students in local research has always been extraordinary. He developed a reputation as one of the best faculty members in the university for working with undergraduate students to build upon their strengths and interests as well as advising his graduate and undergraduate students into careers. His extensive knowledge of African-American heritage led to his directorship of the African and African-American Studies Program and to the development of curriculum changes throughout the university.

Charles Williams has a long history of involvement in interdisciplinary projects and programs and has always recognized the importance of collaboration in education and community-based projects and programs. In short, he was a pioneer in developing new partnerships among the various disciplines in the Mid-South region. These partnerships include The University of Tennessee Health Sciences Center, the University of Memphis' College of Education, and the African-American Studies Program. Throughout his career he has collaborated with faculty and students from the other behavioral sciences.

Charles developed an extensive set of networks in the city, the state and the region. He has worked with agencies as varied as the utility company to local and state government to grassroots organizations in every part of the metropolitan area. Part of his success in working with so many and varied agencies and organizations is his generous personality which make working with him both easy and enjoyable.

Perhaps most importantly, Charles really cares about education outreach and engaged scholarship in the Mid-South and surrounding Mississippi Delta. He has spent endless hours working with groups—particularly youth—in communicating the importance of engaging in civic activities to make Memphis and the region a better place to live. He is a rare and talented educator who has and will continue to advance the goals of higher education in the Mid-South region.

Although Charles Williams retired in 2012, he continues to teach in the Department of Anthropology as Professor Emeritus.

The interview was done by Linda A. Bennett and the transcript edited by John van Willigen. (Editor's Note: This is the shorter version of this interview. A long version is found in the online version at: <http://sfaa.net/newsletter/newsletter.html>.)

The Interview

WILLIAMS: I had the greatest admiration for people who go against the grain, straining against the current. So, those anthropologists, in particular, who have gone against the norm—have gone against tradition—have been the ones who most impress me, of course. I think about E.B. Tylor, as, you know, being, of course, the father of anthropology. But probably the greatest influence—it's almost like I knew him, was Boas. I guess I don't like labels, but if someone would [have] called me a Boasian, I wouldn't be too upset by that.

BENNETT: You wouldn't be opposed to that? (laughter)

WILLIAMS: No, I wouldn't be opposed to that kind of stuff.

BENNETT: Yeah.

WILLIAMS: I mean, he was quite a soul. I think I've been influenced by Boas' work, even though we don't see him quite, quote-unquote, as an applied anthropologist, *per se*, in the way we look at applied anthropology today. But as far as I'm concerned, I would feel that he was among the first to do a lot of applied work. And, especially, in the areas of race relations, and helping to influence governmental policies, in terms of this whole issue on race, and how we look at it. So, obviously, as far as Boas—that's been one of the people that I could just name, and I mean I could be here all day and talking about people that have influenced me. But, I think that, beyond Boas and, of course, his students and people he worked with, I'd like to work with [Melville J.] Herskovits. And, of course, Kroeber, Lowie and all these other people who worked among the Indians, and so forth. That's really applied work. And of course, those who have picked up the mantle, John van Willigen, you know, Linda Whiteford, Marietta Baba and all these other people who were, kind of, keeping that going. And also [William] Montague Cobbs, and Allison Davis. And African-American anthropologists who have also contributed. And not being recognized so much for what they're doing.

BENNETT: Yeah.

WILLIAMS: And now we look back, many years later, and it's hard, you know, but at the time they were going through this it cost them a lot of other factors, I think. You know, the race, and other kinds of things that—that held us back. But again, too, that's the good side of applied anthropology. Here, I always try to get my students to understand. That's the beauty of it. But, we have our skeletons in our closet, as well, in terms of some of our applied work—

BENNETT: Sure.

WILLIAMS: —that's been used against people, especially on the colonial kinds of conditions, and governmental kinds of things. Those, but you could say that for almost any discipline. That knowledge and information—people take it, and misuse it, and abuse it, even though, oftentimes, you have no recourse as to how your information's being used, once it's been released. People can take it and do what they want with it. But I have a problem sometimes on that applied anthropologists who, knowing that their work's going to be used to subjugate people or to push an agenda that goes against humanity, so to speak.

BENNETT: Mm-hmm.

WILLIAMS: So I'm saying, I guess we have the two sides of applied.

BENNETT: Sure. Mm-hmm.

WILLIAMS: There's a good side to it, and, they've done a lot of excellent work. And they've taken anthropology into places, and made it almost a household word. I don't think those are the theoreticians. It's the Margaret Meads of the world, and the people who work on these community projects—

BENNETT: Right.

WILLIAMS: And, whether it's in Africa, in developing countries, or wherever the nature may be, those are the kinds of things that resonate with people. Not that I'm opposed to, because even applied anthropology has its theoretical components. But I'm saying that we have to take the heart of anthropology—the theory, and the techniques—and you have to go out and use them to better humanity. And to help government do public policies to help perfect a better way of life.

BENNETT: Mm-hmm.

WILLIAMS: So, we need both. And so, I'm not opposed to—I think—and sometimes it bothers me when we get into these little arguments. I think we do a disservice



Binghampton (neighborhood in Memphis)

to what I call the dynamism of anthropology. Because it's dynamic—that's the beauty of it.

BENNETT: Yeah.

WILLIAMS: And, uh, I think we get important people who [say] it's not a science, you know. But I just think that's [a] useless issue.

BENNETT: Well, I have a very broad question.

WILLIAMS: Sure.

BENNETT: And that is, how you would describe what your career has been in applied anthropology, personally. And that could take such a long time.

WILLIAMS: Well, that could. (laughter) I know. We'll never have enough time

BENNETT: Mm-hmm.

WILLIAMS: I started doing applied work as it related to my dissertation. My dissertational research when I came here, to the community. And through the efforts of Stan Hyland, Tom Collins—

BENNETT: Mm-hmm.

WILLIAMS: And that's what I like about Boas, and you're asking the questions, and you're seeing relationships between different encounters and experience. And, I'll never forget his presentation to the students. He was invited to speak to students in Atlanta—black students, liberal arts, DuBois, W.E.B. DuBois invited him. [Editor's Note: This was a commencement address to Atlanta University in 1906.]

BENNETT: Mm-hmm.

WILLIAMS: I like his whole approach to racism, and other things that he had experienced firsthand. He was a genius, in terms of his information, his knowledge. But he couldn't get away from his ethnicity. You know, that was him. But he didn't run away from it. He dealt with it. But, in going and talking to those students, I could understand. In fact, I had a greater appreciation for Boas because he told them. He said, "Look, you're faced with these challenges. But don't let them weight you down. You have to move on." He felt very seriously that much of what we are facing was going to always be with us, to some degree. But you've got to move on from it.

BENNETT: You just have to live with it, and go.

WILLIAMS: Yeah, but you do your thing. You go ahead and make a difference. You keep striving. And so, that has, sort of, been my mantra, you know?

BENNETT: Is it?

WILLIAMS: You have to just keep going.

BENNETT: That makes a lot of sense, yeah.

WILLIAMS: You know, if you let it get to you, it's going to weight you down. And, it's too much for any one person to overcome. And, it's probably, part of people's culture because they are reared that way. It is the very powerful. But, they would change completely. I think it's going to change over time. But, right now, you have to face [it]. I was always impressed by that. People are going through struggles, and in their academics. And have, only now do they have great achievement. But they have faced obstacles, the odds.

[Edited for length]

WILLIAMS: We're seeking truth. As much truth as we can understand it, you may get a little piece of it. And, of course, later on, somebody else may show you another way, and you'll say, "Well, I was going about it wrong." But, your intentions were to seek truth and provide a service for people. Well, that is the way I am towards young scholars, I would tell them, you never bias your data. You don't cut corners. You be true to yourself. But you have to see those people you're working with, you have to see them as human beings. You can't see them as a subject, only as something to study, like in a laboratory. They're people.

BENNETT: Right.

WILLIAMS: And, once you get to know them, they can teach you. They become the teachers, because they know more about their culture than you do.

BENNETT: Yeah, because they've been there.

WILLIAMS: So you're the student. And you have to show them some appreciation for what they are trying to teach you. And if you do, they'll show you more, and tell you more. You'll get into the intricacies of their culture. Because they will, you know, feel comfortable with you.

BENNETT: When you show genuine interest in them they respond.

WILLIAMS: They respond.

WILLIAMS: You know, they love their families, and—

BENNETT: Now you don't.

WILLIAMS: No. But anyway, I wanted to tell him. "So—what do you, you know, they have people there just like anybody else." You know?

BENNETT: Yeah.



William's Retirement

WILLIAMS: Yeah, but it's a thing where, if you don't travel. I think it should be mandatory. That's what I wish [that] they could make it mandatory for anthropologists. You have to travel outside of your own culture. And see what it's like.

BENNETT: It's a huge—

WILLIAMS: There's a difference.

BENNETT: —eye-opener.

WILLIAMS: And it's humbling.

BENNETT: Yes.

WILLIAMS: And it sometimes makes you appreciate what you have even more. But then you're seeing, it's a humbling type of experience. Linda, we could probably get talking forever and ever. But there's a lot of things that I would have done. And I've tried to engage my colleagues. And they have engaged me. And we've done things collaboratively. I do believe in collaboration. Not just only with my colleagues in anthropology, but in many other disciplines. I think that's just the nature of the way human societies are today. They are so complex.

BENNETT: I agree.

WILLIAMS: It really takes a lot of different perspectives and viewpoints.

BENNETT: And listening.

WILLIAMS: Right, exactly. And also, even different techniques and skill levels to do certain things.

BENNETT: Mm-hmm.

WILLIAMS: And I have been fortunate enough, over my career, to work with people across disciplines. And I think that has a lot to do with applied.

BENNETT: Oh, that's a good point. Yeah.

WILLIAMS: It's not a forced stretch, because when we can work collaboratively, as applied anthropologists, people can see—whether it's in education or whether it's in urban planning. You know, whatever nature it may be. We can work collaboratively, because we can bring a certain perspective to the table. We can also learn from the other disciplines' perspective that they bring. So, put the pieces together, and we get a more comprehensive view as to how things should go, and what they should be like.

Editor's Note. A longer version of this interview is available through the html website for this issue.

In Memoriam

Robert Bayard Textor (1923-2013)

By Charles "Biff" Keyes

(University of Washington, Prof. Emeritus)

Robert Textor, one of the first anthropologists to carry out research in Thailand, died in Portland, Oregon on January 3, 2013. I would like to remember him by offering a few thoughts about his contributions to Thai studies as well as to other fields of scholarship.

Bob first became interested in Asia during World War II. Having been sent to study Japanese while serving in the military, he was posted to Japan after the war. He had the opportunity to observe first-hand the consequences of the war on Japanese society and the American effort to remake Japan for the postwar period (see his account of his experience in *Failure in Japan: With Keystones for a Positive Policy*, 1972). He would later write: "In 1946 I saw Hiroshima. I promptly committed myself to a career of seeking better ways to handle human problems. This commitment took the form of professional sociocultural anthropology" (Textor, "The Ethnographic Futures Research Method: An Application to Thailand," *Futures*, 1995).

In the early 1950s he entered the PhD program in anthropology at Cornell where he studied under Professor Lauriston Sharp. Bob became one of the original members of the Cornell Thailand Project that was focused primarily on the study of Bang Chan, then a village in Minburi district, not far from Bangkok. During his own fieldwork in Bang Chan he ordained as a Buddhist monk. This experience clearly led to his own personal transformation and even relatively recently when his interest turned to 'future's research' one of his students observed: "He brought a Buddhist



sensibility to thinking about the future, detached and compassionate.” (<http://www.iftf.org/future-now/article-detail/iftf-remembers-robert-b-textor-anticipatory-anthropologist/>)

I first met Bob in 1959 when I entered graduate school at Cornell and decided I would specialize on Thailand. Professor Sharp introduced me to Bob. Bob was then engaged in writing his dissertation, “An Inventory of non-Buddhist Supernatural Objects in a Central Thai Village”. I have to admit I was rather intimidated by the impressive number of things Bob had accomplished by that time as well as his knowledge of Thai society. He was, however, encouraging to a novice anthropologist.

His monograph *From Peasant to Pedicab Driver*, which came out just before my wife and I began our fieldwork in rural northeastern Thailand, had a significant influence on me as I wrote my dissertation. I sought in the dissertation to understand how rural northeastern Thai saw themselves within the larger society of Thailand and Bob was the first to examine what would become a major pattern of migration of rural northeasterners to Bangkok to work. I have again drawn on this monograph for my forthcoming book that traces the transformation of political identity of rural northeasterners from their peasant roots to their role today when they have significant influence in the Thai political system. I had told Bob of my book and had looked forward to being able to discuss it with him more.

Bob played a key role in the establishment of the Peace Corps in Thailand, having been hired in 1961-62 to train the first group of volunteers for Thailand. He has described with pride from the vantage of a half-century later the fact that more than 5,000 PCVs have now served in Thailand (http://www.stanford.edu/~rbtextor/History_of_In_Up_Out_Policy.pdf).

After his time spent in training the first group of PCVs for Thailand, Bob took up a faculty position at Stanford where he held a joint appointment between anthropology and education. He was instrumental in shaping a new curriculum on anthropology of education and he trained several Thai PhDs in this field. His legacy in this field will long be felt not only at Stanford but also in the Council on Anthropology and Education of the American Anthropological Association that he founded. Bob's work at Stanford in the field of international education again influenced me. I recall a workshop held at Stanford in the late 1970s that was instrumental in my deciding to undertake a project on the role of education in rural Southeast Asia.

In the mid-1970s Bob's interest became focused on what he termed “ethnographic futures research”. “Ethnographic Futures Research (EFR) is a method invented in 1976 which futures researchers employing a sociocultural approach can use with a sample of interviewees to elicit their perceptions and preferences among possible and probable alternative futures for their society and culture. EFR is an adaptation of the spirit and method of cultural anthropology and ethnography to the needs and constraints of futures research” (from abstract of Textor, 1995, cited above). His work in this field not only had strong influences in the past but will continue to do so through the Textor Family Prize for Excellence in Anticipatory Anthropology offered through the American Anthropological Association (<http://www.aaanet.org/about/Prizes-Awards/Textor-Award.cfm>).

In 1990 after Bob retired from Stanford, he settled in Portland. Soon afterwards he and several friends began meeting regularly at a local pub. These meetings evolved into a new semi-organization that became known as “Thirsters”. As Bob explained to me when I first went to one of the Thursday evening gatherings, the name referred to ‘thirsting’ after knowledge as well as beer. For the past 15 or so years, Thirsters have met weekly, often to hear a short (the time carefully monitored by Bob) presentation by a member or a visitor, usually about a topic related to international events or development (local as well as international). On occasion the formal as well as informal discussion has been about politics. Thirster membership grew greatly as many who were not resident in Portland became virtual Thirsters, connected by Bob's ‘thirster-grams’.

His role in fostering Thirsters epitomizes his life. In his research in Thailand and elsewhere, his role in midwiving the Peace Corps birth in Thailand, in his futures research and in leading Thirsters Bob continued until his death at nearly 90 to pursue the commitment that he first made after witnessing Hiroshima. He leaves a significant legacy, not only in several professional fields and the community of Thirsters, but above all in Marisa and Alex, his children, both of whom imbibed his love of making sense out of being in different cultures.

Other SfAA News

Call For Papers

The Society for Applied Anthropology (SfAA) invites abstracts (sessions, papers and posters) for the Program of the 74th Annual Meeting in Albuquerque, NM, March 18-22, 2014. The theme of the Program is “Destinations.” Dr. Erve Chambers (Maryland) is the 2014 Program Chair.

The Society is a multi-disciplinary association that focuses on problem definition and resolution. We welcome papers from all disciplines. The deadline for abstract submission is October 15, 2013. For additional information on the theme, abstract size/format, and the meeting, please visit our web page (www.sfaa.net, click on “Annual Meeting”).

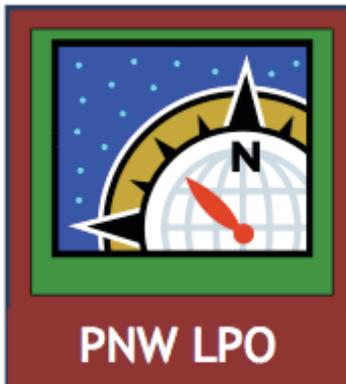
Please contact SfAA if you have any questions.

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Pacific Northwest (PNW) LPO News

Alaska, British Columbia, Washington, Oregon, Western Montana, Idaho, Northern California

By Emilia González Clements [emiliagonzalezclements@gmail.com]
Fifth Sun Development Fund



PNW LPO Vision

To serve the interests of practicing anthropologists who either reside in the area or work in the area by offering venues for professional reflection and development. Such venues may include:

- Yearly or quarterly gatherings for socializing, sharing information, and discussing the issues in our field
- Seminars or learning events on topics of interest to the membership
- Sponsoring an in-depth exploration of topics of interest which may yield to individual and group publications;
- Strategy sessions on being effective in the policy arena.

Meeting at Northwest Anthropology Conference-Portland, Oregon

NWAC Conference

One of last year's LPO goals was to connect with the Northwest Anthropology Conference. Dave Clements and I attended the 2012 conference in Idaho. Darby Stapp (LPO co-founder) has been very supportive. He has been with NWAC for many years and represents the Journal of NW Anthropology.

For 2013, I arranged for a meeting at the March 27-30 NWAC Conference in Portland and had a display about the LPO. I connected with quite a few people.

The conference was expecting about 250 attendees; There were over 600!

We have five new members. Two current members, Darby Stapp (NW Anthropology) and Michael Myers (PSU) were at the conference.

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3. Amber Smith ambersmith@tda.net
4. Katelyn Chrisman katelynchrisman29@gmail.com
5. Todd Lagestee (recent graduate/Bellingham firefighter) toddlagestee@hotmail.com
6. Michael Myers mhbmyers@gmail.com
7. Darby Stapp dstapp@pocketinet.com

Dave and I presented papers. There were about 30 applied presentations.

Next Steps

We will soon have a section on the SfAA Online Community to continue communicating, planning, actions and follow-up.

Meeting at SfAA-Denver, March 2013

The second annual meeting of the PNW-LPO was held on March 22, 2013 at the Denver SfAA Conference. Erve Chambers (soon to move to Washington State), Jason Lind (Napa Volunteer), Ricardo Contreras (Corvallis, OR), Kevin Preister (Ashland, OR), Dave and Emilia Clements (Portland, OR) attended. Emilia handed out our organizational flyer. The participants discussed organizational issues and future plans.

Portland Event

The LPO was to hold an event in Portland following the first organizational meeting, but did not. A Portland event is still a good idea, and the planning has started for an event this September, working with Jeremy Spoon and applied students from PSU. Kevin Preister is coordinating the event.

SfAA 2014-Albuquerque

Erve Chambers is program chair for next year. He is interested and open to having an applied presence ("opportunities, resources, conversations about what it means to be in this position" [practitioners]).

Ideas: Panels, forums, workshops, presentations, LPO events, other.

Communication

It is important to create avenues for communicating throughout the year. We will explore options (Facebook, Linked-In Page, Blog and/or SfAA listserv) to find the best format(s) for on-going communication. Emilia is working with SfAA Associate Director Neil Hann to establish a PNW-LPO Section on the SfAA Online Community. We will be creating a directory or guide to our membership.

Jason Lind, NAPA LPO Coordinator has provided us with the NAPA membership list so we can identify regional practitioners to invite to the September event and to join our LPO.

Ricardo will serve as the contact for Corvallis and OSU.

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SfAA TIGS

Theorizing Campus Violence

By Jennifer R. Wies [jennifer.wies@eku.edu]
Eastern Kentucky University



n March 12, 2013, the New York Times website featured “Room for Debate” segment entitled “Judgment on Campus or in a Court of Law?” Five debaters were asked consider how sexual violence cases should be handled on campus. Here, I discuss the extent of the problem of campus sexual violence and recent policy documents inform the campus response to further the conversation.

Rates of sexual violence are alarmingly high on college university campuses. Essentially, sexual violence is “any sexual act that a woman submits to against her will due force, threat of force, or coercion” (Mahoney, Williams, West 2001:150). This definition includes a range of unwanted sexual actions, including rape. Data indicate one out of four college women are victims of sexual violence and between one-fifth and one-quarter of



women students will be victims of completed or attempted rape (Fisher, Cullen, and Turner 2000; Koss, Gidycz, and Wisniewski 1987). Sexual violence is one of the most underreported crimes in the United States (Tjaden and Thoennes 2000). Scholars and activists attribute a lack of reporting to the fact that the majority of sexual violence is perpetrated by people known to the victims (Bachar and Koss 2001: 117).

Sexual violence on college campuses affects multiple constituents across a campus and beyond its borders. Students are directly impacted as victims of sexual violence, perpetrators, and peers of those students involved in the violence. Faculty and staff become front-line responders to reports of sexual violence by reacting to an individual’s disclosure of violence as well as serving as institutional adjudicators through the campus judicial board. Alumnae and alumni of the institution are affected insofar as they want to retain a positive image of their degree-holding institution. Finally, community members external to the campus are affected because the social support network is confronted with providing aftercare for both victims and perpetrators of sexual violence. Despite all of this, only 4 in 10 colleges and universities offer any sexual violence prevention programming (U.S. Department of Justice 2005).

In 2009, the Center for Public Integrity released a report exposing the “open secret” of sexual violence on college campuses. The series of articles, collectively entitled “Sexual Assault on Campus: A Frustrating Search for Justice,” argued that significant gaps in services and policies exist on campuses across the United States. In the series,

The Center interviewed 50 experts familiar with the campus disciplinary process, as well as 33 female students who have reported being sexually assaulted by other students. The inquiry included a review of records in select cases; a survey of 152 crisis services programs and clinics on or near college campuses; and an examination of 10 years of complaints filed against institutions with the U.S. Education Department under Title IX and the Clery Act. The probe reveals that students deemed “responsible” for alleged sexual assaults on college campuses can face little or no consequence for their acts. Yet their victims’ lives are frequently turned upside down. For them, the trauma of assault can be compounded by a lack of institutional support, and even disciplinary action. Many times, victims drop out of school, while their alleged attackers graduate. Administrators believe the sanctions commonly issued in the college judicial system provide a thoughtful and effective way to hold culpable students accountable, but victims and advocates say the punishment rarely fits the crime. (Center for Public Integrity 2009-2010)

The Center for Public Integrity’s report and the companion reporting on National Public Radio gave the issue of sexual violence on campus unprecedented national attention.

On April 4, 2011, Vice President Joseph Biden and Department of Education Secretary Arne Duncan announced that, in response to growing concern at the local level and national attention towards sexual violence on college campuses, the relationship between sexual violence, education, and discrimination be clarified. In a statement issued to colleges, universities, and schools across the country, the Assistant Secretary for Civil Rights Russlynn Ali (2011:1) writes:

Education has long been recognized as the great equalizer in America. The U.S. Department of Education and its Office for Civil Rights (OCR) believe that providing all students with an educational

environment free from discrimination is extremely important. The sexual harassment of students, including sexual violence, interferes with students' rights to receive an education free from discrimination and, in the case of sexual violence, is a crime.

The "Dear Colleague" letter, as it is referred to, provides unprecedented direction to campuses concerning sexual violence cases by clearly stating that sexual violence is a violation of the institution's commitment to providing a discrimination-free learning environment under Title IX.

This policy interpretation has changed the ways that campuses handle sexual violence cases, and the debate continues. Recent nationally-witnessed sexual violence cases, such as the Steubenville High School trial in Ohio, keep the discussion in the public sphere. As a citizenry, we need to ask ourselves: Are colleges and universities autonomous units within civil society? Are perpetrators and alleged perpetrators different when they hold a student status? Are victims who are also students different from victims in the society as a whole? What are the ways that we define violence and crime? What is unique about the "culture" of campuses in the United States?

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Grassroots Development Topical Interest Group

By Emilia González-Clements [emiliagonzalezclements@gmail.com]
Fifth Sun Development Fund

The work of the members of the Grassroots Development TIG is ultimately based on working with small rural producers. These small producers, like the rest of us, live in a global environment.

Panel Presentation and Annual Meeting

During the Denver SfAA Conference in March, the GDTIG held its annual meeting as part of a member panel presentation showcasing our current work.

Andrea Schuman (ctriples@aol.com) and her colleague, Pedro Sanchez (psanchez2@UADY.Mx) presented on their involvement with a business in the Yucatán that makes and markets skin care products and nutritional supplements from Neem trees and other renewable resources. This small agro-industrial complex is part of the growing network of efforts in the social and solidarity economy in Latin America. Andrea spoke about the multi-generational Maya workforce and the education aspects of the development process, particularly with the younger individuals. Pedro discussed his perspective that empowerment and development require a change in attitude on the part of the person.



Dave Clements (dave.clements@rpd.com) gave two case studies on the use/misuse of water resources, one from Texas and one from Peru.

Emilia Clements (egc.fsd@gmail.com, emiliagonzalezclements@gmail.com) presented her analysis of a long-term project, emphasizing the withholding of water resources as a means of control in Northeastern Mexico.

Group Discussion Themes

Art Campa of Metro State University-Denver shared his actions and insights about his long-term development project among Quechua of Northern Peru. He and his wife, artist Ellen Campa started a weaving cooperative, re-introducing weaving. They have also worked on water resources and ag/animal husbandry.

Bryan Bruns (bryanbruns@bryanbruns.com), Mary Cappelil (mlcappelli@mail.com), Rachel Maynard (rm445589@gmail.com), Tamasin Ramsay (tamasin.ramsay@monash.edu) and David Piachette shared their work experiences and situations.

Common themes expressed included

- 1) Strategies for Acceptance [of development endeavors], such as
 - doing demonstrations,
 - changing mentality,
 - expanding the opportunities, and
 - necessity

A critical criterion is that the work involves locally-identified needs.

2) Multi-disciplinary Work

Other disciplines are "coming to anthropology", according to one participant. "We work at the community level versus individually sustainable livelihood" stated another. "I've worked with environmental NGO and as an intern" said a third. Many had multi-project experiences and reminded us of the importance of being able to work across disciplines.

Tamasin discussed her work with yogic farming, a fascinating strategy of meditation in the agricultural fields.

3) Scrounging for Resources

Some participants have created small NGOs, others go from project to project. Almost all have faced the necessity of finding resources just to continue their work.

Both Clements talked about literally scrounging for local resources (e.g. tomato sauce cans to form into chimneys, small rum bottles to serve as plumb bobs for teaching the use of A-frames for laying out terraces).

4) Internships

Everyone agreed that internships are important, both as a way to learn and gain experience, as well as a way to provide or get services on projects.

5. Globalization

- Spread farmer-to-farmer knowledge
- Consider the competing forces to cultural integrity
- Women's survival sustainability skills needed

Summary and Next Steps

This article is but an introduction to the many topics and knowledge shared during the TIG discussion. The group agreed to continue to share work experiences and learnings. The TIG could serve a brokering role. For example, Dave Clements, a chemical engineer skilled in uses of agricultural resources, will provide Andrea with information about the potential utilization of the moringa tree, particularly the possibility of helping address hunger.

We are in the process of setting up a section for the Grassroots Development TIG on the SfAA Online Community to keep the conversation and ideas going. Look for us there soon.

We will again use the panel-open forum model for the Albuquerque SfAA in 2014.

Tourism and Heritage Topical Interest Group

By Melissa Stevens
University of Maryland, College Park
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The SfAA Annual Meeting Report:

Erve Chambers met with the TIG members in Denver and laid open his plans for the 2014 meetings in Albuquerque, NM. Erve is the Program Chair and he has named Tim Wallace an Associate Program Chair Heritage and Tourism. Erve has laid out an ambitious plan for the meetings and wants to highlight tourism and heritage issues. He hopes that the TIG will play a major role in the meeting. If you

have any ideas about what you would like to see or help out on for the 2014 meetings, please email Tim at timwallace@mindspring.com.

The winning papers of the 2013 SfAA Tourism and Heritage TIG Student Paper Competition, which was established to recognize student contributions to the anthropology of tourism and heritage, were presented in a special paper session titled “The Next Generation of Tourism and Heritage Scholarship.” The papers included an exploration of how various definitions of “responsible tourism” can be synthesized to create a more inclusive operational definition; a study of how historical narratives presented at heritage sites reveal implicit political ideologies; an examination of the limits of sharing authority over heritage resources in public archaeology initiatives; and an exploration of how the incorporation of a Native sense of place enhances interpretations of U.S. heritage areas. The \$500 award for the winning paper was presented to Kimberly Berg (Suny-Albany)



TIG Paper Competition winners with Tim Wallace, TIG Co-Chair. From left Teresa Kline, Kimberly Berg, Barbery Ennis.

Hidden Heritage: Underlying Ideologies at Three Welsh Heritage Sites. The first runner up was Ennis Barbery (University of Maryland) for *Negotiating Authority, Sharing Heritage Resources and Increasing Relevance along a National Historic Trail*, and the second runner-up was Teresa Kline (Franklin and Marshall College) for *Responsible Tourism in Samoa: An Exploration of Attitudes in Samoa Towards Responsibility in Tourism*.

Call for Abstracts: The 2014 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 paper session at the 2014 SfAA Annual Meetings in Albuquerque, 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. Submissions must be original work of publishable quality. The work may be undertaken alone or in collaboration with others, but for papers with one or more co-authors, an enrolled student must be the paper’s first author.

The competition involves a two-step process. Step one involves the solicitation and selection of expanded paper abstracts (of 500 words or less) for the organized session. Abstracts must be submitted by SEPTEMBER 15, 2013 to Melissa Stevens at melissa.stevens7@gmail.com. Students selected for participation in the session will then submit full papers for judging by the December 1, 2013 deadline. The winning paper will receive a cash award of \$500 and will be honored at the 2014 SfAA Meetings in Albuquerque.

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 web site for additional information on the Meetings and the poster abstract submission process. You will also find a more detailed description of the Competition as well as information on the winners from previous years (click on "Awards" and go to "Valene Smith Prize"). The deadline for the receipt of poster abstracts for the 2014 Competition is October 15, 2013.

Field Report: The Plight of the Guilty Cultural Tourist

By: Melissa Stevens

The three Australian tourists were here to see the Maasai. They came with their cameras, and their hiking boots, and their guilt-laden curiosity. When their cultural tourism guide led them to a group of Maasai men butchering a goat, they tentatively took out their cameras only after their guide encouraged them to do so. As soon as the cameras were out, however, the Maasai men began shouting and gesturing angrily. The tourists, red-faced and ashamed, quickly put the cameras away and self-consciously looked down at their feet as the guide explained how the Maasai butcher animals. Later, they told me how conflicted they were about visiting the community as cultural tourists. They were interested in learning about Maasai culture but were also worried that they were treating the Maasai as attractions in some sort of "human zoo." In my research on tourist-resident interactions at a cultural tourism site in Tanzania, East Africa, I have met many tourists struggling with this same conflict of conscience. How can one ethically engage in cultural tourism in a way that is sensitive to the impact one has on the community visited?

The iconic image of the Maasai people—colorfully dressed in red togas and beaded jewelry, spear in hand, herding cattle over the African savannah—has attracted travelers to Tanzania since the 19th century. The tourism guides in Tanzania joke that the "Big Five," representing the five African animals that every tourist needs to see on safari, should be called the "Big Six" to include the Maasai. However, many self-aware tourists feel conflicted about seeking out and photographing the Maasai. They worry about insulting or angering the local people by behaving insensitively or disrespectfully, and they are concerned about the impact their presence has on the daily lives of their hosts. They assume that they are intrusive in some way; that they are merely tolerated for the income that they represent. But in my interviews with residents of a Maasai cultural tourism site, I've found that no one here has a strong opinion on the effects of tourist behavior. I ask what impact the visits have on their daily lives, and they reply "none." The tourists are seen as a curiosity and a source of income. Many people here are baffled as to why the tourists come, but they welcome them because it is an honor to host guests and because the money the tourists bring injects cash—needed for school, clothes, and food—into their mostly subsistence economy. The tourists aren't merely tolerated, they are usually welcomed.

Tourists aren't even held accountable to the rigorous social norms that dictate respectful interactions among the Maasai. When I enter a *boma* (Maasai family compound) with my research assistant, who is a Maasai man around the same age as me, he goes over to the *mzee* (elder) and offers the top of his head to be touched. This is an important sign of respect among the Maasai. However, I am almost always offered a handshake, even when I try to offer my head. I'm outside the laws of interaction here, and the local people don't usually expect me to know about, let alone follow, their practices. After the incident with the Australian tourists and the men butchering the goat, I found out that the men were not angry at the tourists, they were angry at the guide. The guide did not greet them properly when he arrived with the tourists. Rather, he walked up speaking English to the tourists and ignored the men. He was held responsible for not showing proper respect; the tourists were a non-entity in the conflict.

Despite the seemingly innocuous nature of tourist behavior in this village, tourism does impact the social lives of the people here. Traditionally, personal wealth was rare among the Maasai, and indicated that the wealthy person was stealing or hoarding at the expense of his neighbors. That assumption is applied to villagers believed to be receiving an unequal share of tourism benefits, specifically the local government leaders who are responsible for ensuring that the

tourism revenue designated for community development is actually used as intended. There is no transparency or system of checks and balances, so it is difficult to determine whether or not the money is used correctly, stolen, or simply mismanaged, and no one I talked to in the community could say for sure where the tourism revenue goes. They only know what they see. They see tourists in their village, but they don't see the school buildings that were promised. Instead, they see that the local Chairman has just bought a new motorbike. The local people do not trust their leaders when it comes to money, and the presence of tourists, and more specifically the revenue that the tourists represent, only serves to deepen the distrust.

So it is not the behavior of the tourists that concerns the local people, it is the behavior of their leaders. Tourists feeling guilty over taking photos are really only guilty of being egocentric, associating the primary ill of cultural tourism with their own behavior, when it has much more to do with the local political economy. They are transitory actors in a much more complex social machine. Whether or not a tourist is properly respectful when asking to take a picture is a minor detail in local experiences of tourism. It is not my intention to dismiss the political significance of tourist photography, especially in this context. Photography of the Maasai in Tanzania represents a long history of image appropriation and marginalization. However, the question of ethical cultural tourism does not lie in how to take pictures respectfully, but in critically examining how one's very presence as a tourist might be contributing to an imbalanced power structure. And the only way to get a sense of that is by carefully researching the ethical standards of the businesses and governing bodies involved in tourism in that area. Although showing proper respect to your hosts is always a good idea, your impact as a tourist is felt much more intensely at the structural level, in the ways that your presence ripples through relationships of power in the community that you are visiting. Therefore, your impact as a tourist is something to consider long before you take out your camera.

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 August newsletter must be received by July 15, 2013.

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

Members in the News

Dr. Nora Haenn, an Associate Professor of Anthropology and Director of the International Studies Program at North Carolina State University, was interviewed by the *New York Times* for its Sunday magazine publication of February 19, 2013 for an article entitled, "When Mutant Mosquitos Attack." Haenn is working with NCSU colleagues in entomology and genetics to find ways to alter mosquito DNA, particularly, *aedes aegypti* that is the dengue fever carrier, to make it more difficult for them to breed and thus to reduce or eliminate dengue in humans.



Announcements and Other News

Promoting Applied and Practicing Anthropology: CoPAPIA Five Years Out

By Barbara Rylko-Bauer [basiarylko@juno.com]
Michigan State University

The Committee on Practicing, Applied, and Public Interest Anthropology (CoPAPIA) of the American Anthropological Association was established in 2008 to serve the needs of practicing, applied, and public interest anthropologists. Over the past five years CoPAPIA has worked to increase practitioner visibility, establish recommendations for training and professional development, and develop guidelines for evaluating applied scholarship in academic promotion and tenure. On this anniversary, we wanted to share with fellow SfAA members



Barbara Rylko-Bauer

some of CoPAPIA's accomplishments, especially regarding resources of use to practicing and applied anthropologists. These are all accessible through CoPAPIA's website: <http://www.aaanet.org/cmtes/copapia/>.

Expanding the visibility of practicing careers

From March 2007 until May 2008, Shirley Fiske edited the *Profiles in Practice* column in the AAA's *Anthropology News*, featuring the variety of work being done by professional anthropologist-practitioners. Later in 2008, this transitioned into CoPAPIA's *Anthropology Works* column. In addition to highlighting different career options, the column continues to cover a broad range of professional issues such as ethics, training, and the job market, and has explored how applied and practicing anthropologists engage with pressing social issues, from homelessness to the impact of energy development on indigenous health and culture.

Expanding the visibility of practitioners in the AAA

CoPAPIA has been involved in several initiatives to expand the visibility and involvement of practitioners within the AAA. Partly thanks to these efforts, practicing anthropologists have served on the editorial board of the *American Anthropologist*. In addition, the AA has added practicing anthropology to the "Year in Review" articles and has created a new section, "Public Anthropology Reviews." CoPAPIA has also promoted applied and practicing anthropology at the annual AAA meetings, by sponsoring sessions and workshops, participating in NAPA's Careers Expo, and organizing a Section Summit that brings together AAA Section leaders to explore the future of practice, exchange information, and provide mentoring opportunities and job market resources for students. The 2013 Summit will examine "What's New in Applied Careers?"

Improving access to scholarship

Practitioners employed outside the academy often have limited access to library collections. To help address this disparity, CoPAPIA supported efforts aimed at expanding access to digital resources for such anthropologists. The first is the Online Research Library, a database of over 3,000 full-text journals available by subscription; see <http://www.aaanet.org/publications/Research-Library.cfm>. The second is the Anthropology and Archaeology Research Network, a gray literature portal that uses the electronic storage facilities of the Social Science Research Network. The aim is to provide anthropologists a way of distributing and accessing technical reports, gray literature, archaeological surveys, and draft manuscripts.

Evaluating applied scholarship

In conjunction with the Consortium of Practicing and Applied Anthropology Programs and AAA Section Leadership, CoPAPIA collaborated on the development of Guidelines for Evaluating Scholarship in the Realm of Practicing, Applied, and Public Interest Anthropology for Academic Promotion and Tenure. This AAA-endorsed document provides guidance for evaluating tangible and intangible scholarly work. In 2012, CoPAPIA created the External Reviewer Resource Panel, which features individuals with expertise in evaluating applied anthropological scholarship and academic programs in applied, practicing, and publically-engaged departments.

Understanding careers and the job market

In 2009, members of CoPAPIA conducted and coordinated the MA Alumni Career Survey to understand how Master's-level anthropologists enter career paths, assess their education experiences, and evaluate membership in national organizations. Details about the survey as well as the final report, "The Changing Face of Anthropology" (Fiske, Bennett, Ensworth, Redding, and Brondo 2009), are available on the CoPAPIA website. Two additional surveys were conducted in 2010 and 2011 with samples of students and faculty from applied anthropology programs to identify both obstacles and successful strategies in training and preparing students for the job market. The results are summarized in a PowerPoint, "Linking Anthropology Graduates to the Job Market" (Bartlo, Brondo, Briody, and Fiske 2011), also available on CoPAPIA's website.

We are taking steps to ensure that the next five years are equally productive. New initiatives are being developed—these include examining the relationship of practitioners to academic departments, expanding applied anthropology curricula, and creating new resources that enhance job opportunities for anthropology graduates. Please visit the website and follow CoPAPIA's progress over the next five years, as we promote and support anthropology that makes a difference.

Editor's note: Barbara Rylko-Bauer is co-editor, with Mary Odell Butler, of the "Anthropology Works" column.

WAPA Praxis Award Now Accepting Submissions

Since 1981, the Washington Association of Practicing Anthropologists (WAPA) biennial Praxis Award has recognized outstanding achievement in translating anthropological knowledge into action as reflected in a single project or specific, long-term endeavor. Ideal candidates are anthropologists, particularly those working outside of academia, who can demonstrate the value of anthropological theory and methods in work that impacts the public good. This is not a career or lifetime achievement award, but one that recognizes the value of applying anthropology to everyday problems and issues.

Award recipients receive a \$1000 stipend and will be recognized during the annual meeting of the American Anthropological Association (AAA) in Chicago in November 2013.

Competition entries are due July 1, 2013 and should clearly demonstrate how the applicant used anthropology to effectively address contemporary human problems. The competition for this prestigious award is open to anyone holding an MA or PhD in any subfield of anthropology. WAPA strongly encourages nominations (including self-nominations) from individuals, groups or organizations wherein at least one anthropologist worked on and influenced the designated project. Entries are also encouraged from anthropologists worldwide. All entries will be reviewed according to the same set of criteria by an expert panel of anthropological practitioners.

Application information is available under the "Praxis" link on the WAPA website, www.wapadc.org. Nominations must include a cover page and a 5 to 10-page descriptive essay. Entries will be strengthened by supporting letters, public testimonials and media releases from project clients and beneficiaries (not colleagues).

To better understand the types of achievements that merit the award, see the "Praxis Award Recipients" PDF document on the WAPA website, which lists all prior winners and presents the abstracts of their competition entries.

SfAA members are encouraged to share information about the Praxis Award with colleagues and contacts. Members may also refer the names of potential award candidates to the Praxis Committee for direct contact.

Applications will not be accepted after the July 1, 2013 deadline.

For additional information, contact:
Terry Redding
2013 Praxis Award Committee Chair
Email: terrymredding@yahoo.com
Phone: 202-462-9124

A Word from COPAA

Lisa Henry [lisa.henry@unt.edu], University of North Texas
Sue Hyatt [suhyatt@iupiu.edu] IUPIU
Toni Copeland [tc657@msstate.edu] Mississippi State University

The Consortium of Practicing and Applied Anthropology Programs (COPAA) is pleased to welcome its newest department member: the University of Copenhagen! We are excited to have an international department join COPAA and share European perspectives on the education and training of students, faculty, and practitioners in applied anthropology.

The Consortium had a strong presence at the 2013 SfAA meetings held in Denver. In addition to holding its business meeting, COPAA organized three sessions that drew considerable interest from conference participants.

- Applied Program Programs Culturally Speaking, organized by Elizabeth Briody and Riall Nolan
- Anthropology and the Engaged University: New Vision for the Discipline, organized by Linda Bennett and Linda Whiteford
- The Ideal Preparation for Admission to MA and PhD Programs in Applied Anthropology: A Roundtable Discussion with Graduate Faculty Members, organized by Faith Warner and Lisa Henry

We are continuously looking for new ideas for sessions, for both the SfAA meetings and the AAA meetings. Please contact Toni Copeland if you have any suggestions. tc657@msstate.edu

COPAA recently switched from a Yahoo Group to a Listserv. If you are a representative from one of our member departments and need to be added to the list, please contact Lisa Henry lisa.henry@unt.edu.

The Visiting Fellow Program continues to thrive, providing valuable networking and training opportunities to students, faculty, and practitioners from our member programs. Past recipients are University of South Florida, University of Memphis, and University of North Texas. We heavily promoted this year's application process at the SfAA meetings with brochures and flyers and with reports from previous recipients. We also had a table at the graduate training fair with materials on the program. We moved the deadline from Feb. 15th to May 31st with the idea that promoting the program at the SfAA meetings will provide more opportunities for departments to learn possible ways to invite a practitioner or applied anthropologist to campus. We have also advertised the program with NAPA. Although only representatives from member departments are eligible to submit the application, the collaboration between parties can be initiated by anyone. We encourage you to start thinking about next year's round as well. Guidelines and application materials can be found at: http://www.copaa.info/resources_for_programs/index.htm (also, see below).

Finally, COPAA would like to announce a change in the leadership group. After serving as Co-Chair for a three-year term, Nancy Romero-Daza has stepped down from this role. We want to extend our warmest thanks to Nancy for her dedication and her outstanding job, and would like to welcome Toni Copeland (Mississippi State) as the new Co-Chair. Toni will serve a three-year term from 2013-2016.

We invite you to visit the COPAA Website www.copaa.info. If you have recommendations about the website, please contact Christina Wasson cwasson@unt.edu.

2013 NAPA Student Achievement Award

The National Association for the Practice of Anthropology (NAPA) is now accepting submissions for the Tenth Annual Student Achievement Award, to recognize student contributions in the area of practicing and applied anthropology. The award honors students who have excelled in these fields and provides opportunities, particularly for students who have worked on team projects and in applied contexts, to be recognized during the AAA annual meeting and possibly see their work published.

Awards include three cash prizes: \$300 first place; \$100 first runner-up; and \$50 second runner-up. Additionally, students will be awarded a certificate of recognition and will be acknowledged at the NAPA Business Meeting during the 2013 AAA meeting in Chicago, IL.

Papers must be not more than 25 pages in text and footnotes, excluding bibliography and any supporting materials. Papers should conform to the author guidelines of *American Anthropologist*. Papers must be a product of work relevant to practicing and applied anthropology including, but not limited to: examinations of community impact, contributions to identifying and improving local/ service needs, or communicating anthropological theory and methods to non-anthropologists in collaborative research settings including non-profit agencies, communities, business and industrial organizations.

The deadline for submission is June 1, 2013. For more information on eligibility, judging criteria, or to submit a paper, contact NAPA Student Representative Sarah El-Hattab at napastudentaward@gmail.com.

From the Editor(s)

By Tim Wallace [tmwallace237@gmail.com]
North Carolina State University

This is my last issue as editor. It has been both fun and a challenge. Every issue begins with the President's Column. Without the President's Column, it is really hard to compose the *News*, but each SfAA President I have worked with has provided an engaging, informed, interesting piece well before the deadline. I am grateful to them and to you, the members of SfAA who have supported and helped me get the SfAA *News* out every three months for the last six years. I am especially appreciative of the many contributors to the *SfAA News*. The spirit of collaboration they have shown has been amazing. Almost every time I have asked someone to write for the *News*, they have responded with "just tell me when you need it by." I am also extremely grateful to my assistant editors over the last six years, Carla Pezzia, Kara McGinnis and Mary Katherine Thorn. Without them, the *SfAA News* would not have gotten out at all.



Tim Wallace, Outgoing SfAA News Editor

During my time as editor I have learned much about the inner workings of the SfAA and as well as become aware of the many, many things that the Society and its members do inside and outside our community. In my role as editor, I have seen what good works the Society is doing for its members, both new and seasoned, in addition to efforts like those referred to in President Alvarez' column in this issue. In my role as a (voting) Executive Board member, I have been privileged to see how the EB members work selflessly to sustain, protect and project the mission, values, purpose and goals of the Society nationally and internationally. By the way, I have learned that past presidents and board members do not stop their work for the Society, but take on new tasks and responsibilities for the SfAA (e.g., see the President's Column concerning the activities of Allan Burns and Peter Kunstadter). I, too, as my time on the EB ends will continue to do what I can for this wonderful, international, multidisciplinary organization that was started almost 75 years ago by some of the most forward thinking social scientists of the day. (My own mentor for those years is Sol Tax, and if you have read my piece in the wonderful, lovingly compiled anthology by Darby Stapp, *Action Anthropology and Sol Tax in 2012: The Final Word?*, 2013, you will know why.)



Assistant Editor Mary Katherine Thorn

Finally, let me introduce the new editor for the *SfAA News*, Dr. Jason Simms of the University of South Florida, but in his own words. I think it very appropriate for my last words to be Jason's first words as the new editor!



Jason Simms
Incoming editor, SfAA News

It is with great anticipation and excitement - tinged with not a little trepidation - that I recently accepted the offer to take over as editor of SfAA News beginning with the upcoming August issue. I weighed the decision carefully, for as we all know, an editorship, regardless of its scope, can be at times challenging and time-consuming. Moreover, I was concerned that measuring up to Tim Wallace's many years of eminently capable leadership would be a difficult task in its own right.

In the end, however, I reminded myself that while challenging, taking on this responsibility is likewise important and rewarding. Over the coming issues, I look forward to working with contributors spanning the intellectual and geographic scope of the members of our Society. The editor's role is one that affords the special luxury of engaging with both established and emerging scholars on a range of timely issues important not only to anthropologists, but also to global society.

While working to uphold the quality of the newsletter, I hope to improve the experience for contributors and readers alike. In addition to receiving Tim's invaluable assistance during the transition, I will be working closely with Tom May, Neil Hann, Melissa Cope, the SfAA Board, and others as we consider new avenues to

gather and disseminate relevant content, both as part of SfAA News and other outlets, such as the website. I will provide more details of these plans (as well as some more about my own background) in the August issue. Until then, I would welcome your feedback and submissions at jlsimms@gmail.com.

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: Jason Simms, Department of Geography, Environment and Planning, 4202 E. Fowler Ave, NES 107, University of South Florida, Tampa, FL 33620. E-mail: jlsimms@gmail.com. Telephone: 813.974.8238. The contributor's telephone number and e-mail address should be included, and the professional affiliations of all persons mentioned in the copy 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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