



# NEWS

A Publication of the Society for Applied Anthropology

Volume 25, Number 2

June 2014

## Table of Contents

<b>LETTER FROM THE PRESIDENT</b> .....	2
George Clement Bond, Albuquerque, and the International Initiative .....	2
<b>AWARDS</b> .....	5
International Travel Award for SfAA Meetings Is In the Works! .....	5
Peter Kong-ming New Student Research Award Competition.....	6
Sol Tax Distinguished Service Award: Call for Nominations.....	7
<b>ANNUAL MEETINGS</b> .....	8
Notes from the Albuquerque Board Meeting .....	8
Preparing for Pittsburgh 2015 .....	9
Continuity and Change: The SfAA is Turning Seventy-Five!.....	11
<b>ORAL HISTORY PROJECT</b> .....	12
Beyond 75: Making New History and Understanding the Past .....	12
An Anthropologist in Collaboration with Community Activists: An SfAA Oral History Interview with Stephen L. Schensul .....	13
<b>INTERVIEWS</b> .....	19
The Peoples' Anthropology of Sam Beck: <i>Brooklyn's Urban Semester</i> —Our Future? .....	19
<b>SFAA TOPICAL INTEREST GROUPS</b> .....	27
Tourism and Heritage Topical Interest Group .....	27
Risk and Disaster TIG .....	29
The Necessity and Danger of the Concept of Community in Response to Rape on College Campuses.....	30
<b>FROM THE EDITOR</b> .....	34

## Letter from the President

Roberto Alvarez  
[rialvarez@ucsd.edu](mailto:rialvarez@ucsd.edu)  
SfAA President's Column

### George Clement Bond, Albuquerque, and the International Initiative

#### George Clement Bond

I dedicate this column to the memory of my dear friend and colleague George C. Bond. Professor Bond passed away just after our annual SfAA meeting. He suffered from cancer, but throughout his illness he never lost the intellectual energy to pursue his deep interest in and rage against inequality. He was a sterling intellect, a dedicated teacher and an anthropologist committed to social justice. George's work centered on race and equality in the Academy and discipline of anthropology. He conducted his major fieldwork in Zambia, Africa, and more recently focused on AIDS throughout the Caribbean and Africa. He was an SfAA fellow and in 1986 delivered the SfAA Distinguished Keynote Address at the Annual Meeting in Reno, Nevada. Professor Bond was the William F. Russell Professor of Anthropology at Teachers College, Columbia, Chair of the TC Department of International and Transcultural Studies and the Director of the Center for African Education. I met him in 1979 in the Program in Applied Anthropology, at Teachers College, Columbia University: the first applied anthropology program in the nation.



George C. Bond (r) and Roberto Alvarez (l)

George C. Bond was born in 1936. He lived in Tennessee, Alabama, Haiti, Liberia and Afghanistan. He attended high school in Kabul before beginning Boston College and received his PhD at the London School of Economics (1968). His life was riddled with the experiences of the world and its lessons.

When I met Professor Bond, we shared our personal and social histories. I learned of the enduring strength and struggle of an African American intelligencia of which he and his extended family had been a part. The deep roots of this history are reported in an interview he conducted with J.G. St. Clair Drake (AE 15(4) 1988). Together we explored the parallel history of Chicanos and African Americans and struggled to expose the inequality in our own social worlds. Our relationship bolstered my own efforts and life career.

At the annual meeting in Albuquerque I was reminded of Dr. Bond, especially at the session *Beyond Statistics: Exploring the Challenges Facing Black Anthropology Students in the Pursuit of Graduate Degrees* (Lauren C. Johnson and Alisha R. Winn). This session  
*SfAA News* 25(2)

focused on the problems of African American (and other minority) scholars in anthropology, a central issue that George Bond, Bea Medicine, and many others have engaged. I am not surprised that over three decades later this continues to surface. George's career is a strong reminder that our work as applied anthropologists extends beyond our field and work environments. We need to apply our efforts to our own institutions.

### **Albuquerque**

This year's annual gathering was one of the most successful in SfAA history. We had a record attendance of over 1800 registrations. The Albuquerque Hotel and Old Town offered a unique setting. Importantly, it was not difficult to tune into the cultural ambience of New Mexico.

I arrived in ABQ on Monday, March 17, rented a car and drove north toward Santa Fe. I was thinking of New Mexico green chile. At San Felipe Pueblo, I pulled off the highway at the Casino Café. I ordered the big bowl of chile stew, a couple of sopapillas and a large, cold coke. Ah! The week had begun.

In Santa Fe, I met with Nicole Taylor, to discuss the SfAA-School of Advanced Research Seminar Project. One of our goals is to encourage new applications. This partnership brings SfAA scholars to SAR to organize a plenary session for the SfAA Annual Meeting. Since 2001, seminars resulting in plenary sessions and publications have been conducted every other year at SAR. (If you are interested in applying, please see: [http://sarweb.org/?applied\\_anthropology\\_seminars](http://sarweb.org/?applied_anthropology_seminars).)

I began the meetings as a discussant on a U.S.-Mexico Transborder panel (organized by Carlos Velez-Ibañez). The session helped take me away from the administrative and focus on the purpose of our gathering: research, collaboration and application. Later at the opening reception the rich mariachi sounds, the conversation and ambience of our SfAA crowd was the beginning of what became a stimulating annual meeting.

Much hard work and coordinated effort went into this annual event. Erve Chambers, our program chair and his committee set a new standard and provided us with a model that the Society is adopting for future meetings. Melissa Cope, Trish Colvin and Neil Hahn from our SfAA Office were on the front lines long before the meetings began. Tom May, once again, illustrated his expertise ensuring that our annual meeting flowed flawlessly. We are grateful to you all. Your dedication and heartfelt effort continues to be exemplary.

### **The Awards Ceremony**

This year our awards were somewhat unconventional. For the second time in SfAA history, the Society presented the Distinguished Lifetime Service Award. It was an honor to present the award to Professor Alvin W. Wolfe. Ted Downing, a past president (1986) received the Sol Tax Service Award. Rather than the customary acceptance speech, Ted had us all identifying important aspects of ethnography and applied anthropology. The Branislav Malinowski Award winner, E. Paul Durrenberger provided

us with a fiery speech that was far from conventional. His talk centered, in part, around calling for an SfAA policy on hotel meeting sites to ensure we choose union supported hotels. (Under the thundering applause for his talk, I mentioned to Dr. Durrenberger that such a policy is in place. The SfAA Board has worked closely with the Committee on Human Rights and Social Justice over the last few years in this effort. The policy also addresses the broad social concerns of HRSJ and SfAA.) Sera Young gracefully received the Margaret Mead Award for her outstanding book: *Craving Earth: Understanding Pica—the Urge to Eat Clay, Starch, Ice and Chalk*. All in all, the Awards Ceremony proved to be entertaining, informative and exhilarating. Once again, we extend congratulations to all the awardees. They illustrate the strength and diverse work of the Society and our members.

The general ambience of the meetings was energetic and collegial. I especially enjoyed greeting and meeting new students, and, seeing old friends and colleagues. I thank all of you who attended and made the meetings such a success.

### **The SfAA International Initiative**

There have been a number of recent actions that illustrate a strong interest in the Society's "worldwide" effort. This includes a regular column in the NEWS to encourage members to report their experiences when on official SfAA visits in international settings. Allan Burns, Peter Kunstadter, and Ralph Bolton have provided such a column in this issue. They report on promoting and supporting international peer-to-peer contacts. An important aspect of this is soliciting SfAA member representation at international meetings. Increasingly SfAA members attend international meetings. For example, Peter Kunstadter recently attended the IUAES Meeting in Tokyo as the official SfAA delegate.

The Society needs to explore and utilize our members' existing international contacts. We would, in fact, welcome those of you who do attend these meetings, to consider formally representing the Society. This would help promote the Society and Applied Anthropology throughout the world.

### **Institutional Memberships and SfAA Affiliation, and Interim Meetings**

Over the last year several international institutions have expressed an interest in affiliating with the SfAA. This includes the recently established Applied Anthropology Network within the European Association of Social Anthropologists. They are interested in recruiting SfAA members to address Applied Anthropology from a US perspective ([www.easaonline.org/networks/app\\_anth/events.shtml](http://www.easaonline.org/networks/app_anth/events.shtml)).

Anthropos India Foundation, at Jawaharlal Nehru University, Jakkur Bangalore, India, is also affiliating with the Society. Anthropos India is interested in distinguished lectures, methods courses and applied research that address social issues, advocacy, and intervention ([www.anthroposindianfoundation.com](http://www.anthroposindianfoundation.com)).

In my last column I reported on the possibility of a workshop/seminar in Mexico focusing on issues of applied anthropology. This meeting is scheduled for early September 2014. This is an experimental seminar, a model that may be replicated in Mexico and other areas of the world. The Universidad Autónoma de Baja California, the Colegio de la Frontera Norte (COLEF-Tijuana), the Centro de Investigaciones y Estudios Superiores de Antropología Social (CIESAS-Mexico City), and SfAA are all cooperating in this venture. The purpose of this meeting is to develop and expand professional dialogue and networks, and promote the Society and applied anthropology in Mexico. This, as one of our colleagues stated, is also a way for the Society to take collective action, to step out of the box and engage the global.

These are important activities that will help realize the SfAA international initiative. In the past our primary activity has been an international annual meeting. The last of these was Merida, Mexico in 2010. This is an important “tradition” that we need to continue. Yet, there is also a need for other activities that would add a proactive dimension to the worldwide effort. These various international activities help institutionalize the SfAA “worldwide” initiative. This includes peer-to-peer contacts (such as those of Ralph Bolton); formally encouraging SfAA members to represent the Society in international meetings (such as Peter Kunstadter); promoting and soliciting affiliation with international institutions and associations for the SfAA Institutional Memberships (ESEA, Anthropos India). It is my hope that the Mexico seminar will add to this repertoire.

When I last saw George Bond, I shared with him a vision of the Society’s burgeoning international initiative. We spoke of collaboration, of the need to build on the past, but also to aim for a renewed emphasis on social justice and engagement in the world. I want to end this column with George’s own words taken from his SfAA keynote address (Practicing Anthropology 1987):

... now that we are the people we study, should our responsibility and commitment be any less firm? Most of us fall in the ranks of the powerless and are the recipients of policies made by others. These are issues to be debated, opinions to be tested and new ones to be formulated through practice. Here is the promise of a vibrant anthropology.

## Awards

### International Travel Award for SfAA Meetings Is In the Works!

Over the years, there have been many requests from members to pay for travel to our annual meetings for our international partners and colleagues. Unfortunately, there has been no source of funding for this purpose, but a new initiative is underway. Pertti “Bert” Pelto’s lifelong interest in developing and nurturing scholarly networks on a cross-national basis will be recognized by the establishment of the Pelto International Travel Award.

The Pelto International Travel Award will provide travel expenses, meeting registration, and hotel costs for a mid-career applied social scientist who is a citizen or permanent resident of a low- or middle-income country. The criteria for selecting an awardee include:

- Has a master's degree or higher in a social science field of study;
- Is in or affiliated with an educational institution, governmental agency, or community based organization in the home country;
- Demonstrates innovative application of social science theory and methods to address social problems;
- Works with grassroots programs, organizations, or other entities that address social inequities, to build community capacity to understand and address these issues;
- Demonstrates involvement in capacity building for applied social science in their country.

Before the award can be given, an endowment of \$25,000 must be raised. Based on early donations and a commitment from the Board to provide \$5,000, we are about half way there. Donations of any size are welcomed. At the suggestion of the late Tony Paredes, who was a longtime friend and colleague of Bert's, those who give \$500 or more are recognized as members of the "Reindeer Herder Society" and receive a specially created lapel pin based on a design by Dunja Pelto, Bert's daughter.

So if you have ever wished for a mechanism to fund travel to our meetings for your international colleagues, here is your opportunity to make it so! Checks made out to the Society for Applied Anthropology can be sent to the office (Society for Applied Anthropology, PO Box 2436, Oklahoma City, OK 73101) or you can call the office ([405-843-5113](tel:405-843-5113)) and provide a credit card number.



### **Peter Kong-ming New Student Research Award Competition**

**T**he Society sponsors an annual student research paper competition in the name of a former President, Peter K. New. The Competition is open to any person who was registered as a student at the graduate or undergraduate level in a college or university during the calendar year, 2014. An eligible student is one who does not have a previously earned doctoral degree.

An eligible manuscript should report on research that in large measure has not been previously published. The Competition will be limited to manuscripts that have a single author; multiple-authored papers will not be eligible. The paper should be double-spaced and must be less than 45 pages in length. Electronic submissions are preferable. The first place winner of the Competition will receive a cash prize of \$2,000 as well as \$350 to partially offset the cost of transportation and lodging at the annual meeting of

the Society. In addition, the winner receives an engraved Baccarat crystal trophy. Cash prizes will also be awarded to the second and third place winners.

The research and the manuscript should use the social/behavioral sciences to address in an applied fashion an issue or question in the domain (broadly construed) of health care or human services. All submissions must be received in the Office of the Society by December 31, 2014. The winners will be recognized and the papers presented at the annual meeting of the Society in Pittsburgh.



### Sol Tax Distinguished Service Award: Call for Nominations

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

Nominees should be those who have made long-term and exceptional contributions in one or more of the following areas: (1) leadership in organizational structure, activities and policy development; (2) central roles in communication with other disciplines or sub-disciplines; (3) editing and publishing; (4) development of curricula in applied anthropology; (5) formulation of ethical standards of practice; and (6) other innovation activities which promote the goals of the Society and the field of applied anthropology.

Each nomination should include:

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

Nominations are valid for three years from the date of submission. The deadline for receipt of all materials is October 1, 2014. Supporting documents will not be returned unless specifically requested. Please email nominations to:

Society for Applied Anthropology  
Attn: Chair, Sol Tax Award Committee  
Email: [info@sfaa.net](mailto:info@sfaa.net)

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

The Award winner will be announced at the 2015 SfAA Annual Meeting in Pittsburgh, PA, and will be invited to offer brief reflections about his/her career.

Please visit the SfAA website at [www.sfaa.net](http://www.sfaa.net) to obtain additional information on the Award and prior recipients.

## Annual Meetings

Jason L. Simms  
[jlsimms@gmail.com](mailto:jlsimms@gmail.com)  
Editor  
Wesleyan University

### Notes from the Albuquerque Board Meeting

During the Albuquerque meetings, the Board discussed ways in which it might be possible to improve communication with the membership on Board decisions. While the Board meetings are open to the membership, and while official minutes are available online, the Board wanted to provide greater insight into the reasons and discussions behind various decisions. As such, moving forward I will include a regular column in the June and February issues highlighting certain Board actions from the previous spring or fall session.



One item up for discussion was the reinstatement of a regular policy column in the newsletter. As engaged social scientists, our work and research often influences—or is influenced by—ongoing policy debates. We would like to include a column that explores policy issues and appropriate roles for members or for the society overall.

The Board also discussed ways to encourage greater student participation within the society and, especially, at the annual meetings. Unlike with many other academic or professional organizations, students are full members of SfAA, and that is something to celebrate. Moving forward, the Board hopes to encourage invigorated participation from the student committee and student members in general, and as a first step we intend to work closely with the committee to develop workshops, career resources, and other activities that meet the needs and expectations of this important constituency.

This space will also include insight into decisions related to location selection for the annual meetings, which is always a topic of considerable debate. Expect more on this in subsequent editions, but for now it seems that San Jose, Portland, or Seattle are under consideration for 2016.

On a related note, several Board members expressed interest in considering a meeting in Europe. While costs and logistics are always a critical factor for venues outside the United States, those meetings have always been excellent catalysts for collaboration and fresh perspectives. To that end, the Board is working to create an International Initiative Task Force to explore ways to forge and strengthen relationships with institutions and colleagues abroad, not just within anthropology, but from the rich panoply of social sciences.





Orit Tamir  
New Mexico Highlands University  
[otamir@nmhu.edu](mailto:otamir@nmhu.edu)

### Preparing for Pittsburgh 2015

The SfAA is turning 75 next year and preparations for the 2015 SfAA 75<sup>th</sup> Anniversary Meeting are underway. The meetings, to be held in March 24-28, 2015 at Pittsburgh's Omni William Penn Hotel, provide an opportunity to celebrate the Society's rich history during the past seven and a half decades, and to explore through our work prospects for the future vitality and practical values of anthropology and the associated applied social sciences and humanities.

This is a good time to start putting together conference proposals. As always, we welcome submissions for single presentations as well as proposals for sessions. There are many ways you can contribute to the Pittsburgh Meetings—principally by organizing a session, by forming a roundtable discussion, by submitting a proposal for an individual presentation, by submitting film screening proposal, or by submitting a proposal for a poster presentation. You are welcome to contact me if you wish to discuss with me ideas for more innovative formats or for particular sessions. You can find the instructions for submitting a proposal on the SfAA webpage (<http://www.sfaa.net/annual-meeting/>).



The theme for the 75<sup>th</sup> Anniversary meeting is *Continuity and Change*. You may find details on the theme statement on the SfAA website. It is a comprehensive theme that relates to many of our interests and concerns. Guiding the theme is the general idea of exploring contributions and changes in anthropology and associated applied social sciences over the years while, simultaneously, looking forward to how we lend our knowledge and practice to an ever-growing areas of concerns about the human condition. Topics include health, development, education, diversity, environment, displacement, tourism, heritage and cultural conservation, policy research, food and nutrition, globalization, and so on. It is important to note that submissions to the program are not required to relate directly to the program theme or exclusively to the discipline of anthropology. We welcome presentations in all these areas, as well as presentations in additional areas that relate to the applied social sciences and humanities and expand our horizons.

Pittsburgh underwent a major transformation during the past fifty. Until the 1960s, Pittsburgh was an industrial giant and a center of the steel industry. Over time, and in response to the dramatic changes in the economy, the city has transformed itself into a high-tech, education-centered urban area. At the same time, it has retained its diverse and multi-ethnic character. We plan to explore Pittsburgh's urban transformation in a special day devoted to the city and region (it will be similar to "Albuquerque/New Mexico Day" that we organized last March). On that day, all the meeting presentations

and activities will be dedicated to topics of local concern and interest. We will invite the general public to attend these sessions with us (free of charge) and to participate in discussions on a range of topics, including history and heritage preservation, “fracking” (Western Pennsylvania is a center of this new oil/gas extraction, Procedure), and urban renewal and transformation. We will provide additional details in the near future as the program takes shape.

Pittsburgh skyline is a constant reminder of a time when the city was a hub of the steel industry. We expect to plan a variety of tours to explore the new Pittsburgh as well as the important and traditional elements that remain from the city’s industrial past. We also plan to develop tours to former mill towns, which are transforming themselves, and possibly to sites of controversial fracking sites. In addition, we are exploring the possibility of combining visits with a few hours of service to local grassroots organizations that serve the community. If you got free time during the conference, you may want to check out some of local attractions on your own. Art lovers will enjoy visiting the Carnegie museum of Art, the Frick Art and Historical Center, the Andy Warhol Museum, and the Mattress Factory museum of contemporary art. The city also boasts innovative theatres, as well as a profusion of music and dance venues. If you prefer the outdoors, consider exploring the multi-segmented Three Rivers Heritage Trail that can take you to almost any direction you wish to go from the conference hotel.

Members of the program committee are already hard at work cajoling member, friends, and colleagues to develop and organize sessions for the conference. Following the success of session clusters in Albuquerque—sessions with related common theme or interest—we encourage the continuity of these session clusters, and the development of new ones, in Pittsburgh. For example, after the significant accomplishments of the disaster research cluster sessions Susanna Hoffman organized for the Albuquerque meetings, AJ Fass and Susanna Hoffman once again will help bring together a number of sessions on disaster research. Brian Foster and Donald Brenneis took on organizing a number of exciting sessions related to the Anthropology of Higher Education. We will identify all session clusters in the program, so that anyone interested in a particular topic (border issues, disaster, higher education to name a few examples) will be able to readily recognize all the sessions related to that topic. We will schedule capstone sessions for at least some of the session clusters. These capstone sessions will enable participants to review the state of the art issues and concerns that have been raised during the meeting and discuss where the field should go next. Ted Downing is planning a special Plenary Session focusing on the SfAA’s mission: “The promotion of interdisciplinary scientific investigation of the principles controlling the relations of human beings to one another, and the encouragement of the wide application of these principles to practical problems, and shall be known as The Society for Applied Anthropology,” asking the question: what are these principles? More about what committee members are working on in a future issue of the newsletter.

Pittsburgh transformation from an industrial hub to an urban center boasting a rich art academe and high tech scenes while at the same time maintaining a unique ethnic diversity and character is a perfect milieu for a program devoted to Continuity and

Change. Our conference hotel, the historic Omni William Penn Hotel is located in the center of the City. It is an elegant and beautiful building that has been completely restored (I encourage you to go to their web site for some photos and a history of the building). The hotel is conveniently located in downtown where the three rivers meet and is near the Pittsburgh Cultural District, the Strip District and the Pittsburgh Regional History Center. The hotel's location will enable you to conveniently explore the city and experience the transformation. I will have more information about the program, the committee, and about the variety of events and tours that we expect to offer, in future issues of this newsletter.

See you in Pittsburgh!



### Continuity and Change: The SfAA is Turning Seventy-Five!

75th Annual Meeting of the SfAA  
March 24-28, 2015, Omni William Penn Hotel  
Pittsburgh, Pennsylvania

The 2015 SfAA Annual Meeting provides an opportunity to celebrate the Society's rich history over the last seven and a half decades and to represent through our work and prospects for the future the vitality and practical value of anthropology and the associated applied social sciences and humanities.



The Society for Applied Anthropology held its first meeting in 1941, in an atmosphere of confidence in the future that was shattered with the onset of World War II one year later. How did we meet that challenge, and how have we fared since? To what extent have we stayed the same and how have we changed?

How has the *work* of anthropology and applied social science changed? How can our meetings better reflect the dramatic changes that have occurred in respect to the variety of places in which anthropologists and other social scientists are now employed? What changes in work and employment might be anticipated for the future?

How has the *scope* of anthropology and applied social science changed? We continue to contribute to knowledge and practice in such areas as health, development, education, diversity, environment, immigration, and displacement. More recent foci include sustainability, food systems, tourism, shelter and homelessness, policy research, heritage and cultural conservation, and globalization. Presentations in all these areas are welcome, as are contributions that expand our horizons even further.

How has the *training* of future anthropologists and applied social scientists changed? What issues have surfaced in preparing students for new careers? How have applied training programs and other academic departments responded? How can our efforts be improved?

How has our *mission* changed? What are the challenges we have faced in our professional ethics? How do changes in our conditions evoke new challenges? What is the responsibility of the Society and of the Annual Meetings to set an example for ethical responsibility?

In planning the 2015 Annual Meeting we recognize the *place* in which we will be meeting. We welcome sessions, activities, and events devoted to topics that are of interest to the people of the Pittsburgh Metropolitan Region, and we will endeavor to encourage active public participation in our meetings.

We sincerely invite your advice, suggestions, and participation.

**Abstract submission deadline is October 15, 2014.**

For more information or to register, visit us online at [www.sfaa.net/sfaa2015.html](http://www.sfaa.net/sfaa2015.html).

## Oral History Project

John van Willigen  
University of Kentucky  
[John.vanWilligen@uky.edu](mailto:John.vanWilligen@uky.edu)

### Beyond 75: Making New History and Understanding the Past

This series of brief notes from the Beyond 75 Committee are focused on the history of the Society and applied anthropology in general. The mission of the committee is to encourage new initiatives while it increases understanding of the history of the Society and helps build its endowment. The committee can be contacted through its chair, Don Stull ([stull@ku.edu](mailto:stull@ku.edu)). Of course, the Society will be celebrating its 75<sup>th</sup> year with the meetings in Pittsburgh in 2015.

This particular note is focused on the events that lead to the formal organization of the Society in Massachusetts in 1941. These comments are based on the audio recording of a presentation focused on SfAA's origins by historian Lawrence Kelly at the 1986 annual SfAA meeting in Reno. He saw the intellectual roots and founding personnel of the organization as drawn from two general areas. These were the people in a cluster of New Deal programs and the newly emerged industrial anthropology of the time. All of this was unfolding from about 1935 to the early 1940s.

Some leaders of the New Deal groups saw a need for the skills and knowledge of anthropologists, which resulted in a number of hires of anthropologists in federal programs. Specifically Kelly mentions the Applied Anthropology Unit of the Bureau of Indian Affairs, which was instigated by the then, Commissioner of Indian Affairs, John Collier in 1935 and the Soil Conservation Service. Many of the anthropologists and other social scientists from these groups moved on to the Bureau of Agricultural

Economics. The key project of this Bureau were a set of six studies of agricultural communities done to better inform the community resistance that the Department of Agriculture was experiencing as they attempted to implement depression-era programs.

Around the same time, formed mostly by students of Lloyd Warner, is what came to be labeled industrial anthropology. This took place at Harvard University and was formed on the base of the famous Hawthorne Works studies of Roethlisberger and Dixon. These efforts went far beyond this. There was interest in the development of a general theory of human interaction that could be used to solve human problems. This specific theme resonates with the original charter of the Society and the revised title of the Society's journal, *Human Organization*. One of these major aspects of this work were what were called resettlement studies. Resettlement was the term applied to projects in which the unemployed were relocated and prepared for new kinds of employment.

The founders and early leadership of the Society were dominated by persons who participated in either the rural policy research programs of the New Deal or the emerging industrial anthropology. All these research workers were alienated from academic anthropology's concerns of the time as they were interested in doing research that was practically useful. Most were anthropologists, but many were sociologists. There was a very strong interdisciplinary cast to these developments.

Kelly suggests that a session organized by Julian Steward at the 1940 American Anthropological Association meeting held in Philadelphia titled "Anthropology in Modern Life" provided a setting for the emerging organizational work that led to the Society's formation six months later in Cambridge, Massachusetts.



Martha Bojko

### **An Anthropologist in Collaboration with Community Activists: An SfAA Oral History Interview with Stephen L. Schensul**

The interview was focused primarily on Stephen L. Schensul's precedent setting, earlier work in Chicago prior to his involvement in Hartford, Connecticut and at various international sites. The basic story is one of developing a method that directly links the skills, mostly research, of the anthropologist with community activists on a sustained basis with the role of outside agencies minimized or absent. The anthropologist ultimately works to transfer his or her research skills to the community through its activists. This is accomplished through working side-by-side on research goals defined by the community and through formal training sessions. This in effect creates a research capacity for the community, which increases its capacity to submit grant applications as it increases the anthropologist's identification with the goals of the community. More broadly, this increases the community's power. This approach has been re-

ferred to in various ways, collaborative anthropology, advocacy anthropology, and action research. In the history of the development of the toolkit of applied anthropology practice, the Chicago experience is very important.

Schensul is professor of Community Medicine and Health Care in the University of Connecticut School of Medicine. He was the recipient of the Society for Medical Anthropology's career achievement award and the co-winner (with Jean J. Schensul) of the Solon T. Kimball Award for Public and Applied Anthropology.

This interview was done in March of 2005 by Martha Bojko in Hartford. The editing was done by John van Willigen.

**BOJKO:** Can you remember in terms of how did you find out about this head of community research and what were they looking for?

**SCENSUL:** Well this was in the general community mental health movement. Which had been initiated with legislation in sixty-four, sixty-five that tended to democratize and make available community mental health services to underserved groups. For the most part mental health was seen as something for the privileged



*Stephen L. Schensul*

**BOJKO:** So that was your kind of entry into what you would consider an applied—applying anthropology to the community setting?

**SCENSUL:** Well—right. And so here I am, I just come back from Uganda. I am faced with a large Mexican American, middle European, African American communities [in Chicago]. I didn't know Chicago at all. I had done mostly rural work at that point. So here was this large urban area and how to begin to make it into something that I could grasp. Also the program was in some kind of considerable degree of difficulty. They had hired psychiatric social workers and clinicians and others and placed them in these store fronts in the African American community and in the Mexican community and in the Middle European community. So the Middle European was Little Village it was called. The Mexican American was Pilsen or Eighteenth Street and the African American was the west side. By that time the west side community had rebelled at the idea that this perceived white institution was going to set up a mental health clinic. So one community organization just took it over. And locked people out and said they wanted to be the subcontractor. So there was that, and in the Mexican Community which was really the relatively new migrant community and I don't think they knew what do make of this store front of mental health. The other thing that went along with this was dumping out long term patients from state mental health facilities into the community. So they were busy but not with the populations they really wanted to reach. So each new person was added to the program was going to save the program.

Well I didn't have a clue about saving the program and they were a very difficult staff to work with. So I came and went pretty fast as far as being able to be the savior. And so there I was, it was now winter time in Chicago. Pretty miserable and cold and I figured if I'm not going to play some significant role. In fact they didn't know quite what to do with me anyway. I would get out into the community. So I started making contacts like anthropologists do. And in June of that year—sixty nine—just finishing my dissertation and defending, I moved into the community. Into the Pilsen and Eighteenth Street community—in the Mexican American community. That was far the most receptive of the communities. I had been building contacts through them and that winter spring period. With people like Phil Ayala and Juan Velasquez and Umberto Martinez and a number of people involved in gang work. Injection drug users or and linking up with people who were involved in action but were amenable to research and the idea that research could play a role for them and their aspect of community development. So then, it was at that point that I began to try to figure out how to approach this community and I learned that both Juan Velasquez and Phil Ayala were working for a settlement house. Meaning that they helped [the] immigrant community settle into the community. And it was a center of social work. Jane Adams—the well-known turn of the century social worker was from Chicago and well these settlement houses were developed and it too was going through its adaptation from Middle European to Mexican. And they had decided to do summer camps for kids in the Eighteenth Street Community. That involved the facing sides of a city street, which they would block off. And that could involve opening the pump—running—having films on the street—you know—getting kids involved in various kinds of games and other things. But it gave access to the street. So I took one look at that and I said this is exactly the village approach that I needed. That we could take these facing sides of the city street. I began to identify students and placing them in different block areas and what we did was we began to collect data from the residents. And learn the demographic characteristics through the sample of seven communities. [We] began to figure out what the residents were upset about or what problems they were facing so that we could take that on a collective basis in collaboration with the settlement house.

**SCHENSUL:** [There was] emphasis in particular on the Eighteen Street community. First of all they were the most receptive. That was where the activism was really located. Eventually it extended because not so many years later, the Mexican, the large immigrant Mexican community was expanding and right through the whole corridor that was defined by a shipping canal on one side and the railroad that divided it from the African American west side community on the other.

**BOJKO:** Interesting. And what would you say how long were you working in the program in Chicago and what would you considered your success stories and where there any disappointments?

**SCHENSUL:** Well I was there for about six and a half years and continued to be linked to the communities even now. It's a broad and diverse story. But its start, once we had developed almost all the activists were my age then. I mean I essentially entered there a, let's see—five and a half years after—maybe I was twenty seven when I got into the community. And they were mostly twenty-five to thirty. There was some older leadership.

**BOJKO:** And what were they activists for?

**SCHENSUL:** There was a major issue of gangs and adolescent difficulties and shootings and other kinds of things. There weren't large city wide gangs, they were small—small gangs like the Latin Counts or the Via Lobos or—and there was a lot of shootings and went to a lot of funerals. So they needed to be something for adolescents. There was lots of heroin coming up from Mexico so there was a lot of intravenous drug use. There was the recognition that there were no health services or mental health services, despite Pilsen. [There] was need for outreach. But there certainly were no health services available. There needed to be translation services. All this were the kinds of things that were faced by many people. So the people who were activists—were mostly in existing organizations which couldn't fully express their activism. So they were looking for new organizations. That gave a platform for and the recognition that these new fledgling organizations needed resources. There were grants available and so there was a need for data to base the grants on. Or there was a need for advocacy to generate data so that we could demonstrate the need.

John and Phil and I and a few others were regularly sneaking into a Catholic school which had been shut down. Which had a great gym and we were playing basketball in this abandoned gym. And that ultimately in negotiations with the archdiocese became—El Centro del la Causa—Latin American Youth Center. And was the real base for a lot of the activism in the community. So in addition to sneaking in we were negotiating with them and again that needed data. And there was the development of a research unit. Philip Ayala developed a kind of mental health training program. Because there was a major paraprofessional movement at that time of recognizing that you couldn't get up to speed sufficiently if you wouldn't address the needs of African Americans and Hispanics by suddenly having physicians and psychiatrists. But you could train paraprofessionals and eventually that linked that up with the National Institutes of Health. And so we received a grant for the Chicano mental health training program. That trained paraprofessionals from the community and many of those went on to significant roles again in the next generation of their work.

**BOJKO:** And the type of paraprofessionals? They were training?

**SCHENSUL:** They were training mental health workers.



**BOJKO:** Okay. So do these—do these organizations and agencies still exist today in Chicago?

**SCHENSUL:** Yes, a number of them do. The Settlement House is now become Casa Aztlan and that still continues. There was an El Hogar del Nino—a day care program that continues on. El Centro de la Causa—the Latin American Youth Center is still there. And of course there are now many organizations scattered all the way through that corridor that was actually Pilsen 18<sup>th</sup> Street and Heart of Chicago and then 26<sup>th</sup> Street Little Village is all Mexican and it's like being in Guadalajara after that.



*Casa Aztlan*

There were two anthropologists who are living in those communities. Myself and Gwen Stern. Gwen eventually left the community in probably about early eighties. Another major organization that Gwen played a special role in was *Mujeres Latinas En Acción*, Latin women in action. And that's become a major city wide organization that was essentially started by a number of the activists in this community. A whole variety of women's health issues in the Hispanic community. Although I left in 1975, I was involved as a principal investigator of a small research grant we got from the National Institute of Mental Health on a project called the Latina Mother Infant Research Project. With Gwen Stern and the Pilsen Mental Health Center. And also with *Mujeres Latinas En Acción*. We were able to show that we could draw in for the first time that I knew of research funds directly into the community. It was on that basis that we, in 1979 we got the Latino Mental Health Research project in Hartford.

**BOJKO:** So what had happened to the people—the residents?

**SCHENSUL:** They were just thrown out. And you could build a gas station in about three days. So if you were gone for any piece—in other words—activism is something you got to keep a constant vigilance. It was up against very powerful forces. And you just couldn't take this kind of thing—you know—you just couldn't do it once and leave it. That was one of my first lessons. In the beginning there was a stage in which we were the researchers and they were the activists. And as time went on those roles started blending. I learned more about activism. They learned more about research. The activists learned more about research and we began to partner even though our role was really research. We would get a lot of input. So that the concepts of participatory research, we didn't call it that then, they had a hand in the structure of the research. That was kind of the second stage. The third stage was that we began training researchers in

the Chicano Mental Health Training Program with the Latino Mother Infant Research Project.

**BOJKO:** Now when you were training them what were you training. How were you training them?

**SCHENSUL:** By that time I had been schooled in a mix of methods very early on from Bert [Pelto] so we were using surveys. We were doing in depth interviews. We were observing. So there is no question that I think research became an established tool in the community at those varying levels.

**BOJKO:** How did you see them use the research?

**SCHENSUL:** Well sometimes it was to advocate. One of the best instances of using data was the U. S. Civil Rights Commission. It was coming into Chicago to investigate complaints of teaching English as a second language program. So they came to me and asked me about how we could organize data and so I laid out a six month plan and they said—but we are coming in two weeks. So somebody came up—not me—came up with one of the activist came up with the idea of what we later called Commando Research. Together we developed a protocol. We synchronized our watches. We went into each school in the district at the same exact time. I think it was eleven-seventeen—as was our right because we were all residents. We asked to see the TESOL [Teachers of English to Speakers of Other Languages] program and—teachers—students—we observed the locations where—you know—places like boiler rooms and we had the full scale indictment of the way the TESOL program was being administered. In data we took—we were supposed to leave at twelve-fifteen and we for the most part—unless the principal wanted to talk more—so it was a hour and a half of data gathering and we wrote up a full report and presented it to the U.S. Civil Rights Commission.

So it was those kinds of learning—a rapid assessment of being able to present the fact that most, most people have the impression that it was Tex-Mex but in fact almost all the population—maybe eighty percent was directly from Mexico. They were establishing and had significant cultural and even to some degree economic resources to establish a direct pipeline between Mexico and [Chicago]. It became a very thriving community. Although people were very poor. So it was a very good base to build on.

**BOJKO:** Now do you have any words of wisdom for junior colleagues considering doing applied work or recommendations in terms of educating students or other people to either become involved in the applied work or doing applied work?

**SCHENSUL:** It's been awhile since I've interacted a lot with it. We struggled for a long time. Well it wasn't so much as a struggle in the late sixties and early seventies to get the applied and action anthropology message across. It was part of the sign of the times. But as the country became more conservative that was a definitive shift back on

the part of anthropology. Back from the community and into more traditional academic base. The other aspect was that as academic jobs became more limited. Anthropologists were getting real live jobs outside the academy. And having much less flexibility than the kind of flexibility that I had. It's been dismaying to see that applied anthropology is still a very limited part of the academic world in anthropology. And methods of data collection are also a more limited part of anthropology. We imagine that there was going to be a burst of more empirical qualitative and quantitative methods. And certainly has been a trend and all the kinds of things. But I still remember sitting next to—coming home from the anthropology meetings in Chicago two years ago. Sitting next to a university of Michigan student—Michigan has the largest anthropology program in the country. And finding out she was in the third year and never took a methods course. Not a one—didn't know anything about quantitative—we would only do qualitative research but didn't know about text search programs or never had touched SPSS. And there was something seriously wrong with that. So I've actually laid out some curriculum in medical—applied medical anthropology in the newsletter and a couple of other locations. But the one thing that I think needs to form the heart of—we had a program from when Bert [Pelto] was the head of the medical anthropology program from nineteen—let's call it from 1977 to about let's say 1982 or three. That was the best applied anthropology program I think in the country.

*Access to the Society for Applied Anthropology Oral History Collection: The collection is located at the Louie B. Nunn Center for Oral History at the University of Kentucky Libraries. The 113 accessioned interviews are listed in the Center's database: <http://www.kentuckyoralhistory.org/collections/society-applied-anthropology-oral-history-project>.*

*Many of these interviews are transcribed. Twenty-one of the transcripts have been published, mostly in the Society for Applied Anthropology Newsletter. These are accessible in the newsletters archived on the SfAA website.*

*Suggestions for persons to be interviewed are always welcomed. Contact [antioi@uky.edu](mailto:antioi@uky.edu).*

## Interviews

Brian McKenna

[mckenna193@aol.com](mailto:mckenna193@aol.com)

University of Michigan-Dearborn

### **The Peoples' Anthropology of Sam Beck: Brooklyn's Urban Semester—Our Future?**

*The city is a structure composed of milieux; the peoples in the milieux tend to be rather detached from one another ... they do not understand the structure of their society.*

**—C. Wright Mills, *The Politics of Truth* (2008:116)**

Sam Beck has had the uncanny ability to be in world hot spots when history was being made—Titoist Yugoslavia, Iran under the Shah, and Romania under Ceausescu, where he was blacklisted for his anthropological work on ethnic economic specialization. Born in Shanghai, the son of Jewish parents, his father immigrated to Israel with the family in 1949—after Mao’s victory—but soon left. “My father wasn’t interested in buying a piece of the desert.”

From there it was on to Vienna, his father’s birthplace. They found Austria populated by former Nazis and bombed out buildings, not a hospitable place for Jews. So, when Beck was ten, his family immigrated to the United States. There he was to make his mark.



*Sam Beck*

As an anthropology student, Beck travelled to Romania in his twenties to study the relationship between uncooperativized peasants and the communist state. He secured a Ph.D. from the University of Massachusetts in Amherst. In a post-doctoral research project he worked on reducing the oppression of Roma as an activist scholar. He learned at the feet of the radical sociologist, Nicolae Gheorghe, who courageously challenged the communist state in service to the Roma people. Beck took these lessons home.

For the past twenty years, Beck has directed one of the most remarkable, though largely unknown, applied anthropology programs in the United States, Cornell University’s Urban Semester in North Brooklyn, New York. It’s a veritable hot spot of engaged anthropology. An interview with Beck follows. First, some more background.

Beck works through the College of Human Ecology at Cornell and teaches all the fieldwork methods in the anthropology toolbox. He is at the critical edge, advancing a form of engaged anthropology that combines the approaches of activist anthropologists (like Sol Tax and Jean Schensul) with the experiential learning methods of John Dewey and the pedagogical philosophy of Paulo Freire. He applies what he has learned doing community activism under authoritarian communist regimes and applies that to the growing literature of those challenging the growing authoritarianism in the United States. His central platform is the street. He is creating, along with his colleague Carl Maida in Los Angeles—a new kind of public anthropology.

The urban education experience is intimate and intensive. Beck oversees a rigorous 5-day a week pedagogy (over 15 weeks) that integrates three dimensions: student internships (3 days), service learning (1 day), and reflection seminars (1 day) that critically explore students’ experiences of the week. Beck’s decades-long community presence and easygoing nature allow him to culturally broker the worlds of government, corporations, and nonprofits while simultaneously standing with activists, artists and agitators. From the scores of student testimonies and video salutes I’ve seen, he transforms lives.

Beck received the 2013 Daisy Lopez Leadership Award from Churches United for Fair Housing in recognition of his service to North Brooklyn communities. This is one

of several awards he has received for his work over the years. This interview took place on June 2, 2014.

**BMcK:** Tell me more about the housing award.

**SB:** We are fighting and taking advantage of gentrification. It's ironic. There's a waterfront with abandoned factories and warehouses, among which is the Domino Sugar factory. A developer intended to build luxury housing. Government encourages this kind of development by giving a 25-year tax break but requires that 20% of that housing be affordable for low and moderate income people. We were able to increase that to 30%, a deal that brings 600-700 units of affordable housing into the community.

**BMcK:** Will the less expensive housing be like that old public housing, though? Separate and unequal?

**SB:** No, and here's what's remarkable. It's all in the same building. There's no separate entrance. It's called inclusionary housing meaning that people from different classes and ethnicities will interact.

**BMcK:** How has the *Urban Semester* changed over the years?

**SB:** I became the Director of a program made up of two components, internships and community service. As I retooled myself intellectually, I developed an expertise in experiential learning, I read in various literatures, community service learning, learning theory, how the performance of experience is transformational and how we can use it as an educational tool. Of course, as you know the work of John Dewey and Paulo Freire are very much concerned with this. There is Wilhelm Dilthey's and Victor Turner's work as well. The very nature of knowledge production in anthropology has to do with learning from experience, so it wasn't much of a reach. All of this has come together for me in directing and teaching the Urban Semester Program. My program forces me to adjust course content as student interests shift from one part of the economy to another. Students understand that their professional directions are greatly predicated on where the job market is located. Medical and health related work continues to expand. The University is attracting students with health related careers in mind. They come to my program because they gain access to what they call the "real world" and because learning from experience is so much more powerful than sitting through lectures. This also fits the pedagogy used in medical schools in the second and third year and of course during residencies. I am challenged to puzzle over how to reach each student at their particular point of intellectual development and enable them to expand their vision and understanding of the real world. We do this through a structured system of critical reflection. It is a very different way to teach, dialogic and open-ended.

**BMcK:** You have about 20 students each semester. Tell me, what do your students major in?

**SB:** Well, these days two thirds of my students are pre-med.

**BMcK:** That must give them a leg up for getting into med school, being in your program.

**SB:** Oh yes, my Dean told me a while back that 100% of the pre-meds from my college who apply get into medical school. He sees what we do as a model for a Land Grant University, research, teaching, and community engagement. This is what the program does.

**BMcK:** Wow. It must be popular with anthropology students. How many anthropology undergraduates take the Urban Semester?

**SB:** None.

**BMcK:** What?!?

**SB:** Oh, I've had a few over the decades, but anthropology programs, as you know, tend not to focus on professional development outside the discipline. They focus on pursuing a professional career in anthropology. Meanwhile STEM programs are rapidly expanding to the detriment of humanities and social sciences. STEM employers are demanding the kinds of skills and sensibilities we teach—social dynamics, communication, dealing with difference, leadership, self-reflection, language skills, self-confidence and reality-based teamwork. We're highly successful, but we're not on academic anthropology's radar. Oh, many anthropology programs got pushed into it [service learning and civic engagement] by administration, and it seems to be a natural fit, but few carefully develop the idea. This [comprehensive programs like Urban Semester] may have to be part of the survival strategy for anthropology. We've heard of anthropology programs closing down. Maybe they should look at what we're doing here.

**BMcK:** Yes, I've looked at the wide variety of internship and service possibilities for your students and am struck by the amount of diversity. Your website includes over 50 recent placements including Ghetto Film School, Churches United for Fair Housing, Reconnect, Nuestros Ninos, Beginning with Children School, the Center for Immigrant Rights, multiple medical rotations in neurology and pediatrics as well as public health. But you also have students intern for Comedy Central, Museum of African Art, SHO20 Gallery, CBS "48 Hours," and the Village Voice. What kinds of critical inquiry do you do with those kinds of internships?

**SB:** We explore organizational culture, the culture of production, the division of labor, leadership development, the idea of service, professionalism, how a particular industry fits into the economy more generally, and how all of this relates to capitalism. You ask about the importance of Paulo Freire. You know the whole program is based on Freire. Students at Cornell are “illiterate” about a lot of areas. Many have never interacted much with people in poverty or people from other ethnic groups. This illiteracy oppresses them. I don’t mean illiteracy in a bad way, but in a critical way. All of us are illiterate in some ways. We present opportunities for intensive engagement with difference, and hope that this experience will alter their futures. I’m committed to personalize learning. Academia has to stop treating students like they’re empty vessels, not allowing them to create and recreate themselves, even to innovate. This semester offers students an open place where they can more fully express themselves, allowing them to explore and integrate different parts of themselves in a new way.

**BMcK:** Yes. You know many of those who worked with Freire (e.g., Giroux, Aronowitz) are now looking at the sociologist C. W. Mills for ways to create communities of publics. I’ve been reading a lot of C. Wright Mills lately and he has this wonderful essay on education in which he says that our task as teachers is to create communities of publics, which are currently under siege. In “Mass Society and Liberal Education” (Mills 2008:107-122) he says a “public” (as opposed to a mass) is where as many people express opinions as receive them. He said the purpose of education is to keep people from being *overwhelmed* from the burdens of modern life. Mills said self-development is more important than job advancement, and that education should create a certain *sensibility*, which ultimately results in students being autodidacts, integrating the multiple pressures of their lives into a more *coherent story*, or identity, to keep them from being *overwhelmed*. Educators perform the roles of mentors, coaches, even therapists in helping bring this about. It sounds like that’s what you’re doing.

**SB:** Yes, integration is a key. A challenge for me is how to relate what students are learning in their community service that relates to their primary interest, their internships. This is referred to as integrative learning. Of course, living in New York City presents many other challenges to a group of college students coming from the Ithaca campus. I am able to work with students in seminar style using a dialogic pedagogy to help them make sense of their experiences, teaching them to reflect and think critically, and providing them a broader context in which to understand their experiences and the knowledge they are producing. At the end of the semester, many of my students tell me that it is the best Cornell University experience they have had. They tend to leave with a stronger sense of who they are and where they want to go.

**BMcK:** Did you ever have an a-hah! moment in your work , a moment of clarity which caused a sudden change of direction, and nearly changed everything?

**SB:** My developing understanding of Romania and the State provided me with a deeper understanding of the United States. This was particularly so as I worked on my Cape Verdean project during my Brown University post-doctoral research in Providence, Rhode Island: slavery, racism, xenophobia, nationalism, actually existing capitalism, and the State. In the US oppression takes on a different form from communism. It is disguised by a hyper-individualism based on social Darwinian principles of meritocracy. It made me think harder about the nature of inequalities in societies and what we, as academicians, can do to surface the conditions, forces and processes that generate these. In a place like the United States, for example, there is no rational reason why people are put into the position of having to live in poverty.

**BMcK:** You were influenced by Dimitrie Gusti, with the Bucharest School of Sociology and Nicolae Gheorghe who developed a form of advocacy research, working with the Roma to empower themselves. You worked with Gheorghe on a regular basis. That must have been very risky. How is your work today like or unlike their work?

**SB:** Dimitrie Gusti was a Romanian sociologist, educated mostly in Germany before World War I and rose to prominence in Romania in the 1930s. He served as Minister of Education in 1932–33. In 1944–46 he became President of the Romanian Academy. What interested me about him was his monographic work about village life. He and his research group did fieldwork. There were agronomists, folklorists, sociologists, and so on. The area where did fieldwork was intensely researched by Gusti's multi- and interdisciplinary research team. What was particularly compelling was that the peasants were involved in the research and worked with researchers to identify areas in their life that could be improved, everything from culture, education, water, to agricultural development. One of Gusti's students and collaborators was Henri H. Stahl, an important sociologist in his own right. Nicoale Gheorghe was one of Stahl's students.

**BMcK:** The sociologists were doing anthropology—those disciplinary borders are meaningless. What are the best things to read by Gheorghe?

**SB:** He didn't publish much, unfortunately. However he was instrumental in maintaining a rich Romanian intellectual tradition at the University of Bucharest. As a matter of fact, I just served on a doctoral committee of an anthropologist who was strongly influenced by Gheorghe. Nicoale died of cancer last August, a great loss. He created Roma institutions among which is the Centre for Social Intervention and Studies, the Working Group of Roma Associations, and a Romanian Roma Museum. He left a trove of unpublished material. He did extraordinary work over the course of his professional life. When I got to know him, he was beginning to deal with his own identity as a person of color, a Rom, in a country where Gypsies were easily identified by their color, poverty, attire, the nature of their work and products they produced, and by their family names. Keep in mind that he was working in a communist country with a highly developed security system and their informants.



**BMcK:** That must have been difficult.

**SB:** Gheorghe found a way to do research on Romanian Roma and in the process started to organize the different groups who did not necessarily identify themselves with each other. This intrigued me, especially since this work was taking place in a communist country whose organizing principle was based, at least ideologically, on the working class, not ethnicity. At the time, when I was doing research, Romanian nationalism was prominent, a paradox that created tensions with the well-organized ethno-national groups, particularly the Saxon Germans and the Hungarians, ethno-national groups who had histories that date back hundreds of years. This is significant because of what is happening in the Ukraine today. Borders that separate States from each other are not immutable. Romania's borders have changed repeatedly in the last two World Wars and one way to hold on to the last border designation is through ethno-national identity.

**BMcK:** Anthropology's borders keep changing too. Do you think that this urban program could be a model in some way for anthropology programs across the U.S.?

**SB:** I believe that anthropologists have to become much more reflexive about the nature of their teaching and pay greater attention to how students produce knowledge to more effectively teach "skills" that fit new roles being assigned to the social sciences and humanities.

**BMcK:** You've had a rich and highly activist career as an anthropologist. At the same time, you are highly critical of anthropology, which has often aligned itself with the dominant culture. Finding a good deal of censorship and self-censorship in U.S. education and academic settings, you decided on a non-academic tract, positioning yourself "at the margins where public scholarship is accepted and encouraged." Is that what applied activist anthropologists must do, find spaces at the margins to do progressive work? And where are those margins today?

**SB:** As a graduate student, I read about Sol Tax's efforts to introduce action anthropology. I was a teaching assistant for Sylvia Forman who taught an applied anthropology course at UMass. I worked with John W. Cole who influenced my thinking about anthropology as a political device and the importance of critique in furthering anthropological thinking. Joel Halpern made me think about the use of photography as a different approach than texts for communicating information. My critique of anthropology falls into line with a long appreciated history in the discipline. I do not see this as unusual. It is risky especially in a world where even in university settings where you are supposed be able to speak your mind (you know, freedom of speech), those in power can curtail this. My interests in the Roma drew negative comments from one provost, two deans, and a powerful senior scholar in different institutions of higher learning. Censorship and self-censoring is a standard of behavior when you join any organizational culture if you want to fit in. This may not be pleasant, but it is part of the "fitting

in” process as a member of a social group. Where it can get ugly is when the rite of passage is meant to exclude you as a member and mobbing occurs. The McCarthy era produced such an ugly environment for academics that had lasting impact, some would argue that it turned the academy inward, away from the kind of public activity that was possible in the more distant past. The hyper-competition that takes place among academicians also has created structured systems of exclusion that limit intellectual risk taking and innovation. The idea that higher education is dominated by liberals is hog-wash. A wide political swath is silenced.

**BMcK:** What advice do you have for young anthropology students?

**SB:** What I tell all my students is that they need to pursue their passions. Anthropologists have found their place in many areas of work. Restricting oneself only to an academic career may be limiting the choices that are possible. I would even say that at this time in history we need more anthropologists playing a role in advocacy work to reduce violence of all sorts, find solutions to the abject poverty to which millions of people are subjected, to work on creating sustainable communities, provide solutions for living with an increasingly hot planet, reduce the impact of pandemics, provide opportunities for our young to make their important contributions in our societies, and so on. We need anthropologists who have an understanding of policymaking and implementation. For example, New York City Mayor de Blasio appointed Lilliam Barrios-Paoli as Deputy Mayor of Health and Human Services. She earned her PhD in Anthropology from the New School. Clearly only a very few anthropologists will find places in institutions of higher learning. Academic careers should not be the only, or even the primary, goal for students studying anthropology these days.

## References

Beck, Sam (2010) “The Persecution of the Roma, the Scapegoats of Europe,” *Counterpunch*. September 10-12. <http://www.counterpunch.org/2010/09/10/the-persecution-of-the-roma/>

Beck, Sam and Carl Maida, eds. (2013) *Toward Engaged Anthropology*. New York: Berghahn.

Boscia, Ted (2013) “Beck Honored for Brooklyn Service Projects,” *Cornell Chronicle*, February 28. <http://www.news.cornell.edu/stories/2013/02/beck-honored-brooklyn-service-projects>

Domino Sugar Factory, Brooklyn. Information on low-income housing, Wikipedia. Accessed June 4, 2014. [http://en.wikipedia.org/wiki/Domino\\_Sugar\\_Refinery\\_%28Brooklyn%29](http://en.wikipedia.org/wiki/Domino_Sugar_Refinery_%28Brooklyn%29)

Freire, Paulo. 1970. *Pedagogy of the Oppressed*. New York: Seabury Press.

Mills, C. Wright (2008) *The Politics of Truth, Selected Writings of C. Wright Mills*. Oxford: Oxford University Press.

Schensul, Jean (2010) Podcast of Malinowski Address: <http://sfaapodcasts.net/2010/04/04/malinowski-lecture-jean-schensul/>

Schensul, Jean, Marlene Berg and Ken M. Williamson (2008) "Collaborative Anthropologies in Challenging Hegemonies: Advancing Collaboration in Community-Based Participatory Action Research." *Collaborative Anthropologies* Vol. 1:102-137. See also: <http://www.incommunityresearch.org/about/staffbios2/jschensul.htm>

Urban Semester at Cornell University (2014) <http://www.human.cornell.edu/Academics/urban-semester/index.cfm>

## SfAA Topical Interest Groups

Melissa Stevens  
University of Maryland, College Park  
[melissa.stevens7@gmail.com](mailto:melissa.stevens7@gmail.com)

### Tourism and Heritage Topical Interest Group

#### Call for Abstracts: SfAA Tourism and Heritage Student 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 2015 Society for Applied Anthropology (SfAA) Annual Meetings in Pittsburgh, PA, 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 1 involves the solicitation and selection of expanded paper abstracts (of 500 words or less; saved as a Word document) for the organized session. Abstracts must be submitted by SEPTEMBER 15, 2014 to the SfAA Office ([info@sfaa.net](mailto:info@sfaa.net)).

Students selected for participation in the session will then submit full papers for judging by the December 15, 2014 deadline. The winning paper will receive a cash award of \$500 and will be honored at the 2015 SfAA Meetings in Pittsburgh. Email the SfAA Office ([info@sfaa.net](mailto:info@sfaa.net)) or Melissa Stevens ([melissa.stevens7@gmail.com](mailto:melissa.stevens7@gmail.com)) for more information.

## The Valene Smith Tourism Poster Competition

This is a special competition for the best posters on the theme of “tourism,” broadly defined, including topics such as heritage, archaeology and tourism, ecotourism, and cultural resource management, during the annual meeting. Posters are an excellent means of communicating your research and allow you to interact directly with others interested in your work.

Three cash prizes will be awarded: \$500 for first prize, and \$250 each for two honorable mentions. Poster abstracts are submitted directly through the SfAA website ([www.sfaa.net](http://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 Prizes” and go to “The Valene Smith Prize”).

The deadline for the receipt of poster abstracts for the 2015 Competition is OCTOBER 15, 2014. Email the SfAA Office ([info@sfaa.net](mailto:info@sfaa.net)) or Tim Wallace ([tmwallace@mindspring.com](mailto:tmwallace@mindspring.com)) for more info.

## **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](mailto: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, 2014.

## **Stay connected to the Tourism and Heritage TIG**

Tourism TIG Listserv: to subscribe, contact Tim Wallace ([tmwallace@mindspring.com](mailto:tmwallace@mindspring.com)) or Melissa Stevens ([melissa.stevens7@gmail.com](mailto:melissa.stevens7@gmail.com)).

Facebook: [www.facebook.com/pages/SfAA-Tourism-Topical-Interest-Group/139663493424](https://www.facebook.com/pages/SfAA-Tourism-Topical-Interest-Group/139663493424)

Twitter: [www.twitter.com/sfaatourismtig](https://www.twitter.com/sfaatourismtig)



A. J. Faas  
[ajfaas@gmail.com](mailto:ajfaas@gmail.com)  
North Carolina State University

Tess M. Kulstad  
[kulstadm@wfu.edu](mailto:kulstadm@wfu.edu)  
Wake Forest University

### **Risk and Disaster TIG**

At the 2014 Annual Meeting of the Society for Applied Anthropology in Albuquerque, the Risk and Disaster TIG organized 109 papers on 18 panels and held our first official meeting since forming the TIG in late 2012. In addition to reflecting on our organizing efforts and outcomes for the 2014 Annual Meeting, we discussed a range of issues of interest to TIG members and have since formed volunteer groups to move these issues forward.

One key area of activity for the near future is facilitating engagement with practitioners, scholars, and publics within and beyond the SfAA. Activities in this area include inviting outside practitioners, non-US scholars, and grassroots to join us for colloquia and workshops at the meeting and to better engage with disaster practitioners and disaster-affected communities in the vicinity of the Annual Meeting by organizing tours and visits during the meetings. We are also organizing panels of TIG members for: the Annual Natural Hazards Research and Applications Workshop, where several TIG members are presenting this summer; the Integrated Research on Disaster Risk (IRDR) Annual Conference, where a panel of TIG members participated in Beijing in June; and the American Anthropological Association, where we have organized several panels for the 2014 Annual Meeting in Washington, D.C. We also have several other activities planned in this area, including developing workshops for presentation at conferences and in communities, webinars and training materials, and engaging broader audiences through social media (follow us at @RiskDisasterTIG).

We also formed a group of volunteers to help develop a mission, goals, and objectives for the TIG. By developing these working statements, we can better articulate our messages to practitioners, other scholars, and the public. We are looking forward to the outcomes of this project and are expecting multiple goals and objectives to emerge from this work with the group. Are we interested in policy reform and change? Improving practice? Or are we more focused on knowledge production and dialogue with practitioners and policy makers? Part of our message is clearly that there is a significant group of anthropologists working on disaster policy and practice and we want to contribute to the wider emergency response and disaster community.

As we gear up for the 2015 Annual Meetings in Pittsburgh, we are happy to announce that Tess Kulstad has volunteered to be 2015 TIG Program Co-Chair. She will subsequently take the lead, along with a new co-chair, for the 2016 Annual Meetings. In addition to organizing risk and disaster papers and panels for the Pittsburgh meetings, we

are working with 2015 SfAA Program Chair, Orit Tamer, to organize a plenary panel of TIG members discussing risk and disaster scholarship in light of the 2015 conference theme, *Continuity and Change*. TIG members are currently nominating potential plenary panelists, who will engage the conference theme from a number of angles, including the key continuities and changes in the anthropology and applied social science of risk and disasters over the years. Theoretically, risk and disaster research has been dominated by political ecology and panelists will discuss how this framework has endured and changed in recent years and what other theoretical frameworks have emerged more recently.

We will also consider how risk and disaster studies have changed anthropology in general and how risk and disasters might change the way anthropologists work more broadly. For example, as disasters become more frequent, the likelihood that they will impact anthropological field sites increases, so disasters will increasingly become an expected component of anthropological work. Finally, we will consider continuity and change from a more topical and theoretical perspective, revisiting Susana Hoffman's enduring questions from *The Angry Earth* (1999): do disasters trigger sociocultural change? Are apparent changes fleeting or enduring? Does calamity truly change cultural practice or reveal new aspects of it?

We look forward to reporting on progress in each of the areas we have identified for development in 2014/2015 and to meeting with scholars and practitioners interested in risk and disasters at several conferences in 2014 and to the SfAA Annual Meetings in 2015.



### Gender-Based Violence TIG

Rich Colon, MA  
University of Connecticut  
[RichardColonJr@gmail.com](mailto:RichardColonJr@gmail.com)

#### The Necessity and Danger of the Concept of Community in Response to Rape on College Campuses

Since the signing of the *Clery Act of 1990* when institutions of higher learning were mandated to report information about crimes on their campuses, campus safety has increasingly become an issue of national importance. Specifically, sexual assault crimes have received much of the focus. Research has found that sexual assault is more prevalent on college campuses than in the general public (1) and that statistically, one in four women will be a victim of sexual assault by the time she graduates college (2).

It appears that sexual assaults are on the rise. At the current time there are over 50 universities under federal Title IX investigations



for allegedly mishandling students' reports of sexual harassment and sexual assault (3). Both President Obama and Vice President Biden have spoken publicly about this issue, and the White House has recently released *The First Report of the White House Task Force to Protect Students from Sexual Assault* (4).

However, the increased coverage of sexual assault crimes is not necessarily an indicator that their frequency is increasing. In fact, a shift in the conceptualization of these crimes is occurring that is leading to an increase in reporting. For example, the University of Michigan worked to change the way students understood sexual assault, which led to a 113% increase in reporting between 2010 and 2012 (5).

This change in the conceptualization of sexual assault is necessary, because many of the behaviors that are legally defined as sexual assault are not perceived by students as wrong or taboo (6, 7). Instead students view these behaviors as normal in college and, sadly, as part of the college experience (8).

This shift in conceptualization occurred along with the development of bystander interventions. Previous prevention programs targeted perpetrators in order to change their behaviors, but these programs had limited success (10). Recent research shows that targeting bystanders is a more effective strategy. In one third of sexual assault cases, at least one bystander had the ability to intervene and prevent the sexual assault (9). Although bystanders typically know what they *should* do in situations when they are the bystanders, they are unlikely to intervene unless they know the victim or if the violence is physically brutal (11). Thus, bystander interventions work to create a sense of connection amongst students on a campus. This is especially true for interventions that look to men as allies in the prevention of sexual assault. If the bystander feels connected to those around him, the bystander is more likely to intervene or report the act (12).

While bystander interventions are a very important factor in the prevention of sexual assault on college campuses, they are still limited in what they can offer. Nearly all of the research on sexual assault on college campuses has been dominated by the field of psychology, however previous research has not fully explored the cultural context of students' understandings of sexual assault. For several years I have investigated this topic at a rural university, and I have found that while this idea of increasing the sense of community on campuses is important, it can also have dangerous results.

Like other researchers, I found that students' definitions of violence differ from the legal definitions (13). For example, students did not think of sexual assault as a form of violence until I brought it up during semi-structured interviews. In addition, male and female students did not view a lack of consent as a form of sexual assault. As one student stated in an interview, "We [female students] blame ourselves for getting drunk and hooking up with random guys. We are not thinking about sexual assault."

While these perceptions are unsettling, they are not unique because many college campuses have similar cultural understandings. What is surprising is that the university *has* fostered a sense of community on campus and the students do feel connected to each other. Many students stated that they felt "a sense of belonging" to something bigger than themselves. This may be due to the campus being located in a small rural town and the success that their athletic teams have had in recent years.

With this sense of community I found that the students have a false sense of security on campus. For example, many female students stated that they had no problem accepting free drinks from a stranger at a bar on campus. These students stated that they would not accept a drink at a bar off campus, but they felt that since they were around their fellow classmates, those bystanders would look out for them. In addition, I found that some of the students on campus utilize a grassroots sober driver program. The students download an app on their mobile device in which they request a ride from a sober driver. While this is a good idea, the issue is that the students do not actually know the driver that is picking them up. The students believe that the driver is a fellow student, but as of now, I have not found any screening process for the drivers of this program.

Yet what was even more surprising was that students had a similar trusting nature of fraternity house parties. I found that seven of the twelve female students I interviewed stated that they felt safer at a fraternity house party than a party at a random person's house, even if their friend knew that person. These students were of varying ages, ethnicities, majors, and semester standings. Their rationale was that the fraternity men were members of their campus community and would ensure that nothing would happen inside their house, because they would be putting their fraternity at risk of being suspended from campus. In contrast, at a random person's house, the resident would not have as much to lose as the fraternity and would not be as diligent about keeping their guests safe. This perception was quite surprising, as the literature indicates that fraternity men are more likely to be perpetrators of sexual assault (14, 15).

What I found through my interviews with students was that while this concept of community is very important and an integral part of bystander interventions, this concept is also dangerous because it may create a false sense of security. The purpose of bystander interventions is to create a community so students will be more likely to intervene in instances of sexual assault. Yet, students have taken this sense of community to another level in which they fully trust the students around them and put their safety into their fellow classmates' hands. This is dangerous because 90% of sexual assault victims on college campuses know their attackers (16), because these perpetrators are the victim's peers (17).

Our discipline has been largely absent from researching this important topic. Yet if we want to create real change then we, as anthropologists, need to become more involved in this research.

## References Cited

1. Smithey, M. and Straus, M. A. 2004. Primary prevention of intimate partner violence. In H. Kury & J. Obergfell-Fuchs (Eds.), *Crime prevention: New approaches* (pp. 239-276). Mainz, Germany: Weisser Ring Gemeinnutzige Verlagsgmbh.
2. Lee, Hamin et al.



2009. Alcohol-induced blackout. *International Journal of Environmental Research and Public Health*, 6: 2783-2792.

3. Kingkade, Tyler.

“55 Colleges Face Sexual Assault Investigations.” *Huffington Post*. May 2, 2014. [www.huffingtonpost.com/2014/05/01/college-sexual-assault\\_n\\_5247267.html](http://www.huffingtonpost.com/2014/05/01/college-sexual-assault_n_5247267.html)

4. The White House

“Not Alone: The First Report of the White House Task Force to Protect Students From Sexual Assault.” *Whitehouse.gov*. Accessed May 11, 2014. [www.whitehouse.gov/sites/default/files/docs/report\\_o.pdf](http://www.whitehouse.gov/sites/default/files/docs/report_o.pdf).

5. Shapiro, Joseph.

“Campus Rape Reports Are Up, and Assaults Aren’t the Only Reason.” *NPR*. April 30, 2014. [www.npr.org/2014/04/30/308276181/campus-rape-reports-are-up-and-there-might-be-some-good-in-that](http://www.npr.org/2014/04/30/308276181/campus-rape-reports-are-up-and-there-might-be-some-good-in-that).

6. Neighbors, Clayton et al.

2007. Are social norms best predictor of outcomes among heavy drinking college students? *Journal of Study on Alcohol and Drugs*, 68 (4): 556-565.

7. Pedersen, Eric R. et al.

2008. Assessment of perceived and actual alcohol norms in varying contexts: Exploring social impact theory among college students. *Addictive Behaviors*, 33: 552-564.

8. Adams-Curtis, Leah E. and Forbes, Gordon B.

2004. College women’s experiences of sexual coercion: A review of cultural, perpetrator, victim, and situational variables. *Trauma, Violence, & Abuse*, 55(2): 91-122.

9. Sulkowski, Michael L.

2011. An Investigation of Students' Willingness to Report Threats of Violence in Campus Communities. *Psychology of Violence*, 1(1):53-65.

10. Brown, Amy L.; Messman-Moore, Terri L.

2010. Personal and Perceived Peer Attitudes Supporting Sexual Aggression as Predictors of Male College Students' Willingness to Intervene Against Sexual Aggression. *Journal of Interpersonal Violence*, 25(3):503-517.

11. DiVietro, Susan C.

2010. “Sanctions and Sanctuary” Revised. *Domestic Violence and Cultural Models of Intervention*. Ph.D. dissertation.

12. Hillenbrand-Gunn, Theresa L.; Heppner, Mary J.; Mauch, Pamela A.; Park, Hyun-joo

2010. Men as Allies: The Efficacy of a High School Rape Prevention Intervention. *Journal of Counseling & Development*, 88(1): 43-51

13. Miller, L. M.

1999. Self-identification of participation in abusive dating relationships, abusive behaviors reported, and self-esteem in college students. Unpublished dissertation data. University of Maryland College Park.

14. Banyard, Victoria L.; Moynihan, Mary M.

2011. Variation in bystander behavior related to sexual and intimate partner violence prevention: Correlates in a sample of college students. *Psychology of Violence*, 1(4): 287-301

15. Scott-Sheldon, Lori A. J.; Carey, Kate B.; Carey, Michael P.

2008. Health Behavior and College Students: Does Greek Affiliation Matter? *Journal of Behavioral Medicine*, 31(1): 61-70.

16. Fisher, Bonnie S.; Daigle, Leah E.; Cullen, Francis T.

2010. *Unsafe in the ivory tower: The sexual victimization of college women*. Thousand Oaks, CA: Sage.

17. Lisak, David

2004. Predators: Uncomfortable truths about campus rapists. *The Journal of the New England Board of Higher Education*, 19(1): 19-20

## From the Editor

Jason L. Simms

[jlsimms@gmail.com](mailto:jlsimms@gmail.com)

Editor

Wesleyan University

About a year ago, I was selected to be the next Editor of *SfAA News*. I was a bit apprehensive taking on the role, fearing that I may not be able to uphold the high standard that previous Editors put in place. As it turned out, I had nothing to worry about. The support from my peers and the willingness of so many contributors to provide such excellent content have made this less a task, and more a distinct pleasure.



I am perhaps most grateful for the insight that this role affords into the workings of SfAA and its membership. My time interfacing with Board members, society leadership, veteran and new members, students, community activists, and everyone in between has provided me an invaluable perspective not only on the work that we do both within and outside the academy, but also *why* we do it.

As I think about the amazing work that SfAA has done over the last several decades and my small role in it, I consider how grateful and humbled I am to be a part of the upcoming 75th anniversary of the society. The meetings in Pittsburgh next March mark an important milestone, and I hope to see many of you there and encourage you to share your thoughts, stories, and experiences in the newsletter. Stay tuned to the upcoming October and February issues, which will have much more information on the meetings and associated activities!

*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 *SfAA News* should be sent to: Jason Simms ([jlsimms@gmail.com](mailto:jlsimms@gmail.com)). Telephone: 860.685.2812. 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). Visit our website at [www.sfaa.net](http://www.sfaa.net). Email [info@sfaa.net](mailto:info@sfaa.net).

---

Society for Applied Anthropology  
P.O. Box 2436  
Oklahoma City, OK 73101-2436

NONPROFIT ORG  
U.S. POSTAGE PAID  
OKLAHOMA CITY OK  
PERMIT NO. 1010