

Newsletter

Society for Applied Anthropology

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President's Letter - November 2009

By Allan Burns [afl@ufl.edu]
University of Florida

Vamonos a Mérida! Ko'ox Ti-Ho'! Let's go to Merida!

On behalf of the Society, I want to take this opportunity to recognize the efforts that our co-chairs for the annual



meeting, Liliana Goldin from Florida International University, and Francisco Fernandez from the Autonomous University of the Yucatan did to design, encourage, recruit, and develop a tremendously successful Merida 2010 annual meeting. This will be our 70th anniversary meeting. It is fitting that the



Allan Burns in the Plaza Mayor, Merida

international applied perspective that Margaret Mead and others had at the outset is realized beyond many of our expectations at the 2010 meetings.

Liliana and Francisco went the extra kilometer to get grants for community partners and Latin American scholars, advertise the Society as a truly



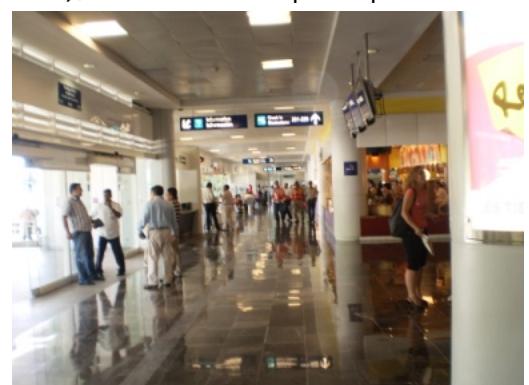
Francisco Fernandez, Co-Chair,
Merida 2010

international association of applied social scientists, and develop insightful and useful workshops, sessions, special events, and tours for the meetings. As of early November, we have more than 1,200 pre-registrants, approaching the record number we had for the Vancouver meetings a few years ago, and easily breaking the records for other international meetings. The financial crisis, high travel costs, and general unease about Mexico caused many of us to think twice about the Merida meetings. But as applied social scientists "sin fronteras" (without borders), we are about to participate in a

meeting that will be recalled as a historic event in the history of the Society. Malinowski award winner Jean Schensul, who previewed much of the community participatory research model now used in the health sciences, is creating a memorable lecture. Dr. Sverker Finnstrom, a Swedish anthropologist whose book, *"Living with Bad Surroundings: War, History and Every Day Moments in Northern Uganda"* impressed the combined SfAA and AAA awards committee tremendously. Sverker's remarks will be immediately before Jean Schensul's talk on Friday. Come and meet



Liliana
Goldin,
Co-
Chair,
Merida
2010



them, hear their ideas, and enjoy the reception with some good Yucatecan food afterwards.

Many people have asked about ways of cutting costs at the Merida meetings. The Society has done some of that for us: the Hyatt Hotel, a five star hotel on Paseo Montejo in Merida, has rooms for \$90 a night (but on top of that will be taxes of about 16%). There are plenty of outdoor restaurants around the Hyatt, and with the favorable exchange rate, we will all save on meals, taxis, and expenses in Merida. Another way to cut costs is to fly into Cancun. Merida flights are convenient (and the airport-hotel taxis have a fixed rate of 150 pesos or about \$12.00), but Cancun is a real option, since many airlines have inexpensive flights to Cancun. Here's a step by step way to get from Cancun to Merida, based on my personal ethnographic experience this month:

International flights arrive in Terminal 3.

- After going through customs (remember, passports are needed for travel to Mexico), walk out of the terminal and start walking to your right towards terminal 2.
- You will run a gauntlet of what seems like several hundred taxi drivers offering to take you to hotels, to the bus terminal, etc. Airport taxis are very expensive (at least \$40 US per person) so just keep walking towards terminal 2
- You can find an ATM to use your credit or debit card inside of Terminal 2 behind the "Mera" restaurant. I recommend taking out about 1,500 pesos which would be \$113 at the exchange rate right now. It is easier to pay for the bus in pesos than dollars. Depending on your bank, the service charge is about \$7.50, so taking out less just costs you more.
- After you have your money, go back outside and keep walking to the end of the Terminal where you'll find the ADO Bus company Airport Shuttle. Ask for a ticket to the Cancun Central Bus Terminal. The ADO shuttle bus costs 40 pesos or about \$3.50 (one way) and takes about 30 or so minutes to get to the terminal. The buses run every 30 minutes until 12:30 AM.
- There are 40 or so buses running from Cancun to Merida each day, and I do not recommend purchasing a ticket on line because if you miss the bus because of airport delays, you will not be reimbursed. When you get to the bus terminal, go to the ticket counter and ask for the "ADO GL" bus to Merida - Fiesta Americana Hotel (318 pesos or about \$23) which stops right across the street from the Hyatt. An even better first class bus is "UNO," but at 418 pesos, I've never taken it. The regular first class ADO bus (250 pesos) is just fine and leaves you at the Merida city bus terminal, "Came." If you take that one, once in Merida you merely get off the bus, look to your right and you'll see a taxi counter with a fixed-price cost to the Hyatt (in November it was 50 Pesos or about \$4.50). The bus station is very safe, as is all of Merida.

A group of people can rent a car for about \$50 a day, but unless you've driven in Latin America and/or Mexico, I don't recommend it. There is a very nice toll-way to Merida, but it is expensive (300 pesos or about \$22.00 US and you must pay in pesos) and once you get to Merida, you are confronted with a complicated city of a million people with many one-way streets. But if you are comfortable driving in Mexico, it is not a difficult trip. The toll road to Merida is south of the airport (towards Playa del Carmen) and is well marked. By the way, there is a great rest stop at Valladolid that has some of the best highway food in Mexico!



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Wallace... p.50

Merida is the "White City" of Mexico, known for its cleanliness, friendliness, and lack of crime. Still, pay attention to your surroundings, and be aware that there are what Yucatecan's call "land sharks" (*tiburones*) who are friendly enough but often are looking for a free drink, a free meal, or free sex and companionship. Or maybe all of the above. My best advice, "just say no" in a firm but friendly manner.

Now let's go to Seattle.

I am very pleased to announce that after considering many West Coast venues for the 2011 meetings, the Board voted to hold the meetings in Seattle in March, 2011. San Francisco, Portland, San Diego, and Seattle were all considered, but at the end the logistics, availability of good hotels, numbers of applied NGO's, and projected participation numbers led to the decision to return to Seattle. SfAA had one of our most successful meetings ever in Seattle in 1997. I remember hearing some very good papers on public health at that meeting: one memorable one was a report on smoking cessation that mentioned that for some young teenage girls, the "risks" of smoking such as premature births were seen as "advantages" to spontaneous abortions of hidden pregnancies. This taught me that what I might consider a health risk is something sought out by others. Like cultural relativity, health relativity is a concept to use in applied medical anthropology.

The Society needs to recruit a program chair and a



Maya Soetoro-Ng as a baby with Barack Obama, his mother Ann Dunham, and Maya's father (Barack's step father) Lolo Soetoro. (<http://www.barackobama.net/pictures/barack-obama-stepfather.jpg>)

program committee for the Seattle meetings. If you are at all interested in this, please contact any of the board members or me and we will help you think through the decision. Chairing an annual meeting is a lot of work, to be sure, but it is also a chance to do applied anthropology. The organization of the annual meeting is a way that one can "nudge" the society (to use Tom May's words) and help both our colleagues and the society do a better job of applying social science. I'm hoping that the Seattle meetings are a chance for us to reconnect with the Pacific. A great keynote panel would be to

honor Barack Obama's mother, applied anthropologist Dr. Ann Dunham who lived in the Seattle area a while during her prolific applied career. And Barack Obama's sister, Maya Soetoro-Ng is an educational specialist in Hawaii. I hope we are able to invite her as well and show her that educational anthropology is as vigorous as ever.

Public Archaeology Update: Cultural Property, the U.S., and the 1954 Hague Convention

By Barbara J. Little (blittle@umd.edu)

Adjunct Professor of Anthropology

University of Maryland, College Park



In the November 2008 SfAA newsletter, I noted that the U.S. Senate had finally given its advice and consent to ratify the 1954 Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict. The U.S. presented the instrument of ratification to UNESCO on March 13, 2009. In October the Lawyers' Committee for Cultural Heritage Preservation and the U.S. Committee of the Blue Shield co-sponsored a Conference, "Culture and Conflict: The U.S. and the 1954 Hague Convention." (<http://www.culturalheritagelaw.org/events/lchp-events/culture-conflict-conference>)

Because of the potentially important implications of the Hague Convention for U.S. cultural diplomacy (and, potentially, for applied anthropology), I am reporting here some of what I took away from that conference. One of the expectations is that because in-house capabilities are inadequate in the Department of Defense, Department of State, and USAID, there will be more need for contracted expertise and NGO involvement.

The overall purpose of the conference was to discuss the ramifications of being a party to the convention. What does that mean for both the military's responsibility and domestic implementation?

The panelists for "Unfinished Business: Continuing Restitution of Art Works Looted during the Holocaust: Private Litigation, Public Response" discussed the current situation and lessons that might be drawn from the World War II experience and its continuing aftermath. Although the media tend to focus only on big-ticket art works, the theft of cultural property from that era is still an issue because there are so many objects still circulating. One of the speakers estimated that millions of objects are unreturned.

In 1998 the international "Washington Conference on Holocaust-Era Assets" resulted in the Washington Principles which called on the world's museums for transparency and fairness. Recently the follow-up "Holocaust Era Assets Conference" in June 2009 in Prague resulted in the Terezin Declaration and the establishment of the Terezin Institute to monitor restitution efforts.

Panel recommendations included public policy initiatives in the U.S., such as establishing an independent Commission, and also maintaining and better funding the *Holocaust Claims Processing Office* established in 1997 within the New York State Banking Department (www.claims.state.ny.us/faq.htm). In addition to clear domestic policy, the panelists called for universal standards, centralized accessible and fully transparent information, and support for detailed provenance research. Meeting those recommendations would also provide tools to deal with what's sure to be ongoing claims from more recent wars.

Discussions made it clear that the bilateral agreements that the U.S. enters into concerning archaeological and ethnographic cultural property are very important in getting the art market to respect other nations' claims. (Find more via the State Department's Cultural Heritage Center: <http://exchanges.state.gov/chc.html>)

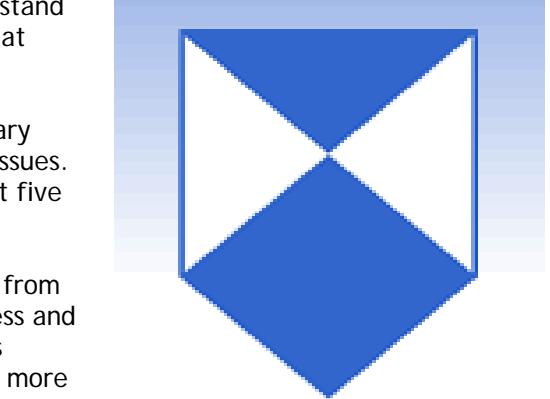
The panel on military training and planning initiatives in light of U.S. ratification highlighted key efforts by a few individuals who have worked diligently to get cultural property issues into military training.

The *Civil Affairs Arts, Monuments, and Archives Guide* (or GTA 41-01-0042) is unclassified and available online: http://www.au.af.mil/au/awc/awcgate/army/gta41-01-002_arts_monuments_and_archives.pdf. Described by one panelist as a first-aid manual for Civil Affairs officers, it introduces its subject this way: "the cultural heritage of a country is its soul, its memory, and its meaning" and goes on to explain that the guide is for soldiers until "heritage professionals can be summoned."

One of the interesting things for me to hear was how the military has added cultural property issues to its environmental planning and training. There is a “green warrior” program developed by the Army Environmental Policy Institute, which apparently includes attention to culture. Judging from a few recent success stories, it’s clear that at least some of the military understand the strategic importance of cultural property, although it is also clear that there is a great deal of work to be done.

Some of the audience Q&A focused on the movement from military disdain to what was being presented as the military embracing cultural issues. The military reply was that this major change has happened over the last five years, due primarily to experiences in Iraq. The desire now is to deploy “culturally competent” soldiers with an “ability to read the cultural landscape.” One of the panelists observed that the people coming back from active duty were especially aware of and advocates for cultural awareness and respect for what local people value. Such appreciation for the local was contrasted to the approach of the “diplomatic folks” who tend to take a more “colonial” view and pay attention only to World Heritage Sites.

To wrap up the conference there was discussion on future perspectives for military preparations and also for domestic preparedness for emergency response, whether to natural disasters or armed attack.



Under the Hague Convention, the Blue Shield is specified to mark protected cultural property (analogous to the Red Cross under the Geneva Convention)

Panelists from the Department of Interior spoke about the National Response Framework issued in 2008 and the emergency support functions (ESF) within it (see <http://www.fema.gov/emergency/nrf/>).

Natural and cultural resources and historic properties protection and restoration are included within ESF #11, Agriculture and Natural Resources. The DOI Office of Environmental Policy and Compliance coordinates efforts of agencies, partners, and NGOs for emergency response, planning, and capacity building. As one of the key NGOs, the National Institute for Conservation hosts the Heritage Emergency National Task Force (<http://www.heritagepreservation.org/PROGRAMS/TASKFER.HTM>).

Under the Hague Convention, each party is to identify and protect its cultural patrimony. The U.S. keeps several lists of natural and cultural heritage designations but museum, archival, and library collections are not well represented on those lists. Here again is an instance when cultural resources are being recognized and included within environmental response. One DOI panelist in this case also suggested that sites designated as natural heritage should also be recognized as cultural heritage, thereby broadening protection under emergency preparedness, because how we view nature is culturally constructed.

Many decisions and actions remain concerning environmental safeguards for natural and cultural resources. These include determining a lead agency and developing a response structure; creating or picking the list to be used for compliance with the Hague Convention; developing a system for museums, archives and libraries; promoting increased aid, and possible new legislation and regulation.

In order to make the argument for ratification, the Defense Department’s position was that it was already in compliance with the requirements of the Hague Convention. However, panelists agreed that it could be in better compliance. This administration sees such ratification and full compliance as part of larger U. S. cultural diplomacy efforts.

More online:

Hague Convention: <http://www.icomos.org/hague/hague.convention.html>
(note that the web site has not been updated with ratifiers since 1996; the U.S. is the 123rd ratifier)

U.S. Committee for the Blue Shield: <http://www.uscbs.org/>

Lawyers’ Committee for Cultural Heritage Preservation (LCCHP) web site: (<http://www.culturalheritagelaw.org/>)

Washington Conference Principles on Nazi-Confiscated Art
http://www.claimscon.org/index.asp?url=artworks/wash_princ

Department of Homeland Security
Critical Infrastructure and Key Resources - National Monuments and Icons
http://www.humtech.com/fema/cikr_rc/natmonument1.htm

And for further reading:

Friedman, Yael I., 2009, "The Road to Restitution" *ArtInfo*, July 7, 2009.
http://www.artinfo.com/news/story/31924/the-road-to-restitution/?printer_friendly=1

Brey, Ilaria Dagnini, 2009 *The Venus Fixers: The Remarkable Story of the Allied Soldiers Who Saved Italy's Art During World War II*. New York: Farrar, Straus and Giroux.

Edsel, Robert M., 2009, *The Monuments Men: Allied Heroes, Nazi Thieves, and the Greatest Treasure Hunt in History*. New York: Center Street.

Jackson, Richard B. 2005 Stick to the High Ground. *The Army Lawyer*, DA PAM 27-50-386.
http://www.au.af.mil/au/awc/awcgate/law/high_ground.pdf

Nicholas, Lynn, 1994 *The Rape of Europa: the Fate of Europe's Treasures in the Third Reich and the Second World War*. New York: Knopf.

Woolley, Sir Charles Leonard
1947 A Record of the Work done by the Military Authorities for the Protection of the Treasures of Art and History of War Areas. London: His Majesty's Stationery Office.

Negativism

By Alan R. Beals [alanbeals@gmail.com]
Professor Emeritus
University of California, Riverside

This note is mostly a repeat of a comment I made to the Environmental Anthropology list [EANTH-L]. I wrote it after reading some negative comments about the value of tree planting as an aid to carbon sequestration. Of course, there are a million problem solution is applied, but it find out what is wrong with a tend to outweigh any consideration energy won't work because we will is not really inexhaustible, and

In the same way, if you academics, such as an academic mariner will arise and point out that work. Academics are trained to downgrading other people's ideas.

...let us utter words of praise before we drown in our own cynicism.

things that can go wrong whenever some seemed to me at the time that our efforts to suggested means of saving the world often of what might be right about it. Thus, solar run out of silicon crystals, geothermal energy planting trees is too much work.

propose an educational reform to a group of senate, you may be sure that some ancient that reform was tried in 1950 and didn't criticize and eager to score points by

So, it is with tree planting. Shucks, I plant trees all the time. A branch cut from a cottonwood tree and stuck in the ground in a wet year will surely produce a cottonwood tree. You can fill your pocket with acorns from the live oak and stick them in favorable places and they will surely grow. For the avocado, you have to hire a tractor and post hole digger to break up the granite. Then you have to water and shelter it for several years. Well, anyway, if you plant trees that belong in the niche they belong to, it will be cheap and easy to plant trees during pleasant Saturday outings.

So it is in the good fight for a cool earth. The lumpenproletariat is lumpish and the academics are contrary. Using our ethnographic lenses it is possible to look out and see that lots of people are doing good things. Perhaps,

drawing upon our vast stores of traditional ecological knowledge (TEK), we can help them to do things better. Perhaps we can reward them with a smile or some other token of our esteem. Positive feedback is always needed for a successful movement. In the spirit of Mao let us encourage a thousand flowers to bloom forgetting what happened to the ones that did not bloom.

Using the power of the self-fulfilling prophecy, I predict that academics will put their shoulders to the wheel and generate 55 new forms of alternative energy. Many of these forms of energy will take root and grow, soon obsolete fossil fuels will be obsolete. Everywhere you look you see incredible numbers of people struggling to make things better and greener. For the sake of humanity and the welfare of all creatures let us utter words of praise before we drown in our own cynicism.

For anthropologists, my suggestion is to forget those 19th century social philosophers. Get familiar with the ethnographic/ecological literature. Find out what anthropology has been doing for all these years. Now, figure out where it is that more work needs to be done. Remember, a hot research topic is something unforeseen. Nobody can find it for you, but maybe if you listen closely to the people you work with something good will happen.

Ngöbe Aesthetics: A Brief Experience

By Phil Young [pyoung@uoregon.edu]
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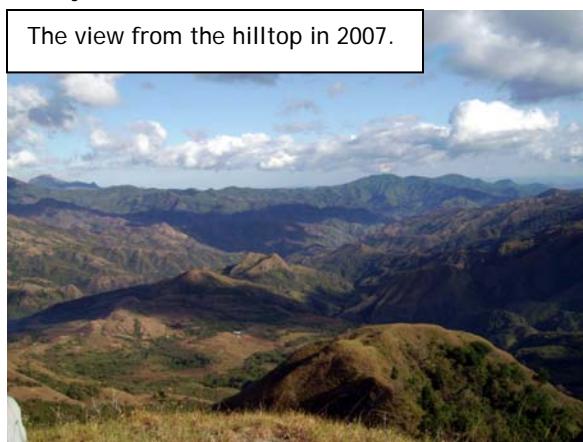
Over the years I have written much in scholarly books and journals about the Ngöbe, indigenous people who live in western Panama. I have documented some of their traditions, analyzed their kinship system and marriage practices, described their system of land tenure and their agricultural practices, and delved into their history insofar as this can be known from existing documents and oral history. I have studied the contradictions between their ancient patterns of reciprocal sharing and the monetary economy of the modern world in which they have become increasingly involved. I have tried to understand their struggles - economic, social, and political - from their perspectives, as they attempt to come to terms, through both resistance and accommodation, with an ever intensifying infringement of the outside world on their space and their culture. This is the stuff of scholarly publications.



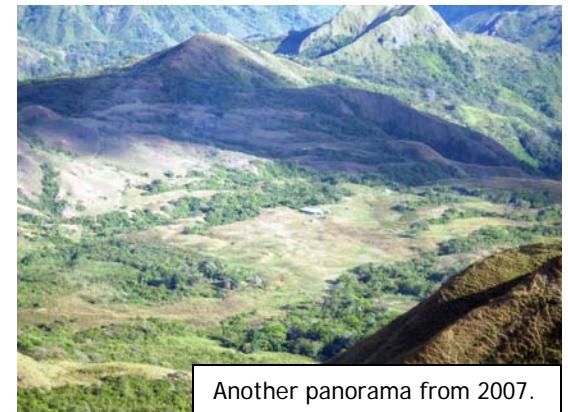
Here I wish to tell a brief personal story, not the stuff of scholarly publications, of an incident that occurred early in my work with the Ngöbe, which had a profound effect on my view of *Ni Ngöbe* - "the people" - and my future relationships with them.

It was the dry season of 1965. I had been living with the Ngöbe for several months while conducting research for my doctoral dissertation. Late one afternoon an elderly Ngöbe man whom I had known for some months invited me

The view from the hilltop in 2007.



to accompany him to the top of a high hill near our hamlet of *Mamandu*. He did not say why, and, for reasons that I no longer remember, I did not ask. The day was hot and the trail steep. It was a difficult walk for most of a half hour. We arrived on the hilltop breathless, our clothes sweat-soaked and clinging. A welcome cool breeze



Another panorama from 2007.

swept across the hilltop. We could see billowy white clouds in the distance to the north, hovering over the continental divide. The *llano* (plains) of Hato Culantro spread out far below us to the south, clumps of black rock breaking the monotony of the coarse grass carpet. Further off in the east the forested slopes of

the San Felix river valley wound like a dark green ribbon through the *llano*.

We stood for several minutes in silence, gazing at the panorama before us. I, all the while, silently tried to guess why this old man had expended so much effort to bring me to the top of this hill. The climb had clearly been more difficult for him than for me. Did he wish to show me the boundaries of his property? Were we to gather firewood? Did he intend to hunt? Was he about to reveal to me some secret of his culture? Such were the thoughts that ran through the mind of the young anthropologist. Minutes passed and my puzzlement grew, but I waited and said nothing.

Finally, the old man turned to me and said "Is it not beautiful? I come here sometimes just to look."

In that moment, I saw the Ngöbe in a way that I had never thought to look at them before. An old man had considered me worthy of sharing his vision of beauty. I felt at once privileged and humbled.

For a long time, we stood on that high hill in silence, just looking. And it was indeed beautiful. Did the old man know what he had just done? I don't know, but I do know that he was very wise.

The old man, Guillermo Salinas Montezuma of Quebrada Chacara, crossed over on January, 20, 2004.

Feathers, Women, and Fowl Play: Footprints of Bird Flu in Egypt

By Susan L. Wilson [wilsonsl@nmsu.edu]

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As an anthropologist schooled in a traditional program, I never expected that I would end up spending most of my last 30 years working outside the academy applying anthropology and never being called an anthropologist. At the same time, once I made the logistical switch to public health planning and policy, I frankly never expected to come "back to anthropology." Periodically, I lovingly ogled my favorite ethnographies and medical anthro texts. Alas, I contented myself to pull out my anthropological toolbox whenever I could to help coordinate health policy from a human perspective using culturally sensitive, evidence-based data.

Long story - short, for the past twenty years, I have gone back and forth to Egypt for various reasons (faculty led student field schools, consulting, visiting professor, research and a stint with an NGO), while maintaining my initial government contacts and finally getting to know Egypt from a less lofty perspective. For the most part, I continued to work outside the Academe until 2003, when I went back to my life-long "other" academic love - public health.

I admit to fantasizing about the days when Agatha Christie sat at her small desk penning her novel, "Death on the Nile" in her grand suite at the Old Cataract hotel in Aswan. From the vantage point of her suite, the Nile meandered around Elephantine Island, feluccas sailed lazily in the afternoon light, and a cacophony of sounds penetrated the room. People busily went about doing the daily things people do - things that were not so different then from now. Women go to market and prepare meals, men stop to catch upon the latest news at the local coffee shop and have coffee and a shisha pipe.



In 2006, I was on one of my jaunts to Egypt that turned out to be different from any others I had taken. This trip led me right back to biomedical anthropology full force. When I arrived in Cairo on 28 February 2006, I discovered that the "Bird Flu" and subsequent chaos beat us by eleven days.

I walked my old neighborhood route and found all the live bird sellers gone - there was not a chicken or duck or turkey or dove to be found anywhere. I went to the western style market - same thing. You could get eggs (they seemed to be everywhere), but no fresh poultry. A ride through town reconfirmed my observation. "Kentucky Fry" was open, but no customers and no chicken to sell. Restaurants took chicken, doves, and duck off the menu. More importantly, my friends assured me that we could not even eat "sweets" or cakes or, for that matter, any food that

contained eggs. Everyone was learning how to live without chickens and eggs in their diets. Prices of meat skyrocketed. As I travelled south from Cairo, the same happened everywhere I went. People were frightened and did not believe what they were hearing on the news about bird flu. Note that at this time, there were no cases of human H5N1 reported in the country. The blame game had begun.

Fact 1: citizens and government officials alike were in panic mode over the bird flu virus when we arrived.
Fact 2: Egyptians view anything the government says with a healthy dose of skepticism. Fact 3: no matter what the government does, it will be wrong. Trying to be transparent and open results in accusations of lying and cover-up.
Fact 4: the government was under intense international pressure to eliminate H5N1 from the avian population. This is where it gets very interesting from a policy perspective. Government did not want to appear to be out-of-control or ignorant. So they naturally turned to the experts in the field. At this point, it is important to acknowledge two things: (1) most cases of H5N1 had occurred in southeast Asia and (2) people assumed the epidemiologic footprint in Egypt would imitate the southeast Asian model even though the environment and culture were distinctly different. One gets the impression that the world viewed the poultry industry as the same everywhere, i.e., one chicken grower is just like another.

The Egyptian government was pushed and pulled by factions that maintained either the small, domestic growers or commercial farmers (read high-dollar investments) were responsible for the spread of the virus.

Furthermore, international officials could not agree on the role wild birds played in dispersing the virus. Some said dead birds cannot fly (I actually heard this from an American Department of Agriculture person at a conference in Tennessee). Small farmers blamed industry and commercial farmers blamed small farmers. The government just wanted it all to go away. Succumbing to pressure, the Egyptian government rounded up and killed hundreds of thousands of birds and poultry. I have seen estimates as high as 25 million poultry culled by June, but have been unable to confirm the exact number of foul killed.

By 23 February, Al-Ahram (see

<http://weekly.ahram.org.eg/2006/783/eg1.htm>), a weekly newspaper in Cairo, announced that the poultry industry had collapsed. Once a major source of investment and trade, there was suddenly no market for its poultry, an industry which supported nearly 3 million people and accounted for 45-50% of the nation's protein consumption.

The government had to find a way to protect the poultry industry. Economically, they could not afford for the industry to totally collapse in the long-run. In an effort to save the industry, they hit the least empowered people: the household and backyard breeders. Frequently, these individuals are rural (though many live in cities and raise poultry on rooftops). Many are also women (49% illiterate - higher in rural areas) who raise 10-20 birds in their yards, houses, and housetops. Most are also very poor and poultry provides the main source of protein for their families, either from



Rural market in Upper Egypt offering fresh eggs, 2006.

eggs or poultry meat. The government advised all breeders and retailers to kill all their poultry or be subject to a hefty fine. And then the Security police came through killing anything with feathers. As H5N1 was identified in a village, Security personnel came to the households and took/killed the poultry. According to my sources, they did not discriminate. Maadi is a rather wealthy, largely expatriate suburb of Cairo, where many Americans live. Not only were live markets closed, but people who had pet birds found their pets the target of the Security squads.

After a couple of weeks in the countryside, I returned to Cairo and went to a friend's horse farm outside the city. The area is remarkable in that it does not generally have sewerage and waste management except for the canals

where dead carcasses of all kinds are thrown. This includes scraps from preparing chickens, ducks, and doves along with other farm animals such as donkeys. Apparently, the ecosystem is such that a dead donkey can be reduced to bones in a week from rats and other scavengers. The Security police had been to the area the previous week to kill all poultry and birds. Bird Flu was definitely the talk of the village. Then, as I prepared to leave, some children cradling nice sized chickens ran up to say hello. Others were carrying live birds in the traditional wooden bird cages. As it turned out, the informal communication network worked sufficiently well to allow people to hide their chickens from authorities and, thus, not have their chickens killed. One family member would take chickens to the next village where the authorities were not scheduled to go or had already



Rural village on edge of Aswan, 2006.

been and so on. The bottom line is that a sufficient number of poultry evaded destruction and were available to keep the virus in the population.

Egypt is now ranked as one of the few countries in the world where the A/H5N1 virus is endemic. Furthermore, it did spread rather quickly to the human population (March 2006) once it appeared in the poultry population, though to date does not spread easily to humans or from human-to-human. As of 20 November 2009, 88 people have succumbed to the H5N1 virus in Egypt with 27 total deaths attributed to the disease. Egypt ranks it third world-wide behind Indonesia and Viet Nam (most of Viet Nam's cases were in 2005). It also ranks first in the world in number of cases in 2009 with 37 out of 48 cases worldwide. The victims: most are women and children, though over 90% of the deaths are among women, whereas most children live through the disease. Efforts have been made to educate women and children on how to properly slaughter, de-feather, and dispose of sick birds through public service announcements, local social worker education projects, and NGO health education activities. Every identified victim of bird flu has been said to be in close contact with sick or dead birds, frequently involved in slaughtering birds. The disease has affected almost none of the some 2.5 million workers in the poultry industry - women who keep small household flocks and their children are the affected population.



Healthy chickens and ducks in same cage - 2006. Note that ducks shed more H5N1 virus than do chickens.

Cookbook Medicine in Uncertain Times: *Doctors Don't Know Much about "Primary Care"*

By Brian McKenna [mckennab@umd.umich.edu]

University of Michigan-Dearborn

The primary causes of preventable illness, injury and disease - capitalist social relations - need to become the "*primary cares*" of medicine. The Alma Ata Declaration, for all its imperfections, came close to implying as much.

As David Sanders, MD, argued long ago, the fundamental causes of ill health are out of the control of [the biomedical profession], and "indeed, any open recognition of the real causes would call into question the very system that allows [medical professionals] to own and market their commodity (Sanders p.



Below are three vignettes which challenge "primary care" doctoring. I gathered these tales during my six year ethnography of medical education in Michigan.

Food is an essential element of all three stories. That is as it should be. David Hollister, the former Mayor of Lansing, told Michigan State University's medical school officials and students that they practiced "cookbook medicine" at a public forum. "You produce glorified social workers with prescription pads," he said. In fact the doctor-cooks are mostly influenced by natural scientists like biologists (that's why they call it *biomedicine*) not social scientists like anthropologists. The resulting food concoctions are often not very nutritious.

Pie

As an anthropologist investigating community health problems, I knew that Alpena County had high rates of diabetes, heart disease, and poverty when compared with the rest of Michigan. But I was unprepared for the stories of suffering that often befell local folk. Sitting on an examination table in a ruffled blue sweater, Carol Neal complained of a backache that kept her in constant pain. The harsh rural Midwestern winter had been rough on the elderly widow. During one long snowy stretch she did not venture out to the grocery store for six weeks. This alarmed her doctor who expressed concern about her poor diet and deteriorating case of diabetes. But it was not the diabetes that concerned Neal as much as her loneliness.



"Neal's the norm," her physician later informed me, "most patients here present with multiple chronic conditions." As part of her treatment, the doctor, an osteopath, gave Neal some drugs including a hypertension medication and Tylenol-3 with codeine, marketing samples from a pharmaceutical company. These were much appreciated by Neal, whose health insurance, Medicare, did not cover prescriptions. The physician also gave Neal an educational brochure on diabetes, prescribing a 2,100 calorie per day diet. The doctor had a gentle manner but, under time constraints, soon hurried off to her next 15-minute clinic encounter, grateful that I would be spending time with her patient.

After the doctor left, Neal "confessed" that her "sweet tooth" prevented her from following the recommended diet. Almost as proof, she invited me over for some homemade mince pie. Neal seemed eager to have someone listen to her troubles and welcomed the chance to share details of her life story. Her story was indeed one of suffering. Years ago her husband had lost both arms in a chain saw accident and he had recently died. She had lost a middle-aged son to cancer and a brother to a tractor accident. "He was pulling up stumps for firewood and the wheels ran over him." Neal's three other children had long ago left for distant parts of the country. In 1979, the wiring company where she worked moved south to Mississippi. In the ensuing months she had sought mental health counseling but found that she could not afford it. She had been unemployed since then. Her husband, near the end of his life, had "found the Lord" but Neal found his proselytizing difficult to handle. "I'd rather he'd have been an alcoholic," she said.



Neal told none of this to her physician. But behind the clinical constructions of "presenting complaints" was a world of struggle that went unelicited, unattended, and untreated.

Breakfast

It was 8:30 on a summer morning and Mrs. Beck had been waiting in the clinic for nearly an hour to be seen. When I opened the door, she jumped off the examining table and exclaimed, "Are my lights on?"

"What?" I said.

"My car, are my lights on? I've been in here so long and if I left my lights on my battery will be dead."

She asked a nurse if it was OK, then scurried out into the parking lot. When she returned we talked. She was there for a diabetes check and a hypertension check. A nurse's aide entered briefly for testing and discovered that Mrs. Beck had high blood pressure and very high sugar levels.

I asked Mrs. Beck about her work and family. She told me that she was a nursing home caregiver and educator and had just, within the hour, completed a double shift of 16 hours. She boasted that she had 27 grandkids and said that seven of them lived with her since her own children could not afford to take care of them all. She was in a hurry to get home to make them breakfast. She had come in for treatment, she said, because she was planning to travel to Denver to be with another grandchild for her one-week vacation. She told me, proudly, that she had never been a Medicaid recipient. "I've always paid my own way."



The primary care provider, a third-year osteopathic student learning the trade, entered, took a brief history, left, consulted with her preceptors in an adjacent room, and then returned and gave Mrs. Beck some scripts and verbal instructions about diet and exercise. "I always try to do the preventive piece," she said, "But I don't always know if they're listening. When she returns, we'll probably do a stress test on her."

After speaking with Mrs. Beck, I had a better appreciation for why she felt her lights were on and feared her battery was dead. If her story was true, her lights were working overtime and her battery needed recharging. You see, from a cultural perspective, it wasn't the doctors doing primary care medicine so much as Mrs. Beck herself. She was a primary caregiver par excellence, 24 hours per day, attending to the elderly and her kin.

In this barren biomedical context, it was not a surprise that Mrs. Beck, echoing the dominant discourse of microbiology and self-responsibility, told me that she wanted desperately to improve her diet but that good food was one of her only indulgences. Just like Mrs. Neal.

Milk

"No, you should not sleep with your baby, you might roll over and kill her," our pediatrician, Dr. Z, scolded us a while back. "She needs her own room, not a family bed."

Dr. Z passed out a flyer from the Ingham County Health Department (where I had once worked) which said as much. On nighttime breastfeeding he was equally as tart. "It's OK that your child screams in the night sometimes. She's learning to be independent. You cannot always be there for her in life. She'll learn that."



Having read the work of anthropologist James McKenna (no relation), we firmly rejected Dr. Z's nostrums. McKenna, who directs [Notre Dame's Mother-Baby Behavioral Sleep Lab](#), has spent a lifetime as a researcher/applied anthropologist challenging biomedical orthodoxy on this issue. He's appeared on major media outlets from the Today show to NPR and presented at scores of biomedical conferences where he speaks as a learned scientist pointing out co-sleeping's enormous benefits to both the mother and child. In refutation to biomedical dogma, for example, McKenna presents evidence that sleeping alone may actually increase Sudden Infant Death Syndrome (SIDS), while co-sleeping may help protect against it. The title of a recent article captures his advocacy approach: "*Goodnight Nobody? 100 Years of Medical Misrepresentations of Healthy Infant Sleep Behavior and Arrangements: Why We Never Asked, Is It Safe For Infants To Sleep Alone* (McKenna 2000).

"Did you know that co-sleeping is preferred across the world?" I told Dr. Z.

"Mr. McKenna, When will you join America??

An Individualist Culture Run Amuck

What sector of America do we join? America is coming apart at the seams. Michigan's official unemployment rate now hovers around 15%, the highest in the nation. Today Michigan is a physician "export state" because too many freshly minted medical students choose to relocate to "states with stronger economies and better climates." The areas where Mrs. Neal and Beck live are still classified as physician shortage areas. Mrs. Neal and Mrs. Beck were left behind. Do we also isolate our infants to wail alone in a distant night room? Are these two dynamics related?

Sociologist Zygmunt Bauman has recently written a series of books that describes our "Liquid Life" and "Liquid Times." By liquid he elaborates Marx's idea that under capitalism, "all that is solid melts into air." Bauman describes

our current culture as moving from a solid to liquid phase in which social forms can no longer keep their shape for long, leaving us unable to keep up with change. This is made worse by the “gradual yet consistent withdrawal or curtailment of communal, state-endorsed insurance against individual failure and ill fortune [which] deprives collective action of much of its past attraction and saps the social foundations of social solidarity.” According to Bauman, “this promotes division, not unity; it puts a premium on competitive attitudes, while degrading. . .team work to the rank of temporary strategems that need to be. . .terminated the moment their benefits have been used up (Bauman 2007:2-3).”

Medical doctors tell us to change the things we can and so inculcate a besieged population to become engrossed in lowering their weight, spotting the 7 warning signs of cancer, lowing high blood pressure and high cholesterol, practicing safe sex and so on. But while important, these are largely displacements which are “largely unconnected to the genuine source of anxiety (Bauman 2007:12).” And yet the constant worry about these bodily concerns, reinforced by the medical establishment, propels the already fear-obsessed culture to intolerable ends.

In this context we need a radical rethinking of “primary care.” Deeper, we need a medical revolution that replaces biomedicine with a new form of critical social medicine, a movement still in its birth pangs. One tact to take in this battle is to reject the application of the referent term “primary care” to our biomedical physicians.

The Original “Primary Care”

In fact, mothers have been the primary caregivers since the dawn of our species. There is a straight line linking the co-sleepers and infant milk drinkers from our mammalian/primate ancestors 60 million years ago through the Australopithecines and up to Homo Sapiens today. Sharing and communal living are biocultural imperatives.

A new book *“Finding our Tongues,”* (2009) by anthropologist Dean Falk underscores the historical importance of the primary relationship between mother and child. Falk argues that “Motherese,” or baby talk likely was the basis for human language itself. He posits that baby talk developed as a way to reassure babies that everything was fine as their mothers were occupied nearby. In other words, if ancient proto-allopathic doctors had gained hegemony earlier in our species history, we might never have learned to talk!

Another new book reinforces the significance of the family meal. In *Catching Fire: How Cooking Made us Human* (2009), anthropologist Richard Wrangham argues that the shift from raw to cooked food was the decisive factor in human evolution. He makes a case that cooking became a basis for pair bonding and marriage as time formerly spent chewing raw food could now be used to tend camp. In other words, the family meal fostered the cementing of social ties and primary care relationships in our species.

Bauman argues that “in a liquid, fast-flowing and unpredictable setting we need firm and reliable ties of friendship and mutual trust more than ever (Bauman 2005:108).” Co-sleeping and the slow food movement, embodied in the daily family meal, are two modes to build this trust. They are forms of cultural resistance.

That means that Mrs. Neal needs societal help providing the infrastructure to share meals (and her mince pie) with others on a daily basis. Similarly, Mrs. Beck needs assistance with meal preparation for her grandkids. Moreover Beck needs a thirty hour work week with substantial pay (on par with professionals) and humane benefits. And the culture needs to reward mothers (and fathers) with their essential duties of primary caregiving by releasing them of formal work obligations for a year or more after giving birth (as in some European countries). Pay the real (the most important) primary caregivers. This drive to social sanity and equality will create a healthier world.

The family bed and its corollary, the family meal, send very important cultural messages. We’re all in this together. I give myself to you. I’ll always be there for you.

That’s something you can’t get from a doctor’s cookbook.

... we need a radical rethinking of “primary care.”
Deeper, we need a medical revolution that replaces biomedicine with a new form of critical social medicine...

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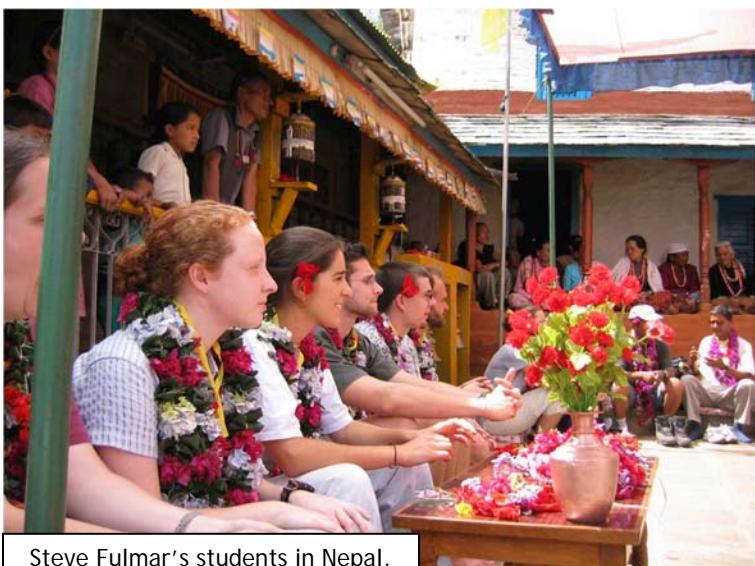
Applied, Active, Critical: Wake Forest U Community Anthropology

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The Zapatistas call it *hermanamiento* (literally, sistering). Wake Forest University now calls it Public Engagement. But for many faculty in the WFU Anthropology department, community based partnerships by any name are a logical extension of scholarship; the place where theory and practice combine in the real world.

When I came to Wake Forest University in August 1999 from SUNY-Oneonta it was to chair a small undergraduate department with a generalist approach. As I described in a 2001 issue of Practicing Anthropology, "the department did not consider itself to have an applied focus, yet the potential for community-based applied work exceeded that of Oneonta. The Museum of Anthropology already provided the opportunity for museum studies internships and a related course was offered. An archaeological research lab actively sought and received grants for resource management and public archaeology. The Wake Forest Medical Center employed anthropologists in several departments and these were engaged in medical anthropological field studies. The cultural anthropologists had research and service interests and contracts in the community...The courses taught by these faculty and by an incoming linguistic anthropologist had the potential to contain applied components and experiential, service-learning modules."



Steve Fulmar's students in Nepal.

Part of the Department's involvement with the Winston Salem community arose from the influx of migrants from Mexico and other parts of Latin America at a time when the economy of the surrounding county was booming. Forsyth County recognized that service providers were unprepared to deal with the cultural differences that they were experiencing and asked cultural anthropologist Steve Folmar to design a program providing cultural competency training to day care providers. Over a period of about two years "Growing Wings" allowed both students and faculty to be involved in local practice. As the students commented

...we learned how to empower the community to become advocates and active participants for their self-defined needs and problems...we acted as facilitators between policy-makers and members of the community. We have used techniques of participant

observation, rapid assessment, interviewing, and surveying to achieve goals...Finally, we have probably learned the most from our frustration and our realization of how much work and cooperation any anthropological project requires.



Zapatista-Wake Forest medical team.

became a focus of some of Wake's classes, faculty teaching these courses worked hard to provide students with an understanding of how the two foci differed. Anthropology offered students a service learning philosophy that claimed that "our service is research and research informs our service." Moreover, we stressed the importance of community authored projects, in which our involvement responded to a need that arose from the community. Key words like symmetry, collaboration, partnership and praxis described the design of projects, as we harkened back to Sol Tax, whose object was *to learn and help in equal measure*. As did Tax, we sought information about social and cultural dynamics and about social organization at the same time we worked with community groups on their self-identified problems.

As the department changed and grew, faculty with international research programs looked for ways to use their skills to meet local community needs. In some cases this was remarkably natural and easy. The Museum of Anthropology at Wake Forest University creates awareness of global cultures by collecting, protecting, managing, and exhibiting artifacts and objects, and providing opportunities for intercultural learning. For Museum Director Steve Whittington this occurs not just in the Piedmont Triad of North Carolina, but also in his archaeological research in Oaxaca, where he sees his work as helping indigenous Mixtec communities to understand their past and learn to appreciate and protect local archaeological resources. In that context, he tries to provide Mixtec communities with additional information about their past by giving them copies of reports, bringing an objects conservator from the US to improve the condition of the artifacts they have encountered in local sites, and helping them get technical assistance for setting up a community museum.



Paul Thacker's students in the field.

Locally, MOA educational programs, outreach curriculum-based programs, directly reached 6,964 K-12 students last year. Students in anthropology classes have played various roles in this initiative, most recently helping to research and equip the teaching materials about the Maya which go out to the local schools.

including both in-house and

Students are also involved in Museum "Family Days," which serve the dual purpose of cultural teaching for the community, while bringing some of the local cultural communities to campus to consult on and enjoy the programs. These include Latin American Family Day, in conjunction with a Maya Museum exhibit, as well as collaboration with the Korean School of Greensboro and other Korean groups to bring a funerary exhibit to campus, offer public lectures, a

The use of anthropological insight in the context of community engagement, through *Growing Wings* and other local and international projects, differed from some of the on-going interpretations of service found on the campus ten years ago. As an institution with Baptist beginnings, the University had a strong push towards volunteerism which, among its affluent students, was often described as "charity work." Wake's motto of ProHumanitate encouraged students to serve those less fortunate than themselves, through the Volunteer Service Corp, a model that resembled the mission trips that many of the students participated in with their home churches. As service-learning

Family Day, and classes in calligraphy and kite-making.

For Whittington, public engagement means offering underserved communities exhibits, programs, and information based on sound anthropological principles. "We partner with individual community groups when possible, but also work with agencies such as school districts to reach multiple communities."

The Archaeology Labs at Wake Forest include both the academic focus and the Public Archeology Program. The Labs are directed by Paul Thacker, who notes that applied archaeological projects can foster better communities while building knowledge about the past and preserving cultural heritage. Collaboration is essential throughout the research process. Community members participate in framing the research design while committed archaeologists focus on sustained civic responsibility.

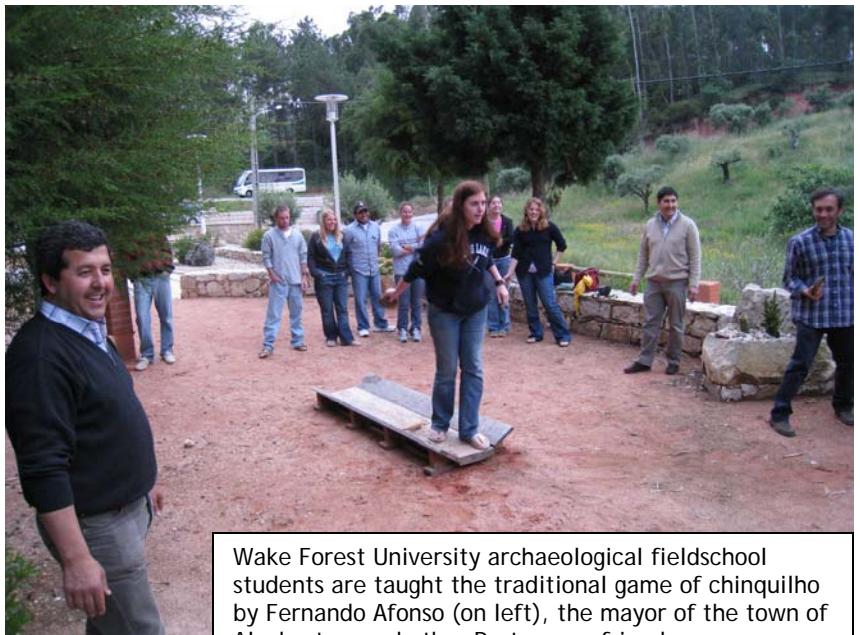
Thacker's primary field area is Portugal, where he and Portuguese archaeological team members carry out archaeological research with broader community implications and guide students in field programs each summer. Thacker's work in Rio Maior includes a Regional Heritage Association (PARM) he founded with colleague Carlos Pereira. Though aimed at promoting regional cultural resource research and preservation, it is integrated into a larger sustainable development organization. In addition to increased local support for archaeological programs, one result of the partnership has been construction of a local community research/education/and tourism center integrating archaeological, cultural heritage, and environmental programs.

Locally, Thacker used community action archaeology as part of the Happy Hill Archaeology Project in Winston Salem, which involved survey and testing to locate the 19th century African American schoolhouse in the Happy Hill community of Winston Salem.

Thacker credits African American community leaders for initiating the collaborative action research project. Not only did the Happy Hill Project answer archaeological questions, but according to Thacker "it forces Wake Forest university students to consider the full implications of democratizing knowledge...Through personal engagement, students are facing issues of relevance and ethics in archaeology." Almost thirty students in advanced archaeology and applied anthropology classes analyzed the impacts of gentrification and the importance of public preservation while working with the community on the field project. Though the team was unable to locate the historic site, Thacker concludes that the "search for the Happy Hill schoolhouse became more about the searchers and less about the schoolhouse."

Another long term community commitment involves The Public Archaeology Program, headed by Ken Robinson. The PAP conducts research projects at the behest of (and funded by) local community organizations, historical organizations, museums, local governments, state historic sites, and state and federal agencies. Research activities are varied, ranging from archaeological surveys to the preparation of National Register of Historic Places nominations. Undergraduate students are incorporated into projects whenever possible, sometimes in the field and quite often with laboratory analysis activities. Most of the research is conducted within the state, although occasionally projects are undertaken in surrounding states or in other countries.

Many of the archaeology projects can be considered public research projects that fit the classic definition of Public Archaeology or Public History. These projects offer great potential to engage the public, since Archaeology has a certain attraction to those outside the University. Moreover, the projects often incorporate volunteers from the community. The impetus for some public research projects is the development of greenways, parks and other types of recreation facilities. For example, an archaeological survey of the Endor Iron Furnace site (Lee County, N.C.), an important iron production center during the Civil War, was conducted for a consortium of city, county and local historical groups. Information from the project will be used to help restore the iron furnace and to plan the



Wake Forest University archaeological fieldschool students are taught the traditional game of chinquillo by Fernando Afonso (on left), the mayor of the town of Alcobertas, and other Portuguese friends.

development of a historic park around the furnace, which will include a scenic greenway and pedestrian walkways and bicycle trails.

Public archaeology and public engagement go hand in hand and are a natural fit, although the manner and scope of engagement must be tailored to each project, depending on the type of site being investigated and the level of funding available. It is important to incorporate members of the community in these projects whenever possible, including students from high school, community colleges and other nearby Universities.

Also involved in community-based research is Margaret Bender, an anthropological linguist whose research concerning the Cherokee language has brought her into broader community engagement. She is a member of both the Advisory Board and the Curriculum Committee of the Culturally-Based Native Health Program, a joint initiative on the part of the Eastern Band of Cherokee Indians, Western Carolina University, and Wake Forest to provide culturally-appropriate background and training to health care practitioners working with Native Americans. As a part of this program she co-designed and co-taught the community-based Cherokee Culture and History course that is required for the Culturally-based Health Certificate <http://www.wcu.edu/6313.asp> being offered through the program. She is currently working with the director of the CBNHP to develop a summer research project on the relationship between language use and women's health in Snowbird, one of Cherokee's more traditional communities.

Anthropology students interested in learning more about practice and problem solving in health and health care at WFU are also able to join Tom Arcury and Sara Quandt, adjunct department members who are formally based in Community Medicine at WFUBMC. Students have the opportunity to work alongside Arcury and Quandt and their team as they attempt to understand and solve health problems among the NC migrant farmworker community.

Steve Folmar, whose "Growing Wings" project brought the local community and the University together for a number of years, continues to carry out research and practice locally and internationally. According to Folmar, "the first task of public engagement entails narrowing the dizzying array of possible ways of engaging with the public down to a list of activities in which I can make a difference to the people I attempt to engage. I follow the anthropologists who have preceded me and my contemporaries who now lead the field. The most effective course is to begin at the

right point of departure, where the public has a real, self-perceived need that I have some skill or resources to contribute in some positive way. My contributions, and those of my students, then lie in activities like making connections for people, helping to access resources and giving voice to their plights when they feel they cannot effectively voice them for themselves."



After nearly two decades of attempts to serve communities, much of which has failed and some of which has succeeded, I now focus my efforts not on Forsyth County or on Nepal per se, but on the connections that can be made between them (and other places) in the service of all involved. The biggest success in that regard centers on a photo exhibit collaboration with people in Jharuwarasi, Nepal, my young colleague (and past student), Brian Perry, the arts community of Winston-Salem, North Carolina, students at Wake Forest University and members of my family and circle of friends. The project raised money for the Nepali people, provided a venue for learning about Nepal for people in Winston-Salem and enhanced the lives and careers of others involved. This project has continued to flower, into a relationship with St.

Anne's Episcopal Church, which donated money to the people of Jharuwarasi - a photo from the exhibit now hangs in their hallway and they continue to receive reports on the progress the people of Jharuwarasi make toward improving their community. The people of Jharuwarasi have also taken an interest in helping another development effort that I am involved with. The connections continue to grow and produce results.

It is this last point that I find most encouraging and that helps me frame my efforts. People who benefit from the support of others are willing to “pay it forward” by supporting other communities with whom they can identify. Community problems are many, come in countless forms and can benefit from the efforts of many. All contributions, however small, are meaningful. My efforts are to get the word out and to get people together with each other and with the resources that I am able to tap.

Whether students are in the field in Nepal, Portugal, Chiapas, or Winston-Salem, NC, all experiential learning involves a process of understanding how to collaborate in community authored development. As part of my class called “Developmental Wars: Applying Anthropology,” students had to complete a project/service/research component that arose from the interface between their interests and the needs of a community organization. Interested in food security issues, one group responded to a call from St. Anne’s Church, whose members were interested in developing a community garden. Using group skills, including graphic art, they did community based research to determine the level of neighborhood interest, designed the logo for the garden and contributed hours of physical labor. Their final report provided St. Anne’s with needed documentation for the program, as well as guidance on how to bring more of the church’s neighbors into the project. Applied projects in Winston-Salem build on my work in Chiapas, Mexico where the Zapatistas have taught our students how to *acompañar obediendo*: to accompany communities in projects that respond to their immediate needs. These have ranged from education and health to commercialization and collective entrepreneurship.

Our department’s perspective on community involvement as a reciprocal, symmetrical relationship between the anthropologist and the community reflects a critical conceptual basis of the service-learning-research model. Unfortunately, though WFU’s working document for the new Institute for Public Engagement clearly states that “Strong, reciprocally beneficial relationships with community partners are fundamental to the work of public engagement,” students are still stuck in the rut of ‘helping those less fortunate.’ Doing projects *with* people is a long way from doing projects *for* people. Even the oft-quoted adage enjoining us to teach a community to fish, rather than giving them fish is paternalistic. At what point do you start to listen when they point out that, for instance, learning to fish is a losing proposition until someone works with them to clean up polluted rivers? At what point do you disencumber your generosity and skills and let them set the agenda?

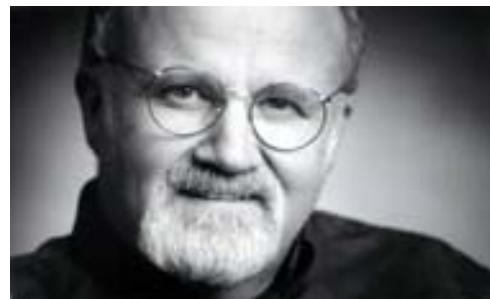
Applied anthropology has long worked to develop models of research and practice that are responsive to those with whom we work even though early applied anthropology was very much involved in the business of making modernization and change easier for the modernizer. Gradually, we have echoed Sol Tax’s early insights, which noted that:

- we have an obligation to those with whom we work
- we should not make decisions for those with whom we work. We should work with members of a community on goals which they express, but not make the direction of that work:
- “Every people, if it is free, is free to make decisions, hence, must have the right to make mistakes.”

Only about a third of our majors pursue anthropology careers. Only a fraction of the more than one thousand undergrads we teach each semester major in anthropology. They are the future lawyers, medical professionals, and CEOs of our country. The practice of anthropology as used and taught in our department ask students to learn how to use the skills that they get from their anthropological courses and the insight that comes from an anthropological perspective to make a difference where they believe a difference will matter. In the same way that radical practice in religion is known as liberation theology, radical practice in anthropology is liberation anthropology; a practice that has evolved through decades of work for and with communities, a practice of anthropology recognized by our faculty today, in the interests of tomorrow.

How WAPA Came to Be: An SfAA Oral History Project Interview with Gretchen Schafft

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This is an edited transcript of an interview with Gretchen Schafft, done by Willis Sibley, for the Society of Applied Anthropology Oral History Project. This transcript focuses on Dr. Schafft's involvement in the initial organization of the Washington Association of Professional Anthropologists (WAPA). Dr. Schafft was a founding member of (WAPA) and its second president. WAPA continues to be an important local practitioner organization producing a wide range of innovative programs that serve both its members and the national community of anthropologists. Her anthropological education started with an MA at American University and went on to PhD studies at Catholic University. Her PhD dissertation, done with Conrad Reining, focused on white students as a minority in a Washington public school. For many years her anthropological practice was done through a consulting firm which she organized. Dr. Schafft recently published the well-reviewed, *From Racism to Genocide: Anthropology in the Third Reich* in 2004 with the University of Illinois Press. Will Sibley, who did the interview, also served as President of WAPA and, of course, was a president of SfAA. The entire transcript is on the SfAA website.

SCHAFFT: As I was finishing my work at Catholic, Conrad Reining was getting ready to retire and he was very interested in pursuing post retirement possibilities in the consulting area, and so he and I were looking together at what other people around the country were doing in terms of becoming practicing anthropologists. At an SfAA meeting there was, perhaps it was in a triple A meeting, I don't remember, in 1975 or early seventy-six, there was, a small meeting of practitioners who had gotten together in Arizona and they had formed a practitioner organization. [Editor: This refers to the first of the local practitioner organizations, SOPA (Society of Professional Anthropologists), based in Tucson]



Gretchen Schafft

helped him put that together and we got as many names as we could find of people working in the Washington area who were anthropologists. We started meeting once a month, and we

literally passed a hat and took donations, brought some refreshments, and met in, at Catholic University in their lounges and from there it grew by leaps and bounds, almost immediately, and at the same time there was a very poor market for employment. So, as I graduated from Catholic, I didn't feel I was in a very good position to get a job right away. I was concerned about it and applied for some things but I also had two little children at home and I wasn't quite convinced that I was ready to become a full time employee somewhere and really started looking at consulting possibilities. And all of the sudden, I had a lot of publicity around the topic of my dissertation and an article appeared in TIME magazine. 'The Unexpected Minority' and it also appeared on the front page of the Washington Post and many of those stories saying that white children had an impossible task to integrate into black schools and the integration wasn't working very well - which was not I wanted to say. My dissertation said that the minority status is a difficult one which needs strategies and coping mechanisms for anyone in the minority. At any rate, suddenly I was overwhelmed with many requests to do small jobs and consulting for no money at all, and I think my role as a mother and community member in this particular school where I had done the dissertation led people to think that I was just being an endless volunteer. So I established my own consulting firm, set up rates . . . and decided that I would be a professional. That fit together with the idea of a professional anthropologist, and we had deliberately named our organization the Washington Association of Professional Anthropologists, based on the idea that we were going to be professionally employed in the community, and that seemed to be very salient for the times. We also developed WAPA around a set of ground rules which remained in force for most of its history. One was that we would alternate between a male and a female president. So after Conrad, I was the next president.

SIBLEY: We seem to be maintaining that pretty well through the years [chuckle].

SCHAFFT: And although we had so many famous female anthropologists in the seventies, certainly, and the eighties, they were not making their way to the top of the list for nominations in our organizations. So WAPA had a different version, and Conrad felt very strongly that we should never distinguish between people who were in academia and people who were not, and so we also tried to alternate between academics and non-academics in the presidency.

SIBLEY: This is an interesting point. I think, from the beginning, it appears that WAPA attempted to reduce the tension between academic people and non academic practitioners although the terminology is still troubling a little bit, I think.

SCHAFFT: I think the terminology is troubling, and I think the actual cultures are very different and get in the way.

SIBLEY: I think that's exactly right. One of the things that I reflect on my own academic career is that the academic calendar is a very stultifying and rigid one, which makes it very difficult for non-academics to participate because the non-academic person on a time clock can't simply have the same leisure to organize time which the academic person frequently can. And on the other hand, one of the things that irritated me about my academic colleagues was that if a person didn't have the ultimate PhD degree, they couldn't be considered legitimate teachers, or practitioners, or people who contribute something significant to the academic enterprise and I think that tension still results.

SCHAFFT: I think that's a large deterrent, but beyond that, the tensions I found, as a practicing anthropologist, have involved the lack of ownership of one's own work, working as a practitioner. Someone else owns the research. It can be the consulting firm, it can be a government agency, but the ability to publish off of anything that one has spent years working on is extremely limited, and so one doesn't have the same resume, the same CV as others. And therefore [one] really is never on a level playing [field] with anyone else. Many of us would like to go back and forth between academia and practicing anthropology and it makes it difficult for us.

SIBLEY: Have you had any success in negotiating this business of publication rights with people who are financing your applied research?

SCHAFFT: Absolutely not, and I have tried.

SIBLEY: Because that's a consistent issue.

SCHAFFT: Yeah. [Another problem is] the decision makers are not the people one works with. The decision makers are much more removed from the research than the ones one is working with in a cooperative venture, and the ability to get their permission to publish is, is so politically blatant that it's virtually impossible. So I've never have had any luck with that at all and it's been a real struggle to have the kinds of publications I wanted to have despite strategies to get around it and do other things, but not what I would have preferred.

SIBLEY: Let me turn now for a moment, if we may, a little bit about the evolution of WAPA. My involvement with WAPA started almost at the end of 1970 when I had an appointment with the United States Environmental Protection agency and I was invited to speak at a WAPA meeting and as I recall, I reflected on my very happy experience with the Environmental Protection Agency and really took some of the anthropologists to task a little bit, who were, it seem to me, almost totally consumed with the need to do research and their unwillingness to apply their anthropological skills to other kinds of activities in government, for example, where most of the jobs were held by political scientists, economists and others who were both skilled and happy with being administrators and doing programmatic work and I still have that feeling [chuckle] that anthropologists sometimes do themselves a disservice by refusing to do other than pure research kinds of things. .

SCHAFFT: Well, it's a disconnect. The disconnect between academia and the professional world, I think it has a lot to do with status, considerations, and also the ability to continue doing what you were trained to do. So for many people that it is a big jump and it's a culture shift between working as a, as a researcher and having your independent agenda and working as a cooperative member of a group or an agency and that's really difficult. We tried to bridge that by giving workshops at meetings for many years, and Kirk Gray and I developed one for many years, [on] being a professional anthropologist, being a consultant and then Bob Wulff developed one in working for the federal government and we all stress those very issues that you just brought up, and I remember having worked very hard at an interactive workshop one day and at the end two young women from the University of Chicago stood up and said: 'Yes! But is it anthropology?' And, you know, we had just been discussing how it was [chuckle] anthropology.

SIBLEY: WAPA has changed and it has changed in large part, I think because of changes in the economy and changes in perceptions of anthropology as a useful discipline. I'd like you to reflect a little bit, if you would, on your feelings about how attitudes of the anthropological colleagues in WAPA changed over the years with respect with job possibilities and to their own sense of fulfillment in whatever work place they're in.

... one of the things that irritated me about my academic colleagues was that if a person didn't have the ultimate PhD degree, they couldn't be considered legitimate teachers, or practitioners, or people who contribute something significant to the academic enterprise and I think that tension still results.

SCHAFFT: Oh, I think we did many things that helped make those changes and I think WAPA was really an educational organization in many respects. Not only did we have the workshops, but our monthly meetings stressed what people were actually doing and able to do and what their frustrations were. A recurring theme for certainly twenty years or more has been how do anthropologists influence policy. That is

[WAPA has] always been a very fine supportive organization as well as the people within it, but the organization itself has offered a venue, for making statements, for developing a resume for developing a career path and it's provided [many] broadening experiences through discussions...

constantly coming back in new forms and many of us got really very tired of that topic. It's something that everybody was very, very concerned about and reflected a naivety about how policy is made, and policy is not made in think tanks, policy is an interactive process and often anthropologists aren't in the positions to make policy. In the beginning we also were very concerned about helping people to find jobs outside of academia because the job market was so poor in the seventies and eighties.

SIBLEY: That's right.

SCHAFFT: And we had our own job service. Charlotte Miller and I worked on that for many years and then other people took that over, and we collected information about where jobs were to be had. I remember I placed Mickey Crespi in her National Park Service job for which she became legitimately well known and famous and was very active and productive. And I also helped Ruth Cernea find a job and other people who had long careers. We simply combed every possibility and tried to match everyone, but we also met with all the job hunters and talked to them about how to build a resume that wasn't academically based, how to do interviewing, how to present oneself, how to look like one would be a cooperative member of a team rather than being an iconoclastic anthropologist. I remember Kirk Gray telling the story many times about being interviewed. The interviewer said to him, 'Oh you're an anthropologist! You're the guys who squat naked by camp fires!'

SIBLEY: [Laughter]

SCHAFFT: And that's the kind of perception we were always battling, that we were a strange breed. But I always use the word anthropologist, and I think a lot of other people did too and we informed many people that anthropology was okay and that we were employable and I think WAPA had a very large influence in enlarging the field of opportunities, both from the employers' perspective and from the anthropologists' perspective about what was appropriate. . . . It's been a support for times when, career wise, there didn't seem to be a lot of support out there. It's always been a very fine supportive organization as well as the people within it, but the organization itself has offered a venue, for making statements, for developing a resume for developing a career path and it's provided with lots and lots of broadening experiences through discussions with other people and their work and what they've been able to do, what their ideas are, things that would be lost within agency life became real through WAPA, through our ability to step forward and explain to others what we're doing, what we're accomplishing, what our frustrations are, where we need to go further, and that's been invaluable, wouldn't trade it for the world.

Understanding Physicians: Somatoform Disorders

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Director, Center for Professional Well-Being

"**S**o, you want to understand physicians," (or other health professionals) I told students in my applied anthropology class. "Do you, for example, know what factitious (somatoform) disorders are?" These are generally considered *psychiatric* disorders in which one or more physical symptoms are the central and defining feature.

One subset of somatoform "patients" has a history of multiple unexplained physical complaints. Generally psychiatrists who diagnose somatization, somatoform disorder, look for a long-term pattern, a dozen or more unexplained symptoms from the gastrointestinal, pain, cardiopulmonary, sexual, neurological, or reproductive system. These may include: vomiting, pain in the extremities, shortness of breath, amnesia, burning in the rectum/genitals,



pain and irregular periods during menstruation, etc. Others of these disorders include **hypochondriasis**, **conversion disorder** ("psychologically mediated") neurological deficits or dysfunctions like a changed sensory function, **malingering**, an intentionally misrepresented symptom cluster or **factitious disorder**, misrepresented but often overtly destructive (fevers, diarrheas, rashes, anemia, asthma, hypoglycemia, etc.). In factitious disorder the patient's symptoms are easily verified or seen to have a demonstrable problem, like iron-deficiency anemia or an observable gait issue.

Why are somatoform disorders important for us, especially anthropologists, in understanding physicians (and other medical sophisticates like nurses, PA's, tech's, etc.)? It is because these disorders are generally rare (0.1%) in a general adult population but remarkably *common* (0.4% to 5%) in medical practitioners. Nurses, techs and physicians can and do alter diagnostic tests, mimic sensory deficits, and abuse their bodies by ingestion of substances producing anemia or hypervitaminoses, etc.

What is the secondary gain for patients associated with misrepresentation or fraudulently producing illness? For one thing, personal acknowledgment occurs when one is physically sick. So, often social workers, for example, or nurses, or residents are treated as interchangeable parts, disrespected, or "dumped" on. They are expected to solve the unsolvable, please the un-pleasurable, deliver miracles, or continue working, even doing "scut" work that is below their level of competency when they are exhausted and depleted. Displaying disease states or obvious symptoms gains real attention, and more importantly, acceptable permission for time off via the sickness route. Complaining about their unrealistic job demands gets them fired, ostracized (from the group), or discounted, because they are complainers.

Nurses, for example, are well known, inside nursing, to "eat their young," or what I have called "neo-natal endo-cannibalism," because they mistreat younger or new nurses so badly. There is even a poignant book, *Ending Nurse to Nurse Hostility*, by Kathleen Bartholomew (2006) pleading for nurses to end the ways in which they violate members of their own tribe.

Are these disorders among medical professionals actually psychiatric or examples of a "cultural" illness? Treatment or management of these disorders emphasizes the provision of supportive care. Supportive care is respect, empathy, reassurance, counseling and motivating activity. Education on how to manage stress is primary. From my perspective, factitious *illness*, conversion of subjective distress into recognized *disease* states, is a cry for help. Their professional work environment is not supportive, caring, affirming or respectful. The personal depletion of the caring professional is denied, disregarded, or taunted into non-personhood such that somatization disorders can arise as a coping mechanism.

Recently, we (the Center for Professional Well-Being) offered workshops on compassion fatigue to oncology social workers, catastrophic brain injury providers, and ALS professional care-givers. These were rare requests to us. We wish that these kinds of workshops would become commonplace.

Tasks for Anthropologists

If these disorders are cultural illness states, not psychopathological diseases, why are they not studied by medical anthropologists? All of these disorders are misrepresented by the patient, distorted from the worldview of the psychiatrist? The concept of distortion seems like an absolute red-flag for needed anthropological research. Is it our own bias to study mainly less protected populations of the world? Is it intimidation by our anthropology faculty because they are insecure or ignorant when it comes to studying elites?

Key questions for research might be: What is the true prevalence of these disorders among medical professionals? What interventions work well? How do anthropologists either study or intervene in the territory of psychiatry or psychology? How common are these disorders among mental health professionals? Since we know that psychiatrists suffer disproportionately from death by suicide, --- raging inwards versus raging outwards --- presumably like Major Hasan at Fort Hood, Texas, how can we help reduce psychiatrist deaths by suicide?

The needs and opportunities for applied anthropologists to make a difference in the health of patients, by helping their providers become more resilient and balanced is enormous. So, too are the barriers and challenges. Why not start among health professionals in other cultures where entry may be easier? What do we know about distress among Moroccan or Argentine physicians? What do we know about endo-cannibalism among Philippine nurses? What mental health services exist for social workers in cancer centers in Norway or Sweden? On the other hand, what do we know about American physicians, for example, who practice long-term in other cultures, like China or India? How have

they adapted, and have they changed practices to fit local cultural values? To our medical anthropologist colleagues, we must say: Think out of the box and seize the moment.

[Editors Note: Dr. John-Henry Pfifferling's column is a regular feature of the SfAA Newsletter, in which Dr. Pfifferling introduces a new term that helps explain the life and problems of modern, American physicians and suggests topics for anthropological research on the medical profession.]

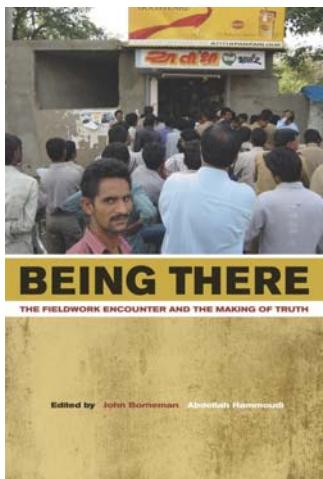
The Place of Explanation in Anthropology

By Jerome Braun [j12braun@gmail.com]

Independent Scholar

This essay is based on the books by John Borneman and Abdellah Hammoudi, eds., *Being There: The Fieldwork Encounter and the Making of Truth*, U. of California Press, 2009, 288 p., and Thomas J. Csordas, ed., *Transnational Transcendence: Essays on Religion and Globalization*, U. of California Press, 2009, 352 p.

There is a certain failure of nerve in many, perhaps all, of the social sciences nowadays, as the kinds of social differences between small-scale, traditional (for example, tribal) societies and complex, anonymous, bureaucratically-run modern societies weaken and become replaced by the development in almost all social settings of societies that are modernized, even if not fully modern in the American and Western-European sense. Differences between societies remain, but they are subtle and not easily understood by outsiders.



And so we come to two recent anthropological publications. Their reliance on fieldwork and history reflect the difficulty in studying cultures that are often successors to previous cultures, and may have a hybrid or colonized quality to them. The first book is John Borneman and Abdellah Hammoudi, eds., both of whom are anthropologists at Princeton. Their edited volume is *Being There: The Fieldwork Encounter and the Making of Truth* (University of California Press, 2009).

This book is an argument in favor of the validity of fieldwork as opposed to those scholars who make a virtue out of necessity, the loss of opportunities to do fieldwork among "uncontaminated" primitive populations, and those who emphasize an even more extreme point of view, that such fieldwork is always contaminated by personal, often "ideological" prejudices anyway, so let's concentrate on archival-based research instead.

In fact this book is an argument against "theory creep."

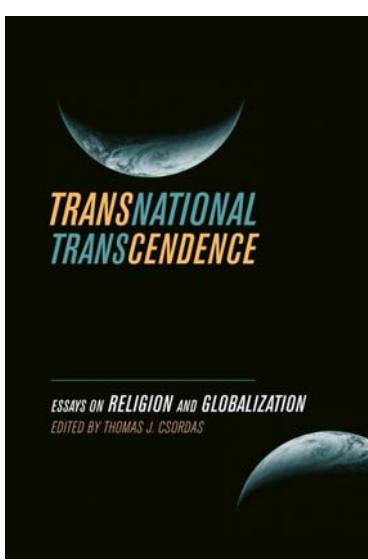
As to the actual case studies that form the rest of this book, they illustrate the dilemma that work in modern anthropology easily shows too much theory, as if researchers are uncomfortable with the complexity of actual attitudes and behavior so they are more comfortable with anthropological reality in pre-digested form, or too little, as if slice of life vignettes are full descriptions in themselves of the totality of social reality (they are not).

Abdellah Hammoudi in "Textualism and Anthropology: On the Ethnographic Encounter, or an Experience in the Hajj" emphasizes in a rather complicated manner that textually-based descriptions of institutional processes, such as the format for trying to achieve mystical enlightenment, may not really reveal the variability of real-life circumstances. Lisa Stevenson uses vignettes of her encounters with some Inuit of northern Canada to emphasize how social welfare agencies there try to dampen the tendencies among them toward suicide. An explanation which is discussed but not elaborated upon, is that their traditional culture is not based on assuming the future predictability of where life will take one, and thus of the virtue of self-control in order to control or at least fit into predictable social and even physical environments, which are the Western assumptions that form the basis for communicating the "irrationality" of suicide, but instead relationships with others forms the basis for loyalties and their version of self-control. Once suicide in the community reaches a critical mass emotional sensitivities to traumas are best dealt with emotionally rather than through postulating "rational use of opportunities" which to these people do not seem self-evident. Thus modernization is partly responsible for the fact that hysterical outbreaks among the Inuit are less likely to be transient nowadays, and are more likely to reflect an extreme feeling of despair, an aspect of alienation in modern society being that now one thinks in terms of those odds of success instead of just being stoic and accepting, with resulting tendencies toward suicide.

All the case studies that follow try to find a balance between theory and vignettes, but mostly rely on vignettes

which actually do work well in illustrating, if not in great detail explaining, social problems. The essay by Parvis Ghassem-Fachandi illustrates how in Gujarat state, India, the Hindu population when they feel a desire to become more spiritual, for whatever reason, one method is to strictly practice vegetarianism which also results in feelings of disgust toward the Muslim population there. One result is a definite rising of political tensions, though there are customary methods for dealing with these tensions, based on maintenance of communal boundaries as well as values relating to acceptance of others. The next essay is also about India, set in Delhi where Leo Coleman rather enjoys his encounters with a teacher who is a Muslim who sometimes engages him in rituals without trying to indoctrinate him, which is not unexpected in India, but he enjoys less the company of two American Christian missionaries. He gives an explanation of his differing reactions taken from the psychoanalytic tradition, so though he is not trying to understand India at that point, he is trying to understand himself. Sally Falk Moore's description of her fieldwork in Tanzania illustrates through her relations with friends and informants the similar kinds of schemes and agendas that prevented the socialism of Julius Nyerere's one-party state from succeeding. It ended up interfering too much with previous customary ways of doing things, as well as self-interest. This is followed by Stefan Senders' description of his encounters with ethnic Germans from the former Soviet Union who moved back to Germany, but for whom the bureaucratic procedures created by the German government to check their "Germaness" and when this didn't work to teach them to fit in by creating a simplistic narrative to account for their experiences to which they were expected to conform, did not really work well. His account illustrates that for complex life experiences the experience of tears is the true emotionally resonant message, and no words are immediately available to recount one's life history. Whether an anthropologist can ever tease out an adequate story in words, and not just in tears, is left unanswered at the end of his account.

Eugene Raikhel's account of his experience in some alcoholic treatment centers in St. Petersburg, Russia, especially one inspired by America's tradition of 12-step programs to treat alcoholism, reveals certain assumptions of the American culture exemplified in this tradition, as well as Russian adaptation to it. That individuals form a sense of community with others partly because they reject their previous social existence and their previous typical structure of habits and character, also means there is a certain sense of shame and guilt over the past, so that typically 12-step programs do not treat the individual as permanently cured but in remission requiring constant personal affirmation of these new values, support of one's new friends, and fear of backsliding, which fits in well with certain rather puritanical Protestant traditions common in America. At the same time that hospital contained remnants of old Soviet cultural attitudes, as its staff offered clients for an extra charge the possibility of keeping their treatment private and anonymous.



Since much of the resistance to the value of fieldwork, outside of the fact there are few pristine environments in which to practice it, is the result of a reemphasis on "master narratives" on cultural change, there is a new book that probes the relation between culture and social change from the standpoint of changes in religion. This edited book is by an anthropology professor at University of California, San Diego, known for his work in psychological anthropology as well as comparative religion, Thomas J. Csordas, ed. *Transnational Transcendence: Essays on Religion and Globalization* (University of California Press, 2009).

Though I don't plan to go into as much detail on this book as the previous one, I will take the opportunity to discuss some of the complexities that are often not made explicit in fieldwork and in the case of this book history reports. Religion is a social institution in a primordial sense, as is family in a similar but not exactly the same way, since they both have ties to personal identity in a psychological sense. Just as most people don't choose their families, except as adults many do, religion tends to be hereditary, but not always. There is also the question whether some people want to be part of a religion, but at least for some of them it is arbitrary which one, so powerful are the pressures for social conformity and for psychological relief of identity diffusion. That is why one can learn about the cultural effects of a particular religion in a

community, but it is not safe to assume that religion was chosen by their ancestors to achieve these effects. They may have been forced to join by powerful leaders, or by foreign conquerors; there may even have been prestige factors at work when conversions were done voluntarily. Once there was a critical mass of converts, there may have been a cascading effect in the community which convinced all but the most obstinate. One thing you can be sure is that most people don't adhere to a religion after attending a university seminar, unless it is like those students who play up to their favorite teacher out of admiration, out of identification, or because they hope to get a good grade. Americans will recognize that not every cultural possibility can be known, let alone acted upon, when they realize no new European state formed in the 19th century copied the American model, and other than France (eventually) and

Switzerland, no European state of that time ever became a republic, so though we understood the pluses and minuses of our own republic's birth, very few other people did. That is why background issues can be usefully added to anthropological reports because contexts don't speak for themselves.

What is new about globalization and religion is the increased size of markets and the increasing range of choices that may eventually stabilize into cultural oligopolies or outright monopolies in particular geographical areas. Prof. Csordas' book only in a few cases recounts stories that hinge on sophisticated and/or cynical intellectuals and modernism. Societies which labor under the effects of colonialism often produce alienated intellectuals who reject the conformity of their countrymen, and try to discover religious truths in a comparison and contrast fashion. But it is a hard thing to do, as it is difficult to describe what rationality should be under such circumstances, and the examples in this book are not of such people, and in that sense reflect a postmodern, morally relativistic, certainly non-judgmental perspective.

These accounts are, with a few exceptions, stories of religions of the common people. Much like nationalism is a natural outgrowth of desires for feelings of community, though in fact these desires do not produce imitations of the intimate communities of the past, though nationalists are often slow to admit this, the accounts in Csordas' book show how people try to create new sects or adapt old ones in reaction to the changes of the modern world. And this book is basically stories of these attempts, not judgments of their success or failure, or even an attempt to develop standards to judge the rationality or desirability of these attempts. Instead these accounts emphasize such postmodern issues as how new structures for mass communications result in spread of the sect's message over large distances.

Here I will give examples of some issues rarely discussed nowadays by anthropologists. Earlier societies which had smaller population densities and were based on extended families and in general on what we would consider rather intimate personal relationships (though not as mushy and romantic as our own ideal, often found in literature), were also characterized by unavoidable poverty and almost no social mobility resulting in attitudes of fatalism, tendencies toward hysteria as a personality trait that were counterbalanced by social custom and ritual as a way to channel this clingy emotionality toward culturally-approved goals and values. With modernization, so that individual self-consciousness, individual strategy for leading one's life, and more social opportunities in general (less fatalism) become more common, which weakens adherence to traditional custom and ritual, there usually develops a new cultural ideal that even when customs and ritual disappear, traditional morality should not.

Sometimes this takes the form of the hyper-moralism of Puritanism (so characteristic of many circles during the Protestant Reformation, and which can take an individualistic form as in distrust of traditional leaders). There is also the possibility of rejection of individualism, since in many cases for market reasons alone some societies do not consider the enhancement of individual initiative to be a viable option, the way Britain during the Industrial Revolution placed individualism and market competition on a pedestal, but those European societies who saw their native craft industries destroyed by British competition often took the opposite point of view. Thus some societies through massive social change are pushed from a position of social equilibrium in the direction of greater individualism, and others in the direction of greater collectivism, because of their particular confluences of cultural biases and market opportunities.

None of these issues are dealt with in this book, nor in most books in anthropology, though the accounts given in this book are certainly interesting and their perspectives can be the beginning for more in-depth explanations of social change. For example, while we learn in Otávio Velho's essay on Third-World Christianity that it is beginning to influence First-World Christianity because of ease of communication and travel, to what extent it is hyper-moralistic like during the early Protestant Reformation, to what extent it is syncretistic and in conformity with ideas of popular magic (the early Reformation also encouraged witchcraft accusations, but this was still a minor issue for them), and to what extent the two conflict is not emphasized. Two other essays that deal with Pentecostal (Protestant) and Charismatic Renewal (Catholic) Christianity also emphasize the continuities with this exuberant attitude toward worship and pre-Christian attitudes toward the sacred, something which critics call the paganization of Christianity. These two essays do not answer this criticism, and they certainly don't have to, the local color of life in New Guinea in

It is no surprise that the whole tradition of using entertainment as an escape from everyday unhappiness developed so strongly originally in lands of Christian culture, and not Islamic culture, and such entertainment can provide clues on to how to relate to everyday injustice, but usually doesn't.

the first essay and in Brazil and India in the second illustrate phenomena that have their own value, but these essays do reveal certain postmodern attitudes among anthropologists such that not being judgmental also means they avoid evaluating the phenomena they discuss. The biases of colonial times often disfigured the anthropology of that era, but here the rush to non-judgment is also strong.

The reader can draw out of the descriptions of ways of life found in the essays on evangelical Christianity, and on Islam as a philosophy of life, that evangelical Christianity encourages self-consciousness and imagination, so that its focus on "salvation" has both a consoling function, an imaginative function to produce psychological release as well as to ponder social alternatives, and is a form of reconciliation with the dilemmas of this world by focusing on reward in the next, while Islam focuses more on this-worldly ethics, less on consoling the self in an individualistic, psychological sense and more on combining loyalties to sacred social order with a concern for achieving social justice (derived partly from pre-Islamic traditions of social feuds as their version of checks and balances in society). It is no surprise that the whole tradition of using entertainment as an escape from everyday unhappiness developed so strongly originally in lands of Christian culture, and not Islamic culture, and such entertainment can provide clues on to how to relate to everyday injustice, but usually doesn't. Also to what extent ecstatic religions of any sort rely on non-ecstatic bureaucrats to run the economy is an issue not discussed. Admittedly Christian societies historically have been run by those very kinds of bureaucrats, so it is a new phenomenon in Christianity to produce communities that are predominantly evangelical and ecstatic.



Essaouira, Morocco

Let me conclude here that the stories in this book are quite interesting, including stories about Moroccan youth using the values of Islam to help them decide whether they should try to move, illegally, to Europe to save their families from poverty, about the expansion of a Brazilian cult to Europe that uses a mind-expanding drug, the expansion of

African-inspired Latin American cults to becoming world religions, and also the expansion of Asian religions on the world stage such as Korean shamans now conferring with other nations' shamans. There are a number of essays that are particularly strong in describing the social aspects of modernization, for example that emphasize the social contexts for the growth of African-oriented polytheistic religions based on Yoruba traditions, and the modernizing of Indian and Chinese traditional religions and the increasing importance of their now modernized Yoga and Quigong traditions as the bodily counterpart to meditation exercises as world-wide practices.

There is a profound sense of history implicit in these stories, and in the stories found in the previous book as well. But like the difference between anthropologically-informed nationalism (which is practically nonexistent) and garden-variety nationalism, anthropological accounts of cultural change would benefit from being analytically profound, not just celebratory of diversity. Many of these essays provide a good start. There is a reason why Americans, unlike in many other societies, do not refer to our nation as a "motherland" or a "fatherland" and we are not especially nationalistic (as opposed to being patriotic).

Understanding why such differences occur produce an anthropology that can explain as well as describe.



Public Anthropology and Anthropology in the Public: A Different Interpretation of "South Park"

By Will Pirkey [will.pirkey@utsa.edu]
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The cable TV show "South Park" has been called many things, but I am willing to bet that anthropological has never been one of them. Do not get me wrong, in no way am I equating the animated satirical comedy show with the discipline of anthropology; but, there has always been something about satirical comedy that reminds me of anthropology. It is probably of no coincidence that I am drawn to both because each makes me question what previously seemed unquestionable. However, watching a recent episode, (originally aired October 28, 2009 on Comedy Central) entitled "Whale Whores," the similarities between the satirical content and anthropology's critique of the *Society for Applied Anthropology*

international conservation and environmental movement was a bit uncanny - at least for a PhD student who spends most of his time reading about such things - not to mention the show's interesting take on cultural relativism.

Because of limited space, I will briefly summarize the episode but you can download it on itunes or watch it at



www.southparkstudios.com beginning November 28, 2009. In the episode Stan, one of the four main "South Park" boys, is spending his birthday at a swim-with-dolphins exhibit. Suddenly, a group of Japanese invade the aquarium and violently slaughter the dolphins with harpoons and spears (yes, it is horribly stereotyped and some may object and take offense, but the show is intentionally politically incorrect). Next, it cuts to a series of other Japanese attacks on whales and dolphins in aquariums across the U.S. as a metaphor for the Japanese cultural tradition of whaling. At home Stan is upset and cannot understand why the Japanese would want to kill whales and dolphins. His Dad tells him, "Japanese people just

really don't like dolphins very much; certainly not as much as us normal people do." This motivates Stan to join a group of conservationists who fight whaling by confronting Japanese whaling boats, as portrayed on the reality TV show "Whale Wars," aired on the Animal Plant channel (based on a real conservation group, The Sea Shepherd Conservation Society).

Captured by Japanese, Stan, taken to the Hiroshima Peace Memorial Museum, is forced to listen to them explain why the Japanese kill whales. There, Stan is shown a picture the Americans gave them of the Enola Gay with images of a dolphin and whale as pilots. The Japanese want revenge on whales and dolphins because of this. Stan gets an idea. He calls a friend in South Park and asks him to photoshop a chicken and cow in place of the dolphin and whale. Stan then gives the Japanese Government the new picture telling them that a chicken and cow were the real bombers; the dolphin and whale were framed. The Japanese now are out for revenge on chickens and cows. The episode ends with a group of Japanese slaughtering cows and chickens the same way as they had dolphins and whales in the beginning, as Stan and his Dad watch Stan's dad comments, "Great job son, now the Japanese are normal like us."

At a time when many anthropologists struggle with our discipline's role in the public I think shows like "South Park" are interesting to consider. Public anthropology needs new and creative ways to convey its message to a diverse population that is quickly turned off by academic speak and jargon; using popular media maybe one, of many, avenues to take our message to the general public, even some of our students. However, many times what is needed to reach non-anthropologists and academics tend to be looked down upon within the academy. As Nancy Scheper-Hughes wrote in a recent editorial in "Anthropology Today" that:

Scholars who want to reach diverse publics- through popular writing, speaking, or participating in social activism - are not only under-rewarded by their universities, they are often penalized for 'dumbing down' anthropological thinking, cutting social theory into bite-sized 'sound bites', 'vulgarizing' anthropology, sacrificing academic standards or (in the US) for playing to the anti-intellectual, illiberal American popular (working) classes. Public service here tends to mean service to the academy - our discipline or university- rather than service to global publics. [2009: 2]

The issues and activism that Scheper-Hughes is addressing are much more serious than a satirical cartoon show, but her insights into the disconnect between academic and public anthropology can be widely applied. We need to find ways to bridge this gap. It is obvious the way a show like "South Park" constructs and portrays its message compared to an anthropologist are at some level contradictory: while we resist stereotyping and the dangers of reproducing culture-political representations of the "Other," South Park thrives on it. Nevertheless, some may disagree with me but there may be pedagogical usefulness for shows like South Park. With a little direction, contextualization, and of course with a little sense of humor I think anthropologists can use popular representations of cultural critique to reach "diverse publics" including our students, both majors and non-majors.

...with a little sense of humor I think anthropologists can use popular representations of cultural critique to reach "diverse publics" including our students, both majors and non-majors.

This one episode hits on themes commonly taught in undergrad education. The most obvious are issues of ethnocentrism and cultural relativism. Why is it funny when Stan's dad says, "Japanese people just really don't like dolphins very much; certainly not as much as us normal people do?" It is funny because of the absurdity of the statement, but that does not mean it lacks a message and opportunity to realize something about our cultural biases. For students of environmental anthropology this is interesting because it highlights the culturally rooted ideas that inform our relationships with animals and nature and make us ask: Why is killing chickens and cows normal? What is different about how we perceive whales and cows? And how can these different perceptions affect international conservation projects? As Foucault (1988[1965], 1990[1978]) has taught us, power is premised on defining what is normal and abnormal. Conflicts between local communities and conservation groups are the result of similar dynamics of a clash between different ideas on what are our human "normal" and "natural" relationships with animals and nature (Igoe 2004; West et al. 2006). Maybe there is some value in using satirical comedy to get our message across.

I have no idea whether the creators of South Park would agree with my interpretation of their work, but I do not think that is the point. I think the salient message for anthropologists is that we should expand our idea of what other forms of media could be utilized, and how they could be used to enhance and increase the public's exposure to important insights made by anthropology. While we should be concerned about public anthropology we cannot lose sight of anthropology in the public. What I mean by anthropology in the public is looking for other forms of media that are doing something similar - but not quite anthropology - for creative ways to enhance our contributions to the general public.

A quick look at PETA's (People for the Ethical Treatment of Animals) online blog about the episode (http://blog.peta.org/archives/2009/10/south_park.php) shows that not everyone - presumably all PETA supporters - can agree on the message of the show; however, some seemed to have a similar interpretation that I did! One comment by "the.maverickk" seems to get it:

I don't really think Matt & Trey were saying that they disapprove of the whale hunt. It seems more like explaining that what seems like a travesty to one country is a way of life for another.

Every country has animals they depend on economically and animals that they wish to protect. The truth is what gives one country the right to tell another country what they can and cannot do. Which is the impression I'm given more by the episode.

Even if in the end Stan converts the Japanese to American-ized beliefs, that doesn't mean what he did was in the right. It's a very western ideal to convert the rest of the world to our beliefs... whether it be by religion, socialism, activism and so forth.

In the end it's South Park and they are just poking fun and making social commentary. They are usually pretty neutral in terms of their belief and generally are bashing the extremists.

[http://blog.peta.org/archives/2009/10/south_park.php]

While others, like "dom" do not seem to get it:

i love what sp do [sic] and i think generally they are fair [sic] objective but they missed the point at the end of this episode you shouldn't eat a whale for the same reason you shouldn't eat a tiger because they are endangered. cows and chickens are fine to eat because they arnt endangered. most sensible people have this stance in society so whats sp's point here ?? [http://blog.peta.org/archives/2009/10/south_park.php]

It is my opinion that we applied or public anthropologists need to promote more understandings like those of "the.maverickk" and if a TV show like South Park is more successful in doing so, what other things must we be doing as engaged anthropologists to convey our message? As a graduate student preparing to teach my own Introduction to Anthropology course this spring, I am constantly thinking about these ideas. With a little background and contextualization satirical comedy like "South Park" could be a useful pedagogical tool both inside and outside of class. This episode may make a brief appearance in my class next semester. I will keep you posted on how it turns out.

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Global Public Policy Forum on the War on Drugs September 21-22, 2009, El Paso-Ciudad Juárez/U.S.-Mexico Border Summary and Recommendations

By Kathleen Staudt [kstaude@utep.edu]
University of Texas-El Paso

A precedent-setting, two-day conference on the forty-year old war on drugs, hosted by the University of Texas at El Paso, drew speakers of multiple points of view from the academic, government, and advocacy sectors. Conference co-sponsor, the Plan Estratégico de Juárez, hosted Dr. Sergio Fajardo, ex-Mayor of Medellin, Colombia. In succinct summary, the consensus follows:

U.S. consumer drug demand fuels profitable organized crime, wrecking havoc on societies and fledgling democracies to the south. Costly prohibition policies are ineffective compared to the range of policy options available in regulatory policies, public health, and social investments in impoverished communities.



Over a thousand people attended events, launching a civil-society call to change prohibition policies: the failed drug-control interdiction and criminalization paradigm that invests little budgetary support into public health approaches such as addiction prevention and treatment and harm-reduction approaches. Conference organizers included anthropologists Howard Campbell (UTEP) and Joe Heyman (UTEP). Anthropologist Mike Agar (Maryland) was also a panel participant.

Why was this serious discussion launched at and from the U.S.-Mexico border?

*First, U.S. drug demand fuels the profitable supply of drugs by violent, well-armed organized criminals both inside and outside the United States. Ciudad Juárez, a gateway corridor that supplies drugs to meet U.S. demand, has been experiencing infamous and horrendous murder rates that people variously attribute to organized crime, the notorious law enforcement system, and the military engaged in social 'cleansing.' U.S.-based drug distribution networks enjoy anonymity, while Mexico and the border are viewed as the source of all drug problems.

*Second, the El Paso City Council in January 2009 unanimously supported a resolution of solidarity in support of its neighbors, from Juarez, including Representative Beto O'Rourke's call for and inspiration of a serious debate on the forty-year old U.S. War on Drugs. After this courageous move, state and national representatives warned/threatened potential losses in funding, and El Paso's mayor issued a delayed veto of the resolution.

*Third, the conference facilitated the interaction of bi-national, national, and border experts along with border people who are most affected by the "War on Drugs."

Strategies and Recommendations for Changes in U.S. Policies

High Consensus Recommendations

- Emphasize and increase funding for public health strategies to educate, treat, and reduce addiction and harm, drawing on successful and cost-effective programs in Europe
- Create living-wage jobs in local communities so that potential underground dealers have legitimate ways to earn livelihoods.
- Invest in social infrastructure, jobs, and education in "inner-city drug markets" of U.S. cities and impoverished neighborhoods of Mexican cities.

- End the disparate treatment of enforcement that results in disproportionate incarceration rates of ‘persons of color.’
- Empty jails and cluttered courts related to small-amount drug possession.
- Encourage and empower local and state governments to formulate drug policies, as has occurred in various states, including Alaska, California and New Mexico.
- Continue the slope toward decriminalization of so-called soft drugs, such as marijuana, comparable to the regulation of alcohol.
- Encourage research on cannabis for medicinal use.
- Develop and fund needle-exchange programs.
- Recognize/treat dangers of prescription drug abuse and death.
- Fund behavioral health programs to address self-medication via alcohol and drug use

Recommendations with Less Consensus

- Legalize, tax, and regulate drugs, such as the post 1933 policies regarding alcohol, to reduce criminal ‘outlaws,’ profitability of organized crime, and easy access to hard drugs through underground drug dealing and to increase reliable consistency of content.
- Encourage drug users to “come out” to legitimize/normalize/treat.

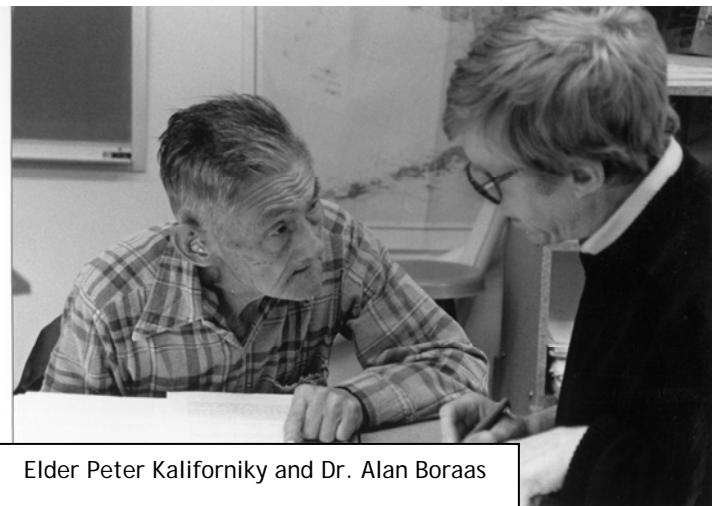
Applied Anthropology Professor Wins Top Award, University of Alaska

Professor Alan Boraas, Professor of Anthropology at Kenai Peninsula College of the University of Alaska Anchorage, received the 2009 University of Alaska *Edith R. Bullock Award for Excellence* in serving the University of Alaska.

He was nominated by anthropological and linguistic colleagues from the University of Alaska and Athapaskan peoples from Alaska: Kerry D. Feldman, Professor of Anthropology, University of Alaska Anchorage; James Kari, Emeritus Professor of Languages at the University of Alaska Fairbanks; Jonathon Ross, President and Chief Executive Office (Athabascan heritage) of the Alaska Native Heritage Center of Anchorage; Aaron Leggett (Athabascan heritage) Cultural Heritage Historian of the Dena’ina Athapaskan and former language student of Dr. Boraas; Dr. Phyllis Fast (Athapascan) of the University of Alaska Anchorage, Department of Anthropology; and Jaylene Peterson-Nyren (Athapascan), Executive Director, of the Kenaitze Indian Tribe (Professor Boraas became an honorary member for his lifelong applied scholarly service to the Kenaitze Tribe).

The letter of nomination for the Bullock Award noted: “What is most significant about this educator’s scholarship is how he engaged in decolonized methodology in his research, teaching and service long before this approach was held up as a goal for work among indigenous peoples worldwide. He forefronts the voice of Athabascan

peoples, not his own interpretations of them; his co-authored *Dena’ina Legacy* book celebrates and provides the voice of Athapascan Elder Peter Kalifornsky, not of Dr. Alan Boraas.”



Elder Peter Kalifornsky and Dr. Alan Boraas

Today, no members of the Kenaitze Indian Tribe fully speak, read, or write their language. The context of language loss for the Dena’ina Kenaitze involved three key events. In 1838-39 half of the Kenai Dena’ina died in the smallpox epidemic that swept through coastal Alaska. Traditional cosmologies expressed the idea that “everything happened for a reason” and that reason may be something someone did, said, or thought. Consequently the emotional burden on the survivors was immeasurable and the Russian Orthodox Church, expressing the idea that events happen because of God’s will, made significant inroads, with church Slavonic

language becoming a tool to express spirituality at the expense of Dena’ina language and spirituality. Second, starting in 1881, the commercial salmon cannery industry came to Cook Inlet in SW Alaska, and within twenty years dominated economic life. The language of the workplace, where many Dena’ina began to work, was English, and Dena’ina was severely marginalized. Perhaps the most significant event in language loss was the forced language extinction policy carried out by the American Territorial Schools in Cook Inlet until the 1960s. Students as young as eight years old had their mouths washed out with soap or were beaten for speaking Dena’ina.

A generation grew up conflicted and ashamed of their language. By 1974 there were only three individuals who admitted to speaking the Kenai dialect of Dena'ina. Two were to die shortly; but one, Peter Kalifornsky, himself a victim of school beating for speaking his language, learned to write his language and embarked on a dedicated and emotionally taxing nineteen-year agenda to write as many of the stories as he could remember. James Kari (linguist, Alaska Native Language Center, University of Alaska Fairbanks) and Dr. Boraas helped him produce his books. His final book, *K'tl'egh'i Sukdu* ("Remaining Stories): The Collected Writings of Peter Kalifornsky" (1991) won the Book of the Year Award from the *Before Columbus Foundation* in 1992 and Mr. Kalifornsky died the next year at the age of 83.

Recognizing the importance of "thinking in our Native language," the Kenaitze Tribe embarked on a policy to enable its members and others to read and write Dena'ina and engaged Alan Boraas in assisting in this project. The Kenaitze Indian Tribe, I.R.A through its Cultural Programs Director, obtained funding through a series of Administration for Native American grants, and a Cook Inlet Tribal Council grant via the U.S. Forest Service with additional funding provided by the University of Alaska-Anchorage and Kenai Peninsula College. The goal was to achieve literacy for tribal members and the broader community in a language that has never actively been written or read and *which is structurally among the most complicated in the world*

Through the efforts of Alan Boraas, the "*Kahnuht'ana Qenaga*" (<http://qenaga.org/kq/index.html> - *Kenai Peoples Language*) provides tribal members a means for learning how to read, write, and speak the Kenai dialect of Dena'ina.

The Ruth Fredman Cernea Memorial Lecture

Presented by the Washington Association of Professional Anthropologists (WAPA)

Reported by

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Jonathan Boyarin, PhD, JD, Leonard and Tobee Kaplan Distinguished Professor of Religious Studies at the University of North Carolina at Chapel Hill, spoke to a crowd of 250 people on "*The Anthropology of Jews and the Jews in Anthropology*" at the Ruth F. Cernea Memorial Lecture at 3 p.m. on Sunday, Nov. 1, Katzen Arts Center's Recital Hall, American University. The audience included Ruth's family, members of the anthropological community, friends, and others interested in the topic.

The Memorial Lecture honored the late Ruth Fredman Cernea, PhD, a cultural anthropologist and scholar of the Jewish Diaspora, and the author of several books on Jewish culture, symbols and history. She was also a past president and long-time active member of WAPA. More than 20 years of research and interviews went into her most recent book, "Almost Englishmen: Baghdadi Jews in British Burma" (2007). Her other books include "The Great Latke-Hamantash Debate" (2006), "The Passover Seder: Afikoman in Exile" (1995; original 1981), and she was the long-time editor of the "Hillel Guide to Jewish Life on Campus," an annual guide for students and families.

Anthropologist Judith Friedenberg and Rabbi Max Ticktin began the event with remembrances of Ruth as a friend and an anthropologist. They discussed Ruth's lifework and contributions to anthropology and Jewish studies, mentioning her particular ability never to lose track of her personal life while pursuing her scholarly work

Jonathan Boyarin's lecture linked to these ideas in discussing how it is possible to be in and of the thing one sets out to analyze. He discussed the suppressed discourse in anthropology of talking about Jewishness and talking about the ethnographer's self. The event was a commemoration and celebration to honor Ruth Fredman Cernea, who, in the words of Dr. Boyarin, worked within and for the community she studied.

This was the first time WAPA honored the memory and research of a departed member by organizing a public memorial lecture. The lecture was co-sponsored by the American University Anthropology Department, the American University Jewish Studies Program, the University of Maryland Anthropology Department, the University of Maryland Hillel Center, the Hillel Foundation for Jewish Campus Life, the Society for Applied Anthropology, and the US ASEAN Business Council's Project for Musmeah Yeshua Synagogue. Additional support was provided by the University of Chicago Press.

American Indian, Alaskan and Hawaiian Native, and Canadian First Nation TIG

By Peter N. Jones [[pjn@bauuinstitute.com](mailto:pnj@bauuinstitute.com)]
Bauu Institute

Recently, President Barack Obama held a historic meeting with Native American tribal nations. During this event, President Obama signed the Presidential Memorandum on Tribal Consultation. I have quoted a key section below:

My Administration is committed to regular and meaningful consultation and collaboration with tribal officials in policy decisions that have tribal implications including, as an initial step, through complete and consistent implementation of Executive Order 13175. Accordingly, I hereby direct each agency head to submit to the Director of the Office of Management and Budget (OMB), within 90 days after the date of this memorandum, a detailed plan of actions the agency will take to implement the policies and directives of Executive Order 13175. This plan shall be developed after consultation by the agency with Indian tribes and tribal officials as defined in Executive Order 13175. I also direct each agency head to submit to the Director of the OMB, within 270 days after the date of this memorandum, and annually thereafter, a progress report on the status of each action included in its plan together with any proposed updates to its plan.



The entire [Presidential Memorandum on Tribal Consultation can be read here](#). Opening and closing remarks, as well as a question and answer session, can be found on the White House [official website](#). This is a positive step by President Obama, and continues to emphasize the essential need for true government-to-government consultation and coordination, already established in Executive Order 13084 by President Clinton.

A similar memorandum needs to be issued from Prime Minister Stephen Harper, especially after Canada's Auditor General recently issued in her annual report on [Land Management and Environmental Protection On Reserves](#), 2009:

The audit found that contrary to regulations under the Indian Act, most landfill sites on reserves operate without permits, monitoring, or enforcement by INAC, as do sewage treatment and disposal. Septic systems, wastewater discharges, and hazardous waste are some of the environmental threats that are not subject to regulation on reserves but are strictly controlled off reserves.

The audit also found that despite INAC's commitment to transfer more control to First Nations over the management of their lands and resources, their access to land management programs and training is limited.

However, there are some positive notes to bring up this issue for Canada. In a landmark victory, the B.C. Supreme Court recognized that Nuu-chah-nulth Nations have an Aboriginal right to harvest and sell all species of fish found within their territories. This decision adds to the growing body of jurisprudence in Canada that positively affirms First Nation rights and economic interests and is a further call for governments to dedicate themselves to constructive dialogue aligning agreements and ensuring efficient implementation. The official [decision can be read here](#).

I would like to remind everyone that if they would like to share announcements, calls for papers, or other news with the TIG email list to do so. Please forward it along to me ([pjn@bauuinstitute.com](mailto:pnj@bauuinstitute.com)), and I will send it out.

As usual, if anyone is interested in joining the TIG email list, simply send me a request and I will put you on. Likewise, if anyone has anything they would like to send out over the list, please forward it.

Gender-Based Violence-TIG

The Presence of Vicarious Trauma in Sexual Assault Nurse Examiners

By Kathleen Coy [coyk@xavier.edu]

Xavier University

Vicarious traumatization (VT) is the change in an individual's fundamental conceptualization of the way the world is as a response to repeated exposure to any work that requires compassionate care for an individual who has been through a traumatic ordeal. The symptoms of VT are equal to those of post traumatic stress disorder, the only difference being that the person experiencing the changes in their world view has not survived the traumatic event first hand; rather, they have experienced it through working with the individual who initially suffered it.

It is important to look at rates of VT in nurses because studies have shown that VT and disorders similar to it are related to lower levels of patient satisfaction. The work done by nurses is invaluable to patients, and the quality of care hinges on the quality of nursing that is given. Not only is the status of nurses important to the patients that they serve, it must be taken into consideration as future nursing shortages are anticipated. It must be remembered, however, that the negative effects of VT are not felt only by patients. It is important to look at the effects on the people providing the care as well, especially because the effect that this highly demanded empathy has on those who give it are rarely explored. Unfortunately, working with individuals who are suffering severe blows to their conceptualization of reality does not come without consequences to those who provide treatment, and nurses are not the only ones who suffer, as VT often correlates with advocacy and therapy work. Risk factors that increase the incidence of VT in trauma workers include personal experiences with sexual abuse or violence.

The professions of sexual assault advocate workers and nurses merge in the Sexual Assault Nurse Examiner (SANE), a specially trained forensic nurse who is an expert in completing rape kits, providing expert court testimony, and improving the overall experience the rape victim has in the emergency room or rape crisis center. They have been studied since the inception of SANE programs in the 1990's, and it has been proven that a large improvement has occurred in all of the above areas as a result of their work. Although their importance is undeniable and their numbers continue to increase, little has been done to research the effect that this work has on the SANE. The purpose of this study is to analyze Sexual Assault Nurse Examiners in emergency rooms and rape crisis centers across the state of Ohio in order to evaluate their level of vicarious trauma.

The instrument used in this study is the Secondary Traumatic Stress Scale (STSS), a vicarious trauma scale that was developed in order to assess the symptoms of Post Traumatic Stress Disorder laid out in the DSM-IV. What makes this scale specific to Secondary Traumatization is the design of several of the questions in each subscale to deal with specific reactions to patient interactions.

...38.10% of the nurses surveyed have symptoms that indicate that they suffer from vicarious trauma.

Data was analyzed by the methods laid out in a study done using the STSS. According to the established standards, 38.10% of the participants in the survey suffer from VT. Of the respondents who did not meet the criteria to be considered someone who suffers from Secondary Traumatic Stress, many still indicated a positive response to some or many of the items in the survey. Of the respondents who did not meet the criteria for having VT, 34.62% had at least five positive responses to a symptom of VT. If the respondents who meet a high number of criteria but who are not considered to be a part of the group of respondents who have VT are accounted for as having VT, then the percentage of respondents suffering from VT increases from 38.10% of the total to 59.52% of the total.

This study was carried out in order to determine the prevalence of vicarious trauma in Sexual Assault Nurse Examiners (SANE), a group that is neglected in the literature pertaining to vicarious trauma. The importance of understanding vicarious trauma rates in SANEs comes from the fact that VT has been related to lowered patient



satisfaction and a decrease in the quality of the work and quality of life. Understanding rates of vicarious trauma and the way that it relates to other job factors is important when considering how to go about formatting SANE training and new SANE programs.

Our results show that there is a high rate of secondary traumatic stress in SANE nurses. If the surveys are evaluated according to the suggestions of the developers of the Secondary Traumatic Stress Scale, then the result is that 38.10% of the nurses surveyed have symptoms that indicate that they suffer from vicarious trauma. There is however, reason to believe that more than just the nurses whose symptoms fit into the categories defined by Bride have vicarious trauma as well. Several respondents had at least five symptoms and one even had ten, far exceeding the minimum of six that is laid out in Bride's study. An individual who had five to ten signs of vicarious trauma *occasionally, often or very often* in the last seven days is clearly suffering from some kind of traumatic experience even if the results of their survey do not meet the criteria of the scale. If these people are considered in our data then the number of respondents who have vicarious trauma swells to 59.52%.

Whether 31.80% or 59.52% of SANE nurses are actually suffering from vicarious trauma, the important thing is that there are nurses suffering from traumatic stress that they have obtained as a result of their work with patients who have experienced painful events. The causes of this traumatization must be determined so that they can be addressed, and so that the professionals who do this work do not have their world view so mutated that they provide poor care.

Tourism Topical Interest Group

By Melissa Stevens [mstevens@anth.umd.edu]
University of Maryland, College Park

This year's American Anthropological Association meetings are in Philadelphia, December 2-6, 2009. For those of you planning to attend, the best way to find papers, posters, sessions, and events related to the anthropology of tourism is to use the new program search and itinerary builder on the AAA's meeting website. Simply search for "tourism," "heritage," etc to find what interests you. I've also highlighted a few events here.

As in the past, Tim Wallace and Quetzil Castañeda are running tourism workshops. These require prior registration, so be sure to register before they fill up (registration link on AAA meeting website).

Tourism Research: Workshop in New Theories, Methods and Practices (Thursday, Dec. 3, 2:30 PM - 4:30 PM)

This workshop is designed for graduate students and faculty who are initiating research in or teaching on anthropology of tourism, as well as for those who have already conducted initial design, theorized and put into practice anthropological research on tourism. This workshop is also ideal for those of us who teach or will teach courses on tourism and would like to have an alternative theoretical approach and synthetic overview of the field as a means and platform to tourism research in anthropology, including major research issues, theoretical framings, and methodological approaches. While providing a synthesis of predominant and orthodox approaches, the workshop also introduces participants to the organizers' alternative formulations and heterodox vision of the field. The core of the workshop combines seminar-style discussion with interactive learning activities. The goal is for participants to take these tools and apply them directly to their own ongoing research, to assist in further developing and elaborating their own distinctive research projects. Each participant receives a workshop course "book" that includes materials such as bibliographies, syllabi, publishing aides and an analytic guide to key theories and methodologies.



"Now What" Post-Fieldwork Workshop on the Analysis of Tourism Research (Friday, Dec. 4, 10:30 AM - 1:30 PM)

This workshop is designed for researchers at any degree-level who have already completed extensive fieldwork-based research on tourism-related ethnographic issues and who confront the question: "What do I do now with all this?!" This workshop provides a grounded approach to help you assess the nature of your completed or nearly-completed project, the quality of the data and information you have collected and the

significance of the knowledge you have produced about tourism. Using a forum or focus group dynamic, participants are encouraged to voice their troubles in creating interpretations, descriptions, ethnographic narratives, conceptual coherence, and analytical focus out of their completed research. Building on this dialogue, the organizers guide participants in the practical use and development of appropriate and significant theoretical frameworks. The goal of the workshop is to help each participant not only resolve problems they encounter in the write-up stage, but also to provide theoretical tools to create significant analyses that can make major contributions to tourism studies.

There is also a session and an organized tour that may be of interest to TIG members. The two-part session **Tourism, Archaeology, and Development** (Friday, Dec. 4, 1:45 PM - 5:30 PM) presents ten papers on key issues surrounding archaeo-tourism, such as cultural consumption, authenticity and nostalgia, archaeology and political economies, sustainable development, disciplinary ethics, and the impacts of archaeological practices on neighboring communities. The tour **Interpreting the Archaeology of 'We The People': A Behind the Scenes look at the Public Archaeology at Independence National Historical Park** (Thursday, Dec. 3, 1:30 PM - 4:30 PM) explores archaeological interpretations created during the American bicentennial and then investigates the Park's current phase of public engagement. The tour requires prior registration.

Finally, just a reminder not to forget your preparations for the 2010 SfAA Annual Meetings in Merida, Mexico. The Tourism TIG is sponsoring a session, entitled, **Studying the Past While Engaging the Present: Collaborations Involving Applied Anthropology and Archaeology in Mesoamerica**, organized by David Garcia (davidg77@ufl.edu) and Karen Pereira (kpereira@ufl.edu) both at the University of Florida. Also, SfAA President Allan Burns tells us that there are more registrations and presentations than expected, exceeding the totals from our previous Merida meetings in 2001. Heritage, tourism and archaeology will figure prominently in the meetings and there will be tours to Maya ruins and the Celestun Nature Reserve. Merida is a wonderful, warm and welcoming city, so make plans now to attend if you have not already done so. Tourism TIG members are invited to a fiesta held by TIG member Quetzil Castañeda in Piste, near Chichen Itza on March 23rd. Email Tim Wallace for details.

This month we have a special contribution from Anna S. CohenMiller and her English as a Second Language/Ecotourism students in the Indigenous and Afro-Latino Scholarship Program (IALS) at Alamo Community College, San Antonio, TX. The IALS program is financed by the InterAmerican Development Bank and administered by Georgetown University's Center for Intercultural Education and Development. The article presents the perspectives of students living with as well as studying ecotourism, providing a unique voice within the anthropology of tourism.

Living Ecotourism - In Their Own Words: Indigenous and Afro-Latino Scholarship Students Bring their Communities into the ESL Classroom

By Anna S. CohenMiller, Fernando Criollo, Joel Marrugo, Eliceo Matapi, and Nico Suarez [anna.cohenmiller@gmail.com] Alamo Community College

(CohenMiller) have found myself contemplating the field of anthropology indirectly through my students, from their stories, their experiences, and their lives. Is there a place for lived experience in the anthropology of tourism? As an anthropologist and English as a Foreign Language instructor in San Antonio, Texas, I try to see my students as equal participants and teachers. In particular, this semester I am part of a team, teaching students in the Indigenous and Afro-Latino Scholarship (IALS) Program. We teach English as part of an initiative to promote higher education cross-cultural understanding, as well as to "improve economic and social opportunities" for ethnotourism/ecotourism. The program is highly competitive and provides full funding for a two-year exchange for students from underrepresented communities in Bolivia, Colombia, Ecuador, and Peru. Through working with these students, I have gotten the opportunity to see them grow in confidence and maturity, and deepen understanding of their home community through learning to create sustainable tourism projects to implement when they return, consequently educating those around them. In this essay, we showcase six examples of experiences and desires of young students who are working towards maintaining their home cultures while incorporating improved methods for economic revitalization through ecotourism projects. Four students eagerly volunteered pieces varying from memories of growing-up, direct discussion about tourism, poems, and self-reflection.¹

In the first text, "Memories of My Childhood,"² Nico Suarez describes a vivid picture of growing up in Mollebamba, a small, Indigenous Peruvian community:

It is 2 AM and memories of my childhood come to mind. My memories appear to be marked as the traces of history in the walls of the rocks. I see some images on my computer. My feelings hit each other trying to bring out everything in every beat of my heart, like those afternoons where my mother helped to arrange the garden. For a moment I smell the dahlias and fresh vegetables. I remember those evenings when we had no electric light. My mother, my father, and I walked slowly to light the candle, and thanks to the small fire, my mother could serve dinner at night...I went to the stove where my mother was preparing breakfast. I never had hot water to bathe...

How far away are those memories! Those paths that my footsteps traced while running like a wild child after my father's cows or trying to catch the horse. I remember Mollebamba, where I was born and they are my childhood memories.

Suarez continues with an additional piece speaking to varied types of tourism and the importance of remaining true to yourself and community. In "Residential Tourism for Farmer Communities of Apurimac - Peru,"³ he discusses the concept of "residential tourism", a future possibility for his community, explaining that it involves participating in daily life and becoming integrated into the community:

Alternative Tourism is increasing rapidly in recent years...Residential Tourism, which is where farming families engage in agricultural life open their doors to accommodate visitors by showing their unique and authentic way of life. The tourists participate in the daily activities of local peoples, share breakfast, lunch and dinner, and also work daily in the fields plowing with cattle, planting products of the area, etc. During festive times, participating in ceremonies paying thanks to the land..., dances and songs, which can teach tourists about a new lifestyle and customs. It is an encounter and dialogue between two or more cultures, through awareness and solidarity that can only truly be had in nature...

Residential Tourism is a modality in Peru, not yet widely publicized with the exception of the communities of Llachon, Taquile, Uros, Amantani and Anapia ... who are pioneers in it. In the province of Antabamba...we have a rich culture developed at the height of the great civilizations, where each community has a unique lifestyle. In our area, we have pre-Incan archaeological monuments, Incan monuments, colonial and contemporary monuments, mountains, rivers, trails for biking, unique traditions, music, as well as distinctive sights such as old llamas walking across the snow-capped peaks of the Andes, and mule tracks on the outskirts and within each community showcasing the unique ancestral customs that can be a wonderful experience for any visitor.

Is it possible to develop Residential Tourism in district Juan Espinosa Medrano? Many people who are familiar with our culture would say, YES. Success in most areas where Residential Tourism is practiced has been the result of innovative projects, such as the revival of ancient traditions and myths of the community. No less important are the other aspects of improving the quality of the houses where visitors can relax, as well as the refurbishment of attractive natural scenery and archaeology, always taking care of the balance that could cause change to the authentic way of life.

It is very important to ensure authenticity, which is our best product. Working together on this project is possible. We will make this a reality involving our primary and secondary schools, institutions and universities in the province, region and country, health centers, residential organizations in each big city in the country, private and national organizations to promote and be accessible to visitors. In an expansion of this project in others communities, we welcome students as internal and external volunteers, schools, institutions and all people that want to help. In this way, without spending a lot, we ourselves are the best broadcasters of our culture and our land. Residential Tourism in the province Antabamba of the district Juan Espinosa Medrano is innovative because it responds to present needs, but also contemplates the reductions of long-term negative impacts. It emphasizes the importance of conservation of our traditions, and of improvement for families.

Promoting Residential Tourism in the province Antabamba is promoting the development of a future integrated environment and improved economic viability for future generations.

The following student, Fernando Criollo from Ecuador, chose two poems that address his time living in another country and the positive emotions and feelings that have been a part of this experience:

Change the lonely dawn by your love
makes me feel alive.
I want to just enjoy and always fly
even if I have pain.
I looked for the true way in your skin,
but I found the world turning the opposite way

than yesterday.
 If you believe in this passion,
 in your eyes and your voice,
 I hear the love turning around me.
 If you will love me and I love you we don't
 need another reason.
 Because your perfume has gone deep
 into my bones.
 Because I want to be with you and in your hugs.
 Because loving you for me is a new dream.

Criollo continues with a second poem that addresses his love of music. In "My Violin Course," he talks about moving beyond playing the guitar, and how his decade long desire to learn the violin led him through the streets of Ecuador to San Antonio, Texas, to find a teacher:

Ten years ago I was walking on the street and
 I saw a band playing classical music.
 I saw the violinist playing pretty well.
 I was just a child, but I told my parents that I wanted to
 take a violin course, but they didn't agree
 because the course was so expensive and the instrument was expensive too.
 I had a guitar, my parents wanted me to play this.
 I liked it so much, but I was thinking even more about violin.
 I told everyone this, but it was difficult to learn it.
 When I turned 17 years old I bought a violin; it was very little
 but it was ok to learn on, but the next problem was, how to learn.
 I brought the violin into my house just to see, because I couldn't do anything else.
 I tried to play many times but it was for nothing.
 Last year when I came here I brought the violin with me thinking that somebody will
 teach me.
 All the year I didn't find somebody to help me, but one day I met a girl. We were
 talking and I told her that I wanted to learn the violin.
 And she was excited to teach me, I was so happy finally.
 And last Saturday we met to practice violin and she taught me the notes and I learned
 very fast.
 She was so happy because she had never taught somebody and I was her first student -
 that is funny,
 how things work sometimes...

In the following piece, "The Amazon, A Wonderful Place for Ecotourism," Eliceo Matapi describes the natural beauty and resources of his community, Leticia, Colombia, and the draw for visitors, emphasizing the available local support and welcoming nature of the local people:

The Amazon of Colombia is a wonderful place. What you need to know about it is that it is located in the south of Colombia, in one of the biggest regions. Leticia is the capital of the Amazon state, and is situated on the border of two countries, Peru, and Brazil, the country that has more than 50% of the Amazon land. The Amazon jungle is around Leticia, a little city in the middle of the Rain Forest and the amazing Amazon River. Here you can find wonderful places to enjoy every single day. The Amazon River, the most mighty in the world, is one of the largest in the world with an immense variety of marine species and the largest freshwater fish, some over 250lbs, the only place where you can find the unique pink dolphin, and the place where you can enjoy the best sunrises and sunsets. The Amazon River is also surrounded by a large number of Indigenous communities, with whom you can share and practice some of the activities of the community such as dance, making crafts and having typical food with community members. This is one way we are using ecotourism but we are still looking for the best way to show our culture to everyone who is interested in learning about our traditions, cultures and customs without creating a negative impact to the environment, with the sole purpose of preserving our traditions, culture and community... The Amazon is more than rain forest and river. The Amazon also has nice people, and they will receive you with open arms all the time.

Joel Marrugo adds another perspective on life in Colombia in "Savoring a New Experience in San Antonio, United States." He compares and contrasts life in Cartagena, Colombia, with his current life studying in San Antonio, Texas. By focusing on his faith, Marrugo explains that he has overcome hard times, further developed a sense of pride in his community and country, and is succeeding in adapting to his new life:

Is this the American dream? My name is Joel Marrugo G. I'm from Colombia - Cartagena, Bolivar and I come from a wonderful community around the beautiful beaches and a shiny sun with the longest stretch of bright green mangrove forests.

When I finished high school on November 12th, 2007, I didn't have any money to start a degree in a university, so I felt so frustrated. But thanks to God, I got some information about a government grant to study ecotourism in the United States. I did the whole application alone, none of my family knew about it, even though it took almost one year to complete. I was so excited. But there were some problems. I started to feel bad because the interview was hard. There were over 280 students competing. I was faithful in God, and so anyway, I got it and now here I am.

I have discovered that there is no differentiation between people because we all are people who have to have respect. But in contrast, all people have different minds when we talk about culture, religion, society, etc. I have learned this and still learned the different cultures that exist among my IALS friends. In the case of the American culture, it was difficult for us to adapt in so many ways like the food, music, climate, personal behaviors, etc.

To be here in the United States makes me proud of my country and shapes my thoughts of my magnificent community "La Boquilla" that has been recognized because of its worth, happy people, and typical dishes of fish, crowded festivals, and folkloric dances such as *mapale*, *bullerengue*, and *cumbia*. So I miss these, but I need to adapt here and I really am doing it.

San Antonio is such a nice city, one of the things that I like is the people that are kind and appreciate the diversity of races or cultures, the people have a "chili" heart, a taco smile, a greeting of enchiladas, and hugs like the hot soup from a menu. So anyway that is the San Antonio people with a desire to share.

Through these six preceding pieces, Indigenous and Afro-Latino Scholarship ecotourism students from Colombia, Ecuador, and Peru have presented themselves and their communities. These young men want to be understood, as people, and as representatives of a culture and community. Through studying English and ethno/ecotourism, the students are not only learning more about themselves and their culture, but also how to "broadcast" this authenticity to a larger world in order to improve economic and social opportunities. These exchanges students presented here are adding to the field of the anthropology of tourism, contributing their perspectives, experiences, and conceptualizations for the future by initiating and continuing ecotourism models for their communities. Nico Suarez's writings discussed his memories of growing-up within an Indigenous Peruvian community and how ecotourism could work to improve the area as long as authenticity is maintained. Following those two pieces, Fernando Criollo from Ecuador, illuminated the readers about his recent experiences and feelings through poems about love and music. The last two pieces by Eliceo Matapi and Joel Marrugo, both from Colombia, approach their writings in different ways, from pure description of the beauty and traditions of an area, to personal rendition of hardship and success adapting to life in the United States. Without community knowledge and input, such as the writings included here, teachers can inadvertently be just outsiders looking in. Yet in working with, teaching, and learning from students and native communities, it is possible to add to the dialogue, creating "meaning making" for both teachers and students lives.

Acknowledgements: This piece is inspired by the committed students who have participated in the IALS ESL Ecotourism courses.

Endnotes:

1. I have edited the pieces for general comprehension and spelling, paying particular attention to not change the meaning or feeling of the text.
2. Originally written in Spanish, "Recuerdos de mi niñez en Mollebamba, Apurímac" and posted on, Yo También, Me Llamo Perú on September 22, 2009, <<http://blogs.elcomercio.pe/yotambienmellamoperu/2009/09/recuerdos-de-mi-ninez-en-molle.html>>.
3. Originally posted on Ideas Latinas, on August 20th, 2009, <<http://contacto-latino.com/blogs/ideas-latinas/2009/08/20/residential-tourism-for-farmer-communities-of-apurimac-peru>>.

Minding Your Business "Financial Contributions by Members to the SfAA"

by Jude Thomas May [tom@sfaa.net]
Executive Director

Society for Applied Anthropology



Society for Applied Anthropology

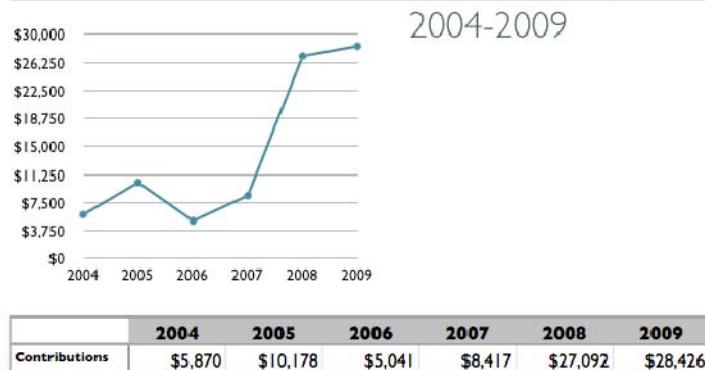
The Board of Directors of the Society began in the 1990's to organize development efforts as a way to support programmatic initiatives. They had previously put in place two structures to facilitate this effort - the Peter K. New Trust and the Annual Awards Trust. The initial development efforts focused on student travel awards (Del Jones and Edward Spicer). More recently, this has been expanded to include the sponsorship of a prominent speaker at the annual meeting (Robert Hackenberg).

The SfAA Office began to collect and record data on contributions in a systematic way in 2004. We do this in two different ways - (a) contributions that are received in association with the membership dues billing cycle and (b) contributions received during the calendar/fiscal year. In this report, we will use only the figures generated from the membership dues billing cycle contributions (a). Also excluded are the major, targeted contributions such as an endowment or an annuity.

In 2004, the Society received a total of \$5,870 in contributions in association with the membership dues billing cycle. This figure increased to a total of \$28,426 in 2009 (the membership dues billing cycle was completed in July) an increase of 384%

Table I: Total Contributions to SfAA by Members, 2004-09, all projects.

Table VII: Total Contributions to SfAA by Members, all projects,



The particular impact of specific development campaigns is apparent when these annual data are dissected. For example, the increase in contributions in 2008 and 2009 reflects in particular the efforts to establish the Bea Medicine Student Travel Award and the Robert Hackenberg Memorial Lecture. Nonetheless, we suggest that the long-term pattern indicates a growing confidence that the programmatic efforts, the mission, and the fiscal integrity of the Society are deserving of member generosity.

There has been considerable commentary in the national media regarding the impact of the recession on charitable contributions. Both local and national organizations have reported significant declines in charitable donations, thereby affecting their ongoing programs. A recent article in "Higher Education Today", reported on a survey of educational associations - to summarize, contributions to educational institutions were down significantly as were contributions to professional associations.

The Society has not experienced this downturn to date. This may be a reflection of the continued generosity and commitment of our membership. It also suggests that the members approve and support the projects for which the contributions are solicited. Finally, we believe that there is emerging a general trust in the long-term fiscal stability of the SfAA and a clear recognition that it is a responsible institution for member philanthropy.

SfAA Student Research Prize - December 31 Deadline

The deadline for the Peter K. New Student Research Competition is December 31, 2009. The winner of the Competition will receive a cash prize of \$2,000, as well as travel funds to attend the 70th Annual Meeting in Merida next March. Second and third prizes will be awarded if the quality warrants.

The Competition is open to anyone who was registered as a student (graduate or undergraduate) during the 2009 calendar year. The Award is given for the best research paper in the applied social sciences. Additional information is available on the SfAA web site (www.sfaa.net), click on "awards".

Winner of Margaret Mead Award Announced

The Boards of the Society for Applied Anthropology (SfAA) and the American Anthropological Association (AAA) have selected Prof. Sverker Finnstrom to receive the Margaret Mead Award for 2009. Finnstrom was selected for his book, "Living with Bad Surroundings: War, History, and Everyday Moments in Northern Uganda" (Duke University Press, 2008).

Prof. Finnstrom is currently a Lecturer in the Department of Social Anthropology at the Stockholm University. He also holds a research appointment in the Uppsala Programme for Holocaust and Genocide Studies at Uppsala University.

The Margaret Mead Award is sponsored jointly by the two associations. The Award honors a young scholar for a particular accomplishment that employs anthropological data and principles in ways that make them meaningful and accessible to a broadly concerned public.

The Award will be formally announced at the Meetings of the AAA in December. Prof. Finnstrom will be presented with the Award at the SfAA Annual Meeting in Merida, Mexico, in March, 2010.

SfAA Treasurer's Report - Fall 2009

By Sharon D. Morrison, Treasurer [sdmorri2@uncg.edu]
University of North Carolina - Greensboro

This financial status report is my first as the new treasurer for the Society. During the 2008 budget year, the Society's expenditures exceeded revenues generated. As explained in an earlier (May, 2009) newsletter report, this situation resulted partly from early payments which generated additional income to offset expenditures. With the current year, expenditures have exceeded revenues. However, with investments and reserves in place, the Society remains in sound financial health as we progress towards the final months of the year.

Current Financial Status

As of October 31, 2009 the Society's assets totaled \$205,648.85. This includes \$132,112.11 in cash of liquid assets. The Society also has \$6,994.00 in furniture and equipment and \$66,542.74 in investments assets. Our year-to-date (January-October) report reflects a total of \$340,541.83 in revenues and \$392,536.63 in expenditures. While the year-to-date revenue generated is almost the same (\$340,541.83 versus \$339,310.18), it is below the projected figure of \$389,375. Expenditures were larger (\$392,536.63 versus \$371,580) than that seen during this same period in 2008. In essence, the year-to-date disbursements were larger than the budgeted estimate of \$381,775.



Annual meetings, membership dues, and subscriptions to publications continue to be the main sources of income for the Society. Revenues from the 2009 Santa Fe meeting (\$52,103) were below projected for this period. Less income was generated due to a reduction in registration and less new members joining at the meeting. Furthermore, the Society incurred additional costs, including a large final bill for the meeting hotel and increased costs in the Business Office. These have contributed in part to a total of \$51,994.80 in decreased revenue.

Based on the Society's revenue flow pattern, much of the membership dues and meeting pre-registration payments occur in October of the calendar year. As of the end of October 2009, membership dues (\$127,621.23) just exceeded the 2008 amount (\$126,704.00) for this same period. They are slightly more than the budgeted amount. The pre-registration revenue total (\$95,405.00) is lower than projected at this point. Subscriptions for *Human Organization*

have grossed \$32,125.35. However, actual receipts are significantly less (\$25,474.65) than the year-to-date budgeted in 2008. Revenues from *Practicing Anthropology* (\$1874.77) and monographs (\$1160.87) are below projections.

2009 Budget

The 2009 budget passed by the Board of Directors in December 2008 remains the same. That is, the budget reflects a projected decrease in revenue and expenditures over the 2008 budget. However, the forecast for the year end is positive and the Society will again be in good financial standing.

Planning the 2010 SfAA Podcasts

By Jen Cardew Kersey [jenfur19th@gmail.com]

University of North Texas

Jen Kersey, along with the University of North Texas Department of Applied Anthropology and the SfAA IT Task Force, is planning the SfAA Podcast project for the 2010 Annual Meeting in Mérida, Mexico. We know that the project will include at least 20 sessions to be audio recorded and made available as free podcasts (a podcast is simply an audio file that can be played with any media player). Our goal is to have all of these audio files made available within just a few weeks after the conference ends. We will still offer three free ways for listeners to receive a notification when a new podcast becomes available. In addition to simply checking the website you can search for "SfAA podcasts" in iTunes, subscribe to the RSS in a feed reader, or sign up to receive email every time a new post is published. All of these options are explained in full detail on the website and you can subscribe with just one click on the left hand side of the homepage.



We are exploring the options around adding video recording to a small amount of sessions that would be made within a week of the conference ending is being explored. These sessions would also be made available for free on the www.SfAAPodcasts.net website. Adding a video component to the SfAA Podcast project will be a pricey component and will require a lot more logistical planning. Without funding, the 2010 Annual Meeting may not include video sessions but this is our goal for the project and will be added in the near years.

One element that will be added to the podcast project this year is to send out more frequent and real-time updates about the conference so that those that cannot attend can still participate. This will be done via Twitter.com and other social media outlets. You can follow us on Twitter.com (<http://Twitter.com/SfAAPodcasts>). You can also join our group in the SfAA Ning Community (<http://sfaanet.ning.com/group/sfaapodcasts>), or join our Facebook group with over 70 members (search "Society for Applied Anthropology (SfAA) Podcasts"). The www.SfAAPodcasts.net website has been online for just over 2 ½ years now. The website has had almost 27,000 visits.

News from the Editors of *Practicing Anthropology*

By Jayne Howell [jhowell@csulb.edu]

And

Ron Loewe [rloewe@csulb.edu)

California State University - Long Beach



Ron Loewe and I are finishing up our first year as Practicing Anthropology editors. We say goodbye to our Editorial Assistant Krystal Kittle who has taken another job, and welcome Candace Thiele to this position. Candace is currently studying homelessness and gender in affluent Orange County, and was one of the students fortunate to attend the lectures by Diego Vigil that CSULB Rez Moges writes of below.

Before turning the column over to Rez, we wish to thank contributors for keeping us up to date on the range of projects that applied anthropologists are working on. We have edited volumes planned for the next two issues, and are open to ideas for future volumes. We invite SfAA members to contribute proposals for edited volumes or to submit individual papers to us at anth-pa@csulb.edu.

Anthropology of Gang Prevention at CSULB

By Rezenet Moges [rmoges@csulb.edu]

Student Assistant

CSULB Anthropology Department

The Anthropology Department at California State University Long Beach sponsored two lectures by Dr. James Diego Vigil in recent weeks. His first lecture for the University community in late October was titled "The Projects: The Anthropology of a Public Housing Development." A second lecture on November 10th, titled "Gang Redux: A Balanced Anti-Gang Strategy," was open to the public and received well by faculty, students, and members of local nonprofit organizations.

Diego Vigil is Professor of Social Ecology at UC Irvine, and is an expert on gang prevention. This semester he is the first scholar to be invited to CSULB as a Harman Visiting Applied Anthropology Scholar. He is teaching two courses for us - Urban Anthropology, and a special topics course on gangs. This program, endowed by Professor Emeritus Robert Harman, enables the Applied Anthropology Program and the CSULB Anthropology Department to invite eminent scholars like Vigil with the goal of elucidating the value of applied anthropological knowledge within the community.

During Bob Harman's 36 years at CSULB, he played a critical role in developing the university's Applied Anthropology program. He continues to contribute actively in the discipline through his current research and endowment to the Anthropology Department. More detail is available in the CSULB Daily 49er campus newspaper: <http://www.daily49er.com/news/visiting-professor-addresses-violence-in-the-gang-capital-of-the-world-1.2063437>.

News from the SfAA Policy Committee

By Merrill Eisenberg [merrill@u.arizona.edu]

SfAA Policy Committee

University of Arizona

Greetings from the SfAA Policy Committee! We are happy to announce that we will sponsor a two-part session at the Merida meetings, titled "Yes, We Can! Anthropologists Impact Public Policy." The session will present reports from the field about how anthropologists have had success in influencing the policy process. We will start with an overview of some helpful theories of policy development from the social science literature that will put policy making in anthropological context. The concepts of a "policy community" and the "stages" model of policy development will be explored. This will be followed by eight examples from the field. Presenters will demonstrate how anthropological knowledge contributed to policy development at the local, state, national, and bi-national levels, and in the regulatory, statutory, and judicial processes. These examples span a wide variety of topical areas, including disability, drunk driving, lead poisoning, immigration and border reform, water contamination, hazardous waste management, and other environmental concerns, the Bureau of Land Management, the impact of national strategies for agricultural biomass for energy production on farmers, and the protection of culture based on free speech. Our Discussant will be Ted Downing, a seasoned anthropologist who has worked on international displacement policy and issues at the World Bank, and who also held office in the Arizona state legislature. Ted's understanding of where we come from as social scientists, and the realities of the policy process will surely enlighten us all. We anticipate lively discussion!



Another opportunity to focus on public policy at the Merida meetings will be the policy workshop titled "The Exotic Culture of Public Policy: How To Act Like A Native." This will be a half day policy experience geared toward social scientists seeking to maximize the impact of their work on policy development. Participants should come with a *Society for Applied Anthropology*

specific project they are or have been involved with in mind, and some idea of the relevance of their research data to creating public policy. If you have information that suggests a need for policy change, but you are not sure how to "enter the field" of policy world, this workshop is for you! The goal of the workshop is to demystify the policy process using social science theory and an anthropological lens to explore the culture of public policy. Topics will include 1) discovery of policy communities, 2) roles for social scientists in policy communities, 3) community empowerment, 4) how data are used in the policy process, and 5) identification of helpful policy resources. Participants in prior years (this will be the third time the workshop is given) have provided very positive feedback, as well as suggestions for improvement, which have been addressed in this year's workshop.

Preparing for Merida has consumed most of the Policy Committee's time since we last met in Santa Fe. We do, however, have plans to upgrade our section of the SfAA website to provide a repository of articles and materials that will help develop the capacity of the SfAA membership to inform and impact policy. We are also seeking syllabi from courses on policy at both the undergraduate and graduate levels that can provide examples for others seeking to develop coursework in this area. If you have a syllabus to contribute, please email it to me at: merrill@u.arizona.edu.

In case you were wondering, the Policy Committee is a "special committee" that serves at the pleasure of the SfAA Board of Directors. Like all other SfAA committees, the Policy Committee has developed a "Booklet" that outlines the committee's history, charge, membership, the responsibilities of the committee Chairperson, how the committee is financed (very minimally!), and the committee's reporting responsibilities. This Booklet will be presented to the Board for approval at its fall meeting. Once there is Board approval, the details will be explained in this column. Generally, our focus is to promote training to prepare applied social scientists to participate in the policy process, to showcase policy-relevant social science research, and to support the Society's participation in policy activities. Members are appointed by the Board President. Current members of the Policy Committee include Diane Austin (Bureau of Applied Research in Anthropology, University of Arizona), Janice Harper (UT-Knoxville), Nancy Lewis (School of American Research), and Robert Rubinstein (Syracuse University).

We will have a Committee meeting in Merida, and all folks interested in the policy endeavor are welcome to attend. Date, time, and location will be published in the meeting Program. See you there!

News from the Program Chairs of the 2010 Merida Meetings

By Liliana Goldin [goldinliliana@gmail.com]

Florida International University

and

Francisco Fernandez-Repetto [frepetto@uady.mx]

Universidad Autónoma de Yucatan

Dear Colleagues:

Thank you for your great interest in the upcoming Merida conference. We have received hundreds of questions and proposals prior to your submissions for the 2010 conference and we have been truly pleased by the diverse and important areas in which you are all working. The SfAA office, Francisco and I have tried to address every one of your questions directly and I believe we

have. We extended the original deadline from October 15 to October 30 mainly to allow many of our members to finalize communications with their partners and payment issues as credit card bureaucracy is not always committed to the globalization

project! We received over 1200 abstracts whether in organized sessions or as volunteered papers and we are about to complete all panels, including those submitted by members of the Society for Medical Anthropology, the Society for Latin American and Caribbean Anthropology, and the Political Ecology

Francisco Fernandez, Co-Chair,
Merida 2010



Liliana
Goldin,
Co-
Chair,
Merida
2010



Society. From a large array of health related panels to critical assessments of development initiatives and important aspects of the economy and politics of food security and production, our conference will truly represent the energy of applied social scientists and practitioners and the critical times in which we live as we work with vulnerable and excluded sectors of society. We obtained funding through the Wenner-Gren Foundation for Anthropological Research to bring fifteen colleagues from Argentina and Guatemala to Merida. We are pleased with this outcome as our colleagues will bring perspectives on development and poverty reduction efforts in both countries. I hope you will all have an opportunity to meet and exchange ideas and you will take the meeting as a means for establishing future collaborations. You will have an opportunity to check panels as we produce the preliminary program later in the year. I hope and trust that you will enjoy the conference as much as members of the program committee and us enjoyed learning about your research topics and practice.

Will keep in touch,

Liliana Goldin and Francisco Fernandez-Repetto

SfAA Student Committee

By Alex Scott Antram [alex.antram@utsa.edu]

PhD Student

University of Texas-San Antonio

The SfAA Student Committee continues to focus on engaging student anthropologists in our organization's activities. We're busy coordinating a student - faculty mentoring workshop for the upcoming Mérida meeting in conjunction with the National Association of Student Anthropologists (NASA). In the workshop, professors and practitioners of anthropology will meet in small groups with students to address specific areas of interest, including applying to graduate school, writing and publication, preparing for fieldwork, developing community partnerships, applying for grants, and entering the job market. If you're a faculty member or practitioner interested in contributing to this workshop as a mentor, please contact a member of the Student Committee. Your insights would be greatly appreciated.



A developing role of this newsletter column is to incorporate student submissions on topics such as independent research, fieldwork, and internships. This column's essay comes from a student who has had success transitioning her internships with one organization into work as a seasonal archaeologist with the US Forest Service and the National Park Service.

My Experience with the Student Conservation Association

By Alisa Nurminen [alisa.nurminen@gmail.com]

State University of New York-Geneseo

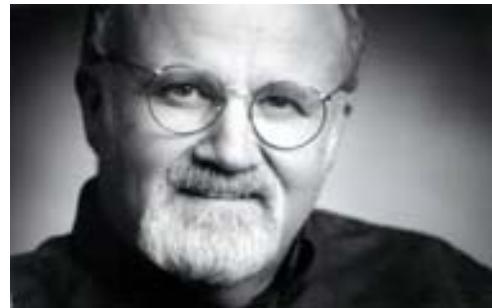
A poster in the Anthropology Department at SUNY Geneseo made me aware of the Student Conservation Association (SCA) and then I looked up more information online. SCA internships are posted on their website and you can search by location, dates of availability, or keyword. I found positions using two basic keywords, history and archaeology; however, it is also possible to search using very specific phrases such as living history, cultural resource management, GIS, and interpretation. I found the SCA website informative and user friendly. As an intern I received a stipend, travel grant, affordable housing, and an Americorps scholarship. This allowed me to save money and travel on my days off which greatly enriched my experiences.

I served as an SCA intern in 2005 and 2008. My first internship was for the United States Forest Service (USFS) at the Bighorn Medicine Wheel in WY. As an interpreter my goal was to encourage respect for diversity and promote a tolerant atmosphere for diversity and for multiple uses of the land. I provided visitors with information about American Indian cultures, the fragile sub-alpine ecosystem, and the USFS. It was during this time that I was first exposed to archaeological fieldwork which is what inspired me to study anthropology in college. I was also able to return the next summer to work full-time as part of the seasonal archaeological crew. My second internship was with the National Park Service (NPS) at El Morro and El Malpais National Monuments in NM where I was involved in projects that included

archaeological documentation and condition-assessment, historic preservation (masonry), and cultural landscape management. I am confident that the technical skills I developed during these internships will be useful in graduate school and my future career.

News from the SfAA Oral History Project

By John van Willigen [ant101@uky.edu]
University of Kentucky



Collection Development: The major recent accomplishment was the SfAA leadership oral history initiative developed by Don Stull and John van Willigen. This involved drawing up a list of past presidents. Don invited them to be interviewed and we developed an interview guide. Following our usual practice this involved having them either recruit or suggest an interviewer. A number of these are in process, that there is agreement between the two persons. At least one is complete, this is an interview with Alvin Wolfe done by his South Florida colleague, Kevin Yelvington. Kevin will be having the interview transcribed by his graduate assistant. Al and Kevin have collaborated before on an article published in PA that focused on Al's career. There are a number that have been organized. Also Joseph Feldman, who is a graduate student at the University of Florida, suggested that interviews be done with Emilia Gonzalez-Clements and William Stein. He carried out the interviews and they have been accessioned. Believe it or not these were the first interviews submitted digitally rather than as cassette tapes.

While this has been mentioned before, the SfAA Oral History project continues to serve as a party to negotiations done by Tom May with Lawrence Kelly over some of his papers which relate to the history of applied anthropology. Kelly is a recently retired University of North Texas historian and published a book on John Collier. Tom came up with this idea and is doing the negotiations. The materials, if acquired, will be included in the SfAA Oral History Collection. Also Tom is working on transferring interview transcripts on a project he worked on a number of years ago. This may include audio tapes as well as the transcripts of interviews with Fred Richardson, William Whyte, Charles Loomis and possibly Conrad Arensberg. The interviews were done by Tom, Peter New and Robert Kemper.

Publications: I have had a good response to the publication of chunks of transcripts in the SfAA Newsletter. Tim Wallace editor has been helpful in this regard. So far transcripts of interviews with David Fetterman and Carol Bryant have been published. This will continue.

Transcription: We are making steady progress on transcription using the services of a free-lance transcriptionist that recently retired from the University of Kentucky Oral History Program. At this point we have a lot of editing to do of first draft transcriptions.

What You Can Do: Please feel free to suggest and do interviews. While the committee has its priorities interviews suggested by SfAA members are always welcome. So don't wait, contact me at ant101@uky.edu or (859) 269-8301.

ANNOUNCEMENTS



NC State University Announces the Seventeenth Annual

Ethnographic Field School, Summer 2010
Lake Atitlán, Guatemala
May 28 - July 18, 2010

Nature, Heritage, Identity, and Globalization in Mayan Communities

Field school website: <http://faculty.chass.ncsu.edu/wallace> or through the NCSU Study Abroad Office website: <http://studyabroad.ncsu.edu/>

Objectives: Learn how to design, conduct and write-up your own independent research project while on the shores of a crystal lake framed by volcanoes! During the seven week program time, live and work with an indigenous Guatemalan family in the Lake Atitlán area of the Western Highlands. Whether you are an undergraduate or graduate student, training as an ethnographic researcher can prove to be beneficial for a variety of majors, such as anthropology, sociology, international affairs, history, education, textiles, natural resource management business and management, political science, psychology, and public health. All students are encouraged to apply, especially students interested in topics concerning the environment, globalization, social justice, tourism, conservation, language, development, poverty and health. Not sure how your interests may fit into the topics listed? The program is tailored individually to maximize the participant's potential for understanding and developing the skills needed for ethnographic research. Students also will have opportunities to pursue an applied, service-learning project in lieu of a research project. Contact the Program Directors (tmwallace@mindspring.com; carla.pezzia@gmail.com) to discuss potential opportunities for your areas of interest.

The program and eligibility:

Within the supportive framework of the NC State Guatemala Program students learn the fundamentals of ethnographic fieldwork, including project design and management, data collection and report writing. Students also quickly improve their Spanish language skills through intensive, daily interaction with their home stay families and other community members. Guatemalans are friendly and outgoing with an ancient and rich, Mayan cultural heritage. The program is designed for 13-14 participants who may be either undergraduates, graduate students or post-baccalaureate students. Students will learn how the contemporary Maya of the Lake Atitlán area are adapting to changing demographics, the effects of the global economic slowdown on traditional exports such as coffee and traditional textiles, as well as on the continuing presence of more and more tourists and foreign residents. The program is not limited to students of NC State University and many previous participants have come from all over the US, Canada, the UK, and Guatemala. Some Spanish language skills and some course work or familiarity with anthropology are desirable.

The Research Site:

Lake Atitlán is one of the most majestic and scenic spots in all of Latin America. Ringed by active and extinct volcanoes and about a mile in elevation, the 55 sq. mi. lake was formed out of an ancient volcanic basin (crater). Dotting the shores of the lake are about a dozen small villages inhabited by the contemporary descendants of the ancient Maya. Panajachel (pop. 9000) is the largest town and will be the headquarters for the program. Students will be located in home stays in one of the twelve other towns surrounding the lake shores. The view of the lake from Panajachel and the other towns is magnificent, and the attractive sunsets and views daily lure many tourists over the years. Yet, the region has retained much of their traditional Maya heritage. Guatemala has the largest indigenous population in Mexico and Central America. There are approximately 23 different languages spoken in Guatemala and three of them are spoken around Lake Atitlán (Kaqchikel, Tz'utujil and K'iche'). Despite conquests and civil wars, the Maya have survived for nearly two millennia. Lake Atitlán is one of the best places in Central America to learn about this amazingly durable and vibrant culture.



Six Course Credits (graduate or undergraduate):

ANT 419 Ethnographic Field Methods. (3 cr.) This is a field methods course that emphasizes practical training in ethnographic fieldwork and ethics. Applied research methods such as focus groups and rapid assessment procedures will also be demonstrated. Students learn research design, systematic observation, interviewing, fieldnote-taking, coding, ethics, data analysis, report writing, etc.

ANT 431/531 Tourism, Change and Anthropology (3 cr.) This course focuses on tourism and the role of culture as it affects the interactions between hosts and guests. Students learn through seminar discussions and field work the problems underlying the achievement of sustainable tourism and maintenance of cultural traditions.

Graduate and Post-Baccalaureate students will be enrolled in **ANT 531, Tourism, Change and Culture** (3 cr.) and **610 Independent Study in Anthropology** (3cr).

Note: English is the language of instruction, but Spanish is an invaluable tool for a full experience. The focus of all course work is the design, implementation and write-up of an independent research project with an applied focus.

Housing: In concert with each student's research needs and personal preferences, participants will be housed with a

local Mayan family in one of twelve communities around Lake Atitlan. Each student will receive room, breakfast, lunch and dinner and laundry services. Families also help students learn Spanish and establish networks in the community.



Program Costs:

The cost of the seven-week program is only \$3100. The single fee covers all expenses (except airfare) including:

- room, board (three meals/day), laundry
- tuition for six credits
- full coverage health insurance during stay abroad
- program fees and instruction
- local transportation costs and transfer fees
- national park entrance fees

- research supplies
- free rental of a cellphone (works both in-country and for inexpensive, international calls), and
- in-country excursions (Colonial Antigua, Indigenous markets at Chichicastenango, rituals in Patzún, climbing Volcán Pacaya, and the Mayan ruins of Iximché among others)

Airfare from most US cities is approximately \$500-550. Students are strongly encouraged to bring a laptop word processor to the field. Other than a valid passport, US and Canadian citizens need no other documents to enter Guatemala for a stay of up to 90 days.

Applications:

Students from any university or country, regardless of major - graduate, undergraduate, post-baccalaureate or post-graduate - may apply. Applications may be accessed through the field school website:

<http://faculty.chass.ncsu.edu/wallace> or through the NC State University Study Abroad Office website:

<http://studyabroad.ncsu.edu>. Please feel free to contact Dr. Tim Wallace, the program director (tmwallace@mindspring.com), or Carla Pezzia, the assistant director (carla.pezzia@gmail.com) for additional information or any type of inquiry about the program at 919-815-6388 (m) or 919-515-9025 (o). Fax no: 919-513-0866. The applications are submitted online, but if you have any problems, please contact Ms. Kim Priebe at the NCSU Study Abroad Office, Box 7344, NC State University, Raleigh, NC 27695-7344 kim_priebe@ncsu.edu, 919-515-2087. The official deadline is February 12, 2010. Applications received after that date will be considered only if there are spaces still available.

Institute for Community Research November 14, 2009 Event Offers Traditional Arts Marketplace and Celebrates Founding Director Jean J. Schensul

By Lynne Williamson [Lynne.Williamson@icrweb.org]

Institute for Community Research

On Saturday November 14 at its offices in Hartford, Connecticut, the Institute for Community Research (ICR) hosted a public open house event.

The day began with a Traditional Arts Marketplace organized by ICR's Connecticut Cultural Heritage Arts Program. Folk artists from Somalia, Burma, Bosnia, Liberia, Iran, and Lithuania demonstrated and sold their exquisite crafts. The marketplace, an annual activity, featured rug weavers, crochet artists, embroiderers, basket weavers, and decorative artists from longstanding immigrant groups as well as newcomers to the region. Many of the artists participate in ICR's Sewing Circle Project that brings artists together to work on their textiles and develop small business and literacy skills.

Following the marketplace, ICR honored Jean J. Schensul, ICR Founding Director and Senior Scientist (since 2004), recipient of the 2010 Bronislaw Malinowski Award from the Society of Applied Anthropology. ICR also celebrated its key donors and supporters at the reception.

Society for Applied Anthropology



For more information about what happened at the event please contact ICR folklorist/ethnographer Lynne Williamson at 860-278-2044 x 251 or Lynne.Williamson@icrweb.org

The Institute for Community Research is an independent research institute founded on principles of anthropology and community development. ICR is dedicated to addressing inequities and supporting healthy communities through applied research, community-based participatory interventions, research training, and programs in education, health, and cultural conservation. The Executive Director is Margaret R. Weeks. ICR's Connecticut Cultural Heritage Arts Program encourages and promotes traditional artists and their communities through an active process of documentation, technical assistance, and public presentations to bring their work and the history of their communities to new audiences. Sewing Circle Project supporters include the Aurora Foundation for Women and Girls, the Avon Hello Tomorrow Fund, the National Endowment for the Arts, the City of Hartford through the Greater Hartford Arts Council, and the Connecticut Commission on Culture and Tourism.

New Book from SAR Press on Global Health

SAR Press is pleased to announce that *Global Health in Times of Violence* has just arrived in the warehouse. Edited by Barbara Rylko-Bauer, Linda Whiteford, and Paul Farmer, this book examines the impact of structural, military, and communal violence on health, psychosocial well being, and health care delivery. By investigating the fields of violence that define our modern world, the authors are able to provide alternative global health paradigms that can be used to develop more effective policies and programs. This volume springs from an ongoing collaboration between the School for Advanced Research and the Society for Applied Anthropology intended to result in visible activities with lasting effects on the discipline of anthropology and the sciences. The Dobkin Family Foundation kindly sponsored the SAR seminar where the project began.

Call for Papers Journal for the Study of Religion, Nature and Culture

The Journal for the Study of Religion, Nature and Culture <<http://www.religionandnature.com/journal>> welcomes submissions and special issue proposals from any disciplinary perspective, with any regional or temporal focus, that explore the relationships among human beings and what are variously understood by the terms religion, nature, and culture.

The JSRNC is a quarterly, interdisciplinary, peer-refereed journal, that has been publishing since 2007. It is affiliated with the International Society for the Study of Religion, Nature and Culture <<http://www.religionandnature.com/society>>. Further information about the journal, including guidelines for special issue proposals and for preparing manuscripts for submission, as well as samples of the diverse types of articles the JSRNC publishes, can be found at <http://www.religionandnature.com/journal>.

Please feel free to contact the editors at journal@religionandnature.com with ideas, suggestions, or questions. If the hyperlinks above do not work, simply cut the following url into your browser and go to the society or journal domain in <http://www.religionandnature.com>.

Robin Globus
Managing Editor, JSRNC
Department of Religion, University of Florida
robin@religionandnature.com

National Park Service Internships

The National Park Service and the Department of the Interior offer internships both during the academic year and summer. Find details on the PreserveNet website: <http://www.preservenet.cornell.edu/employ/ncpe.html>. Internships are for ten (10) weeks, at forty (40) hours per week and are located in Washington, D.C. except where noted. Stipends are issued based on a rate of twelve dollars per hour. Starting dates and duties depend on individual internships. For all internships, computer and word processing skills are desirable. To be eligible, an applicant must be *Society for Applied Anthropology*

currently enrolled in an academic program in historic preservation or an allied field, including archaeology and ethnography, or very recently graduated (degree received December 2008 or later). For summer 2010 internships please check the website in January.

NC State University Forensic Anthropologist Ann Ross Collaborates with Crime Agencies to Help Solve a Murder

Dr. Ann H. Ross, a Biological Anthropologist at North Carolina State University recently helped local authorities identify the remains of a serial killer's murder victim. NC State's professor Ross was able to identify the skeletal remains of a woman murdered earlier this year with unique techniques. Her work is explained in a recent segment from Raleigh, NC's WRAL-TV. <http://www.wrал.com/news/local/story/6206926/>.

Richard Wilk Leads Food Studies and Sustainability Program at Indiana University

Currently the key witness in a high profile land rights case before the Belizean Supreme Court, director of Indiana University Department of Anthropology's new booming Food Studies Program, and knee-deep in a collaborative grant designed to permanently imprint the role of sustainability on teaching at the Bloomington campus, you could say Richard Wilk's plate is full. "So far, the response from prospective graduate students has been quite phenomenal," says Wilk. "The first year we did not advertise, but we still had 15 applicants. Last year we had over 30 applications from Ph.D. candidates around the world -- many had already built careers in food service, in community food organizations, and other food-related positions but were eager to pursue a higher degree. Our department has few financial resources to support graduate students, so many people we would have liked to accept could not come for financial reasons. The pool was amazingly varied -- including people with undergraduate degrees in religious studies, dance and chemistry among many others."

"Instead of hacking life up into specialized bits, we want to see the connections," Wilk says of his new program.

"We have to do this, because the way we have been doing things leads to all kinds of contradictions -- producing vast amounts of food efficiently, but at the same time making people obese, for example. This also requires from us a very different kind of moral conscience because when you are just focused on one task, you can always pass the buck on to someone else -- 'my job is just to see that food is safe' or 'we are just giving people what they want.' Looking at the whole system is much more difficult, because you will see how a lot of perfectly reasonable people making decisions with the best intentions can still lead to a result which is bad for people, society and the planet." [Excerpts from the Indiana University News Office, <http://newsinfo.iu.edu/web/page/normal/12247.html>]

Omaha and Ponca Digital Dictionary Project

By Mark Awakuni-Swetland
University of Nebraska

I wanted to share with you the status of the Omaha and Ponca Digital Dictionary project funded by the NEH as of 26 October 2009. Undergraduate student worker Justin Hathaway has concluded scanning reel #1 of 3 reels containing the James Owen Dorsey 20,000 slip lexicon. Approximately 4,700 images are available for your viewing and research pleasure at <http://omahalanguage.unl.edu/images.php>. This constitutes approximately one-quarter of the slip file. Of the 4,700 images, Graduate Research Assistant Jianguo Wang, and Graduate student worker Jacob Hilton have entered 4,000 lexemes. The graduate student data entry focuses on the lexeme, source (JOD's) part of speech, source (JOD's) translation, link to the scanned image, and dialect designation if any. They fill in the comment field with observations that JOD makes, or to draw our attention to something being crossed out on the image. In the problem field they note things they cannot read or decipher. Catherine Rudin and I are checking each entry. We provide a dictionary English gloss (since many of Dorsey's explanations are lengthy prose). Catherine sorts out JOD's parts of speech and gives the contemporary equivalent, i.e. his adjectives are our stative verbs. With this added information the lexeme receives a level one approval. When we have a small mass of level one lexemes they will be mounted as a preliminary dictionary on the UNL Omaha language website. The Center for Digital Research in the Humanities is already working out a

template for how the dictionary will appear. We have an internal release date tentatively set for the end of fall 2009 semester, with a public release in the spring semester 2010. The remaining data on each image (Inflected Forms, Cognates, Sample Sentences, etc.) will be entered by Catherine and me. When all data from an image have been entered into the database it will receive a level two approval. Level one and level two materials will be uploaded in blocks as they become available. Further work on filling out paradigms and eliciting/field checking each lexeme with elder speakers is planned. Mark Awakuni-Swetland, Ph.D., Assistant Professor of Anthropology, and Ethnic Studies (Native American Studies), University of Nebraska, Lincoln, NE 68588-0368.

From The Editor...

Tim Wallace [tmwallace@mindspring.com]
North Carolina State University

Students ask the darndest questions!

"What's the difference between Applied and Public Anthropology," one of them asked? After I completed my response, the student again remarked, "Ok, but don't public anthropologists do applied work and aren't applied anthropologists engaged anthropologists, too?" "Yes," I replied a bit hesitantly, though with a sly smile, "but applied anthropologists do it better!" Unfortunately we both knew I was dodging a satisfactory answer.

Prior to the class both I and the students had read various articles on the topic Robert Borofsky (2009) [<http://www.publicanthropology.org/Defining/publicanth-07Oct10.htm>], Don Stull (2006) (<http://www.sfaa.net/newsletter/may06nl.pdf>) and one by Barbara Rylko-Bauer, Merrill Singer and John van Willigen in *American Anthropologist* (2006). All make good points, but in the long run I think I agreed with the students that there is not enough difference to argue about it, especially if we add to the discussion terms such as "practicing anthropology" and "professional anthropology" (Gwynne 2003), the difference is like splitting hairs. We anthropologists are very good at that, but what does it gain us? As Alan Beals suggests in his comment in this issue, negativism tends to undermine what we really want to accomplish. I guess I am sounding a bit too liberal, but, unlike the Rush Limbaugh/Sarah Palin wing of the Republican Party, being aggressively doctrinaire is divisive and counterproductive.

I notice that more and more of our contributors to SfAA Newsletter are using the words "public" and "engaged" as adjectives in front of anthropology. The historical origins of the term applied are not as clear as they used to be. Marietta Baba and Carole Hill asked the question, "What's in a name 'applied anthropology'" (Baba and Hill 2006)," and they conclude that this term is not used widely outside the US, because most global anthropology is applied one way or another. Shouldn't we adopt this perspective, too? If for a moment we assume that all anthropology has an applied dimension, then it makes little sense for us to get caught up in the name game. When contributors send their submissions to this publication, there is no means test required. I would rather let the reader decide what is "applied" and useful for them. If they are not interested, then they do not have to read it.

Returning to students for a moment, it is a pleasure to have their comments and contributions in the *SfAA Newsletter* because they refresh and remind us of where we have been, but more importantly what we might have done, could do in the future, and how we might see things differently. Applied anthropology has a history, but that history is constantly being constructed anew by the next generation(s). The applied anthropology of today is not Sol Tax's applied anthropology nor of the other founders of this society back in 1941. It is more than that, but it is not the same. Let us revel in that and know that applied anthropology is alive and well whatever we call it.

I am especially grateful to the contributors to this issue for their willingness to share their wisdom and insight from their experiences and understandings during this very busy time of the year. I also want to thank my colleague, Carla Pezzia, for her invaluable help, not only in putting this newsletter together, but in her sharing her time, insights and ideas with me in the anthropological endeavor.



Please note, if you would like to share your own insights and patterns with your friends and colleagues of SfAA, please send me your work and your news items for the February 2010 issue by February 8th. Note: This will be last issue of the *SfAA Newsletter*! The next issue will be anointed with a new masthead as we become the *SfAA News* next year with Volume 21, No. 1. Until then, have a great holiday season applying anthropology in whatever way you think is best, whether it be engaged, professionally, practicing or publicly (or all of the above)!

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Carla Pezzia, Assistant Editor

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Items to be included in the *SfAA Newsletter* should be sent to: Tim Wallace, Department of Sociology & Anthropology, NC State University, Raleigh, NC 27695-8107. E-mail: tim_wallace@ncsu.edu. Telephone: 919/515-9025; fax 919/513-0866.. The contributor's telephone number and e-mail address should be included, and the professional affiliations of all persons mentioned in the copy should be given.

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

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