

Newsletter

Society for Applied Anthropology

Volume 20, Number 1

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SfAA President's Letter

By Susan Andreatta [s_andrea@uncg.edu]
The University of North Carolina at Greensboro

Greetings to all of you! We are again at that time of year when we make our arrangements for the annual meeting. Many of you are putting final touches on your presentations and posters, while others are deciding which tour or workshop to attend. The 69th SfAA meeting entitled "Global Challenge, Local Action: Ethical Engagement, Partnerships and Practice" will be held in Santa Fe, New Mexico, and will provide a wonderful opportunity to exchange ideas with friends, colleagues, new members to the Society and the Santa Fe community. All the creative planning and organizing that has taken place over the past eighteen months



is paying off. Our program chair Jeanne Simonelli, her dedicated program committee, and the SfAA home office (including Tom May, Melissa Cope, Trish Colvin and Neil Hann) have helped to organize a phenomenal annual meeting.

The meeting begins this year on Tuesday, March 17th with a focus on the southwest and ends on Saturday also focusing on the local area. Nearly 1000 papers will be presented and the 21 tours and 15 workshops provide a wide range of other exciting opportunities for attendees. In addition, a presidential plenary entitled *The Current World Food Crisis: Anthropological Perspectives* will focus on agriculture and food security. SfAA will collaborate with the School for Advanced Research (SAR) to host a plenary entitled *Scholars, Security and Citizenship*. I look forward to seeing as many of you as are able to attend this year's annual meeting. And for those of you who are not able to make it this year I hope that you will be able to attend the 2010 meeting when we will be in Merida, Mexico.

As you know, our annual meetings involve a rite of passage when we thank departing board members and welcome new ones at our business meeting. This year Riall Nolan and Merrill Eisenberg will receive our thanks as they leave their positions and I know the board will surely miss their counsel and humor. Diane Austin, who has been an incredible asset to the board as the Society's treasurer will also be rotating off the board after six years of service in that capacity. I want to publicly recognize and thank these three individuals for their time, dedicated service and leadership to the society. And last but not least, during this business meeting I will be passing the gavel onto Allan Burns of the University of Florida who will be the Society's next president. He and the board of directors will be joined by a new treasurer, Sharon Morrison, and two new board members, Peter Kunstadter and Shelby Tisdale.

The Society is always looking for people to assist the board by serving on its many committees or as the program chair for the annual meetings. I wholeheartedly encourage you to be on a committee, and when you are ready to do it please contact Allan Burns at afburns@anthro.ufl.edu. Volunteers make the SfAA be as successful as it is.

You can also help the Society by nominating deserving students and members for the various awards that the Society has established. I warmly invite you to the annual awards ceremony, held on Friday evening, March 20th, to see what outstanding people we have as members of this wonderful organization. Information about how to nominate deserving individuals is listed on the Society's website. Tom May, our Executive Director, and others are only too willing to help you through the nomination process.

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One of the most delightful events at our annual meetings is the awards ceremony where the Society recognizes the accomplishments of some of its members. Each year it is a challenging task for the board and the different award committees to select the most deserving individual from among the many outstanding nominations. It is an honor for me to share with you the outcome of the hard work of the award committees in making their recommendations to the board.

The Bronislaw Malinowski Award recognizes lifetime achievement in understanding and serving the needs of the world's societies and actively pursuing the goal of solving human problems using the concepts and tools of social science. It is a great pleasure to inform you that this year's Malinowski Award recipient is Professor Tom Weaver, from the University of Arizona. Tom will be honored with the Malinowski pendant and I hope you will all join me on Friday, March 20th at the Awards Ceremony to honor him and welcome his remarks.

The **Sol Tax Award** recognizes a member who has contributed most significantly to the Society for Applied Anthropology. This year the Society is proud to recognize Professor Don Stull with the presentation of a beautiful rocking chair in appreciation for the many ways in which he has contributed to the Society. His many contributions to SfAA include serving as president, as a two-term editor of *Human Organization*, as program chair, and as a board member, in addition to presenting any number of papers and chairing many sessions over the years. This abbreviated list does not begin to cover all that Don has contributed to and participated in during his thirty plus years as a member of the Society. Don, as a member and one who has served on the board with you for the past decade, I thank you so much for all that you have done for the Society, for its members and for the students you have trained in applied anthropology and brought to the annual meetings.

The **Margaret Mead Award** is presented to a younger scholar for a particular accomplishment such as a book, film, monograph, or service that interprets

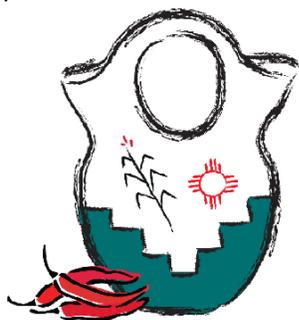
anthropological data and principles in ways that make them meaningful and accessible to a broadly concerned public. The award is designed to recognize a person clearly associated with research and/or practice in anthropology. I am pleased to inform you that the Margaret Mead Award recipient for 2008 is Daniel Jordan Smith. Dr. Smith is an associate professor of anthropology at Brown University and will receive the Mead Award for his book *A Culture of Corruption: Everyday Deception and Popular Discontent in Nigeria*. According to the chair of the Mead Committee, "*A Culture of Corruption* is a fascinating, timely, and compelling ethnography about how fraud and scams are a critical source of income in Nigeria as well as a part of the country's domestic cultural landscape. Based on extensive field experience, Smith documents and analyzes how various types of corruption permeate Nigerian society, how Nigerians live with and creatively manipulate corruption, and the dilemmas Nigerians face daily to survive in a society riddled by corruption and their ambivalences about the situation." Again, please join us at the Awards Ceremony and to congratulate Dr. Smith for his accomplishments.



Two very dedicated committees have been working tirelessly over the past couple of years to establish different ways of honoring the memory of former SfAA members. *The Bea Medicine Memorial Student Travel Award* will be given to support student travel to the annual meeting. *The Robert A. Hackenberg Memorial Lecture Series* will be inaugurated with a lecture by Dr. Gabriel Garcia, Professor of Medicine at Stanford University from 12:00-1:30 p.m. on Thursday, March 19, 2009. Please join us to hear his remarks. In addition to these two new recognitions, the monetary value of the *Peter K. New Award* has been increased by a generous donation from Tom May to the Peter K. New Trust, allowing us to increase the amount awarded to the first prize winner as well as offer financial awards to the second and third place winners. The winners of the *New* awards will be recognized during Friday evening's awards ceremony.

The 69th Annual Meeting for the Society for Applied Anthropology promises to be an exciting conference. I am very grateful to the home office for their diligence and to the Program Committee led by Jeanne Simonelli for all their hard work in organizing this year's conference. Those of you who have worked on the Program Committee in the past know that it is no easy task to put a meeting together. However, the collective efforts of many contributors, all of whom paid critical attention to the many details involved in our preparations, will make this year's conference another memorable experience in Santa Fe.

This will be my last Presidential column for the newsletter and in Santa Fe I will be passing the gavel to Allan Burns as he assumes the Presidency for the next two years. It has been a pleasure and a privilege to serve as your President and I thank you for that exciting opportunity. I wish you well and I look forward to seeing many of you in Santa Fe.



GLOBAL CHALLENGE, LOCAL ACTION:
Ethical Engagement, Partnerships, and Practice

Santa Fe: More Than an Annual Meeting

Jeanne Simonelli, Program Chair
Wake Forest University

In just a few weeks you will be traveling to Santa Fe and the 69th Annual Meeting of the Society for Applied Anthropology. We've been planning for this week's events for over eighteen months, as a professional organization, as a community of practitioners, and as members of the larger society grappling with complex problems during difficult, but exciting times. We are pleased to be holding our sessions, roundtables and events in the brand new *Santa Fe Community Convention Center*. SfAA is the first major meeting to be held there, and while we will be based in several wonderful plaza hotels, most sessions will be conveniently housed together in this unique new facility.



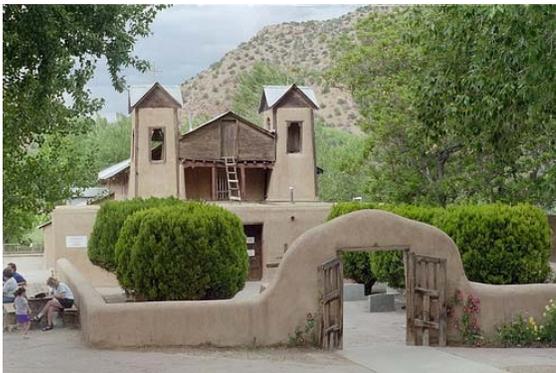
I am particularly happy to have been able to help craft the Santa Fe meeting. As practitioners, the Program Committee was committed to using our energies to bring together a body of practice and research that was derived from the underlying logic of 21st century social science application, through the meeting's theme: **Global Challenge, Local Action: Ethical Engagement, Partnerships and Practice**

Our goals for the meeting were encapsulated in the call for participation:

- To create a forum for dialog and problem-solving, exploring the generation and sharing of knowledge linking theoretical contributions with their practical, local, and global expressions.
- To take advantage of the City of Santa Fe and the culturally rich backdrop of northern New Mexico and to create and attend sessions in conventional meeting settings, in the community and in the field.
- To foster discussion, evaluation and analysis of programs and practice in the areas of health, environment, immigration, agriculture and food security, museums, tourism and conservation, development and planning, war and conflict resolution.
- To explore the ways in which individuals and the communities and organizations with whom they work can engage and catalyze global connections, enhance self-reliance, challenge oppressive or unjust systems and facilitate unique, ethical solutions to complex problems that adversely affect the lives and livelihoods of people around the world.



Our intention was not just to hold a meeting in Santa Fe, but to hold a meeting that was responsive to the concerns and interests of the city and the surrounding area. To make this happen, SfAA representatives met with more than 25 members of local and regional community organizations in the Santa Fe area in May. Discussions took place around four general themes: *The Citizen and the Community*; *Participating in the Economy*; *Personal Health*; and *Environment*. The group recognized that even the definition of community reflects “the differences in perceptions about “community” and individual responsibility... rooted in the different cultures of the region.”



Following this discussion, the Program Committee solicited special sessions and roundtables addressing these four areas, and invited other small professional societies to join with us. Bringing new voices into SfAA venues through co-sponsorship is an important goal of our annual meeting process. As the listings in the following pages indicate, the program chairs of these groups worked hard to make this happen. We are happy to welcome old friends and new to Santa Fe. PESO, NAPA, and CONAA return once again with numerous sessions and panels representing the overlapping interests of our combined memberships. This year we are especially pleased to add three other groups to those joining us. The long standing Hispanic

heritage of the region coupled with its Latin American contemporary immigrant population make SLACA (Society for Latin American and Caribbean Anthropology) sponsored sessions especially pertinent. SAW (The Society for the Anthropology of Work) opens the door to discussions of labor and fair wages. Finally, as an anthropologist-writer, sessions sponsored by SHA (The Society for Humanistic Anthropology) are of particular interest to me, as they discuss techniques of writing that bring social science practice and research alive for the general public.

Highlights...

The meeting begins with Tuesday's *Southwest Day* events. Many of the sessions and panels that reflect the region's unique and varied cultural, historical and environmental characteristics are clustered on that day. But, honoring the meeting theme, we also elected to schedule other sessions highlighting global-local interrelationships on Tuesday. Look for film screenings and talks by colleagues whose work focuses on greater New Mexico and Arizona. These special events, including *tours to the School of Advanced Research (SAR) collections*, and *a special focus on the history of research at SAR*, open the door to a deeper understanding of what makes this area special. Local history and global concerns come together all through Tuesday, but this year, in addition to



examining cultural heritage and tourism, SfAA and SAR join together to focus on another critical economic player, the defense industry, described by Dwight Eisenhower in 1961 as the *Military-Industrial Complex*. A *special showing of the 1950s black and white thriller Atomic City, filmed in and around Los Alamos, opens the door to questions of economics, ethnography and ethics.* An accompanying discussion led by author/scholar Jon Hunner will pick up the themes to be elaborated on Thursday, March 19 in the SAR-SfAA plenary, entitled *Scholars, Security and Citizenship*. Since *these events are free and open to the public, we hope that the participation of the community* will add a significant dimension to the content of the program and related dialogue not just on Tuesday, but throughout the rest of the week as well. We have much to learn from each other.

Special Events...



Special events continue during the remainder of the meeting. On Wednesday, look for book signings by local and SfAA authors whose work reflects the region. In addition, *our opening reception will be prefaced by special presentation by New Mexico State Historian Estevan Galvez.-Real* Each day, *presentations from the New Mexico Humanities Council Chautauqua Series will explore New Mexico's Cultural Tapestry with a series of storytellers, musicians, and others* who will give you a look at the diverse cultural history of the region. Fifteen videos will be screened, including *Friday's showing of the film Weaving Worlds followed by the opportunity to talk with Navajo filmmaker Bennie Klain and others involved with the making of the film.* Meet Bennie at http://www.nativenetworks.si.edu/eng/orange/weaving_worlds.htm Friday's smorgasbord of events also includes *a talk by historian Jack Loeffler,* as well as the SfAA awards session and the Malinowski Lecture.

Meet Jack Loeffler at

<http://www.mfasantafe.org/governors/awards/search.php?view=detail&id=243>

In addition to the SfAA/SAR Plenary described above, a special Presidential Plenary will be held, focusing on agriculture and food security. As the City of Santa Fe inaugurates its new Farmer's Market center, and local farmers struggle to market organic products, President Susan Andreatta selected this double session, entitled *The Current World Food Crisis: Anthropological Perspectives*, chaired by Lois Stanford.



In addition, The Bea Medicine Committee has designated the first Beatrice Medicine Session, *Applying Anthropology on Our Lands: Development of a Research Design/Preservation Plan Based on Our Work in the Reservation*, as Navajo practitioners evaluate their historic preservation efforts.



Tours, Tours, Tours.....



A movable feast of themed tours: Our SfAA sponsored tours take the questions we are trying to answer out of the meeting room and into surrounding museums, monuments, pueblos, and villages.

Guided by colleagues and friends, these opportunities let us listen and learn, discuss and write in stimulating settings. Visit Bandelier National Monument, Los Alamos, Las Vegas, New Mexico, SAR, The Museums, Pueblos, Wineries, Agriculture, Historic Santa Fe, Casinos, and so much more... For full listings go to:

<http://www.sfaa.net/sfaa2009/2009tours.html> Register now, as these will fill fast!

While waiting to get there visit:

<http://newmexico.org/explore/regions/northcentral.php>

Workshops Galore....

And don't forget the Workshops: In these varied and exciting offerings, our colleagues teach special skills that can make us better at what we do. Most are geared towards our community of practice. *Qualitative and Quantitative Methods, Teaching Skills, Podcasting, Policy, GIS, Service-learning* are just a few. Others are for the general community as well, including Wake Forest University's Office of Entrepreneurship and the



Liberal Arts sponsored *Microenterprise and Marketing for Local Artisans and Other Small Businesses*, and the PESO sponsored workshop *Organizing for Human Rights in Immigrant Communities*. We are also happy to feature SfAA's first *Student Mentoring Roundtable*. Check to see if there is still space for the fifteen featured workshops. For full listings go to: <http://www.sfaa.net/sfaa2009/2009workshops.html>

What Else Can You Expect? A very quick peak at the sessions include:

- **Agriculture and food:** sessions on food, community gardens; or organic gardening; coffee production; sustainable agriculture
- **Health:** sessions on health related to New Mexico; HIV-AIDS; TB; Diabetes; nursing , nutrition
- **Native American Cultural Heritage and Historic preservation:** sessions with Hopi, Navajo or Pueblo representatives presenting on heritage conservation, sacred sites, cultural heritage; weaving; economics
- **Identity:** sessions on border issues/immigration; gender; indigenous issues, to name a few....
- **Environment, Conservation and Climate Change:** sessions on water; carbon capture; land use; disaster mitigation....
- **Development:** A score of sessions on development issues and on building microenterprises world wide; a special session on the Santa Fe living wage
- **Community Practice:** sessions on applied community research and practice; case studies of community-based research and several sessions concerned with the ethics of collaboration and research
- **Writing:** Several sessions concerning accessible writing and how to do it, including sessions and roundtables on writing fiction and poetry

Needless to say, the city of Santa Fe is happy to see us. We eat, drink and consume local crafts and art with gusto. But we also are here to engage in an exchange of knowledge and experience at a time when dreams, fear and cautious optimism twine together, a helix of hope that can catalyze change. So I would like to thank all of you for taking the time to pull together people, ideas, practice and research that will make this one of the most exciting and timely gatherings ever.



Tour & Workshop Registration Is Now Available!

A description and schedule of the tours which will be offered at the 69th Annual Meeting of the Society for Applied Anthropology in Santa Fe is now available online. Please go to:

<http://www.sfaa.net/sfaa2009/2009tours.html>

To register for one or more tours, please print out the tour registration form and fill in the information. You may then mail or FAX (405/843-8553) the completed form with payment information to the SfAA Office. Please feel free to call the Office (405/843-5113) if you have any questions.

The scope and variety of tours available in Santa Fe is very large. Please note that some tours have a limited enrollment; these may fill up quickly. So, please review the tour descriptions, and send in your reservations as soon as possible!

The Tours are:

#1 Pre-Meeting Tour of Canyon de Chelly, Arizona, March 14-16

Society for Applied Anthropology

Crossing Between Worlds: A Weekend at Canyon de Chelly

#2 Tuesday, March 17, 9:00-11:30 a.m.
From El Delirio to Chaco Canyon: Old Movies and a Walking Tour of the Historic Campus of the School for Advanced Research (SAR)

#3. Tuesday, March 17, 10:00-11:30 a.m.
Tour of the Museum of Indian Art and Culture (MIAC) and the Laboratory of Anthropology (A.M.)

#4. Tuesday, March 17, 2:00-3:30 p.m.
Tour of the Museum of Indian Art and Culture (MIAC) and the Laboratory of Anthropology (P.M.)
Repeat of #3 above.

#5. Tuesday, March 17, 4:00-5:30 p.m.
Historic Santa Fe Houses

#6. Wednesday, March 18, 8:30-3:30 p.m.
Historic Las Vegas and Northern New Mexico Artisans

#7. Wednesday, March 18, 9:30-4:00 p.m.
Building and Sustaining Farm and Food Traditions in New Mexico

#8. Wednesday, March 18, 4:00-5:30 p.m.
Historic Santa Fe Houses (#2)
Repeat of #5 (see above)

#9. Wednesday, March 18, 9:00-1:00 p.m.
Historic Los Alamos



#10. Wednesday, March 18, 12:30-5:30 p.m.
The Wines and Wineries of New Mexico

#11. Wednesday, March 18, 12:30-5:30 p.m.
The Petroglyphs of La Bajada Mesa

#12. Thursday, March 19, 8:00-9:00 a.m.
Morning Walk to the Cross of the Martyrs

#13. Thursday, March 19, 7:30-11:30 a.m.
Santa Fe: Chapter and Verse

#14. Thursday, March 19, 8:30-11:00 a.m.

The Collections of the School for Advanced Research (SAR); A.M.

#15. Thursday, March 19, 1:30-4:00 p.m.
The Collections of the School for Advanced Research (SAR); P.M.

#16. Thursday, March 19, 9:00 a.m.-5:30 p.m.
The Picuris Pueblo and Northern New Mexico

#18. Friday, March 20, 1:45-3:30 p.m.
Georgia O'Keeffe Museum Tour

#19. Friday, March 20, 9:00-3:00 p.m.
Bandelier National Monument and the Duchess Castle

#21. Friday, March 20 9:30 p.m.+
Buffalo Thunder Casino

Workshops

The workshops are also very interesting and varied. Here is a list of them. All workshop registrations are due by **March 10**. Your reservation is not secured until payment is received. Please print and fill out the [Workshop Registration Form](#), indicate the number of persons per workshop that you are reserving seats for in the space provided, and mail or fax form with payment to: SfAA, P.O. Box 2436, Oklahoma City, OK 73101-2436, Fax: (405) 843-8553

Workshop #1

Demystifying SPSS™: Anthropological Data Management and Analysis Made Easy
Wednesday 9:00-5:00, led by DRESSLER, William and OTHS, Kathryn (U Alabama)

Workshop #2

Social Network Analysis
Wednesday 9:00-5:00 led by JOHNSON, Jeffrey C. (E Carolina U) and MCCARTY, Christopher (U Florida)

Workshop #3

Text Analysis
Thursday 9:00-5:00 led by GRAVLEE, Clarence (U Florida) and WUTICH, Amber (Arizona State U)

Workshop #4

The Exotic Culture of Public Policy: Learning to Act Like a Native
Thursday 8:00-12:00 led by EISENBERG, Merrill and AUSTIN, Diane (U Arizona)

Workshop #5

Student Mentoring Roundtable
Thursday 10:00-12:00 led by HESSLING, Marcy (Mich State U)

Workshop #6

Introductory Cultural Anthropology with an Applied Focus:
Developing a Syllabus
Thursday 1:30-3:20 led by FERRARO, Gary (U N Carolina-Charlotte) and ANDREATTA, Susan (U N Carolina-Greensboro)

Workshop #7

Organizing for Human Rights in Immigrant Communities
Thursday 3:30-5:20 led by HEYMAN, Josiah (U Texas-El Paso)

Workshop #8

Agent Based Models in Anthropology
Friday 8:00-12:00 led by AGAR, Michael (Ethknoworks) and HOFFER, Lee (Case Western Reserve)

Workshop #9

Moving Off Campus: Cross-subfield Student Projects in Public Anthropology
Friday 8:00-9:50 led by RODRIGUEZ, Sylvia, VAN DER ELST, Judith, RICHARDS, Heather, STAIB, Patrick W., and WORMAN F. Scott (U New Mexico)

Workshop #10

Workshop on Developing Cross-Cultural Anthropology, Occupational Therapy, and Disability Studies Field Schools
Friday 10:00-11:50 led by KASNITZ, Devva (UC-Berkeley), PERKINSON, Margaret (Saint Louis U), and FRANK, Gelya (U S California)

Workshop #11

Introduction to the SfAA Podcasts and Anthropology Blogging
Friday 1:30-3:20 led by CARDEW, Jen (U N Texas) and BANNON, Megan

Workshop #12



Becoming a Practicing Anthropologist: A Workshop for Students Seeking Non-Academic Careers
Friday 1:30-3:20 led by NOLAN, Riall (Purdue U)

Workshop #13

Service Learning Courses with Refugee Populations

Friday 3:30-5:20 led by DELANEY, Patricia (St Michael's Coll) and WILLIS, Mary (U Nebraska-Lincoln)

Cost: \$15

Workshop #14

Introductory GIS and the Social Scientist: Developing a Simple and Useful GIS System to accompany Quantitative and Qualitative Research

Saturday 8:00-9:50 led by ZIMMERMAN, David (Lehigh Valley Hosp, U N Dakota)

Workshop #15

Microenterprise and Marketing for Local Artisans and Other Small Businesses

Saturday 10:00-4:00 led by SIMONELLI, Jeanne (Wake Forest U)

Report On the SAR-SfAA Collaborative

By Nancy Owen Lewis [lewis@sarsf.org]

Director of Scholar Programs

School for Advanced Research

In July 2008, the School for Advanced Research (SAR) hosted a seminar on “Scholars, Security, and Citizenship”—subsequently renamed “Military Imaginaries, Ethnographic Realities”—as part of a collaborative arrangement with the Society for Applied Anthropology. Nine scholars met at SAR to discuss the papers to be presented at the 2009 plenary session on March 19 at the Society for Applied Anthropology (SfAA) meetings in Santa Fe, New Mexico (see participant list below). The purpose of this session, explained co-chairs Laura McNamara and Neil Whitehead, is to bring “a range of international, intellectual and institutional perspectives, past and present, to bear on the engagement of anthropology with the military. In doing so, we explore what it means to fulfill one’s scholarly and civil commitments in a time of war.” As in the past the results will be published by the School for Advanced Research Press.



School for American Research campus building.

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The 2009 plenary session will be the fifth such session co-sponsored by SAR and SfAA. This joint initiative began in

July 2000, when SAR partnered with (SfAA) to host a short seminar on “Community Building,” which was conducted at SAR in Santa Fe. Interested in the use of anthropology to address contemporary issues, SAR President Douglas W. Schwartz invited Stanley Hyland of the University of Memphis to chair the session in preparation for a joint SAR-SfAA plenary session at the 2001 SfAA meetings in Merida, Mexico. SAR subsequently suggested that the results be published by SAR Press in its Advanced Seminar Series. SfAA agreed, and the SAR-SfAA collaborative was born. The leadership of both organizations met and agreed that the seminars and plenary sessions would be conducted every other year.

To date, four plenary sessions have been conducted, which have resulted in the publication of three books by SAR Press. A fourth book is currently in press. Below is a complete list of the seminars, plenary sessions, and books resulting from this



Participants in the 2002 SAR Seminar

collaborative effort. This is followed by a participant list for the most recent seminar.

Short Seminars, Plenary Sessions, and Books

"Community Building in the 21st Century," chaired by Stanley E. Hyland

July 21-22, 2000: Short Seminar, SAR

March 29, 2001: SfAA Plenary Session, Merida, Mexico

2005: *Community Building in the Twenty-First Century*, edited by Stanley E. Hyland, SAR Press

"Globalization, Water, and Health," chaired by Linda Whiteford

October 8-9, 2002: Short Seminar, SAR

March 20, 2003: SfAA Plenary Session, Portland, Oregon

2005: *Globalization, Water, and Health: Resource Management in Times of Scarcity*, edited by Linda Whiteford and Scott Whiteford, SAR Press

"Politics, Practice, and Theory: Repatriation as a Force of Change in Contemporary Anthropology," chaired by Thomas W. Killion

August 4-5, 2004: Short Seminar, SAR

April 7, 2005: SfAA Plenary Session, Santa Fe, New Mexico

2008: *Opening Archaeology: Repatriation's Impact on Contemporary Research and Practice*, edited by Thomas W. Killion, SAR Press

"Global Health in the Time of Violence," co-chaired by Paul Farmer, Barbara Rylko-Bauer, and Linda Whiteford

October 5-6, 2006: Short Seminar, SAR

March 29, 2007: SfAA Plenary Session, Tampa, Florida

Short Seminar, July 24-25, 2008 Scholars, Security, and Citizenship Participant List

Laura McNamara (Seminar Co-Chair)

Exploratory Simulation Technologies, Sandia National Laboratories

Culture, Torture, Interrogation, and the Public Face of Anthropology: Learning from Abu Ghraib

Neil Whitehead (Seminar Co-Chair), Professor

Department of Anthropology, University of Wisconsin, Madison

Mission Accomplished - Academia, Government and War

Nasser Abufarha, Recent Graduate

Department of Psychiatry, University of Wisconsin, Madison

Rules of Engagement: Scholarship, Citizenship in War and Violent Interventions

R. Brian Ferguson, Professor

Department of Anthropology and Sociology, Rutgers University

The Challenge of Security Anthropology

Clementine Fujimura, Professor

Language and Culture Studies, United States Naval Academy

Epistemologies of Knowledge: Anthropology for Countering Insurgency in Military Education and Training

Anne Irwin, Assistant Professor

Department of Anthropology, University of Calgary

Military Ethnography and Embedded Journalism: Parallels, Intersections and Disjuncture

David Price, Associate Professor

Department of Anthropology, Saint Martin's University

Anthropology's Third Rail: Counterinsurgency, Vietnam, Thailand, and the Political Uses of Militarized Anthropology

Robert Rubinstein, Professor

Department of Anthropology, Syracuse University

Ethics, Engagement and Experience: Anthropological Excursions in Culture and the Military

Maren Tomforde, Lecturer

Bundeswehr Institute of Social Sciences, Germany

Should Anthropologists Provide their Knowledge to the Military? An Ethical Discourse Taking Germany as an Example

Society for Applied Anthropology

CALL FOR PROPOSALS
FOR
SEMINAR IN APPLIED ANTHROPOLOGY

Proposals are sought for a two-day seminar to be conducted in 2010 at the School for Advanced Research (SAR) in Santa Fe, New Mexico. The goal of the seminar is twofold: 1) to organize a plenary session at the 2011 meeting of the Society for Applied Anthropology (SfAA) and 2) to prepare papers for an edited volume that will be submitted to SAR Press for publication in its Advanced Seminar Series.

In keeping with the vision of the Society for Applied Anthropology, topics should employ anthropological perspectives to address specific human problems. Interdisciplinary perspectives are encouraged. This program is part of a collaborative effort between SAR and SfAA, which began in 2000. Previous topics have included Community Building in the 21st Century; Globalization, Water, and Health; Repatriation as a Force of Change in Contemporary Anthropology; Global Health in the Time of Violence; and Scholars, Security, and Citizenship.

The seminar will be scheduled for summer or fall 2010 at SAR's Santa Fe campus. SAR will provide travel support as well as room and board for up to ten participants. Each participant will be expected to contribute a paper, which will be discussed during this two-day session in preparation for the 2011 plenary session and resulting book manuscript. Participants will be responsible for expenses incurred in attending the plenary session at the 2011 SfAA meetings.

To apply: For more information, including application procedures, please visit www.sfaaproposal.sarweb.org.

Deadline: Deadline for receipt of proposals is September 15, 2009. Decisions will be announced within three months.

For inquiries concerning proposals: Please contact Nancy Owen Lewis, Director of Scholar Programs, School for Advanced Research, at sfaaproposal@sarsf.org or 505-954-7201.

SAR-SfAA Collaborative Procedures For Selecting Plenary Topics

In the past, topics for the SfAA plenary session were selected solely by the leadership of SfAA and SAR. However, at a meeting of the SfAA-SAR Collaborative during the 2008 SfAA meetings in Memphis, it was agreed that proposals be solicited from the SfAA membership at large. As a result, the following guidelines were devised for selecting the topic for the 2011 plenary session.

- 1) Call for proposals will be published in the February 2009 SfAA newsletter, SfAA website, SAR website, and other venues as recommended.
- 2) Applicants will be required to include a description of the topic plus a list of potential participants, not to exceed ten. Specific information, including application procedures and a downloadable cover sheet, will be available on SAR's web site. A link to that web site will be provided in the announcements.
- 3) As in the past, SAR will provide travel support as well as room and board for a planning seminar to be conducted at SAR in the summer or fall of 2010. Participants, however, will be expected to pay their own way to the SfAA meetings to participate in the plenary session. The results will be submitted to SAR Press for publication in its Advanced Seminar Series.
- 4) The deadline for receipt of proposals will be September 15, 2009. Applications are to be sent electronically to the Director of Scholar Programs at SAR (Nancy Owen Lewis), to a specific email address that will be set up for that purpose.
- 5) The Director of Scholar Programs (SAR) will process the applications and circulate the proposals and review sheets, electronically, to the review committee, which shall consist of eight members as follows:
 - a) SfAA (4): President, Past President, Program Chair, and Executive Director
 - b) SAR (4): President, Vice President, Director of Scholar Programs, and Co-Director and Executive Editor of SAR Press.
- 6) This group will convene at the AAA meetings in December 2009 in Philadelphia to select the winner.

SAR's Director of Scholar Programs will work with: 1) the seminar chair/s to organize the seminar and 2) SfAA leadership to organize the plenary.

Obituary: Dr. Frances Léon (Swadesh) Quintana

By Joel Swadesh, Ph. D. [JSwadesh@aol.com]

Independent Scholar (Retired)

and

Sue-Ellen Jacobs [sueellen@u.washington.edu]

University of Washington, Professor Emerita

Dr. Frances Léon (Swadesh) Quintana, who studied under Omer C. Stewart at the University of Colorado at Boulder, passed away at the age of 91 in Albuquerque. The majority of Quintana's work dealt with the interaction of Hispanos, Native Americans, and Anglos of northern New Mexico and southern Colorado, particularly near the Southern Ute reservation on the Pine River. Quintana received her M. A. in 1962 and her Ph. D. from the University of Colorado in 1966, due to her work with the Tri-Ethnic Project. In that work, she advanced the theory of cultural change in "society on the edge," or *lo fronterizo* as it was later termed by Benedicto Cuesta. She published her work with the Tri-Ethnic Project as *Los Primeros Pobladores* (Notre Dame Press, 1974; re-issued as *Pobladores* in 1991) and *Ordeal of Change: The Southern Utes and Their Neighbors* (Altamira Press, 2004).



Frances Leon Quintana, Ca. 1940

Born in Irvington-on-Hudson in 1917 to Maurice Léon and his wife, Frances Juliana Webster Goodrich, Dr. Quintana attended the Ecole Internationale de Genève. She graduated at age 15 and entered Vassar College after a year of art school. While still a student, Dr. Quintana came to New Mexico in 1936 to excavate the ruins of Chaco Canyon. She studied at Yale with Edward Sapir, a student of Franz Boas. Sapir is known for the Sapir-Whorf hypothesis elucidated in *Language, Thought, and Reality*. After the death of Sapir, Quintana went to Mexico to work among the Tarascan and Otomí peoples with Dr. Morris Swadesh, whom she later married, producing three children. She transcribed native languages into written form and instructed students into literacy as part of the reforms of the Lázaro Cárdenas presidency. She was deeply involved in

Swadesh's work, contributing substantially more than she was credited for. For a time following her doctoral work, Quintana participated in Great Society programs such as H.E.L.P. and Vista in their efforts to mobilize communities toward self-help in economic development.

From 1968-78, Dr. Quintana served as Curator of Ethnology at



the Laboratory of Anthropology in Santa Fe, producing exhibits and teacher training materials on topics such as *Toys and Games of New Mexico* and *Lands of New Mexico*. Hers were

perhaps the earliest efforts at the Laboratory to train and promote Native American and Hispanic staff in museology. In the early 1970s, she taught as a visiting scholar at Antioch College and at Colorado College. Her professional papers have been made available to the public through the Rocky Mountain Online Archive by the Center of Southwest Research at the University of New Mexico.



Frances Leon Quintana in the field in Mexico

Following her retirement in 1978, she married Miguel Quintana, with whom she shared 22 joyful years. She continued to work, publishing in the *Journal of the West* and the *Journal of the Southwest*, among other venues. She was a pioneer, expanding the frontiers of what was possible for women of her generation, as well as a teacher and researcher. She will be remembered for caring about the peoples who she studied and championing the welfare of the communities about which she wrote. Better than most, she understood that scholarly objectivity is often a myth masking unconscious bias toward the society from which the scholar comes.

A memorial service will be held on April 18th at St. Andrew Presbyterian Church in Albuquerque.

Greetings from the President-Elect

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

The SfAA is an association and a place where we apply social creativity to help communities, institutions, and the people in them. I am the incoming president and am enthusiastic about our long standing tradition of advocacy. It is an advocacy built out of the inclusion of practicing sociologists and anthropologists, academics, and international scholars. SfAA is an example of what Anthony Wallace called the articulation of diversity and our strength and our future depend on that diversity. These annual meetings in Santa Fe mark a turning point for the society: it marks the fulfillment of President Susan Andreatta's efforts to bring the society and the communities where we hold meetings together in intellectual as well as geographic space. She is recognized for her inclusion of colleagues who work in different arenas of applied social science, and for her successful efforts to work with the next generation of students and scholars. Like Susan, other presidents such as Don Stull and Linda Whiteford quietly and effectively left the society in better shape each successive year. Our members, longstanding and brand new, bring freshness to our meetings, to our publications, and to our identity. I know of no other society where so many people eagerly look forward to the meetings. The annual meetings are part of our "brand," and that brand is golden. Santa Fe meetings Program Chair Jeanne Simonelli and her committee have designed meetings that build on that tradition. Your time there will be very well spent. It is the authors of the papers, organizers of sessions, and mentors to students who are the base of all of this. It is my privilege to work with



Alba Amaya-Burns and Allan Burns in the central plaza of Merida, Yucatan

all members of the society, as well as the Executive Board, the business office, and all of the past movers and shakers of the society.

But at the Santa Fe meetings we are reaching a critical moment. We are all vulnerable to economic crises, cuts, layoffs, and social disruptions that occur in our own lives and throughout the world under the worsening world economy. The Society was formed by social scientists in 1941 at the cusp of World War Two when a recalibration of anthropology and other applied social sciences was needed. Here we are again. We have an urgency to do something both personally and through the Society, to recalibrate our efforts and our commitments. We have made a positive difference through applied work, and we have an urgency to continue to do so in today's context.



A potter at work in Merida

We return in March, 2010 to Merida, Yucatan, one of the most beautiful cities of the Americas. The Merida meetings are a showcase for applied work in a global setting. We are hosted by the Autonomous University of the Yucatan and I am especially honored to recognize the work of the Anthropology Department of the University, students, the university administration, and the hospitality of the people of the city.

Our society is not the "American" society of applied anthropology, but is an international society. Our international credentials are solid, and recognizing that through the Merida 2010 meetings will be enjoyable and useful to all of us. Will it be hard to get there? For some people, it surely will. On the other hand, flying into Cancun and taking a first class bus to Merida can cut the price enormously. Will it be safe? Yes, Merida is, by Mexican government reports, the safest city in Mexico and among the safest large cities in all of the Americas. Will the meetings be productive? Yes, our meetings always are, but the Merida meetings have the added value of improving our "international creds" as well.

I have lived and worked in Merida throughout my career, and so I am an advocate for the meetings there. When I'm there people often talk about how the North has resources and the South has "ganas." What is "ganas?" It is desire, a quiet but fierce sense of urgency. It is creativity in a world of vulnerability, and a time to work very hard with friends and colleagues. In the meantime, see you in Santa Fe!

On Obama

By J. Anthony Paredes [janthonyparedes@bellsouth.net]
Professor Emeritus
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Something doesn't set quite right in calling Barack Obama "the nation's first African-American president." Actually, it is anthropological errancy. It fails the Boasian challenge of uncoupling "race" and "culture."

Sure, Obama is the first "person of color" elected president of the United States of America. The closest to that before President Obama was Herbert Hoover's Kaw Indian Vice President (1929-1933), Charles Curtis. Indeed, Barack Obama succeeds a presidential line-up of the "whitest of the white." All were of northwestern European descent. Collectively, Obama's predecessors were primarily of Anglo-Saxon origin, spiced with a healthy dollop of Celtic ancestry and a dash or two of German and Dutch as well. Eighty-eight percent (88%) of the first forty-three presidents were blue-eyed (Google it, dear reader), something made startlingly clear to me on viewing an exhibition of presidential portraits.

Of course, by having a parent directly from Africa, Barack Obama is, in a sense, one of the "most African of African-American." Yet, to be consistent with other immigrant American ethnonyms, President Obama is more correctly a "Kenyan-American." Unlike the majority of those called "African-Americans," whose ethnic heritages were severed by the Middle Passage, the new President knows precisely the country and tribe of his African ancestors. Photographs of the president-to-be in tribal dress might once have been a fine campaign message of international sophistication, but keeping them in low profile later in Obama's run for the presidency reportedly steered around stirring up xenophobic prejudices.

Barack Obama is only the seventh U.S. president with a foreign-born parent. The last previous was Woodrow Wilson, whose mother was born in England. Five presidents had one parent born either in England, Ireland, or Canada. Andrew Jackson had two foreign-born parents, both from Ireland. Despite massive waves of immigration in the late 19th and early 20th centuries, the United States has never had a Polish-American or Italian-American or Chinese-American or Japanese-American or "Spanish"-American or Greek-American president, much less, say, an Armenian-American or Lebanese-American president (though not from lack of trying by Ralph Nader). Neither has the country had an Eastern Orthodox or Jewish president. Nor has there been a president from among "annexed-Americans"—Cajuns and Creoles of Louisiana, Hispanos of the Southwest, Minorcans of Florida, Puerto Ricans, and various "Pacific Islanders" (though I suppose some might make the case for Obama being "the first Hawaiian-American president"). Voters leapt over a pile of other hyphenated Americans to get to Kenyan-American president Barrack Obama. (But don't forget that nearly half the voters didn't go for Obama.)

President Obama's direct-from-Africa agnatic parentage brings a very special irony to proclaiming him the first African-American president. Ordinarily, "African-American" is widely understood to be but the latest in an historical series of racial terms for descendants of enslaved Africans and of "free-persons of color" from the colonial and early American eras of U.S. history. At first the words were "African," "Negro," "mulatto," and quaint-sounding terms such as "quadroon" and "octoroon." Then came "colored," "afro-American," "black," and, finally, "African-American" in the popular (and governmental) lexicon of racial categories.

Historically, "Africans" became *culturally* categorized quite apart from "American Blacks." In modern times, crude "booga-booga" popular stereotypes of "African natives," as in the Tarzan movies, were different than the demeaning Aunt Jemima/Step-'n-Fetch-it stereotypes to which multi-generational American descendants of Africans were



subjected. By the 1950s, however, films like “King Solomon’s Mines” (MGM, 1950) were beginning to change popular conceptions of Black Africa.

With the post-War dissolution of colonialism and the rise of independent African states, the United States had a problem. African diplomats visiting the U.S. capital came up hard against American racial segregation. Beginning with the Eisenhower administration, however, the federal government took steps such as the 1953 “Policy Order on the District of Columbia Government Regarding Non-Discrimination” to avoid international embarrassment in the treatment of African diplomats. Subsequently, “American Blacks in Washington and Maryland could benefit from actions intended for the officials from new African nations (Skrentany 1998, 254-5).”

Living outside the South during the Civil Rights era, I remember the strange laughter among my circle of liberal white southerners on hearing reports of southern Blacks dressing up in fezzes and robes and trying to pass as African diplomats in order to gain entrance to restaurants and movie theaters. Apocryphal or not, such tales are dramatic allegories of literally “wrapping” oneself in an assumed cultural identity to trump a racial identity. Barack Obama might have been technically correct in his inaugural address claim that his father probably could not have been served at a D.C. diner “sixty years ago [1949],” but it was at exactly that historical moment and because of people like his father from Africa—not American Blacks—that the barriers of racial discrimination began to break down in the nation’s capital.



As a second-generation African-American, Barack Obama is heir to a tradition, going back to at least Marcus Garvey, of immigrant and second-generation Blacks playing important roles in bettering conditions for “Old Americans” of African descent. Many of “foreign origin” paved the way for African-Americans into many fields of popular culture and public life—Harry Belafonte, Sidney Poitier, Cecily Tyson and Colin Powell come most quickly to mind. Likewise, many native “bi-racial” African-Americans played similar roles—here, I think of Roy Campanella, Eartha Kitt, and Johnny Mathis.

By virtue of Obama’s “race,” the American electorate has reached one watershed, but it still has not crossed the Rubicon of culture. It is in this that a comparison of Obama’s election with Japanese politics is very telling (*New York Times*, January 16, 2009, p. 1). Struggling to reach the pinnacle of Japanese government is the *buraku* caste, the descendants of feudal outcasts, called *eta*, who are “ethnically indistinguishable from other Japanese (Ibid, A6).” In focusing on racial identity, the popular media have largely ignored Barack Obama’s disconnection—his Gullah-descent wife notwithstanding—from the multigenerational African-American cultural experience comparable to that of the racially unmarked *buraku* of Japan. (It is this quality of Obama’s background, more so than having a white mother, that triggered the question “is he Black enough?”) In this context, Jesse Jackson’s castration curse of Obama takes on a potent symbolism that darkly resonates with the emasculating historical experience of generations of Americans descended from African slaves and “free persons of color.” But there is more to it than that.

Since the American Civil War, there has been a peculiar kind of national stigmatism directed against the American South. While the cause of racial justice was being championed, the cultural oppression of poverty, class prejudice, and social marginalization suffered by whites (and American Indians) as well as African-Americans in the South was obscured by the struggle to correct the legal segregation suffered by African Americans regardless of class. Even now, “redneck” is still an ethnic slur that can be cast about with impunity, despite the efforts of “our first redneck president,” Jimmy Carter (Texans don’t count), to redeem the term. Carter tried to turn “redneck” into a badge of honor referring to the term’s putative origin as merely a descriptor for hard-working poor people burnt by the blazing sun.

Well, by parental property and occupation Jimmy was not really a redneck. He was not a victim of the kind of Southern class prejudice suffered by poor whites that had much in common with the experience of most African-Americans. Regardless of class, many beloved elements of culture shared by southerners of all races, e.g., food ways, came to be viewed outside the South as uniquely characteristic of African-Americans, e.g., “soul food.” Similarly, the oppressive aspects of southern life became “racialized” so that, for example, the drudgery of cotton-picking becomes viewed as the singularly African-American signature demeaning labor of the South rather than the bitterly

remembered, life-scarring chore of many poor whites as well (including my own mother). Along with grinding rural poverty came social dysfunctionalities, pathologies, and abuses of class that knew no racial boundaries but gave rise to such epithets as “hill-billy,” “peckerwood,” “country hick,” “redneck,” and “white trash” as well as the “N-word.” It was the debilities of culture rather than race that Toni Morrison famously packed into declaring Bill Clinton “our first black president (*The New Yorker*, October 1998).” In this light, Jimmy Carter’s purported body-language snub of fellow southern Bill Clinton during Barack’s inauguration takes on deeper social meaning.

The United States has yet to elect a president who is African-American in both race and culture. Overcoming external appearances is one thing—historically revolutionary as that might be—accepting fully into public life the American *buraku* class is quite another. In the euphoria of electoral triumph over racial prejudice, it is all too easy to dismiss a Jesse Jackson or Jeremiah Wright as generational civil-rights fossils and ignore the still unresolved cultural discrimination that lies beneath race. There is a Pollyanna make-believe quality in the apotheosis of Barack Obama as “our first African-American president.” It is as if to say, “He’s not one of us but he looks like us.” “He acts like one of us but looks like one of them.” “So, let’s jubilantly join hands and pretend that we have already reached Dr. King’s Promised Land.” It’s not that easy. Prejudice and discrimination in America are more about culture history than genetic history.

Anthropologists have a special role to play in parsing out American patterns of discrimination of all forms, not just “race.” Applied anthropologists in particular have important contributions to make in alleviating continuing legacies of disadvantage and despair of so many African-Americans, Hispanics, Native Americans, and, yes, “redneck trailer trash” who might be lost in the wake of Barack Obama’s voyage to the White House. Be on guard: “Hey, we made one of you people President. Now, quit complaining.”



Americans still have much to overcome against bias and disenfranchisement along lines of color, class, region, and culture. “Octoroon” might be a quaint term, but many can recall the “paper bag test” for admission to elite African-American social clubs: You could only get in if your skin was no darker than “a brown paper bag.” A few years ago in Atlanta, I attended a banquet held by one of the oldest interracial civil rights organizations in the South. Most of the African-Americans seated at the tables were very light-skinned; ironically, the bronze-skinned former mayor Maynard Jackson was one of the darkest. In stark contrast, most of the servers scurrying among the tables were very dark-skinned African-Americans and differently hued but almost as dark Hispanics. (My Spanish father once told me about almost not being rehired as a waiter in a swanky New York restaurant in the 1930s because he had gotten so dark in the Florida sun during the off season). This is not to say that the “barely black” were any more protected from the harshest measures of Jim Crow than were the “blackest of the Black.” Witness *Plessy vs. Ferguson*, the landmark 1896 Supreme Court case up-holding segregation. *Plessy* was only one-eighth “Black.” Nonetheless, having overcome the legal discrimination of arbitrarily defined race (or having “a person of color” as President) does not mean that the nation has conquered cultural discrimination along lines of color, class, language, and descent.

I close with a dirty little story from anthropology. In my pre-doctoral years I was teaching at a small college in Minnesota. I had a brilliant, dedicated, conscientious, very white but very rural student who was applying for graduate study at a major Midwestern public university. When a distinguished (and, incidentally, sexually notorious) anthropologist from that university was a guest lecturer on campus, I took the opportunity to introduce my student to the famous Dr. So-and-So, thinking this would clinch the student’s acceptance into the graduate program. Afterwards, to my chagrin, the professor casually dismissed the student’s chances of a future academic career citing some minor grammatical gaff the undergraduate had made in conversation. That stung. Perhaps it made me wonder about my own background of peasant immigrant father and poor-white southern farm girl mother.

REFERENCE CITED

Skrentny, John David. 1998. The Effect of the Cold War on African-American Civil Rights: America and the World Audience, 1945-1968. *Theory and Society* 27(2): 237-285.

Some Current Issues In Coastal Anthropology

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SocioEcological Informatics

On January 13-14, I had the good fortune to be invited as one of the plenary speakers for a biennial conference of the Galveston Bay and Estuary Program. The preparation for the presentation and the experience of the conference led me to think about coastal anthropology and reflect on the history of engagement of anthropologists with coastal zones and issues. On the one hand, the number of coastal anthropologists has been relatively small, but on the other hand, the anthropological topics and issues are large and expanding. They are, in fact, huge, and provide interesting challenges to the application of anthropology toward solution of contemporary problems and issues, as the following historical notes attempt to show.



To provide a few very brief comments about history, anthropological interest in coastal zones dates back several decades. Initially the interest was in subsistence fishing in small-scale societies throughout the world, a theme that continues to the present, mostly in Asia and to a lesser extent, Africa. Few societies, however, continue to practice subsistence fishing predominantly, and anthropological interest soon shifted to questions about artisanal fisheries in the developed and developing world. During the past few decades, small-scale fisheries have faced increasing obstacles to their survival, including but not limited to increasing pressure from larger fishery operations, more and increasingly stringent governmental regulations, increasing costs of operation, and more recently, the undercutting of fishers' income in the US from an ever expanding importation of fish from abroad. James Acheson's far-ranging and insightful article in the 1981 *Reviews in Anthropology*

documents the onset of fishing community difficulties, and a generation of fishery anthropologists has pursued various of lines of research into the nature of the issues and problems and community attempts to confront and deal with them. The research focus continued to be called 'anthropology of fishing,' but more and more it came to be labeled as 'maritime anthropology,' addressing the fate of small-scale fishing in the United States, Canada, and northern European countries.

In more recent years, a younger generation of anthropologists has expanded fisheries research to include newer topics and issues. Space precludes a complete listing of individuals, but a few salient features might be noted. Many of the newer fishery students in the US are graduates of the University of Florida, University of Georgia, and University of Washington, and for the first time, a number of them entered positions within National Oceanic and Atmospheric Administration (NOAA) office, giving fishery anthropology a presence at the federal government level. Senior-level participants include Shirley Fiske, Patricia Clay, and, and later, Susan Abbott-Jamieson, among others. Anthropologists also began to serve as staff and as members on committees on regional fishery management councils and on state marine fisheries commissions. Similar developments occurred in Canada, Great Britain, and Holland. Dutch fishery anthropologists established an anthropology fisheries journal, *Maritime Studies (MAST)* and a biennial conference People and the Sea. The fifth biennial conference will be held in July 2009.

Expansion of interests in maritime anthropology during the past several years includes deeper history and historical ecology, especially by David Griffith, Bonnie McCay, and Manuel Valdés Pizzini. In-depth descriptions of local fishery and environmental knowledge have also begun to appear, several of those from Michael Paolisso and colleagues at the University Maryland and from students in the doctoral program in ecological anthropology at the University of Georgia. The concentration in maritime anthropology at Georgia was eventually expanded to coastal anthropology, reflecting the range of interests of doctoral students. Traditional ecological knowledge was one topic, usually carried out to help include fishers' knowledge within broader coastal zone management plans and activities. Research included the author's work with shrimpers, Rob Cooley's study of blue crab fishers on the Georgia Coast, Carlos Garcia's work with reef fishers in Puerto Rico, David Greenawalt's study of Garifuna fishers on Roatan, and Jennifer Shafer's research on coastal fishers in Mozambique. Student interests also included transformation of wild-caught fisheries to aquaculture, by Eial Dujovny in India and by Ana Pitchon in Chile. Coastal anthropology also included tourism and local communities, carried out by Gregory Gullette in Huatulco, Mexico and by Eileen Mueller in Baja California, Mexico.

Coastal anthropology became the new concentration at the University of Georgia for ecological or developmental research on coastal populations, one that seems more apt for anthropological inquiry about coastal populations. Unfortunately, the concentration on coastal anthropology at Georgia did not continue after the retirement of the author in 2004, although a few students still focus on coastal people and zones. The label has begun to appear elsewhere, in particular as Maritime and Coastal Anthropology, a concentration at the University of California, Santa Barbara. As interest in coastal populations expands in scope and scale, the label 'coastal anthropology' is likely to become more common.



However much coastal anthropology extends the research paradigm over maritime anthropology, only the tip of the iceberg is yet visible. The number, scope, and range of topics needing practical, applied research have hardly been approached. Anthropologists who participate in multi-disciplinary research on coastal issues can contribute to almost any aspect of planning, since all planning issues eventually relate to human populations. Attendees and presenters at conferences like the Galveston Bay and Estuary Program represent an impressive number of types of researchers, including hydrologists, toxicologists, oceanographers, engineers, meteorologists, and ecologists, in addition to local, state, and federal governmental agents, NGOs, environmental

educators, business men/women, and legal officers. Many of the research projects conducted on Galveston Bay have need of social, cultural, and historical input, which anthropologists are well positioned to contribute. Particularly acute is the need for anthropological input into planning, which again, is mostly about people and their relation to the environment, broadly speaking. With the onset of global warming and the likelihood of more frequent and severe weather conditions, planning become not only essential but critical.

Beyond contributing to multi-disciplinary research, coastal anthropologists need to pursue basic, applied anthropological research. Estimates indicate that approximately two of every three people on earth live in coastal zones. In addition, most of the earth's population lives in urban areas, and 22 of the world's 25 largest urban complexes are coastal (Tokyo is first, with 33.8 million coastal residents, and the largest in the US is New York, at number six and with 21.0 million residents). It is fair to say that the world's most complex human ecosystems are in coastal zones. When that information is added to the fact that the most productive ecosystems on earth are also coastal and that they have the highest biodiversity, the picture that emerges is that the world richest and most complex ecosystems are strips of coast that include the in-shore, the land-water interface, and the near-shore. Those areas seem to be a good place to situate coastal anthropology, which so far is much underrepresented.

Public Archaeology Update: Heritage and Sites of Conscience

By Barbara J. Little (blittle@umd.edu)
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As I write this column, Washington, DC is blanketed with ice and yet is still basking in the warmth of a remarkable Presidential inauguration. On a Monday the nation remembered Martin Luther King, Jr. and the service and struggle needed in the long campaign for Civil Rights and on Tuesday President Obama called for service and sacrifice in the struggles ahead. What an amazing time this promises to be for applied anthropology.

In earlier public archaeology columns I've noted some ways in which archaeologists and other heritage practitioners are working



towards public scholarship in the service of peace and justice. The vindicationist and anti-racist motivation in African American archaeology is one example. Another is the creation of a new visitor center and site of the Battle of the Boyne at Oldbridge Estate near Drogheda as part of the formal peace agreement between Ireland and Northern Ireland. Another is the work of Memoria Abierta in Argentina (<http://www.memoriaabierta.org.ar/>) where archaeologists have documented clandestine detention centers as well as graves of victims of state-sponsored violence.

Many places and memories hold extraordinary evocative power and that power can explode in unpredictable ways. The International Coalition of Sites of Conscience (<http://www.sitesofconscience.org/en/>) seeks to channel that power into dialogue and citizen engagement in contemporary human rights issues by connecting past and present. Seventeen accredited member sites in ten countries explore issues of children as victims of war, displacement, genocide, human trafficking and slavery, poverty and welfare, racism, state terrorism, sweatshops, and totalitarianism. Regional networks of sites and museums are a new initiative. There are regional networks in Asia, Africa, Russia, and South America. There is one topical network started in August 2008 to foster conversations on immigration.

Archaeologists, cultural anthropologists and other heritage practitioners have roles to play to support and expand the meaning and use of heritage toward progress on social issues. Researching, facilitating dialogue, creating programs for public engagement, and advocacy are some familiar contributions. The New Tactics Project of the Center for Victims of Torture (<http://www.newtactics.org/>) publishes a tactical notebook series dedicated to describing innovative tactics to advance human rights. In "The Power of Place: How historic sites can engage citizens in human rights issues" Liz Sevckenko (2004) explains the rationale of looking to the past for perspective, describes the work at several Coalition sites as case studies, and offers specific points for using the tactic in other places.

Such work can be carried out at many kinds of places. One way to raise awareness of the power of place is to use commemorative tools to highlight the significance of sites of conscience, whether or not they are associated formally with the Coalition or its networks. Counties and cities often maintain lists of historic properties. The National Register of Historic Places is one high-profile tool for United States heritage workers to identify and nominate places of local, state, or national significance. A higher level of recognition is granted by the National Historic Landmark (NHL) program. Among the places designated as new NHLs by the U.S. Secretary of Interior on January 16, 2009 there are two such sites where archaeologists have been explicitly focused on issues of justice (for full list of NHL designations see news release: http://www.doi.gov/news/09_News_Releases/011609c.html).

Established in 1836, the New Philadelphia Town Site in west-central Illinois is the first known town platted and officially registered by an African American. "Free Frank" McWorter sold lots to people of diverse racial backgrounds and used the proceeds to buy family members out of slavery. The community-based and multi-institution archaeology project has adopted an anti-racist research approach to interpret this unusual multi-racial community on the frontier. For more see Shackel 2007 and visit the website: <http://www.heritage.umd.edu/CHRSWeb/New%20Philadelphia/NewPhiladelphia.htm>

The Ludlow Massacre of April 20, 1914 brought the Colorado Coal Field War to the nation's attention. The archeological project, run by The Ludlow Collective, is also a multi-institution project collaborating with an intensely interested descendant community. In this case the community consists of the United Mine Workers of America, who own and have commemorated the site since the destruction of the colony. The archaeology explicitly aims to raise awareness about union and workers' rights. For more see Saitta 2007 and <http://www.du.edu/ludlow/index.html>.

Tangible reminders of the past survive across our landscape in many forms. Some are standing structures; some are archaeological sites; some are landscapes of absence where memories and stories fill in the missing pieces. Not all of the past is seething under metaphoric or actual surfaces, ready to ignite, but each of our current struggles has history. Consciously using those histories in efforts to create dialogue and solutions to common current problems is at the core of connecting heritage and social conscience.

If you are aware of or working on a project that connects heritage places or museums with contemporary social issues, please email me at blittle@umd.edu.

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Tales from the Office: An Anthropologist Navigates “The Real World” , Part 2

By Courtney Spillane [courtney.spillane@cityofhouston.net]
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As I put the final touches on this article, it is the evening of my six month anniversary as a Planner in the City of Houston’s Historic Preservation Office. I have many experiences- memorable, proud, scary, challenging-on which to reflect. In the first installment of my year-long contribution to this newsletter, I mentioned that I was fearful about making the transition from graduate school to a practicing anthropologist working in a non-anthropology environment. But over the last sixth months, the transition, although still ongoing, has been quite smooth. The fear I once felt has slowly been supplanted by excitement and confidence.



An average day on the job for me is anything but average; my priorities and project involvement seems to change daily. One day I might be presenting historical designations to the Houston Archaeological and Historical Commission or the Houston Planning Commission; the next I could be out in the field conducting archival research and oral histories or at the office all day writing reports. My favorite days, however, are when I attend meetings with community groups or non-profits to assist with their preservation projects, or meeting with residents who want to designate their house or neighborhood as an historical landmark. I feel very lucky to be able to participate in so many varied projects.

In the past sixth months I have participated in several amazing projects. My favorite thus far, is collaboration between our department, the University of Houston, and a local community to document the experience and history of African-Americans at Houston’s second ‘colored’ high school. I was given the opportunity to conduct oral history interviews with one-time students of the high school on the set of Houston TV. Once edited by the television station, the interviews will be played on Houston PBS and will be archived at the brand new African-American Library at the Gregory School.

My experience in my new job would be very different without the practical training I received while earning my Master’s at the University of South Florida. Reflecting back, I realize that prior to the required internship portion of my anthropology training, I was very idealistic about what historic preservation could affect in a community. My internship with a neighborhood preservation group opened my eyes to the practical and realistic side of historic preservation; it can be a very useful tool in neighborhood preservation and revitalization, but not all residents will opt to encumber their property in return. Because of this, the dialogue about historic preservation and property rights can become quite heated at our commission meetings. Fortunately, during my MA research I discovered that, regardless of how much they are opposed to historic preservation in their backyard, people appreciate history and historic buildings. So my challenge now is how to take my research and internship experience/results and use them to



engage opponents in constructive dialogue. My experience in my new career would be very different without the internship portion of my training.

Courtney Spillane interviewing for the record

As a result of this job, I have access to numerous resources for genealogical research and have learned even more archival research techniques. Thus, I have begun a new, personal project, one that has been on the back burner for years because of lack of time, training, and resources-tracing my elusive family tree. I usually do this once per week, after work. I take the train to the Clayton Library for Genealogical Research (one of the ten best in the country)

and work for a few hours on my genealogy. I employ the same research techniques and resources I use when conducting research on the job. So, even after a long day at work, I do not tire of solving history's mysteries by searching through the yellowing pages of City Directories and rolls of census and passenger lists on microfilm. I am still amazed that I get paid to do something that is also a personal passion and hobby.

One (Not-So-Straight) Path to Life as a Medical Anthropologist - Step Two

By Carla Pezzia [carla.pezzia@gmail.com]

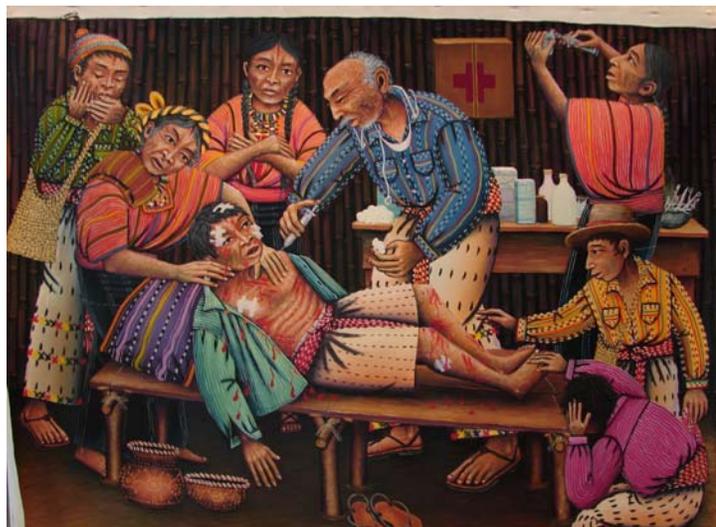
PhD Graduate Student

University of Texas-San Antonio

Most of us can think of a specific experience or moment in time that marked our professional path into anthropology and continues to guide us through all our future work. For some it may have been a class they took as an undergraduate or the reading of a specific ethnography. For me, it was being a project manager for two distinct clinical research trials. These experiences helped convince me that I needed to continue my education and training within anthropology, and they also developed within me the skill set necessary to manage life as a doctoral graduate student and as a future researcher/academic. The path isn't always clear at first, so I'm here to share my round about way of getting to where I am today in hopes that others may find comfort or guidance.



I was not one of those people who always knew what she wanted to do with her life. My undergraduate college credits ranged from major level courses in math and science to art design and drawing to theatre to photojournalism. Ultimately, my BA was really only useful for one thing: getting me a job where all that was required was a degree (that my degree in radio/TV/film was considered experience enough to work with abused children in protective custody still baffles me, but that is a story for another day). I picked up a few classes at the university just until I could figure out what to do next, and it was then that I stumbled upon my first anthropology course - one concerning cultural aspects of health. This class spoke to me in ways that no other class had done before, but alas, my path into anthropology would still not be that direct and



Clinica Medica, Artist: Felipe Ujpan, San Juan la Laguna, Guatemala

straightforward. To keep a needlessly long story short: I began work toward a Master's of Public Health and found a job as an interviewer for a randomized trial providing interventions to trauma patients whose injury may have been alcohol related. My bachelor's (still in film), a couple years experience in a small hospital as an emergency department critical care tech, and a slightly less than moderate fluency in Spanish were all I needed to land this job.

As an interviewer for this trial, I ended up with a significant amount of downtime since I had to wait around for patients to sober up, to get out of surgery, or to let pain meds wear off. Not liking to sit around wasting time bored to tears, I begged my boss for other work that needed to be done. He explained to me various data that needed to be tracked and analyzed and reports that needed to be written and submitted to various agencies and all sorts of other administrative stuff that he had no problem dumping on me. While

some may have groaned from the tedium, I was hooked!

Part of my day became devoted to developing spreadsheets, entering in and analyzing data, then generating monthly, quarterly and annual reports for the investigators, IRB and NIH. The rest of the time I was still out on the floors, interviewing patients about their problems with alcohol and their dreams for their future. I soon realized that this mix of free-form contact with people coupled with the rigidity of data management and of oversight by regulating agencies made for the perfect job!

Working with patients in a trauma setting helped me to develop the essential skills necessary to conduct interviews amongst unforeseeable conditions. Approaching strangers to discuss a rather sensitive topic by many people's standards, learning to not take refusals personally, and balancing interviewee's tangents with staying on track with the goals of the study were key experiences that would later help me immensely in my first anthropological field experience and will continue to serve me well as I plan for future fieldwork.

Developing protocols and manuals of operations, gave me the insight into all the details that need to be considered when conducting a research project. How do we maximize our ability to obtain a representative sample? What are the appropriate methods, given our research questions, while taking into consideration the environment in which the study is being conducted? Knowing how to think through these ideas paid off for me tremendously both when I was a public health student somewhat out of place in an ethnographic field school and when I later became the assistant director of said field school. As well, completing the data analysis and generating reports to funding agencies taught me how to monitor the progress of a study, while at the same time handling the pressure of strict deadlines and funding agencies breathing down our necks, which is naturally part and parcel of life as a researcher, and as a professional anthropologist.

When the period for this study started to wrap up, I was in a great position to find employment as a program manager for a national multi-site clinical trial. I continued honing my skills in writing protocols and generating reports, and while my patient contact decreased significantly, I worked closely with the investigators and research assistants at the various sites to ensure that all ran smoothly. As the program manager, part of my responsibilities also included organizing and co-chairing our group annual meetings. By necessity, I quickly got over my fear of speaking in front of an assembled crowd of people, which makes for presenting at conferences a much more enjoyable experience, and lecturing to a roomful of undergraduates somewhat less daunting. Here I also learned the finer points to grant writing and budget developing, which will no doubt prove incredibly useful as I start working on securing funding for my dissertation work.

All in all, life as a program manager has had clear benefits for my transition into life as an anthropologist. After years of attending conferences for various disciplines (e.g. hepatology, psychology, public health, anthropology), I always found myself leaning toward a more anthropological approach, so when it came down to looking for a doctoral program, I decided it was time to further explore that avenue and round out my training. While I'm still in the process of defining myself as an anthropologist, I know that the skills I learned as a program manager in the biomedical field will stay with me and help me in all my future endeavors. This may not be the path for everyone, but it goes to show how a seemingly random BA degree can help start life as an anthropologist in motion.

Understanding Physicians: Apologophobia

by John-Henry Pfifferling, PhD [cpwb@mindspring.com]
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My last three Newsletter columns described concepts and features among physicians that are usually out of the "native's" awareness. When confronted with the behavioral presence of alexithymia (the inability to be in touch or articulate one's personal feelings) or enantiadromia (Internalizing one's professional role as personal identity) among their colleagues recognition is almost instant. Justification of alexithymia and sometimes sadness is offered when admitting how discomfoting it is to acknowledge wisps and cascades of personal feelings during patient care. "Ablating feelings was both modeled and taught as I trained," reported one of my residents. "It (alexithymia) was especially prevalent in both the most intellectual and crudest of my blocks," referring to neurology and general surgery.



"Have physicians changed since you started studying them in 1972?" I am constantly asked by students of physicians. As their guard drops they describe colleagues who drink or drug too much, are in miserable marriages, or feel oppressed and victimized by administration, con-artists or bureaucracy. Only after deeper rapport is established do they talk about their rage. Somehow not talking about rage suffocates its impact and keeps the demon at bay. The anthropological parallel to rootwork is remarkably close. People who believe in rootwork never talk about it for fear of magnifying the power of the rootworker ("witchdoctor)." Once permission is either given or just taken, to physicians, rage targets and perpetrators are identified.

So, for example, rage at administration (medical and non-medical) because they believe administrators view physicians as "commodities" whose function is as mere "providers" of "guest services" and contributors to "throughput." Anger and fury at a purported "system of care" that is in reality a hodge-podge of turf battles and manipulating financial schemes is common. Sub-surface rage is directed at patients who don't care about health values, fail to comply with treatment plans, and who abuse the "system." With greater rapport many different rage issues arise including anger with their colleagues who don't apologize for mistakes, inflicting preventable harm or treating patients as commodities.

Rarely discussed rage allows us to coin the term, apologophobia. Apologophobia is fear of apologizing to patients, staff, and colleagues who are recipients of crudeness, deprecation, harm, errors, incompetence and disruptive behavior.

Two parallel tracks explain much about apologophobia. Faculty supervisor and peer modeling of appropriate apologies are minimal as is as well the task of confronting narcissism. How can one apologize if self-importance and entitlement underpin normative behavior? Physicians in North American society are regularly accorded occupational status-derived excessive with some resenting such favorable treatment while others adapt to it with unreasonable expectations. Power, sometimes associated with the ability to use hierarchical abuse and inordinate deference accrue to many who are in the doctor role.

As the trappings of mystic authority continue, unimpeded by feedback, apologizing diminishes the sense of entitlement. Justification for not apologizing is perpetuated by fear of lawsuits. "If I apologize I will gift the plaintiff's attorney with my fallibility and lose the case." The resultant shame from apologizing annihilates self-importance. Justifying power given to others who witness apologies further prevent simple, honest compassion.

Offering empathy, caring and reflection on personal and professional fallibility promotes shunning so apologophobia is reinforced.

Closely related to apologophobia is chirurgophobia. It is particularly pronounced among emergency doctors and hospitalists who interrupt surgeons when they are on-call. Drowsy, sleep-deprived, and violated surgeons (believing they are inappropriately called for some minor issue, or "turfed" because the referral person did not want to take on risk) bully non-surgical colleagues and staff. Fear of being bullied by surgeons is chirurgophobia.

Why are these phobias relevant to applied anthropologists? Because understanding what fears operate among the natives discloses most of the powerful rules operating to maintain the culture. Fear of being bullied or shamed subtly maintains the status quo. When insiders or outsiders fear, those in power, they are apt to not confront

discrepancies perhaps even reinforcing higher payments for procedures rather than for complex thinking. Fear of conflict maintains a façade of community so the discomfort associated with offering personal feedback is kept at bay. Fear of misinterpretation supports silence or arcane, intellectualistic detail oriented ambiguity. Fear of loss (of presumed autonomy) prevents expanded decision-making and authority by non-physicians (like Physician Assistants and Nurse Practitioners). Finally, fear of failure (individual and profession) supports risk aversion and resistance to change. Understanding the fears that operate at the inter-personal level allows one to discern the operating rules of the culture.

Apologophobia appears associated with narcissism. Stereotypical descriptions of physicians often describe



Volcano Atitlán Eruption, Artist: Antonio Mendoza Coché, San Juan la Laguna, Guatemala

individuals needing special treatment and requiring excessive admiration. Most physicians undergo painful initiation rites over long periods of sleep, as well as periods of social and life experience deprivation. Delayed adolescence is often a result, described in the last issue of SfAA as ridiculous, (delayed adolescence, needing nurturance for a long time).

Physicians are basically “abused” in training. The resultant “carrots” of special treatment serve to partially make-up for their losses. An unintended consequence is the effortless perhaps unintended acquisition of narcissistic traits. Traditionally, and still to this day many training programs fire or reject candidates who do not display narcissistic traits, which include facility in humiliating others (lack of empathy and exploitation), grandiosity (demanding exaggerated loyalty), and the inability to handle criticism (but having facility in offering criticism).

How will you as a faculty member, consultant or patient help physicians understand the costs of the physician role? Will you positively reinforce the appropriate use of empathy by your pre-med and medical students? Will you emphasize the dangers and risks associated with direct, honest communication as one moves up the status ladder? Will you model caring for the person of the physician trainee apart from any relationship to a future role as physician? When you are a patient will you tell your doctor how important it is to partner in decision-making including your offer of feedback on their listening abilities?

Physicians are persons first with medicine as their special interest. Enabling their development of “specialness” serves to alienate physicians from humility and reinforces dependency on excessive admiration.

Understanding and appropriately delivering apologies allows physicians to admit cognitive limitations of their science, themselves and their tools. Uncertainty pervades diagnoses, testing, interventions, information, and all the tools of medicine. Help your physician endure discomfort with the error-prone environment without becoming paranoid. Limited and inexact information offer opportunities not a set of handcuffs. Finally, do these observations apply to other Western-trained physicians, those from other cultural backgrounds, and those trained in Western medicine but in non North American settings? How do cultural perceptions of managing abuse in training traumatize or weed out those from different cultural traditions? The conversation begins. I look forward to hearing your thoughts about my comments here.

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When Anthropology Disparages Journalism It Shortchanges Citizens, Damages Profession

By Brian McKenna [mckenna193@aol.com]
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Where is anthropology's Ida Tarbell? Its I.F. Stone? Its Lincoln Steffens? All were outstanding journalists, chroniclers of the *culture, resources and power* of their times.

And where is anthropology's Stanley Aronowitz? Its Paul Krugman? Its Noam Chomsky? A sociologist, economist and linguist respectively. All are academicians. All are well known public writers.

With a Yalta-esque AAA conference in December 2009 titled, “**The End/s of Anthropology,**” academic anthropology continues to bang the drum for social relevance. Of course that's a drum applied anthropologists have rattled for decades. One wonders how the conference will showcase journalism, one of the most consequential forms of public anthropology. Typically the anthropology profession - both academic *and* applied - looks skeptically at journalism.



A common refrain among academic anthropologists is this: "I never talk to journalists, they always get me wrong. I just can't trust them." Whenever I hear this my mind churns, "Then why don't you *become* the journalist and write it yourself?" Applied anthropologists are more inclined to write an occasional journalistic piece, but it's not viewed as a central focus of applied work. Again, why not *become* the seasoned journalist?

Is there a career danger for an anthropologist in wanting to be a relevant, publicly engaged writer? Maybe. Consider, why is it that some of U.S. culture's most talented writers, like David Moberg (senior editor for *In These Times*) and Kurt Vonnegut felt as though they had to drop out of anthropology graduate programs, (University of Chicago) just inches from the dissertation finish line, to become public communicators, public intellectuals, novelists and journalists?

Hermetically Sealed Classroom, Dusty Journals

Too many academic anthropologists are marooned in the coffin-boxes of university classrooms, their pearls of wisdom echoing wistfully off of hermetically sealed-walls. Paradoxically, just outside of campus bounds, local TV and radio programs - which can potentially educate millions - are staffed by their freshly minted (and inexperienced) former students! These are campus graduates of journalism, broadcast communications, speech, and/or theater programs where they were groomed in the practical arts of elocution and head bobbing for the airwaves and/or TV cameras. According to the FCC, these are supposed to be democratic *public* airwaves. But in practice, under corporate hegemony, they are mostly off limits to Ph.D.s, social scientists and even *investigative* journalists, i.e. thinkers and social critics. Anthropologists must fight for access to these spaces. Meanwhile they must circulate their voices in a multitude of public fora in local newspapers, the alternative press, the Internet, public television and public radio.



Rockefeller Center, New York City

I worked as a development consultant on *FRESH AIR with Terry Gross* in Philadelphia in 1991. The show now reaches 4.5 million listeners daily and is in Europe on the World Radio Network. Ms. Gross and her colleagues have featured the work of numerous anthropologists such as David Kertzer, Peter Goldsmith, Sam Charters (musical anthropologist) and medical anthropologists Paul Farmer and Terry Graedon. When I left to pursue a PhD I told Ms. Gross and her staff, "you help do the work of a great many anthropologists, getting the message out about their work. Keep it up." I still recommend guests for the show, a broadcast that could conceivably profile an anthropologist every week to great effect, but does not. We cannot depend on what Anthony Giddens called the double hermeneutic (interpreters of our interpretations) line of gatekeepers like Gross for our public media education. Anthropologists have no choice. They must become media makers and journalists themselves. This will be tough in a field, anthropology, that does not provide systematic education on "how to become a public intellectual" in its curricula, pedagogy, modes of evaluation or reward structure.

Cracking Chaucer

What makes a good journalist? In a telling Slate Magazine article, "*Can Journalism School Be Saved?*" editor Jack Shafer said that "I'd rather hire somebody who wrote a brilliant senior thesis on Chaucer than a J-school M.A. who's mastered the art of computer-assisted reporting. If you can crack Chaucer, you've got a chance at decoding city hall." (Zenger 2002)

Anthropologists can crack Chaucer and much more. Anthropologists can debate Foucault, survive in foreign lands with little more than the grit of our teeth and write insightful interpretations of the global/local intersections of capital. Anthropologists would make great journalists, albeit if they learned to write more quickly, urgently, succinctly and in a public voice.

There are models. Cambridge educated Gillian Tett, Ph.D. is a journalist for Britain's Financial Times. She attributes much of her success to her anthropology education. "Maria Vesperi was a reporter and an anthropologist, "anthropologist Sam Beck informed me," she still is involved in both, but devotes most of her time to anthropology. She was asked to bring journalists into the AAA meetings a number of times--special panels. This was more toward

getting journalism to recognize anthropologists as experts," he said. "There's also Barbara Nimri Aziz, a host, executive producer and anthropologist for WBAI radio-Pacifica."

Unfortunately, anthropologists rarely write urgently about the local culture for the general public. It's even rarer for them to do it in their own hometowns where they live. But journalists - particularly investigative muckraking journalists - do. And at a time when corporate media has fired too many investigative journalists, anthropologists need to pick up the slack. Both professional anthropology and professional journalism are in free fall. *End* is a keyword in both realms. As in "End Times: The Death of the Fourth Estate (2006), by top investigative journalists Alexander Cockburn and Jeffrey St. Clair. The two recently published an AAA series "Pulse of the Planet" to good effect. These two enlightenment professions must continue these types of alliances.



Shall we listen or write about it? Who is our audience?
Quepos, Costa Rica, 2001

And yet, few citizens know about the powerful ethnographic studies that quietly sits in libraries, dissertation shelves, or in journals like *American Ethnologist* or *Human Organization*. Our material rarely sees print in the local "Metro Times" or "City Paper." Why not write for both audiences, academic and popular?

But, That's Not Anthropology!

Anthropologist James Lett is a former broadcaster and present-day anthropologist. In 1986 he wrote about his dual life commenting that he found it "remarkable that [the] similarities [between the two professions] are not more widely appreciated. As an anthropologist, I have been trained to observe, record, describe, and if possible, to explain human behavior, and that is the essence of what I do every day as a journalist." (Lett 1986)

I interviewed an anthropologist/journalist for this article who asked to remain anonymous. Now an assistant professor she confided that she kept her graduate student journalism quiet because of how it was talked down. "When someone mentioned Deborah Tannen [a popular linguistic anthropologist] professors' eyes would roll." She said that since anthropology and journalism have so much in common "anthropologists struggle "to define their discipline as unique." "They want to distance the profession from journalism. . .you know, how anthropology is always struggling to legitimate itself."

Anthropologist Thomas McGuire exemplifies this type of border patrol work in defense of anthropology in a recent article called, "Shell Games on the Water Bottoms of Louisiana: Investigative Journalism and Anthropological Inquiry"(Walters et al 2008). In it he discusses the work of two investigative journalists working for the *New Orleans Times-Picayune* who exposed political corruption over oyster beds. He argues that investigative journalists, despite seeking to uncover the truth like anthropologists, fail to be anthropologists because they frame a story "like a picture is framed to separate it from the background to focus attention." They do not tell us enough about why things happened from a larger perspective, he says. He also submits that investigative journalism is not anthropology because it is limited "by what their readers will bear," and by a "moral imperative that cuts them short (p 119)."

Excuse me? McGuire has evidently never read anything by Mike Davis, Upton Sinclair or Jeffrey St. Clair whose "Been Brown so Long it Looked like Green to Me," analyzes perceptively capitalist corruption in Louisiana. I myself have learned more about how the media operates from non-anthropologists like Upton Sinclair (see his *The Brass Check*) and McChesney than any anthropologist. Incidentally it is noteworthy that the two reporters were able to impact public policy to a far greater degree than McGuire who, as evidenced from his piece, does not do journalism.

Some anthropologists argue that journalism has little or no sophisticated social theory. That's true for mainstream journalists but not for most of the investigative journalists I know. Moreover a significant amount of anthropology fails to adequately theorize its own imperial context of privilege. According to Laura Nader, "it is often the case that the critical potential of a discipline is obliterated as soon as the discipline gets institutionalized and transformed into an industry (Nader: 100)." Nader argues that the thrust of American anthropology has supplied the ideological support for imperialism and colonialism, studying down not up, studying away - not in their own backyards.

The context of most academic anthropology is the university, and the best critiques of the university have not come from anthropologists but educators, sociologists and historians.

Captive Intellectuals

To better understand McGuire one must read Russell Jacoby. In his "The Last Intellectuals, American Culture in the Age of Academe" (1987) Jacoby talks about how the growing academic culture of the 1950s absorbed a great many of our great public writers (like Tarbell, Stone and Steffens) turning them into academics where they lost a public voice. "For many younger intellectuals the dissertation was the cultural event and contest of their lives. . . the dissertation became part of them. The rhetoric, the style, the idiom, the sense of the 'discipline' and one's place in it:



these branded their intellectual souls. The prolonged, often humiliating effort to write a thesis, to be judged by ones doctoral advisor and a committee of experts gives rise to a network of dense relations and deference that clung to their lives and future careers. . . earlier intellectuals were almost completely spared this rite (Jacoby:18)."

Twenty-two years later Jacoby's analysis still rings true. Anthropology programs remain too aligned with an academic culture that creates socialization experiences that have little to do with engaging the public directly.

Burgeoning Movement of Anthropological Journalists

It is interesting that the push for anthropology and journalism often comes from students. That is true for the California State University-Fullerton where

students organized a "Society of Anthropology in Journalism recently. That's also true at the University of Arizona where Hecky Villanueva told me, "A number of us here at the University of Arizona have long debated the relationship between anthropology and popular writing." They insist that anthropologists must write in accessible styles for diverse audiences. In their 2007 paper "Lessons from New New Journalism," Villanueva and four student colleagues reviewed "the work of five popular nonfiction writers to determine the extent to which their approachable writing styles are compatible with anthropological rigor and nuance."

Internationally there are some important developments. As Jeremy MacClancy, Professor of Social Anthropology at Oxford Brookes University in the UK said, "If anthropologists have something to contribute directly to journalism, then the doors open for those who know how to write. Personally, my colleagues (e.g. Professor Joy Hendry, a Japanologist, and Simon Underdown, a paleobioanthropologist in my department) and I have found it relatively easy to get on national BBC radio programs and sometimes into the national press, but only when we are able to illuminate clearly a current affair. In France, Marc Abeles used to write frequently for the French quality press. In Spain, anthropologists, like many intellectuals there, can have a significant presence, e.g. Joseba Zulaika in the Basque Country, even though he is based in the Centre for Basque Studies, Nevada."

MacClancy mentions obstacles: "Many anthropologists, especially younger ones, do not know how open the UK national press and media are to approach by anthropologists." Then there are "pressures to publish and other increasing demands on our time; a very understandable fear of being made into 'Dr Rent-a-quote'; little (albeit increasing) recognition for public anthropology by Heads of Faculty; and lack of successful models to emulate."

Can Anthropology learn from the AAAS?

It's not just a matter individual models to emulate. Anthropologist Carl Maida, a professor of public health at UCLA (where he teaches medical anthropology and scientific research ethics in the Graduate Program in Oral Biology) suggests there is concern about the outreach model of the AAA as well. "I just returned from the 2009 American Association for the Advancement of Science (AAAS) National meeting in Chicago (where Al Gore was a featured speaker on Friday evening)," said Maida. "Our Section H (Anthropology) hosted six symposia, most of which were covered by the US and foreign press. The 3-hour session that I organized and chaired, 'The Expression of Emotions: Biocultural Perspectives,' drew over 100 people on Saturday afternoon, and was preceded by our own 45-minute news briefing at 9

am, with 45 members of the US and foreign press. Each of our speakers was also interviewed by a number of reporters in interview rooms set aside for press at the meetings. Even I, the moderator and discussant, was interviewed for one-half hour by a science journalist from Swedish radio. The take-home message for me is that the AAAS knows how to work the press, and to take care of them with special receptions, food and hospitality, in order to place hundreds of working journalists at the center of the annual meeting. How can the AAA learn from the AAAS to better work with journalists?"

For that matter, can we in SFAA learn something from AAAS?

In short, anthropology programs need to bridge with communications departments and create courses and programs in "Anthropology & Journalism" to help create the critical public intellectuals of the 21st century. Such programs will not only attract journalism majors to anthropology but will help equip students with skills to popularize critical knowledge.

One thing is certain. We need a new wave of writers and journalists, unafraid to do the most radical thing imaginable: simply describe reality. Their ranks will largely come from freethinkers, dissenting academics and bored mainstream journalists who rediscover what got them interested in anthropology in the first place, telling the truth.

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Tourism Topical Interest Group: Information on Santa Fe

By Melissa Stevens [msanth@yahoo.com]
University of Maryland, College Park

As we travel to Santa Fe this March for the Annual SfAA Meetings, the city will be gearing up to celebrate the 400th anniversary of its founding. (Unfortunately, the official festivities will not begin until Labor Day.) Known for its vibrant art scene, unique architecture, colorful historic districts, and dedication to cultural heritage conservation, Santa Fe is a visual testimony to the diversity of the communities that have shaped the character of the city. Recently, the National Trust for Historic Preservation named Santa Fe one of its "Dozen Distinctive Destinations in America for 2009." Santa Fe's commitment to both preserving and exhibiting its heritage means that the city is an ideal site for exploring questions related to heritage tourism. As you enjoy the many fine art galleries, Pueblo-inspired architecture, and historic sites, you may find yourself critically examining issues of representation/misrepresentation, cultural commodification, and muted histories. One book discussing similar themes is *The Myth of Santa Fe: Creating a Modern Regional Tradition* by Chris Wilson (1997).



Sessions, papers, and posters on tourism and heritage are again well represented at this year's meetings. The sessions and posters on tourism (as of the Jan. 26 preliminary program) are listed below. However, several individual

papers on tourism are also being presented in other sessions with other themes, so be sure to check those out as well. The 3rd Annual Valene Smith Tourism Research Poster Competition will be held during the general poster session on FRIDAY 1:00-3:30. The poster session provides an excellent opportunity to have one-on-one discussions with presenters on their tourism research and should not be missed. Also of particular interest to the TIG are the multiple tours of Santa Fe and the area organized by the SfAA. Be sure to sign up for these soon on the SfAA website, as space is limited on many of them.

The Tourism Topical Interest Group's annual meeting will be held **SATURDAY**, March 21st from 12:00-1:20 in the Tesuque meeting room, or if we so choose, at an area restaurant. Anyone interested is welcome to come, and students are always welcome.

I look forward to attending many of the sessions listed below, hearing about some cutting edge research, and enjoying the lovely city of Santa Fe with my fellow anthropologists. I hope to see you there!

As always, any Tourism TIG questions, comments, or suggestions can be emailed to me at msanth@yahoo.com.

SESSIONS AND POSTERS ON TOURISM AT THE 2009 ANNUAL SFAA MEETINGS

(W-10) WEDNESDAY 8:00-9:50 Peralta
Volunteer Tourism and Participatory Tourism Interventions

(W-36) WEDNESDAY 10:00-11:50 Milagro
Community-Based Tourism among Yucatec Maya Communities

(W-62) WEDNESDAY 12:00-1:20 Sweeney B
Re-Imagining and Re-Envisioning Tourism Spaces

(TH-10) THURSDAY 8:00-9:50 Peralta
Indigenous Partnerships in a Global Setting: Public Archaeology, Cultural Resource Management, Sustainable Tourism, and Occupational Science, Part I

(TH-12) THURSDAY 8:00-9:50 Pojoaque
Community and Collaboration in Tourism Growth

(TH-40) THURSDAY 10:00-11:50 Peralta
Indigenous Partnerships in a Global Setting: Public Archaeology, Cultural Resource Management, Sustainable Tourism, and Occupational Science, Part II

(TH-63) THURSDAY 12:00-1:20 Sweeney D
Tourism and Its Consequences: Cross-Cultural Perspectives

(F-63) FRIDAY 1:00-3:30 Sweeney B
Posters
Valene Smith Tourism Research Poster Competition

(F-132) FRIDAY 3:30-5:20 Pojoaque
Tourism, Development, and Heritage Management: Policy, Partnerships, and Practice

Intellectual Property Rights - TIG Notes

By Mary Riley [mriley@carotennlaw.com]
Merritt Flebotte Wilson Webb & Caruso, PLLC

The focus of this SfAA newsletter column is to report on the progress of the SSHRC-funded project, *Intellectual Property Issues in Cultural Heritage: Theory, Practice, Policy, and Ethics* (IPinCH). As announced in a previous newsletter column, IPinCH received funding from the Social Sciences and Humanities Research Council (SSHRC) of Canada and formally commenced in April, 2008, to continue until 2014. This is an international collaboration of over

50 archaeologists, anthropologists, lawyers, museum specialists, ethicists, and others, along with 25 partnering organizations (including this TIG), designed to explore the complex nature of intellectual property (IP) issues relating to cultural heritage and to look at what kinds of policies and practices facilitate fair and equitable exchanges of knowledge.

Much of the project's first year has been devoted to getting the organizational and administrative framework into place in order to coordinate efforts in funding, tracking, advising and monitoring up to 20 IPinCH-funded case studies in community-based participatory research in intellectual property and cultural heritage. Each study is co-developed by IPinCH team members and a partner community or organization. The first three of these were recently announced:

- the development of policies and protocols for culturally sensitive intellectual property by the Penobscot Nation, Maine, particularly to guide relations with researchers and external entities;
- the creation of a database to record Moriori elder knowledge, sustainable land-use practices and heritage landscapes in Rehoku (the Chatham Islands), New Zealand; and
- a study with the Inuvialuit community on the ownership, access, and sharing of information relating to a 19th-century collection of objects from Northwest Territories, Canada, now housed in a national museum in the United States.



Eight Working Groups are being developed, each focusing on a key project theme relating to different aspects of intellectual property and cultural heritage. These include formal IP and customary IP legal issues, archaeological resources, commodification of historical and archaeological resources, ethical issues in research, open access and information systems in cultural heritage, and assistance with case studies researchers and analysis.

In January, the project's Steering Committee and Working Groups co-chairs from Canada, the U.S., Australia, and South Africa gathered at Simon Fraser University for the first time. In addition to the case studies, plans for a Knowledge Base were discussed. This will be a repository for IPinCH-based and other research on IP and cultural heritage for information sharing and analysis with public access to as many portions as IP concerns will allow.

With an approach based in critical theory, IPinCH hopes to link scholarship and applied research in IP and cultural heritage, disseminating information and tools for researchers, community-based organizations, and policymakers. Legal theorists in IP like Silke von Lewinski are calling for "on the ground" case studies that provide evidence for how to best operationalize and apply legal or customary and other extra-legal principles, particularly in regard to the protection of indigenous intellectual property and other forms of intangible heritage.

Project co-developers George Nicholas and Julie Hollowell stated that, because of the unique structure of IPinCH and its inclusion of several other collaborative research institutions, one of the challenges will be to ensure that any research sponsored (and funded) through IPinCH meets all of the ethics and protocol reviews of *each* of the institutions directly involved—"Think of your college's or university's IRB, and then multiply that process by 2 or 3!". Other challenges are ascertaining ownership rights in the data and publications generated by IPinCH sponsorship, and learning about the many different ways Indigenous peoples conceptualize "intellectual property" (many do not distinguish between "tangible" and "intangible" property). One of the most exciting aspects of IPinCH's research has been that communities came to us with this as a top priority, and that all case studies are community led. We will be able to look across cases at similarities and hook them up to discuss these issues among themselves] for determining how Indigenous peoples worldwide can work through a variety of problems in protecting their cultural heritage.

At present, IPinCH's case studies research phase is just beginning, with additional case studies to be added in upcoming months. Additional information concerning IPinCH's research progress may be found online at <http://cqi.sfu.ca/~ipinch/cqi-bin/>.

Call For Information

Part of the research goals of IPinCH is to monitor the progress of case studies research in IP and cultural heritage issues worldwide—regardless of how these case studies are funded or carried out. Therefore IPinCH is very interested in hearing from you, especially if you have conducted or currently conduct case studies research on

indigenous rights and cultural heritage. IPinCH is tracking currently-known case studies research worldwide in its Knowledge Base, and also compiling examples of IP-related issues (e.g., appropriations and commodification of rock art designs on clothing), as well as information about successful resolution of IP issues.

If you would like to have your research included in the Knowledge Base, simply send a one-paragraph synopsis of your research, including your contact information, to George Nicholas (Project Director, IPinCH) at ipinchpm@sfu.ca. Hopefully with the inclusion of more and more information on where research has been (and is currently being) done in IP and cultural heritage, the IPinCH Knowledge Base will serve as a networking resource for those who want to immediately know what kinds of research has been done on a variety of sub-topic in IP and cultural heritage and where the research has been carried out. For obvious reasons, comparative analyses of trans-geographical trends in IP and cultural heritage issues may be easier to perform as the IPinCH Knowledge Base evolves. There are also opportunities for graduate students, postdoctoral students, and other researchers to apply for IPinCH Associate status.

As always, if you have information, reports, questions, or anything else concerning indigenous peoples and intellectual property rights, please let me know at mriley88@hotmail.com.

HRSJ TIG - Human Rights and Social Justice Sessions in Santa Fe

By Jason Simms [jsimms2@mail.usf.edu]
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Appplied anthropology has a long history of engagement with human rights and social justice issues. Over the decades these issues have become more complex, as increasing globalization, dwindling natural resources, explosive population growth, and a “shrinking” planet have brought them into stark relief. The new Human Rights and Social Justice Standing Committee of the SFAA is pleased to recommend several sessions at this year’s meeting in Santa Fe that address these concerns. Their topical and geographical scopes encourage anthropologists to reconsider our work - from the local to the global - through the lens of human rights and social justice.

The **Social Justice and Human Right Activism in Latin America** session (Friday 12:00-1:20) engages emerging and traditional HRSJ topics, including gender and sexuality in Ecuador, social and media activism among schoolchildren in Colombia, and the continued threat to indigenous rights caused by hydroelectric development. Also focused on Latin America, **Participatory Development, Social Justice, and Cultural Revitalization: Applying Anthropology in the Andes** (Thursday 12:00-1:20) examines the intersections of infrastructure development and indigenous identity in Ecuador. In addition, this panel looks at the complexities of NGOs and community engagement in Peru.

The **Social Justice, Health, and Human Rights** session (Friday 1:30-3:20) discusses the close connections among HRSJ, health, and policy. Spanning the global to the local, this panel addresses diverse topics, including refugee health in the aftermath of extreme social conflict in Bosnia, the availability of PTSD/TBI resources for soldiers and their families, ethnic health disparities of Roma throughout Europe, identity and meaning construction within the domain of social justice in Hong Kong, and the link between economic development and global health.

Making Peace Out of Conflict (Thursday 8:00-9:50) addresses several crucial HRSJ topics, including Muslim-Christian relations in Nigeria, the roles of NGOs, women, and society in Bosnia and Herzegovina, trauma and recovery among war orphans in Guatemala, peace building in Iraq, and even firefighting in California.

A double session devoted to **The Politics of Place and the Ethics of Engagement** (Friday 1:30-5:20) examines consequences of reduced or lost access to places of local cultural importance, including a Latino market in Brooklyn, bicycle protests in New York and Budapest, Mexican homes in Los Angeles, patriotic claims to space in Santa Barbara, urban parks in Paris, the streets of Hungary, and a Senegalese market in Dakar. More than just presenting case studies,



panelists investigate how these conflicts result in political change, as well as ethical implications for anthropologists wading into the waters of public engagement.

A second double session, **Human Rights to Land And Water: Who will have these rights in the 21st Century?** (Wednesday 8:00-11:50), looks at timely questions about water and land rights from community, state, and legal perspectives. Cases from the United States, Russia, Mexico, Trinidad, and India are presented, encompassing intersections of land and water access with indigenous rights, industrialization, displacement, food security, the environment as a stakeholder, and even musical protest.

As you make plans for the upcoming meeting in Santa Fe, the Human Rights and Social Justice Standing Committee encourages you to attend one or more of these sessions. We hope to see you in March!

My Field Site is Soaked with Blood (HRSJ TIG Commentary)

By Diane E. King [deking@uky.edu]
University of Kentucky

My field site is soaked with blood.

I am a cultural anthropologist. The area where I generally do most of my fieldwork is called, "the Dohuk Governorate." It is the northernmost governorate of "Iraq," and of "Iraqi Kurdistan." Some people call Dohuk "Nohadra." It has other names too.

It used to be part of the "Ottoman Mosul Liwa." For awhile parts of it were a part of the "Pashalik of Diyarbakir." I love my field site, and more importantly the people there.

But my field site is soaked with blood.

The victims have been Armenian, Kurdish, Nestorian, Arab, Chaldean, Turkoman.

Shabak.

Yezidi.

Jewish.



(I would like to put quotes around these labels too, just like I put them around the places. But this is a piece about blood, and the victims died as their categories, just as the killers killed them in their categories. I think quotes would detract from that point.)

My field site is soaked with blood.

My field site used to be called, "The Bahdinan region." A prince from the Bahdinan family ruled from Amadiya (an incredible natural fortress that you really should see sometime).

But then another prince, ruling from another fortress (that you also should really see sometime) decided to take out his fellow neighboring princes.

It was the 1830s. The Bahdinan princes had ruled since the 1370s.

My field site is soaked with blood. Which is not to say that it's not one of the greatest places in the world. Because it is. Did I mention that I love it, and especially the people there? I also love the mountains, the humor, the flowers, the tea, the dancing.

In 1933 a Kurdish general in the Iraqi army led his men on a killing spree of Assyrians in Simel, a town situated in the middle of Bahdinan. Raphael Lemkin, the Polish lawyer who developed the term "genocide," first used his neologism to refer to what occurred in Simel (Martin 1984: 166). My field site is the site of the first mass killing to be called "genocide!"



In 1988 the Iraqi army, on orders from Saddam Hussein, killed thousands of people, disappeared thousands more, and razed several thousand villages. The killers were mostly Arabs. The victims were mostly Kurds. A Dutch court later called it "genocide."

Did I mention my field site is soaked with blood?

Turks kill. Kurds kill. Assyrians kill. Arabs kill.

Now everyone from my field site who reads this will be mad at me, for saying that members of their group kill. How can I say this, when their hospitality has been boundless, truly boundless?

It's true, I say to my imaginary critic from my field site, people of all types kill. People kill! Killing doesn't just take place in my field site. But I notice the killing there, because it's my field site.

Someone will ask me why I didn't mention Americans killing in my field site. Especially since I am an American, they will ask me that.

Americans haven't killed in Bahdinan/Dohuk that I know of. In the Mosul area, yes, but that's half an hour away, and I'm trying to stick to my field site here.

But now an American academic is my imaginary critic, who will say that I should include the American killing zones in Occupied Iraq. I have only spent one day there, in Mosul, and while I was there I saw what was probably intentionally-inflicted violence - I saw a structure go rapidly up in flames. (I stop short of calling it an "explosion." It was not a normal engulfment because it was too fast for that, but then again it was a split second slower than a regular explosion.)

But anyway that wasn't technically my field site. I suppose I could mention Henry Kissinger selling the Kurdish resistance up the river in 1975. That was pretty bloody even though it was actually someone else doing the killing. Ok, so add Americans to the list.

My field site is soaked with blood.

Soaked with blood, I'm telling you!

So now that I have made everyone angry by saying that people with different labels kill, what should I do? Should I have left them anonymous? I did not ask the Institutional Review Board if it was ok to make everyone in my field site angry.

But I think the killers want their labels known. They're proud of their categories. What to do? Who to accommodate? Should I emphasize victimization instead? That seems better.

Let me talk about my friend who was blown up. He was blown up by Islamists on 1 February 2004. That bomb killed more than 100 others, some of whom I also knew. The victims were Kurds. Kurdish leaders, mostly.

My friend used to beat his wife, at least that's what she told me, complaining to me about him six years before he died. (To think he probably beat her for six more years! I haven't seen her since to ask her, and this is not exactly something I wish to email her about.)



Is this a digression, since beating is not quite killing, and my point was that my field site is soaked with blood? Who cries for the victims? Their families. Their friends. The people who went to school with them and worked with them. Their neighbors.
Me.

Some of the people who cry have killed, or will kill. Humans kill.

Humans in my wonderful field site that feels like a second home, kill. Where people are so friendly. Even men with guns at checkpoints are friendly, and I am not exaggerating (go there and see for yourself).

My field site is soaked with blood. It is the blood of certain categories. Are categories worth this blood?

Some people in my field site are asking this, and working toward a better way. Leaders are working toward a better way. Regular people are working toward a better way. Their achievements are already noticeable.
There is hope!



Note: Peter van Arsdale, chair of the SfAA Human Rights and Social Justice committee, on which I serve, has articulated three “A’s” on which the committee focuses: awareness, action, and advocacy. In this column I combine two of the three “A’s” by “advocating” for “awareness” about the violence that has plagued Bahdinan. It is a great thrill to report that Bahdinan has largely been peaceful and stable since 1997, the end of the internecine conflict between the two main Kurdish parties in Iraq. (Border areas with Turkey have continued to be dangerous, as they are the site of conflict between the PKK [Kurdistan Workers Party] and the Turkish military, but this conflict does not affect the daily life of most people in Bahdinan. Attacks by Islamists remain a threat, although they happen very infrequently.) The Kurdistan Regional Government (KRG) has brought about many improvements in civil society since taking over from the Iraqi Ba’th regime in 1991, and since the Ba’th regime’s ouster by the United States in 2003, the KRG has been recognized by and works in cooperation with the Iraqi government. The recent period has been the most conflict-free that the region has seen since the 1830s. I salute the efforts of all who have worked to reverse the violence of the past two centuries that caused incalculable human suffering, and I hope for increased awareness, advocacy, and action to militate against further bloodshed.

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Gender-Based Violence TIG - GBV: Local-Global Dimensions of Intimate Partner Violence and Human Rights in Northwest Ecuador

By Karin Frederic [karin.fhn@gmail.com]
PhD Candidate
University of Arizona



The Gender-Based Violence Interest Group (*GBV TIG*) provides an important forum for scholars to discuss the global phenomenon of GBV from a variety of perspectives. As written in the August 2008 SfAA Newsletter, GBV TIG welcomes research focused on both transnational and local venues.

Through my research on gender-based violence in rural northwestern Ecuador, I seek to understand how increasing awareness of women's rights has affected local perceptions and experiences of intimate partner violence over the past ten

years. In other words, how has the spread of global human rights discourse and policy affected family relations in this specific locale? My dissertation (in progress) is based on ethnographic research and activist involvement in coastal Ecuador, where I have spent a total of twenty-five months conducting research on various themes since 2001. In this article, I present research findings that emerged from my use of a longitudinal perspective to understand how family relations have changed over the past ten years.ⁱ Local-level analyses are critical to understanding the ways that human rights are endowed with meaning and utilized in practice.

In light of the globalization of human rights discourse, anthropologists have increasingly addressed the intrinsic assumptions embedded in the discourse and practice of human rights (Goodale 2009, Goodale and Merry 2007, Wilson 1997). With regard to gender-based violence, Sally Engle Merry has shown how human rights, and the legal and moral norms upon which they are based, must be “vernacularized” or made local through cultural translation (Merry 1997, Merry 2006). Shannon Speed (2008, Speed, Hernández Castillo, and Stephen 2006) demonstrates that “local appropriations” are quite diverse, even in a single community. Her work similarly shows how human rights are “grounded,” paying special attention to the way that the actualizing of “global discourses on the local terrain” reflects key “struggles over meaning, culture and power” (Speed 2008).



Process of Weaving, Artist: Angelina Quic Ixtamer, San Juan la Laguna, Guatemala

Family violence is widespread in the recently settled region of El Páramo, in part because of its legitimacy in the eyes of both men and women. Overall, life in El Páramo is in a state of flux. Domestic violence is generally considered a private affair, but newly circulating discourses of citizenship have prompted some inhabitants to hold the state responsible for protecting women and children. Due to rising participation in state and non-governmental (NGO) programs, El Páramo’s inhabitants are growing increasingly aware of their rights as Ecuadorian citizens. Women in particular have been asserting their gender-based rights and organizing themselves in new ways. Meanwhile, men suffer from their inability to provide enough economic support for their families due to their limited participation in the market economy and rising prices of consumer goods. Tensions are increasing from the strict gendered division of labor when women are ever more pressured to assist in providing for their families.

Violence is a commonly accepted manner of resolving conflict both in and outside the home in El Páramo. Approximately 85% of the women who I have interviewed over the last six years have reported at least one incident of physical abuse at the hands of an intimate partner in their lifetimeⁱⁱ. Intimate partner abuse manifests as physical, sexual, economic, and psychological abuse, and these forms of abuse are often interrelated. Sexual violence among intimate partners is especially prevalent. In short, most women in El Páramo live daily with violence - and the threat of violence - in their homes. El Páramo inhabitants often take the law into their own hands and justice is enforced by recourse to “*la ley del machete*” (the law of the machete). Most cases are still met with complete impunity. Due to their recent migration from the neighboring province of Manabí and their extreme isolation, women often lack access to legal resources and family and community networks that can offer support and hinder violence. In the last three years, however, women have begun to travel to the nearest city to report instances of partner abuse at the *police station*. In 1995, Ecuador adopted the Law against Violence toward Women and the Family (*Ley 103*), which outlawed family violence and led to the creation of provincial police stations devoted solely to violence against women (CONAMU 2001).ⁱⁱⁱ

After six years of education about women’s rights and the production of a new kind of citizen vis-à-vis development in the region, the shroud of legitimacy surrounding wife battering and family violence is now lifting. However, it is not lifting uniformly, but in particular ways. The three patterns that have piqued my interest and warrant further attention include: (1) increases in violence immediately following empowerment initiatives, but tapering over time, (2) shifting practices of legitimization of violence, (3) incongruence between discourse and practice.

Increases in Short-Term Violence

In many cases, women have experienced a marked increase in violence in the year following “empowerment” workshops or activities (i.e. workshops about women’s rights, women’s microcredit initiatives, and educational activities about family violence, in particular). Though women are more likely to report family violence after having been informed of their rights, many episodes of violence were linked directly to women’s participation in these activities. In other settings, scholars have also found increases in gendered violence when gender norms are in flux (Schuler and Islam 2008). Many El Páramo women have adopted micro-strategies of resistance to negotiate their positioning within the household and to temporarily escape violence, but they are often unable to truly challenge their treatment and position.

Although women’s ‘empowerment’ and solidarity-building is effecting change, the emergence of new discourses of empowerment ring hollow in an environment underpinned by structural violence, due to lack of governmental engagement, limited economic opportunity, and institutional ideologies that legitimize and reinforce the oppressive treatment of women. With few options at their disposal, some women achieve only particular dimensions of empowerment, and find themselves in an intensely contradictory predicament. They struggle with the ideological claims to “rights” when they do not have the resources to act upon these rights (Merry 2003). Women’s empowerment initiatives in the region have approached gender inequality as a cultural and ideological issue, and they have had variable and contradictory effects on social relations and rates of violence. While violence appeared to increase in the short-term, women now insist that rates of intra-family violence are declining over time, with the most marked decrease in the last two years.

Justified versus unjustified violence

Both women and men continue to accept particular forms of violence despite the fact that they increasingly recognize a woman’s legal right to live free from violence. Many consider physical violence a normative form of discipline, as has been found in multiple settings worldwide (Ofei-Aboagye 1994, Schuler and Islam 2008). However, in the last three years, at least fifteen El Páramo women have filed legal complaints (*denuncias*) against their intimate partners for physical or sexual violence. At first glance, it appears that women are beginning to “say no” and take legal recourse against these forms of violence. However, I found that many women did not file complaints when beaten because they believed that the act of violence was justified – either in their own eyes, or in the eyes of others. Most El Páramo women believe they *could not* (not simply *should not*) file a formal complaint in cases where they themselves might carry some of the blame (in most cases, accusations of infidelity). As one woman explained:

LA: “if my husband hit me for no reason – or just because he was drunk when he came home at night – I would denounce him the next day, without any problem. If he hits me for leaving the house, but I have left the house to buy notebooks for our children, then I would also denounce him, because this is not my fault. He did not buy their notebooks, so I had to. But, if he hits me because he thinks I have been with another man, then I cannot denounce him. It is not allowed.

KF: Do you mean that the police commissary (Comisaria) will not accept or will not approve the *denuncia*? What if it was a rumor and it was not true?

LA: That doesn’t matter. If he [my husband] says it is true, the Comisaria will not accept my *denuncia* because it was my fault.^{iv}

In short, the contours of legitimacy are shifting. Earlier, wife battering was justified because women were understood to be the property of men. Where women have been exposed to women’s rights discourses, this idea is generally losing sway. However, wife battering is still understood as a disciplinary norm -- at least morally, if not legally. To understand the effects of human rights on families in El Páramo and elsewhere, we must consider both the disjuncture and overlap between women’s moral selves and newly-understood legal selves.

Discourse and Practice

In other situations, men and women have learned and adopted women’s rights on a largely discursive level, but not in their personal lives. One woman named Diana, a 40-year old community leader with five children consistently uses the language of rights and invokes the protection of the state when discussing regional violence during public meetings. At home, however, she continues to be battered by her husband. In fact, she continues to believe that she deserves it. In this case, Diana strategically utilizes the discourse of rights to position herself against men in the “public” realm. However, in the “private” realm – which still seems to lie outside of the law’s reach – Diana continues to experience and legitimize the violence enacted upon her.

Women’s Empowerment and Family Violence

Much of the literature on human rights assumes that people throughout the world have a universal “rights consciousness,” but many people do not have a sense of self aligned with the identity presupposed by international law – that of an autonomous rights-conscious self (Merry 2003, Merry 2006). Rather, people who have had little interaction with formal legal systems may tend to define themselves through their relationships with family and community. Studies on human rights and family violence rarely demonstrate how women worldwide must also experience a powerful shift in identity and have particular resources at their disposal in order to act upon understandings of themselves as rights-bearers (Merry 1990, Merry 1997). For this reason, a longitudinal perspective helps us more effectively examine the complicated process by which men and women learn about their rights, undergo shifts in identity, and how this influences family relations over time. I am therefore able to demonstrate how “human rights” discourse both derives from and produces particular ideas of self that are often in conflict with women’s locally-defined identities.

Research and programming addressing human rights and gender-based violence must embed family violence in a historical political-economic context, for it is these processes that shape not only how women understand and experience their right to live a life free of violence, but also how they access and act on this right. Historical perspectives help untangle the complex mechanisms and connections between state processes, global capitalism, and ‘everyday violence’ in El Páramo,¹ and they urge us to move beyond utilizing “gender” or “culture” as end-points of our inquiries into family violence (Adelman 2004). Furthermore, it helps us move beyond the pitfalls of cultural relativism (“it’s okay because it’s the culture”) and break through the dichotomy of victim/perpetrator when attempting to explain the near-universal problem of gendered violence.

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¹ In my dissertation, I argue that both of these perspectives are largely absent from research on family violence.

¹ Most interviews were conducted in 2003 and 2008. I have conducted in-depth interviews with approximately 50 women in the region.

¹The closest police station for women and the family (*Comisaría de la Mujer y la Familia*) is 4-5 hours away, in the city of Esmeraldas. However, women can also file complaints at the Police Commissary office in a city two hours away, though they meet with higher levels of bureaucracy and less-specialized attention.

¹ When I discussed this point with the *Comisaría*, she heartily denied that this was the case.

¹ Through my dissertation research, I aim to uncover these mechanisms, utilizing the lens of historical anthropology (Roseberry)

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

By Peter N. Jones [pnj@bauuinstitute.com]
Bäu Institute

I hope everyone was able to finish off 2008 on a positive note. I’m looking forward to 2009 and I’m very excited to see the SfAA Annual Meetings back in Santa Fe. This year’s meetings are bound to be packed full of exciting forums and meetings of interest to TIG members. One that I encourage everyone to show up to is our annual Open Forum. This is always a lively time where people



interested in American Indian, First Nation, and Hawaiian and Alaskan Native peoples issues can meet and converse. Last year we found out some important information about the National Park Service and the intersection between anthropology, ethnography, and American Indians. Please look for the time and date when the official meeting schedule comes out.

The bibliography containing all articles focusing on [American Indian, First Nation, and Hawaiian and Alaskan Native peoples in Human Organization and Practicing Anthropology](#) continues to be updated. It is complete through 2008.

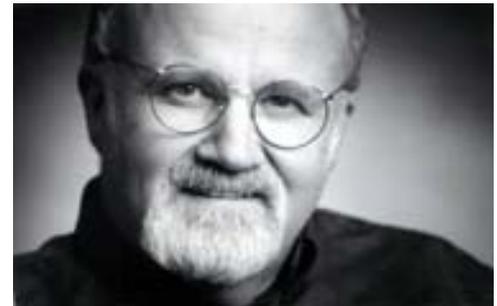
Finally, I'd like to note two recent economic and development programs run by American Indians. American Indians have continued to work towards a variety of goals over recent years, including self-determination, control and management of natural resources, economic dependency, and protection of cultural practices and beliefs. Two economic and development programs that have recently been launched which serve these continuing goals are the Native American Trade Network and the Native American Energy Group. You can read more about the [Native American Trade Network and the Native American Energy Group](#) here.

I hope to see everyone in Santa Fe.

News from the SfAA Oral History Project

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

The goal of the Society for Applied Anthropology Oral History Project is the documentation of applied and practicing anthropology through recorded interviews that are properly archived, transcribed, and disseminated. These interviews are done by the committee or other volunteers such as the interviewees' colleagues or former students. Readers of this note might want to suggest persons that could be interviewed (contact information below). Topics which are important to the project include the experiences of applied and practicing anthropologists in various domains of application in the past, the history of precedent - setting projects, the history of the Society for Applied Anthropology and other related organizations and the history of applied and practicing anthropology training programs. You can see that there is a lot of scope. There are many opportunities to do useful interviews. Your involvement in the process would be very welcome. The committee directs special attention to interviewing persons that have received awards from the Society. The project also attempts to identify related resources such as oral history interviews relating to the history of application and practice in anthropology.



The committee has produced a brief paper which gives some technical information and an interview guide to help you do the interview. This is available on the SfAA web site. The oral history materials are under "publications." (<http://sfaa.net/oralhistory/oralhistorypubs.html>)

When the interview is complete the tape or computer file can be sent to John van Willigen (660 Lakeshore Drive, Lexington, KY 40502 or as an email attachment to ant101@uky.edu). The tape or file will be accessioned in the oral history archive of interviews of the Louie B. Nunn Center for Oral History at the University of Kentucky. The SfAA interviews are listed in the on-line oral history projects data base of the Nunn Center, http://www.uky.edu/Libraries/libpage.php?lweb_id=11&llib_id=13.

Some of the tapes are transcribed and some of the transcriptions have been posted on the SfAA web site.
Recently Accessioned Interviews

An interview was completed with Orlando Fals-Borda. This was done by Judith Freidenburg at the Memphis 2008 annual meeting where Dr. Fals-Borda had received the Malinowski Award. The project was able to provide a copy of the tape of the interview to him prior his death late last year.

University of Alaska, Anchorage, applied anthropologist Kerry Feldman was interviewed by his colleague Phyllis Fast. This will be followed up with an interview of fellow University of Alaska, Anchorage, applied anthropologist, Stephen J. Langdon. Both have made important contributions to application in Alaska.

Four interviews have been done with Art Gallaher, Jr. Art was a member of the Society for more than fifty years and served as President and Treasurer as well as numerous informal leadership roles and was a recipient of the Society's Sol Tax Award for Distinguished Service. The interviews included a very interesting discussion of his applied work in race relations in Houston, Texas in the 1960s.

Barbara Jones interviewed Madeleine Hall-Arber of the MIT Sea Grant Program. The Hall-Arber interview fits nicely with the interviews we have with other "fisheries" anthropologists including Bonnie McCay, Jim Atchison, and Peter Fricke. Hall-Arber has played an important role in providing research which was crucial in the development of fisheries management plans in the Northeast United States.
Meeting Sessions Organized by the Oral History Committee

The oral history oriented session recent SfAA Past-President Don Stull and I organized is on the Santa Fe annual meeting program. The panel "Where We Have Been, Where We Are Going: Past Presidents Reflect on the Society for Applied Anthropology " is scheduled for Friday, March 20th, 2009 from 9:00 to 12:00. The panel includes past-presidents Clifford Barnett; Art Gallaher, Jr.; Nancie Gonzalez; Tom Greaves; Sue-Ellen Jacobs; and Tom Weaver. Panelists will reflect on changes in applied and practicing anthropology during their careers and in their participation in the affairs of the Society. The session will be recorded for the SfAA Oral History Project. It is a follow up to a similar panel organized for the Memphis meetings.

Contact information

If you have comments or suggestions contact any member of committee. Allan Burns (afburns@anthro.ufl.edu), Don Stull (stull@ku.edu), Barbara Rylko-Bauer (basiarylko@juno.com), Barbara Jones (docjones920@msn.com) and John van Willigen (ant101@uky.edu).

Consortium of Practicing and Applied Anthropology Programs (COPAA): Looking Ahead in 2009

By Linda Bennett
COPAA Chair, University of Memphis [lbennett@memphis.edu]
and
Lisa Henry [lhenny@unt.edu]
COPAA Program Chair, University of North Texas

2009 promises to be a landmark year for COPAA. We have several exciting events to announce that will take place at the SfAA meetings in Santa Fe. As always, we look forward to holding sessions as well as our annual business meeting during the SfAA meetings. We welcome you to attend the sessions and come to the business meeting if you are interested in learning more about COPAA.



COPAA at SfAA: Presenters in two panels will address the relationship between applied anthropology and the wider university and their community contexts. Both are scheduled for Friday, 12:00-1:20:

(1) The Engaged University: What does it Mean for Applied Anthropology? (Milagro)
CHAIRS: BENNETT, Linda (U Memphis) and WHITEFORD, Linda (U S Florida)
PANELISTS: CHRISMAN, Noel (U Washington), GREENBAUM, Susan (U S Florida),
HYLAND, Stan (U Memphis), KOZAITIS, Kathryn (Georgia State U), SHACKEL, Paul (U Maryland), THU, Kendall (N. Illinois U), and VASQUEZ, Miguel (N Arizona U)

Abstract: What would an 'engaged university' look like, and how would one become one? Engagement -be it global or regional - bridges the void between the university and its surroundings. "Engagement implies strenuous, thoughtful, argumentative interaction with the non-university world in at least four spheres: setting universities' aims,

purposes, and priorities; relating teaching and learning to the wide world; the back-and-forth dialogue between researchers and practitioners; and taking on wider responsibilities as neighbours and citizens." The panel addresses what becoming an 'engaged university' means at their institutions and how anthropology is part of that vision. How are our 7 universities becoming engaged and what is the place of anthropology in that vision?

(2) Best Practices in Developing and Assessing an MA Program in Applied Anthropology (San Juan)

CHAIR: ROTENBERG, Robert (DePaul U)

PANELISTS: QUINTILIANI, Karen (CSU-Long Beach), HENRY, Lisa (U N Texas), and GUMERMAN IV, George (N Arizona U)

Abstract: Program assessment has been a part of university administration since the early 1990s. Although the process seems straightforward, programs often dread assessment because of the task of collecting the relevant data. Assessment always involves the measurement of progress toward realizing a program's academic goals. The best assessments measure behavioral changes through a pre-test/post-test procedure applied to student work. This panel brings together representatives of M.A. programs in applied anthropology in North America to discuss their approaches to program assessment. Beginning with the process of setting out the program's goals in language that is conducive to measure, the panel hopes to discover the best practices for M.A. programs.

Questions to the participants include: How can program assessment serve as an opportunity to model effective evaluation practices? What goals are assessable and which are not? What data sets are most appropriate? How can one involve students in the analysis? How can results be best integrated into the continuing development of the program? How can assessment be made part of the ongoing administrative processes of a program?

COPAA Business Meeting: THURSDAY 1:30-3:00 pm (Hilton Ortiz Two) If you are interested in learning more about COPAA, please contact Linda Bennett

COPAA Visiting Fellows Program: COPAA has launched a new program this year which provides an opportunity for applied and practicing anthropologists to partner with anthropology departments that are members of the Consortium of Practicing and Applied Anthropology Programs (COPAA). The goal of the program is to sponsor visits by either practitioners or applied faculty to member departments in order to educate students and faculty on topics that build on, enhance or supplement the department's existing curriculum. If you are interested in learning more about the program, please contact Lisa Henry (lhenny@unt.edu).

COPAA Website: We invite you to visit the COPAA Website (www.copaa.info). If you have recommendations about the website, please contact Christina Wasson (cwasson@unt.edu). We have recently added a new document that COPAA members have been developing for several years on the issue of Tenure and Promotion for Applied Anthropologists, which is based upon five COPAA sessions held at the SfAA meetings. www.copaa.info/resources_for_programs/index.htm is the link for the full document. Sunil Khanna (skhanna@oregonstate.edu) invites your comments on the document. It is envisioned as a "work in progress" to promote discussion.

Promoting Applied Scholarship for Tenure & Promotion

Sunil K. Khanna (Oregon State University), Nancy Romero-Daza (University of South Florida), Sherylyn Briller (Wayne State University), and Linda A. Bennett (University of Memphis) COPAA, 2008

Executive Summary

Over the past three decades at least fifteen colleges or universities have implemented new programs or foci in applied anthropology, and many others have integrated applied curricula into their existing programs. These changes unmistakably represent a growing trend in the academy toward embracing applied anthropology. At the same time, these changes have had relatively little impact on tenure and promotion. Many institutions continue to conform to traditional criteria for evaluating teaching, scholarship, and service. Often these evaluation criteria do not take into account the multiple types and forms of applied scholarship. Instead, applied work is often lumped in the category of "service," thus denying applied anthropologists scholarly recognition for their engagement with communities and agencies.

Since 2003, the Consortium of Practicing and Applied Anthropology Programs (COPAA) has been actively involved in responding to tenure and promotion concerns. The Consortium has made concerted efforts to demystify the tenure and promotion process. Its key goals have been (1) to develop meaningful ways of defining, documenting,

evaluating, and promoting diverse forms of applied scholarship; and, (2) to raise awareness and recognition for applied work among department chairs, deans, and members of tenure and promotion committees.

COPAA members have addressed these concerns through five organized sessions at the annual meetings of the Society for Applied Anthropology (SfAA), and through numerous formal and informal exchanges. Resulting recommendations are:

1. Documenting and Promoting Applied Scholarship: Applied anthropologists should carefully familiarize themselves with tenure and promotion requirements and understand how different kinds of scholarly work are evaluated and valued in their departments and institutions. They should rigorously document their applied or contractual work and its peer evaluation at various levels and actively engage in promoting their work among peers at various levels in their academic institution.
2. Mentoring Applied Anthropologists: The tenure and promotion committee and department chair should work with the candidate in creating a compelling narrative of the candidate's record of scholarship. Chairs and deans should consider an approach that recognizes and rewards alternative forms of publication, dissemination, and impact of applied work. The publically relevant research and scholarly activities should be given equal weight in the tenure and promotion evaluation.
3. Evaluating Applied Scholarship: Department chairs and deans should promote applied scholarship by emphasizing its recognition, relevance, and impact in the academic and public arenas. By advancing the recognition of applied scholarship, one can make a strong case for applied anthropology across the institution. Department chairs should consider rewarding scholarly activities that go beyond writing papers and that have more direct impact in the real world. Chairs should carefully consider matching the area of the candidate's applied work with that of external reviewers, without compromising the rigor and integrity of the external review process.

SfAA Student Committee

By Alex Scott Antram [aantram@gmail.com]
George Mason University

Opportunities for Students at the 2009 Santa Fe Meetings and Beyond



The SfAA Student Committee has been hard at work preparing for the upcoming annual meetings in Santa Fe! There are several opportunities for students at the conference and beyond, including service with the Student Committee.

Student Mentoring Roundtable

We have partnered with the National Association of Student Anthropologists (AAA) to offer a mentoring roundtable for students of applied anthropology during the meeting. This workshop is an opportunity for both graduate and undergraduate students to meet in small groups with professional anthropologists in an informal atmosphere. Students will choose two topics among the following:

careers, publishing, research, funding, and professionalism.

The roundtable is scheduled for Thursday, 10:00am-12:00pm. For the full list of topics and mentors please send an email to Marcy Hessling (hesslin2@msu.edu) prior to or upon registration. The fee for the roundtable is \$15 and we are accepting up to 40 participants. Consider registering early to secure your place.

Student Welcome and Orientation

On Wednesday from 6:00-7:00pm, Student Committee representatives will discuss the most productive ways to choose among sessions, workshops, business meetings, receptions, tours, and open forums at the meeting. Other topics will include how to approach presenters and professionals at paper sessions, tips for first-time presenters, and other topics that students may raise. All students are encouraged to meet their peers from around the world, and to learn how to best take advantage of their time at the conference.

Use Ning for Conference Planning

As always, the Ning community is available for online networking with fellow SfAA members. There is currently a forum open for the upcoming conference where people are already discussing room shares, travel budgets, and more. Create a profile and join the discussion at <http://sfaanet.ning.com/>.

Join the SfAA Student Committee!

The Student Committee of the Society for Applied Anthropology (SfAA) announces three openings for officer positions beginning in March 2009: Vice-chair/Chair-Elect, Communications Coordinator and Treasurer. These positions will begin at the upcoming annual meetings in Memphis and will last for two years (March 2009 - March 2011).

The Society for Applied Anthropology is the oldest and most prestigious professional organization serving practitioners in fields of applied social science. Serving as a Student Committee officer is a great opportunity to gain professional experience, to work to make the Society more responsive to the needs of students, to connect with important members of the applied anthropology community, and to enhance your professional credentials. Any student enrolled at an accredited educational institution is encouraged to apply.

If you are a professional anthropologist interested in mentoring during the roundtable, please contact Cassie Workman (workman3@mail.usf.edu). The Student Committee values your support.

The application deadline for these positions is March 1st. You may submit applications for more than one position, but may only serve in one position. Clearly indicate the position for which you are applying. Application materials should be e-mailed as attachments (Word or PDF format preferred) to Cassandra Workman-Whaler, Chair of the SfAA Student Committee, at workman3@mail.usf.edu. Please write this address for more information about the positions or the work of the Student Committee.

Position title: Vice-chair/Chair-Elect

Position description: A two-year position, with the first year spent as Vice-chair and the second year as Chair. The Vice-chair and Chair coordinate all activities of the SfAA Student Committee. The Chair is the official representative of the Student Committee in dealings with the SfAA Executive Board and all other organizations. She or he sets the agenda and objectives of the Student Committee and is responsible for the progress made by the Committee toward its goals, such as sponsoring successful sessions at the annual meetings and advising applied anthropology students throughout the year.

Term: Two years.

How to apply: Submit 1) a one-page, single-spaced statement describing your interest in applied anthropology and the contributions that you can make to the work of the Student Committee and the SfAA as a whole, and 2) a CV/resume.

Position title: Communication Coordinator

Position description: Manages the SfAA Student Committee webpages and email announcements. Monitors and coordinates responses to the Student Forum on the SfAA website.

How to apply: Submit 1) a CV/resume, and 2) a half-page single-spaced statement describing your experience with web design and management.

Position title: Treasurer

Position description: Works with the Chair to prepare the budget. Provides financial reports, periodically, to the membership and Council as requested. Provides direction and approval for disbursement of funds. Keeps accurate financial records and documentation.

How to apply: Submit 1) a CV/resume, and 2) a half-page single-spaced statement describing your experience with budget preparation and/or general management of funds.

Studying Applied Anthropology in the Circle City

By Susan B. Hyatt and Colleagues [suhyatt@iupui.edu]
Department of Anthropology
Indiana U / Purdue U - Indianapolis



On an uncharacteristically bright and temperate day in February, about fourteen of us, one faculty member and thirteen students from the Anthropology Department, found ourselves armed with notebooks, cameras and digital recorders, trooping down streets located in a modest neighborhood on the eastside of Indianapolis. Our walking tour of the community was being conducted by Scott Armstrong, a resident of the neighborhood who also serves as the president of the local residents' association, the Community Heights Neighborhood Organization. The Community Heights group takes its name from one of the largest institutions located in its midst—Community Hospital East. The northern part of the neighborhood was mostly built in the post-World War II period and is populated with the modest homes that, at the time of their construction, represented the fulfillment of the American dream, as families moved out from the urban core to live in small homes on tree-lined streets. At that time, there were a host of industrial jobs located in proximity to the neighborhood, including a Ford parts plant, an RCA plant and a Navistar plant, which still employs 700 people but is slated to close this coming July. The area also prospered as a result of its proximity to new roads that were part of Indianapolis' ambitious interstate road construction system which, in the 1960s and '70s, afforded the car-owning residents of the community a quick way to get downtown and to the outer suburbs.

As we walked through the streets, Scott Armstrong stopped us at several moments in order to point out to us such local landmarks as the local elementary school, the hospital and a newly refurbished apartment complex, now home to an influx of recent Latino immigrants to Indianapolis. The students busily took notes. This walking tour was part of our urban ethnographic methods class, which is taught annually by faculty member Susan

Hyatt. Every Spring, we work on a project in partnership with a local community organization. This year, we have been fortunate to receive a grant from a local organization that funds projects intended to enhance community engagement. At the end of the semester, the class will be using their archival and interview data to produce a "neighborhood yearbook," that will be funded by the grant and that will tell the story of the community heights neighborhood.



IUPUI faculty member Paul Mullins regularly organizes an archaeological field school right on and around our campus, such as this one at "Ransom Place."



Each Spring, faculty member Susan Hyatt has students carry out an ethnographic field project in collaboration with a local neighborhood group. Here local community leader, Scott Armstrong gives a neighborhood tour.

The initials we use to refer to our campus-- IUPUI-- stand for Indiana University-Purdue University Indianapolis. We are an urban campus located in downtown Indianapolis, also known as the Circle City because of the Indiana Soldiers and Sailors Monument, which stands at the center of a circle in the historic center of the city. The campus was founded 40 years ago this year, and was a joint undertaking of the two major public universities in Indiana who each wanted to have an urban presence in Indiana's capital city—Purdue University and Indiana University. The Anthropology Department was established about 2 decades ago and is housed in the School of Liberal Arts. What is somewhat distinctive about our department is that although we have always been an undergraduate department, from the beginning we have emphasized the importance of applied anthropology in training our students.

More recently, we have begun to develop some graduate offerings, including a graduate minor in "The Anthropology of Health" that emphasizes the biocultural applications of anthropology to the study of human health and disease. The Museum Studies program, also housed in our department, offers certificates for museum professionals and now has an MA degree program. Beginning in Fall 2010, we hope to offer an MA in Applied Anthropology. But, the primary focus of our department will always be on undergraduate education.

In keeping with one of the emphases of our campus as a whole, one of the strengths of our department is our commitment to collaborative and engaged anthropology. Many of us work in partnerships with a range of local institutions, agencies and neighborhood-based organizations. Under the directorship of Elizabeth Kryder-Reid, for example, the Museum Studies program offers its students a range of internships with local cultural institutions, including the Eiteljorg Museum of Western Art, the Indianapolis Children's Museum, the Indianapolis Museum of Art and the Indiana State Museum, among others. In 2003 Kryder-Reid championed the hiring of four Public Scholars of Civic

Engagement whereby faculty hold joint positions in an academic department and with a local institution. The Public Scholar of Native American Representation position is held by archaeologist Larry Zimmerman, who is tenured in the Anthropology Department and works with the Eiteljorg Museum as his community partner. Larry has been a field archaeologist for over 30 years; his research examines Native Americans from the earliest prehistoric period into the present with a focus on research partnerships between American Indians and archaeologists. In 2008, Larry was awarded the inaugural Peter Ucko Memorial Award at the 2008 World Archaeological Congress in Ireland, in recognition for his work with Native communities. He involves IUPUI students in work with native people through his involvement with the Eiteljorg.



Museum Studies Program Director Liz Kryder-Reid applauds the recently-crowned Ethics Bowl champs.

Ten years ago, our historic archaeologist, Paul Mullins, established the Ransom Place Archaeology program, which is a cooperative project undertaken by IUPUI in collaboration with residents of a predominantly African American community group located just to the west of our campus. Where our campus sits today was once the center of a vibrant African American residential and business district, which was largely displaced by the construction of the IUPUI campus and adjacent medical center. This project uses archaeological excavations, oral histories, and public interpretation to probe the relationship between the history of African-American material life and race and racism in Indiana's capital city. Community elders from the Ransom Place Community Association have worked with Paul and his students to identify archaeological sites for the project; they have stressed issues they would like examined in the scholarship and, in some cases, even participated as research partners conducting interviews as part of the

oral history project.

Many of our faculty's engaged projects demonstrate the rich range of ways anthropological insight can be used in the contemporary world. Dr. Gina Sanchez Gibau's work focuses on the African Diaspora, and she regularly participates with the Indianapolis Museum of Art in presenting and commenting on films that represent various aspects of the African and African Diaspora experience. Dr. Gibau is a key participant in activities within the university intended to address the pressing need for increasing institutional diversity in teaching and learning and in faculty and student minority recruitment and retention. Dr. Gibau also is a key participant in activities within the university intended to address the pressing need for increasing institutional diversity in teaching and learning and in faculty and student minority recruitment and retention. As a result of this work, Dr. Gibau is now collaborating with the IU School of Medicine to assess the effectiveness of their NIH-funded intervention programs geared toward increasing the retention and graduation of minority Ph.D. students in their basic science departments.



Boxley Cabin with our contacts from the Historical Society, from left to right: Brenda Bush, Wilma Bush, and Christine Dowdeswell. Christine is an IUPUI graduate who was instrumental in getting IUPUI involved in the project. Brenda Bush is the coordinator for the Historical Society.

Last summer one of our Lecturers, Chris Glidden, initiated another field school in Sheridan, Indiana, about an hour's drive from our campus. Students are working with Chris to excavate the area around the Boxley cabin site. Nestled on a knoll, the Boxley Cabin was originally built in 1828 by George Boxley, the first white settler in Adams Township, Hamilton County, Indiana. George's story, however, has a deeper context beyond being one of the first pioneers in Indiana. George was a wanted man with a \$1000 bounty on his head, accused of planning an African American insurrection in 1816 in the Commonwealth of Virginia. This cabin was home to George, his wife, Hannah, and their eleven children. The existing outbuildings on the site show that the property was a functioning farm well into the twentieth century. Local history also records the possibility that one of the three cabins originally built by Boxley on the property was used to harbor Blacks in 1865 as a station of the Underground Railroad. An African American, Nancy Revels, was hired as a housekeeper by George's son, Caswell, in the 1870s. Caswell built a large Italianate house, affectionately called "The Mansion," that burned down in the 1990s. At that time the Town of Sheridan, Indiana, purchased the property to preserve and protect the remaining heritage of the site.

Students and faculty from IUPUI are investigating this site with several historical interests in mind including researching rural activities at a time of great change in Indiana's history; scientifically documenting the occupation of the land by George Boxley and his family; and African American archaeology through investigating a suspected station of the Underground Railroad. The project is also engaging the local community by accepting volunteers on site and partnering them with students enrolled in the field school.

Recently, our collaborations have begun to span the world beyond Indianapolis. In 1989, the Indiana University Medical School, located adjacent to our part of the campus, has been involved in a long-standing partnership with Moi University located in Eldoret, Kenya. Through this partnership, a program called AMPATH—the Academic Model Providing Access to Healthcare—has been established in order to address one of the greatest crises of the 21st century, AIDS and HIV. AMPATH treats over 70,000 HIV-positive patients at 18 sites in both urban and rural Kenya and a member of the Anthropology Department, Jeanette Dickerson-Putman, one of our cultural anthropologists, has been working with AMPATH on a project examining care of AIDS orphans in different ethnic communities in Kenya. Another one of our departmental lecturers, Peg Williams, has also been active with the Indiana-Moi partnership.

As a capstone to their undergraduate education, our students are also required to complete senior projects for which they partner with a range of local institutions. This semester we have students analyzing artifacts from last summer's Boxley cabin excavation; conducting oral histories in Sheridan; volunteering at a local refugee resettlement organization; and conducting a photo documentation project with high school students, among others.

Our view of Anthropology at IUPUI is that it constitutes excellent preparation for our students to become active citizens who contribute to the well-being of their future residences, whether in Central Indiana or otherwise. Like most other applied programs, the IUPUI Anthropology Department has focused on how anthropological insight can be used to solve practical problems defined in collaborative relationships between community residents and scholars. The IUPUI curriculum champions social justice based upon rigorous scholarship, promotes anthropology as a profession within and outside the academy, and advocates the professionalization of the discipline. We look forward to spending the next year working on the plans for our MA program and continuing to develop our links with institutions in Central Indiana and beyond. For more information about IUPUI faculty and programs, please see our departmental web site at: <http://www.iupui.edu/~anth/>.

New NAPA Occupational Therapy Special Interest Group Launches Interdisciplinary Field School

By Gelya Frank [gfrank@usc.edu]
University of Southern California

A new special interest group representing applied anthropologists working in the field of occupational therapy has been chartered by the NAPA governing council. The result of a 2-year effort, this team of practicing anthropologists, occupational therapy practitioners and disability studies scholars is offering an innovative field school in Guatemala, July 6-August 14, 2009.

The field school will pilot its interdisciplinary model through a unique partnership with an NGO based in Antigua, Guatemala, Common Hope www.commonhope.org. The field school curriculum will introduce participants to theories, research approaches, practice approaches and job opportunities in anthropology and occupational therapy. Students will engage in research and/or hands-on practice in local institutional contexts focused either on child development or provision of services to older adults.

Weekly consultations with disability studies scholars will foster critical perspectives and methods for dealing with the cultural construction, social integration, political struggles and human rights of people with physical, mental,



NAPA-OT Field Schools Study Team members Anne Blakeney, Keri Bronson, Nancie Furgang, Peggy Perkinson, Gelya Frank, Penny Bartzan and Devva Kasnitz.

emotional or developmental differences. The field school faculty, students and guest lecturers will participate in weekly integrative seminars. The field school program also provides for daily Spanish language instruction at each student's pace and level.



Occupational justice focuses on the right to participate in a society's valued activities

The NAPA-OT Field School aims to promote "occupational justice," sharing concepts, theories, practice and resources to help bridge structural inequalities that prevent communities, families and individuals from participating in their society's valued activities. Occupational justice works with those whose desires and potential abilities have been damaged or frustrated by war, natural disaster, political oppression, structural violence, environmental degradation, racism, sexism, and exclusion based on impairment or disability.

Classic occupational therapy, founded in 1917 with roots in social reform movements aims to use low-tech, sustainable, naturally-occurring daily activities. This is true of occupational justices approaches such as teaching developmentally appropriate expressive play techniques with

children suffering from war trauma in Kosovo. But occupational justice can equally call for access to medical services and more high-tech accommodations, depending on the social and economic environment.

Directors for the three practice and research components of the NAPA-OT Field School bring impressive credentials and experience. *Margaret A. Perkinson* (Associate Professor, Department of Occupational Science and Occupational Therapy, Saint Louis University) is a medical anthropologist and social gerontologist and an expert in research on dementia and, especially, the benefits of everyday occupations including physical exercise. *Nancie Furgang*, Director of the NICU Development Care Program (Neonatal Intensive Care Unit, School of Medicine, University of New Mexico) is a licensed and registered occupational therapist and early childhood development specialist. *Devva Kasnitz* is a medical anthropologist and disability studies scholar. She is a co-founder of the Society for Disability Studies (SDS) and Chair, Disability Research Interest Group, Society for Medical Anthropology.

The field school faculty also includes Guatemalan anthropologists *Rolando Duarte and Teresa Coello*, directors of the Centro Cultural El Romero, an activist-oriented bookstore in Panajachel. Among a large body of work, they been involved in mitigating the impact or and coordinating responses to natural disaster (Hurricane Stan), have studied external migration patterns among Mayan communities, and wrote the book *La Decisión de Marcharse: Los Pueblos Indígenas Migrantes de Guatemala y Chiapas*.

The field school director is medical and applied anthropologist *Gelya Frank*, Professor of Occupational Science & Occupational Therapy and Anthropology (University of Southern California). Her work focuses on life

history methods, disability rights and feminism, and, most recently indigenous and postcolonial issues (See *Human Organization*, Winter 2008).



Low technology, sustainable treatment can help a rural Guatemalan child to participate meaningfully in family routines.

Guest lecturers and clinical instructors include Dikaios Sakellariou (co-editor, *A Political Practice of Occupational Therapy*); Karen Barney (Chair, Division of Occupational Science and Occupational Therapy, Saint Louis University), a specialist for 40 years in gerontology practice; and neonatologists from University of New Mexico School of Medicine.

The NAPA-OT Field School has negotiated with anthropology department chairs at the University of North Carolina and University of Southern California to permit independent study credit for field school students. Anthropology students who may wish to earn credit should contract their home department advisor and the field school director.

NAPA-OT Field School fees are \$3,500 for six weeks including for field school tuition, five weeks of half-day Spanish language one-on-one instruction, room and board (home stay with shared bathroom), and other amenities. Students provide their own airfare, health and travel insurance (proof required), daily local transportation costs and any other discretionary expenses. A 10% discount, a savings of \$350, is available for student members of NAPA. Enrollment is capped at twelve students.

Review of applications begins April 1, and additional applications will be accepted on a rolling basis through April 30, until all participant openings are filled. Students who plan to apply in mid to late April should contact Keri Bronson (keribronson@gmail.net) or Gelya Frank (gfrank@usc.edu) as soon as possible to convey their interest in the program.

Mead Award Nominations

From the SFAA website

Margaret Mead, for years among the best known women in the world, was also the best known anthropologist, with a particular talent for bringing anthropology fully into the light of public attention. The Margaret Mead Award, initiated by the Society for Applied Anthropology in 1979, and awarded jointly with the American Anthropological Society since 1983, continues to celebrate the tradition of bringing anthropology to bear on wider social and cultural issues.

The Margaret Mead Award is presented to a younger scholar for a particular accomplishment such as a book, film, monograph, or service, which interprets anthropological data and principles in ways that make them meaningful and accessible to a broadly concerned public. The award is designed to recognize a person clearly associated with research and/or practice in anthropology. The awardee's activity will exemplify skills in broadening the impact of anthropology -- skills for which Margaret Mead was admired widely.



Nominees for the 2009 award must have received the Ph.D. degree after January 1, 1999 (ten years or less ago). Each application must include the nominee's curriculum vitae, 2 letters of recommendation describing the accomplishment and documenting its impact on relevant publics beyond the discipline, and four copies of the book or film.

Nominees' contributions will be judged using the following criteria: (1) intellectual quality (2) clarity and understandability (3) the extent or depth of impact and (4) breadth of impact. The selection committee consists of two persons appointed by the Society for Applied Anthropology and two persons appointed by the American Anthropological Association.

Please send nominations and four copies of supporting materials to the Margaret Mead Selection Committee by March 15, 2009 at the following address: Society for Applied Anthropology, P.O. Box 2436, Oklahoma City, OK 73101-2436. Phone: (405) 843-5113; FAX (405) 843-8553; E-mail info@sfaa.net.

Bronislaw Malinowski's Awards

By Tom McGuire [mcguire@email.arizona.edu]
Malinowski Award Committee, Chair
University of Arizona

In "Malinowski the Modern Other: An Indirect Evaluation of Postmodernism," Renee Sylvain observes: "Malinowski, it would appear, has played many different roles, representing the Anthropologist and the Ethnographer, in both the Modern and Postmodern context. It seems now that he can no longer be discussed without distinguishing between the various 'Malinowskis' who have been introduced into the discourse" (1996:21). Not to be outdone, recipients of the Society's Malinowski Award - itself a reinstatement of an earlier prize -- reinvent Malinowski annually, as a fieldworker, a theoretician, and preeminently, as an advocate for an applied or practical anthropology. These reinventions, these framings of careers in the past and the present, are published in *Human Organization* and form an ongoing assessment of the state of applied social science. Seldom do our awardees highlight Malinowski the diarist, even though the movement to reestablish the Malinowski Award commenced shortly after the publication of *A Diary in the Strict Sense of the Term* in 1967. The Malinowski Award's "new series" officially began with the nomination of Gonzalo Aguirre Beltrán of Mexico in 1973; its most recent recipient is the late Orlando Fals Borda of Colombia, S.Am. Award winners in the intervening years have been predominantly from the United States.



Malinowski Award Medal

The original Malinowski Award, established by the Society in 1950, was not conceived as a recognition for career-long activities towards the goal of applying the tools of social science to the solution of human problems - the current award's foundation. Rather, it was a cash prize, whose donor wished to remain anonymous, for papers, case studies of change. Named to honor "an original member of the Society for Applied Anthropology and, before his death, one of its strongest supporters," the award's announcement was austere, but addressed the fundamental concerns of the Society through its first decade - the application of empirical science to problems of human organization. Papers were to be presentations of concrete cases showing "(1) A study of changes that have taken place in a specific interpersonal situation as a result of technological, environmental, or other changes; or (2) A situation in which changes were introduced by an individual or a group in order to accomplish specific results. In such a case, the paper should explain the purpose of the intended change, describe the existing situation, and then state what happened as a consequence."

There were only two awards made: to Henry Dobyns for "Blunders with Bolsas," and to Leonard Sayles for "Union Participation and Technological Change: A Case Study of the Machine Polishers." For reasons unknown, the Malinowski Award lay dormant for 20 years. While the directives for the first award would come to be seen as parochial, the Malinowskian project would continue to be influential. Elizabeth Colson, the new award's recipient in 1985, deftly resurrects Malinowski the theoretician - and breaches the divide between theory and practice:

Although it is now fashionable to decry Malinowski's functionalism, that too was a contribution, for in practice it meant that we were trained to look for interconnections across fields of action in a systematic fashion and to ask "If this changed, what else would happen?," no bad directive whether one is an applied or an academic anthropologist. In fact, while functionalism never was very much as theory it provided a good working method. Today, of course, one would use other terms since each generation needs its own vocabulary... (Colson 1985:192).

Colson and her fellow award-winners have been nominated by members of the SfAA for their lifetime achievements. The Society's Malinowski Award Committee is charged with evaluating the nominations, giving consideration to the following:

- Does the professional career of the nominee reflect a "lifetime" commitment to address human problems?
- How has the nominee defined problems in the human condition?
- Does the theme of "addressing human problems" course through the professional career in a clear and sustained fashion?

- What has the nominee achieved which sets him/her apart from others in related fields?
- In what ways does this outstanding, professional life reflect the application of the social sciences to solving human problems?

Critical to the success of this tribute is the role of the nominator, responsible for assembling a nomination package. This package includes a letter of nomination addressing the criteria of the award, a full vita, 5 letters of reference from colleagues, and 5 examples of the nominee's most significant writing - articles, chapters, speeches - demonstrating the nominee's qualifications for the specific criteria of the award. Based on these nominations, the Award Committee makes a recommendation to the Society's Board, and retains unsuccessful nominations in the pool for future consideration.

In its meeting in November, 2008, the Board approved a change in the deadline for submitting nomination packages, from January 15 to December 15. This change will give the business office additional time to disseminate the packages to the award committee, and give the committee more time for evaluation.

References:

Colson, Elizabeth, 1984, "Using Anthropology in a World on the Move," *Human Organization* 44(3):191-196.
 Sylvan, Renee, 1996, "Malinowski the modern other: an indirect evaluation of postmodernism," *Anthropologica* 38(1):21-45.

Public Policy Committee's New Charter and Santa Fe Activities

By Emily Gonzalez-Clements [DSAllnt@aol.com]
 Public Policy Committee, Chair
 Director, Special Projects
 Fifth Sun Development Fund

The SfAA Board of Directors has developed a new charter for the Public Policy Committee, based on the Society's purpose and mission.

"The Society for Applied Anthropology aspires to promote the integration of anthropological perspectives and methods in solving human problems throughout the world; to advocate for fair and just policy based upon sound research; to promote public recognition of anthropology as a profession; and to support the continuing professionalization of the field."

PPC Committee Charter

"In support of these goals, the Public Policy Committee is charged with providing opportunities for developing public policy skills among the membership of the Society. The Committee's activities may include maintaining a website containing materials such as sample syllabi for teaching about public policy, sponsoring workshops and sessions at the annual meeting, showcasing Society members' policy work in the Newsletter, and other activities identified by the Board."



Dave and Emilia Clements with don Bartilino and Family, Nuevo Leon, Mexico, August 2008

The Board has established a membership rotation. Three members will be finishing their terms at the March 2009 annual meeting in Santa Fe, Mary Ellen Cohane (Massachusetts College of Liberal Arts), Katherine Metzko (UNC-Charlotte) and chair, Emilia Gonzalez-Clements (Fifth Sun Development Fund). Continuing members are Jean Harper (UT-Knoxville) and Nancy Lewis (School for American Research). Three new members are Diane Austin and Merrill Eisenberg (both at the University of Arizona), and Robert Rubinstein (Syracuse University). The five members represent expertise in a broad range of areas such as public health, environmental justice, social impact assessment, anthropology of peacemaking, and policy initiatives for responding to drunk driving.

Santa Fe Conference Activities

Members Diane Smith and Merrill Eisenberg will facilitate a workshop (TH-17) entitled "The Exotic Culture of Public Policy: Learning to Act Like a Native" on Thursday, March 19, 2009, from 8:00-12:00 noon, in Mesa B (Hilton).

The annual meeting of the Public Policy Committee will be held Thursday, March 19, 2009 from 2:00-3:20 p.m. in the Tesuque Room of the Convention Center.

Conference attendees are encouraged to attend the workshop and meeting.

Practicing Anthropology News

By Ron Loewe [rloewe@csulb.edu]
and
Jayne Howell [jhowell@csulb.edu]
Cal State University-Long Beach

It's the inaugural season, so it's time for Jayne Howell and I to announce that we are assuming the editorship of *Practicing Anthropology*, and if all goes well we will be the co-authors of this journal for the next three years. As is customary on these occasions, we would like to thank Jeanne Simonelli and Bill Roberts, the previous editors, for the hard work they've done over the last six years, and for producing many, many thoughtful and interesting issues of *Practicing Anthropology*. Too bad they had to leave without so much as a new watch or a bottle of whiskey. We should also say "thank you" to our predecessors for allowing us to do a practice run with them in the Fall, so we could see what goes into producing an issue of *Practicing Anthropology*. Time will tell if we are good students and good editors.



Now that we have dispensed with the usual gratuities, let us take a moment to introduce ourselves before we discuss our plans for the journal.

Jayne Howell joined the faculty at California State University (Long Beach) in 1994. She is currently on sabbatical in Oaxaca, Mexico, completing her book *Rural Girls, Urban Women* on city-ward migration, schooling, and employment in this southeastern state. In addition to her research on education, she has written about indigenous identity, US migration, domestic service and prostitution in Oaxaca, and domestic violence in the United States.



Ron Loewe joined the CSULB faculty in 2006. He has published a number of articles in small, effete journals like the *Journal of American Folklore*, the *American Anthropologist*, and *Culture, Medicine and Psychiatry*. His mother, recently deceased, says all the articles are really good, but that he should learn the difference between a colon and a semi-colon. Hopefully now that he is an editor he will. He is completing a book on nationalism and identity in Yucatan entitled *Making Mayas into Mestizos: Nationalism, Modernity and its Discontents*.

Since CSULB was one of the graduate programs featured in the SfAA newsletter last May we will keep our comments brief. Despite the economic woes that California faces we still have a vigorous Master's program which offers students the opportunity to specialize in cultural, linguistic or applied anthropology. The department's strengths include: medical anthropology, urban anthropology, the anthropology of education, visual anthropology and linguistic anthropology. Since last year we have hired a new visual anthropologist, enhanced our visual anthropology lab and are in the process of hiring another linguistic anthropologist. Faculty members in our department have conducted fieldwork in: Mexico, Somali, the Middle East, China, Sri Lanka, Corsica and Ireland as well as among Cambodians and Hmong living in the United States.

Aside from the SfAA Board of Directors, only one person actually asked us what we plan to do with the journal, but that's enough of a pretext for writing a lengthy response. Some things about *Practicing Anthropology* will stay the same for the foreseeable future. *Practicing Anthropology* will remain an editor-reviewed, as opposed to a peer-reviewed, journal and will continue to publish relatively short articles (3,500 words) on topics of general concern to anthropologists inside and outside the academy. We are interested in receiving case studies in medical anthropology, education, international development, tourism, business, etc., which address important substantive, ethical or policy concerns in the practice of anthropology. We also invite submissions relating to anthropologically-oriented program evaluation, social impact assessment, and cultural resource management as well as innovations in the teaching of anthropology. While articles do not require extensive citations, manuscripts should discuss the methodology or methodologies employed and should be well grounded. We will continue the practice of publishing issues focusing on a particular theme (when we receive good proposals), but, as is the case with other journals, each article will be evaluated individually. Finally, we encourage submissions from practicing anthropologists and well as professors and students.

We are also contemplating some changes, but don't look for these in the first issue. One of the things we are considering is introducing a broader variety of submission categories: brief comments on articles that were published in earlier issues; book, museum exhibit and film reviews; anthropological humor, editorials/op-eds, or possibly a forum in which contemporary issues can be debated. These, hopefully, will stimulate an ongoing dialogue between readers of *Practicing Anthropology*.

In any case, we do not plan to shy away from controversy. In light of the wars in Iraq and Afghanistan and the Human Terrain System, there is a renewed interest in ethics in anthropology. As we begin our turn as editors, Terry Turner, professor emeritus at the University of Chicago, has proposed reinstating the language in the 1971 AAA that would prohibit anthropologists from engaging in covert research or withholding the research findings from the subject pool from which data is obtained. The Network of Concerned Anthropologists (NCA) supports the resolution. Most members of the National Association of Practicing Anthropologists (NAPA) oppose it. Wouldn't this be an interesting issue to debate in the pages of *Practicing Anthropology*? Let us know what you think.

Submissions, comments or additional inquiries should be sent to Ron Loewe and Jayne Howell at <mailto:anth-pa@csulb.edu>.

Taking Care of Business: The Annual Meeting: Picking a Site

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

How does the Board decide on a location or venue for the annual meeting? It may appear at first glance that the choice of venue for the SfAA annual meeting is random at best. And, that some attractive cities have been overlooked. How come we have not met in Boston (where we were 'born' in 1941) in thirty years? Minneapolis is an attractive site; lets go there. We have a lot of members in Southern California; so why don't we meet in Los Angeles? We should consider Omaha because it is in the center of the country!

The choice of site in the early years of the Society (1941 to the mid-1950's) was preordained and followed a pattern used by similar professional associations. The meeting was held where the president resided because the president was primarily responsible for organizing the program and managing local arrangements. This began to change as the SfAA grew in size and moved from a voluntary organization to one with staff support.

The residence of the president now has relatively little to do with the selection of the annual meeting site. And over the years, a reasonably coherent policy and set of traditions have emerged.

First, the meeting has customarily been scheduled for the spring of the year, most often in March or early April. This choice of season in turn narrows the potential sites to temperate locations. In addition, the Board follows a four-year rotation; within this period, meetings are usually scheduled in an eastern/Atlantic Coast site, a middle states site, a western/Pacific Coast site, and an international site. The success of the 2005 annual meeting in Santa Fe, New Mexico (the largest meeting in history with approximately 2,400 registrants) prompted the Board to approve a motion



to return in 2009. The leadership has never been constrained by a strict interpretation of geography; the Santa Fe meetings are identified as 'middle states' venues. The meeting in 2010 will be in Merida, Yucatan, Mexico.

The Board consistently reviews particular types of information when it evaluates a potential site. The venue must have adequate and reasonable transportation access; there should be hotels that are reasonably priced with adequate meeting room space; the site must be 'attractive' to those members who couple the meeting with a mini-vacation; there should be no question or doubt regarding the security of our meeting registrants. The proximity of institutional support (a university and a training program) was once considered essential but is now less important.

The selection of a site is also influenced by the increasing size of the annual meeting. In the mid-1980's, a typical meeting attracted 350-400 registrants. The size of meeting has increased since that time with some exceptions (Dallas and Tampa were below expectations). The growth in meeting size has been the result of a conscious decision by the leadership. In the mid-1990's, the Board realized that revenues from journal subscriptions were declining and therefore, the need to replace that revenue stream with an alternative. Equally as important, it was becoming apparent that the annual meeting was the most significant tool for recruiting new members.

The Board is now considering potential venues for the annual meeting in 2011. The steps toward the choice of site are illustrative of the decision process. Board members have suggested possible locations within the designated rotation (a west coast venue). The staff takes the suggestions and generates information according to the variables noted above (transportation, 'attractiveness,' security, etc.). This report then becomes the basis for further discussion at the next meeting of the Board, and a decision.

As the annual meetings increase in size, the Board has introduced certain programmatic innovations. The 69th Annual Meeting in Santa Fe, for example, will build on the community partnership that was first developed at the 2005 meeting in the same City. This meeting will also feature the use of full-length films to explore particular topics and problems. The Board will also incorporate within the body of the program featured speakers (the "Hackenberg Lecture") and highlighted plenary sessions (the SfAA/SAR collaboration). Over the years, the leadership has also been able to establish endowments (under different names) to fund the travel costs for eight students to attend the meeting.

The 2009 SfAA Podcasts

By Kelly Evan Alleen [kelly.evan.alleen@gmail.com]

AmeriCorps VISTA

and

Jen Cardew [jenfur19th@gmail.com]

University of North Texas

Started in 2007 by Jen Cardew, the SfAA Podcast Project continues to make the Annual Meetings of the SfAA more accessible to students that cannot afford to travel to the meetings, members that may have missed a session while at the meetings, and members of other disciplines. A total of 27 sessions have been recorded and posted as podcasts (mp3, audio) that listeners can access at www.SfAAPodcasts.net, on iTunes, through an RSS subscription, or email notifications. Ten session recordings are offered from the 2007 Annual Meeting and 17 from 2008.

This year we are pleased to announce that the University of North Texas (UNT) will be providing monetary project and that the SfAA Office will continue to sponsor team will also be volunteering at a reception held by the UNT in Santa Fe, NM and we hope to see you there!



sponsorship to the Podcast the project. The SfAA Podcast

The 2009 podcast team continues to be coordinated by Jen Cardew with the support of returning team member Kelly Alleen and new team members who are currently being selected.

In other news, we will be increasing the quality of our recordings this year by adding a professional audio recorder to the team. He will record and edit the podcasts with the help of the team. We are in the process of narrowing down the suggested sessions to finalize the list of 20 sessions that will be recorded in Santa Fe, NM. These sessions will be announced on our website in late March.

Over 15,500 visits have been made to the website since April 2007. We are excited to see that this resource is useful and we look forward to continuing to offer it.

SfAA Search for New HO Editor Continues

By Nancy Schoenberg [nesch@uky.edu]
Publications Committee, Chair
University of Kentucky

Interview with Past and Current HO Editors

Nancy Schoenberg, chair of the SfAA's Publication's Committee, sat down for a telephone interview with Don Stull, past editor of *Human Organization*/ HO (1999-2004), and David Griffith, current co-editor of *Human Organization* (2005-present). This excerpted interview may provide guidance to those who are considering applying to become the next editor of *Human Organization*. The call for HO editor appears following this article.

Why did you wish to become editor of Human Organization?

Both editors indicated that their wish to become HO editor came from a desire to serve an organization (the SfAA) that is extremely important to their professional lives. Don mentioned that his fondness for HO came from a long history of reading the journal, having been involved as a graduate student with the editors, and from having his first published article appear in the journal. David, and Jeff Johnson, applied to become HO editors with the hope of having an impact on applied social science. Both Don and David were experienced editors prior to taking on editorship of HO, Don at *Culture and Agriculture* and David at *Anthropology of Work Review*, and both wished to expand their editorial impact.



Was the position what you expected?

"Yes and no" (Don) and "more or less" (David) were the responses to this question. For Don, editing *Human Organization* was a larger task than he had anticipated. Although he was no novice to editorial responsibilities, Don said that the work load was considerable. Since the journal publishes only four times a year, HO editors necessarily are constrained by the numbers (and page length) of articles they can accept. David echoed Don's perception that the journal takes more time than he had anticipated, although such time constraints have helped him become more organized and more efficient. David noted that he was delighted by his own growth as an applied social scientist; his exposure to topical areas in the discipline has been very gratifying. He would not necessarily have taken the time to learn a great deal about topics unrelated to his expertise—for example, pastoralism or medical anthropology—but he has added a greater depth and breadth to his knowledge base through his editorial responsibilities.



Current HO Co-Editor David Griffith

What qualities should a successful HO editor possess?

A fair amount of consensus existed in the editors' responses to this question. The successful HO editor must be a meticulous editor, paying extensive attention to both broad concepts and minute detail. Don undertook copy editing on his own, requiring patience, persistence, and a great deal of time. He noted that his tendency to read slowly and with painstaking interest helped him to identify many errors, problems, and possibilities.

Such time expenditures, however, must be balanced with getting the issues out on time, looking ahead to future issues, and developing thematic sections or special issues. David emphasized this organizational aspect of editing; in his experience, two issues should be prepared ahead of time because those involved in editing and production require extensive lead time. Both editors also mention that diplomacy is essential, whether this involves nurturing a young author or treating a seasoned writer “with kid gloves.” Both editors have worked diligently to publish the works of the *Peter K. New* student papers. Don, Past President of the SfAA (2005-2007), mentioned that having a wide array of professional contacts in the organization and discipline is essential to ensure a good supply of publishable manuscripts and to have a roster of excellent peer reviewers.

A successful editor also needs to attend to “nuts and bolts” issues, including sufficient institutional support (see below), good working relations with the production staff and SfAA office, and the highest quality of editorial assistance. David suggested that hiring a dedicated assistant rather than graduate students who may lack experience and longevity was helpful to the current HO editorship, while Don often selected promising graduate student as assistants. Although they may require additional training, Don pointed out that the graduate student assistants obtained extensive experience and professional contacts from their involvement with HO, an invaluable start to their careers.

How did you prepare your application? What issues did you pay particular attention to?

Some of the preparation for applying to become HO editor occurred many years before submitting an official application. As mentioned, both Don and David served as editors prior to HO. David suggested that editing a journal is more appropriate “in the trenches” training for HO than editing a volume, as journal editing involves the entire peer-review protocol, evaluating article significance, etc. Both editors had extensive involvement with SfAA prior to becoming editor. While Don did not feel that very active involvement with SfAA should be a litmus test for becoming HO editor, it certainly helps to have a strong sense of the organization, its membership, the SfAA’s network of scholars likely to be your readers, reviewers, and editorial board members.



Past HO Editor Don Stull

Other preparations include obtaining institutional support early in the process. Don first talked with his chair, then on to his dean at the college level to secure financial support for equipment, space, staffing, and release time. David, along with Jeff, also discussed the possibility with chairs and deans. Both applications included letters of support and commitment specifying how the universities would provide such resources. David strongly recommends that such negotiation take place early on in the process; he noted that a well-organized, complete application that contains letters of support from chairs and deans, in addition to a broad vision statement, description of experience and background, and a CV will be taken as a reflection of the potential quality of the applicant as an editor. David also indicated that it is very helpful to have a research-rich background, which enables the editor to evaluate whether an article reflects current trends in the field, to assess if the research approach is rigorous, and to draw on a roster of research-oriented reviewers.

What advice would you give applicants for the HO editorship position?

Don emphasized the importance of networks and predecessors, while David highlighted the necessity of reflection and vision (although both would likely agree with the advice of the other). When developing his application, Don talked with past editors of HO to get a sense of the scope of the work, the opportunities and the challenges. He also talked to Neil Hann, Associate Director, IT Coordinator, and publications production editor for SfAA, to understand the logistics of the position. Don also prepared a budget with assistance from Tom May. David advised applicants for HO to be as thorough as possible in their submission, not only including the evidence of institutional buy-in/support, but also including a compelling vision of the future of the journal, any new directions, and thoughts on applied social science in general. In their application, David and Jeff explained how they envisioned a two-person editorial team, which was a historic departure for *Human Organization*.

What advice would you give to an incoming editor of HO?

Both editors emphasized the importance of continuity and learning from previous editors. Don cautioned an incoming editor not to reinvent the wheel, but instead to initiate conversations about what worked for past editors, what did not work, time and resource management, and other important operational and scholarly concerns. David spoke of the need to work together with the outgoing editor; the current editors collaborated with Don on at least the

first several issues of the journal. Don cautioned against any temptation to turn the journal over to assistants, noting that there is too much scholarly work to be done. David emphasized the need to understand website issues, to budget time wisely, and to recognize that the work never stops. Everyday something comes in, whether it's a review, an inquiry from an author, or a new submission.

Don also advised a new editor to leave a legacy. During his years as HO editor, Don was pleased that the journal increased the number of articles published by non-anthropologists, practitioners, and international scholars; grew more open to a range of applied social science approaches, including qualitative and quantitative approaches, graphing, GIS, photographs, and narrative styles; and enhanced the review process, including reducing turn-around time, ensuring more than one reviewer evaluates a submission, and overall fairness. David also mentioned the importance of leaving a mark on the journal, including clustering related articles, introducing a wide array of writers from established to new authors, and ushering in the electronic age.

Both editors, and the organization itself, view HO as the major vehicle to advance applied social science. The question is: who will be the vehicle's next driver?

HUMAN ORGANIZATION EDITOR SEARCH

The Society for Applied Anthropology announces a search for a new Editor-in-Chief of *Human Organization*, a journal that has been recognized as a leading scientific publication in applied anthropology since its founding in 1941. It is published four times annually and is directed toward interdisciplinary as well as anthropological audiences. The term of the current co-Editor team, David Griffith and Jeff Johnson, ends in December, 2010. The successor's term will begin on January 1, 2011. The search is being initiated now to provide for a smooth transition. The initial term of service for the new Editor-in-Chief will be three years. The term is renewable for one additional three-year period. The Editor-in-Chief of *Human Organization* also serves as a member of the Executive Committee of the Society for Applied Anthropology.

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

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

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

The actual application should contain the following:

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

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

The application deadline is September 15, 2009. Applications should be sent to:

Society for Applied Anthropology, HO Editor Search, P.O. Box 2436, Oklahoma City, OK 73101-2436. Questions concerning the position can be directed to Nancy Schoenberg, Publications Committee Chair (nesch@uky.edu). We especially encourage interested individuals to contact current editors David Griffith (GRIFFITHD@ecu.edu) and Jeff Johnson (JOHNSONJE@ecu.edu).

News about the 2010 Annual Meetings in Merida, Mexico

By Lilia Goldin [goldin@fiu.edu]
Florida International University
Program Co-Chair, 2010 SfAA Annual Meeting
and
Francisco Fernández-Repetto
Universidad Autónoma de Yucatán
Program Co-Chair, 2010 SfAA Annual Meeting



As the meetings of the Society for Applied Anthropology (SFAA) in Santa Fe approach, we would like to ask you to start thinking of the following year meetings of the association that will take place in Mérida, Mexico in March of 2010. Francisco Fernández-Repetto and I will chair the 2010 meetings and we would like to invite you to participate. The theme of the meeting is purposefully broad: "Challenges of Globalization in Applied Social Science Research." We would like you to think of all the interesting and complex issues associated with the need for cross disciplinary research and our ongoing conversations among the many disciplines we all represent. For example, how are we adjusting our methods and

theories and learning from each other as we face the challenges of research with twenty first century populations? To all of you who contribute to understanding and solving some of the problems associated with the forms of exclusion and vulnerability experienced by many of the populations we work with we encourage



you to organize panels for the Mérida conference. Whether you conduct research and practice in the United States or throughout the world we hope you will bring your ideas and share your experience and findings with a large and receptive group. As in past years, we will join our efforts with other organizations to engage each other in stimulating and valuable dialogue. From beautiful colonial Mérida, in the Mexican Yucatán peninsula as your base, you will also be able to explore Mayan archaeological sites and contemporary communities, haciendas, handcraft markets, and enjoy the many opportunities in and around Mérida. You will be able to fly/travel directly to Mérida or to Cancun and explore the Maya Riviera. So begin planning your submissions due next fall, just a few months away!

LPO News

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

In one month I will be leaving with another group of students from St. Mary's College to attend the annual meeting for the Society for Applied Anthropology in Santa Fe, New Mexico. Program Chair Jeanne Simonelli has been working with many other people to put together what promises to be another great annual meeting in beautiful Santa Fe. One part of the program that I look forward to is luncheon the SfAA hosts to bring representatives



together from local organizations of anthropologists around the country to share a meal and talk about what the LPOs are up to these days.

The High Plains Society for Applied Anthropology held its annual fall meeting at the Ghost Ranch Retreat in New Mexico this past December. Jack Omstead, an anthropology student at Metro State College of Denver describes the get together in the winter issue of the Society's newsletter (http://www.hpsfaa.org/documents/newsletters/HPSFAA_Newsletter.doc). Faculty and students from MSCD, the University of Arizona, and Mesa State University spent time talking about the future of applied anthropology and coming to the realization that THEY are a large part of that very future they are trying to envision. Professor Jack Schultz gave a talk in which he spoke of "passing the torch" to a new generation of applied anthropologists, a generation that will continue to look for new ways to apply anthropology towards helping deal with the many problems people and communities face today. All this "heavy lifting" took place at the Ghost Ranch, a very cozy, even intimate setting for the retreat in an area of great natural beauty.

The HPSfAA newsletter begins with an announcement for its annual spring conference at the Tivoli Student Union at the Auraria Campus in Denver from April 24-26. The theme for this year's conference is "Development and Sustainability: Recognizing New Resources and Hearing New Voices." Many topics are suggested for the session in the newsletter, and applications for papers or panels that fit this theme are due by Friday, February 27. Kathleen Pickering from the Department of Anthropology at Colorado State University is listed as the contact person.

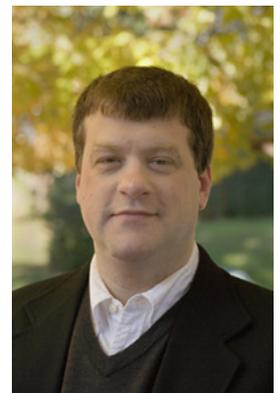
The Washington Association of Professional Anthropologists (WAPA) continues to enjoy a resurgent year bringing together WAPistAs somewhat "long in the tooth" with new members and students from surrounding colleges and universities. Current president Shirley Buzzard hosted a well attended holiday party in December with delicious food and drink. In January WAPA held a round table on the use of theory led by applied anthropologists Laurie Krieger, John Mason, and Mark Edberg. Earlier this month WAPA staged a session to promote networking event to bring students together with more experienced anthropologists to discuss topics ranging from how to put together resumé for an internship or job interview and including how to start your own business. Although I was unable to attend the event, the St. Mary's students told me it was well attended with lots of people and a great deal of socializing after the event.

The High Plains Society for Applied Anthropology and the Washington Association for Professional Anthropologists are two of the largest and long-standing local practitioner organizations in the United States. Stay tuned for more news from many of the other organizations after the SFAA annual meeting.

"Thickening" the Complexities of Collaboration: A Call for Papers for Collaborative Anthropologies

By Luke Eric Lassiter [lassiter@marshall.edu]
Humanities and Anthropology,
Marshall University Graduate College
Editor, Collaborative Anthropologies

As illustrated by the themes of both the recent 2008 AAA meetings in San Francisco ("Inclusion, Collaboration, and Engagement") and the upcoming 2009 SFAA meetings in Santa Fe ("Global Challenge, Local Action: Ethical Engagement, Partnerships, and Practice"), charting collaborative and engaged practice continues to be a central theme in anthropology. We've done this many times before, of course: current calls for collaboration and engagement resonate with previous moments (for example, Sol Tax's action anthropology, the applied collaborative anthropology discussions of the 1970s and 80s, and the rise of feminist ethnography—to name just a few). But this time around, the push for collaboration, in particular, seems to be moving from the margins to the center, and as a good many scholars are now suggesting, it may be transforming anthropology anew in important and significant ways. George Marcus, for instance, points out that collaboration has become a key organizing trope in our field: anthropologists now encounter new demands for collaboration not just in fieldwork, but at all levels and places, whether organizing partnerships and projects small and large, or working with institutions both governmental and non-governmental. Indeed, as Les Field and Richard G. Fox argue in their recent collection, *Anthropology Put to Work*, issues of collaboration are no longer just a "taken-for-granted" aspect of our work; these conditions now deeply inform that work's expectations, designs, and outcomes.



Exactly what collaboration stands for, though, what role it is taking (and will take); its deeper power dimensions; who collaborates, who doesn't collaborate, who gets left out; and, importantly, the deeper complicities and complexities of collaboration; are all topics that now demand serious attention. Descriptions of collaboration that once may have engendered uncomplicated, celebratory accounts are now giving way to discussions that theorize collaboration in more complicated ways. These discussions investigate collaboration's multifaceted dimensions and "thicken" its actual complexities.



The new journal *Collaborative Anthropologies* is intended to embrace just this kind of theorizing, investigating, and thickening of collaboration. The journal's stated purpose is to explore the complex collaborations between and among researchers and research participants/interlocutors; but it is open to a host of other collaborative anthropologies. As posted on the journal website (see www.marshall.edu/coll-anth), *Collaborative Anthropologies* is meant to engage the growing and ever-widening discussion of collaborative research and practice in anthropology and in closely related fields. Published annually by the University of Nebraska Press, the journal:

- facilitates dialogue about collaborative anthropologies, including but not limited to those between and among researchers and their interlocutors, anthropologists and other scholars/practitioners, academics and other professionals, universities and local communities, faculty and students;
- embraces a special focus on the complex collaborations between and among researchers and research participants/interlocutors/collaborators, but is by no means limited to this focus;
- promotes discussion about new forms of collaborative research that are engendering new kinds of collaborative anthropologies;
- charts new theoretical and methodological approaches, especially those

that theorize collaboration and imagine new intellectual spaces for collaborative anthropologies;

- invites essays that are descriptive as well as analytical, interpretive, and exploratory;
- solicits works from all subfields of anthropology (and closely related disciplines);
- encourages interdisciplinary inquiry into collaborative anthropologies, especially those that connect collaborative anthropologies with other modes of collaborative research practices;
- seeks a diversity of perspectives on collaborative research, including those academic, applied, and pedagogic;
- considers scholarship from single to multi-sited in scope and from all parts of the world; and
- invites book, media, and exhibit reviews that chronicle the creative and innovative use of collaboration in anthropology and closely related fields.

The first volume of *Collaborative Anthropologies*, published in the fall of 2008, takes up many of these issues, highlighting, for example, the connections between past and present discussions of collaborative praxis, the complicated webs of relationships through which specific collaborations get interrogated, the possibilities for collaborative partnerships to reshape theoretical anthropology, the potentials of collaborative researches to "refunction" anthropology, and the ongoing prospects for applied and activist anthropology to inform (and re-form) collaborative action. As I note in the volume's Introduction, the essays featured in the inaugural issue represent only a small part of a renewed dialogue on collaboration that is "inherently complicated, involved, and multidimensional," one that is "vibrant, diverse, and polyphonic," and thus yields not "a single, uniform 'collaborative anthropology,' but rather multiple and diverse 'collaborative anthropologies.'"

Applied anthropologists, of course, have much to offer this growing and diverse discussion. Indeed, few understand the complexities of collaboration better than applied anthropologists and the people with whom they chart collaborative researches. With this in mind, I hope those readers of the SfAA newsletter who are interested in issues of collaboration will consider submitting their work to the journal for review. We are currently working on the second volume (slated for publication in the fall of 2009); and welcome your submissions. Please visit our website (referenced above) for author guidelines and other information (including a downloadable PDF of the first volume's Introduction, which lines out in greater detail the purposes and goals for, and trajectories and possibilities of, *Collaborative Anthropologies*).

Global Indigenous Nations Studies Program (GINSP) at U. Kansas

Please consider sharing information with your colleagues and undergraduate students about our Global Indigenous Nations Studies Program (GINSP) at the University of Kansas (KU) in Lawrence, Kansas. We currently offer a 30-hour Master's degree that draws upon many interdisciplinary fields and can be specifically tailored to an individual student's needs. Detailed information about our Program and KU Graduate Studies are available online at these two websites: www.indigenous.ku.edu and <http://www.catalogs.ku.edu/graduate>. We have implemented a "rolling" deadline for admissions. However, qualified students should be encouraged to apply at their earliest convenience so as to be eligible for financial aid and scholarships. We are entering our tenth year as a KU Program, yet our name changed in July 2008 from Indigenous Nations Studies to Global Indigenous Nations Studies. Beginning in Fall 2008, we have begun offering undergraduate courses in addition to graduate ones. As the new Director of the program this year, I look forward to developing the Program's global emphasis on Indigenous nations. This year, Dr. Sharon O'Brien is our Graduate Advisor, and our other faculty share their assistance in the recruitment process. Our core faculty members include Michael Yellow Bird, Ray Pierotti, Stephanie Fitzgerald, Sharon O'Brien, and Devon Mihesuah, while additional interdisciplinary courses are taught by many faculty members from other KU Programs. Please contact the Program at indigenous@ku.edu if I can be of further assistance. John W. Hoopes, Director. (785) 864-2660.

MAYA LANGUAGE STUDY IN GUATEMALA: OXLAJUU AJ:

Kaqchikel Maya Language & Culture Intensive Summer Institute

ANTIGUA, GUATEMALA, June 23 - August 1, 2008

APPLICATION DEADLINE: March 31, 2008

Kaqchikel, one of the principal Mayan languages, is spoken by more than half a million people in highland Guatemala. The region's long-standing language and literary traditions, including texts from the 16th Century, continue today as new works in modern Kaqchikel are published in ever growing numbers. Efforts to preserve and protect the language are playing a pivotal role in the Mayan struggle to regain control over their political and cultural destiny.

The Stone Center for Latin American Studies offers an intensive six-week course in this vital language and its culture, a unique opportunity to observe and study the complex process as a traditionally marginalized language is standardized for use in education and publication. Judith M. Maxwell, Professor of Anthropology and Director of the Interdisciplinary Program in Linguistics at Tulane, is director of the program and serves as a resource and guide for students. With the assistance of Kaqchikel teachers, she plans cultural activities, guides discussions about Maya life, and invites noted Maya scholars, activists, educators, and health professionals to speak to students. The program is open to graduate students and advanced undergraduates with appropriate academic backgrounds and a working knowledge of Spanish.

This program is envisioned as a shared learning experience between students and teachers. While gaining access to Mayan culture, students also provide their Mayan collaborators with access to the large body of scholarship on their culture which has been published in the United States and Europe.

Cost of the Program

The cost of the six-week program is \$3,200 for the three-credit option and \$3,600 for the six-credit option. The cost includes the following: three or six undergraduate/graduate credits from Tulane University, medical insurance, specialized tours and outings designed for participants in the program, and travel in between sites on the program. Housing and airfare are not included in the program price.

Courses

Students have the opportunity of enrolling in a three-credit version of the program by taking either Beginning (ANTH 684), Intermediate (ANTH 757), or Advanced Kaqchikel Language (ANTH 758) for three credits each or the six-credit program version including one language course plus a Kaqchikel Mayan Culture (ANTH 687) course for an additional three credits.

For More Information, contact

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From The Editor...

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

Now that we have started to get a few warmer days mixed in with the cold and the snow, and knowing that the even stranger weather of March will soon be here, it is time for you to be thinking about Spring and beyond. I know I am. Right now I am preparing for another season of fieldwork and getting ready to bring another group of students to the field. I do my ethnographic fieldwork in Panajachel, Lake Atitlán, Guatemala. The students are placed in one of about 13 communities around the 55 sq. mile lake that is actually a crater created thousands of years ago by a volcanic explosion. While there learn ethnographic research techniques and work on a research project. For details, visit: <http://faculty.chass.ncsu.edu/wallace>. One of the more common aspects of fieldwork there is the usual stomach problems that arise as one gets used to a different diet. Sometimes stomach problems are more than just a pain. Once in a while it is something more serious. Last year, one of my students thought she had stomach problems, but it turned out to be appendicitis. When she got the diagnosis it was too late to travel anywhere and it was necessary to have it done in a small clinic in Sololá, Guatemala, far away from family. What follows is a brief account of this student's experience. It was as frightening for her as it was for me and my assistant director, Carla Pezzia, not knowing what to expect with this first time for one of our students undergoing surgery "in the field." But, as Valerie Kauffeld tells us, the doctors and nurses worked cheerfully and professionally to take care of her illness. When Valerie's mother arrived, after she was in recovery and she was out of danger, we were almost as happy to see her as Valerie was. Valerie took her experience in stride and made a full recovery with no complications. Whew! I hope that was the first and last time. Am I getting too old for this? Nah! Bring on 2009!



The Editor at work teaching about Lake Atitlán in the 2008 field school.



Carla Pezzia, Assistant Editor

Before you get to Valerie's commentary, let me say thank you to Carla Pezzia who again helped out greatly in the production of this 1st issue of the *SfAA Newsletter* in 2009. I hope you have enjoyed reading the very interesting articles and news in it. Please don't hesitate to email me with any ideas or comments you have about what you would like to see more of or less of in the *Newsletter*. I would also love to have you volunteer your own article or news for the next issue. The deadline for receipt of news items for the May 2009 issue is May 8.

An Appendix to My Fieldwork: Who Knew It Could Be Such a Pain!

By Valerie Kauffeld
East Tennessee State University [stashadrian@aol.com]

It was starting to get dark by the time we arrived at Santa Teresita. The stone, one-story building looked uninviting and cold. Bars lined every window and a metal door appeared to be the only access point. I climbed the three short steps to the door. We had to ring a doorbell so that someone could come and unlock the door. A woman in what I would describe as an old WWII nurse's uniform greeted us. She was much shorter than I, and her jet black hair was covered by a white nurse's hat. The rest of her clothing was white as well, including her sweater. We stepped inside. There was no reception area, only a small room with plastic chairs. There were no bright lights, no voices coming over the loud speakers, no music playing. There were very few lights on at all in the hospital. I could not see the end of the hall in front of me. My anxiety increased. Being from the land of skyscrapers and "advanced" technology, I could not believe that this was what passed for a hospital. As my American mind kicked in, so did my anthropological senses. This was their country, not mine, and this was their hospital. Setting my apprehensions and biases aside, I took a closer look



at what would be my home for the next three days and found that the old, but wise, saying is true: Don't judge a book by its cover.

Being a student is hard. Being a student in a foreign country with appendicitis is unimaginable. It was nerve-racking and the terror I felt was, well, terrifying. As I entered the hospital, my fears worsened. Questions flew through my mind like bees in search of pollen. How long would I have to wait? What was the procedure like? How big were the rooms? Did they have heat? Where was the waiting area? Why was it so quiet? Why was it so dark?

I was taken immediately to a private room on the paying clients side of this clinic that primarily serves the indigent. My hospital room consisted of an adjustable bed to the left of the door and another on the wall opposite to it. There was a sliding table, the same as in any hospital, and a bathroom with an open shower stall. The nurses came in to check my blood pressure and draw blood. There were three of them and they all seemed to take a keen interest in me, much like I did in them. They asked how I was feeling, where I was from, and what I was doing in Guatemala. We talked as they worked, the question-and-answer session becoming less formal and more intimate. We talked of the weather and of events both past and present. After they finished checking me over, they left. They came back every couple of hours, asking how I was and talking to me just to ease my nervousness. I had one visitor, one of the nearby homestay Moms, Violeta, who brought me chamomile tea and crackers. A little later we were visited by the doctor. He was in his mid 40's with jet black hair and a smile that touched his eyes. He was very patient with me as I tried to describe how I was feeling. Once the formalities were out of the way, he joked around with me and asked about my family and my studies. I was shocked by this. I thought that no doctor State-side would take the time to get to know his patients like this doctor and his nurses had. I was feeling better about the impending surgery and looking forward to talking with the nurses again when they came in.

The surgery was performed very early the next day. Doctor Cú, the Panajachel doctor who diagnosed me, stayed by my side the entire time. It was comforting to know that she was there. The operation room was very bright and smelled strongly of antiseptic. I was awake for the operation. I can remember music playing and the doctors coming in, shaking hands, and greeting me with a smile. Just as soon as it began, it was over. At least, that's how it felt to me. I learned later that it took a little more than an hour. The doctor and his nurses returned throughout the day, checking to see how I was and switching out the fluid in my IV. Dr. Wallace sat and talked with me while I was still under anesthesia, which, I'm sure, was hilarious. They even brought me my inflamed appendix as a souvenir! My mother, herself a nurse, arrived later that afternoon. She got there in record time - twenty-fours from Tennessee to Sololá. The nurses, showing the same interest in her as they had in me, started asking her questions. They started to giggle at the panicked look on her face as she tried to ask questions despite her inability to speak a word of Spanish. As I translated for her and for them, I thought, "This is amazing."

Santa Teresita is a little hospital in Sololá. Its worn, stone façade and small, barred windows may seem uninviting, but on the inside it is a place where friendship and hospitality can be found in abundance. Forget the waiting rooms, the televisions, the endless transmissions over the intercoms. Santa Teresita and its staff of friendly and caring nurses and doctors left me with an unbelievable ethnographic experience that I will never forget, but I still would not wish it on anyone else!

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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>](mailto:info@sfaa.net). Visit our website at [<http://www.sfaa.net/>](http://www.sfaa.net/).

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