



# NEWS

**A Publication of the Society for Applied Anthropology**

**A Quarterly Newsletter**

**Volume 26, Number 4- December 2015**

## SfAA President's Column

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**AS WE GET READY** to gather in the beautiful city of Vancouver British Columbia for our 76<sup>th</sup> annual meeting and the beginning of our 77 year, I would like to point out some extraordinary things that have happened over the past year in SfAA and look forward to the beginning of the new year.

First, mark your calendars! February 18 is WORLD ANTHROPOLOGY DAY. The SfAA is participating with the AAA to mark World Anthropology Day. The AAA has a number of ideas and materials to assist in activities for that. Think: "Take your favorite applied social scientist to class" day. Equally important for us: the Society received its largest single donation this year with the gift of

\$100,000 given by the Poarch Band of Creek Indians to support the J. Anthony Paredes Memorial Session. This gift initiates an endowment for this extraordinary series which will honor our much missed colleague into the future. We are now inviting members and friends to contribute so that the endowment will reach its goal. This year's session is "Protection of Natural Resources: Cultural Heritage Strategies of First Nations and Native

Americans". The speakers include leaders from several Native American and First Nations groups including Dr. Deidre Suwanee Dees, a member of the Poarch Band of Creek Indians.

Presented on Wednesday, March 30, 2016 at 5:30, this is a session not to be missed.

But the Paredes Memorial Session is not the only must-see on an extremely timely program that addresses a range of critical issues of the 21<sup>st</sup> Century. The Program Chairs, the Program

Coordinator and the many individuals who have agreed to share their work in panels and sessions have created an extraordinary scholarly program. In part, as a result of the dynamic program, along with the beauty of Vancouver, BC, we are on track to have one of the highest levels of participation in the

annual meetings in the recent past. Of special note are the set of sessions to be held on Tuesday,

March 29 –Vancouver Day. The panels and programming on Vancouver Day will present a set of issues related to social justice, human rights and concerns related to British Columbia, including the exhibits Thunder In Our Voices and Living in the Best Place on Earth. The day ends with a reception in honor of Justice Thomas Berger.

The Poarch Band of Creek Indians' gift is an extraordinary highlight of our efforts to secure the financial stability of the Society into the future.



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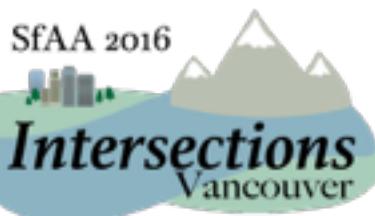
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But it is not the only way in which we are moving forward. We are continuing to work to secure the support we need to keep our dues low and our programming high. I am counting on all of our members to help out in these efforts.

In our movement towards a more internationalized Society, we applied for and are now accepted as a member of the World Council of Associations of Anthropology. The WCAA is a very active organization that connects anthropological associations from around the globe to promote collaboration and synergy. We are proud and delighted to now be members of the WCAA.

Our first official meeting of the delegates for the WCAA will be in Dubrovnik, Croatia. The WCAA meeting will take place just before the Inter-Congress of the International Union of Anthropological and Ethnological Sciences in Dubrovnik May 4-9. The theme for the Inter-Congress -- World anthropologies and privatization of knowledge: engaging anthropology in public -- is focused on the ways in which anthropology engages with the most urgent social, political, economic and other issues around the globe. It is right up our alley as a Society. As a result we are collaborating with the organizers to promote this Inter-Congress. A number of SfAA members have submitted panel proposals and papers. I look forward to seeing many of you in Dubrovnik and promoting the Society to a global audience.

In addition, the Society is examining ways to make our publications more relevant and accessible to a global audience. We are examining ways to make abstracts available both in the language of the communities they engage and describe, and in the languages of other practitioners and scholars who would benefit from the information.

Finally, we are refocusing attention on our newest colleagues with a number of newly engaged members of our Student Committee who are working on several new programs for the meetings in Vancouver and beyond.

Our 76<sup>th</sup> year has been a very good one; one in which we have seen key programs move forward, and one in which we have identified some new directions for the Society. I look forward to moving forward and, seeing you all in Vancouver in March.

Under the leadership of President Kathleen Musante, the Board of Directors of the Society for Applied Anthropology conducted its fall meeting in Denver, Colorado during the annual meeting of the American Anthropological Association. The all-day meeting covered numerous topics. What follows is a brief description of some of the highlights.

The Society's goal to further internationalize its membership and working relationships is bearing fruit. The Board discussed SfAA's upcoming collaboration with the meeting of the IUAEES in Dubrovnik, and along with participation by President Musante, several SfAA members will put together panels for the meeting. The Society also joined the WCAA to which former SfAA president Roberto Alvarez is our delegate.

Further in the same direction, Board member Roland Moore presented feasibility issues related to publication of multi-lingual abstracts of articles published in Human Organization (HO). The consensus among Board members is that this is an important goal, but among challenges that will have to be addressed are practical matters for publishers. These include, for example, the need to be able to edit abstracts written in languages for which there are few speakers, and costs associated with translation of abstracts. As a first step, the Board voted to authorize Sarah Lyon, editor of Human Organization, to proceed with a request to authors to submit Spanish-language abstracts for a special Borderlands issue.

Another priority for the Board is increasing student engagement with the Society. Student representative Jessica-Jean Casler led discussion of a number of ideas for annual meetings. She noted that the group of students with whom she is working are both energetic and enthusiastic about their involvement with the SfAA. Among the issues that will be revisited is the importance of increased funding earmarked for student activities and more widely distributing funds that support student activities.

The Board receives various reports at each of its meetings. Among these are the Treasurer's report on the Society's financial health, a report from the Secretary on activities of the Board since the spring 2015 meeting, and a report from PMA. The Board gratefully accepted a generous gift to the Society from the Poarch Creek Band who gave \$100,000 in honor of the late Dr. Tony Paredes and his lifelong work with the Poarch. Formal acknowledgement will occur at the Vancouver meetings. The Board also expressed special appreciation for the effort of PMA Executive Director Tom May who also built a relationship with the Poarch that resulted in this gift, and who traveled to the Poarch annual powwow on Thanksgiving to thank them in person and on behalf of the Society.

Other reports included the recommendations of committees charged with vetting nominees for the Society's awards—winners will be announced at the spring meeting—and a report submitted by Vancouver Program Chairs Langdon, Feldman, and Satterfield. Based on abstract submission and plans

of new and old partners of the SfAA, it appears that the Vancouver meetings will be well-attended with strong participation from local, international and native groups. Something new to be launched at the Vancouver meetings on Tuesday, March 29, is "Critical Conversations," an initiative spearheaded by student members to organize panels to engage attendees in discussion of currently hot topics.

For more details of the meeting of the Board of Directors, minutes of Board meetings, once approved, can be read here at the SfAA website.

## The Society for Applied Anthropology Podcast Project Team is proud to announce our 10<sup>th</sup> anniversary.



The podcast family has recorded and procured a decade of recordings from previous SfAA conferences.

This year the SfAA is celebrating the field of anthropology's commitment to Intersections. The creation of the Podcast Project 10 years ago demonstrates the entrepreneurial spirit and foresight of its co-founder, Jen Cardew Kersey, to bridge the worlds of anthropology, technology, and open source education. Thus we celebrate the intersection of our existence in the form of podcasts that are always available to the community of applied practitioners and public at large. The internet has and continues to be a source of free knowledge. We thank you for your continued

## A Few Notes On The 2015 Fall Meeting Of The SfAA Board Of Directors

*By Jane Gibson, Interim Secretary*

support of the Podcast Project as it lives in such a diverse space. We look forward to receiving the full schedule of sessions for this year's Annual Meeting and recording selected favorites for our website. What new intersections can we explore together? Fun Fact: Did you know that 10 years ago, the SfAA conference was hosted in Vancouver, the same city where the 2016 conference will be?

Here are some other things that will be new for the podcast team!

- 1) Our podcast archive will be transferred into the SfAA website. This will make it easier to peruse all SfAA related material in one virtual location.
- 2) To celebrate the 10<sup>th</sup> anniversary of the podcast, we will be posting "Throwback Thursday" tweets and comments on our social media sites (Facebook: <https://www.facebook.com/sfaapodcasts>; Twitter: <https://twitter.com/sfaapodcasts>)
- 3) A new podcast survey will be released at the end of the year. Keep your ears and eyes open, so you, your peers, and students can vote for your favorite panels in Vancouver. The most voted panels will be recorded by us and saved in our new website!
- 4) Celebrate with us! Expect some festive décor at our podcast table at this year's conference.
- 5) Last but not least, we want to congratulate our new additions to the team: Jodi Williams (Communications Coordinator) and Lindsey Robertson (Interactive Media Associate).

The SfAA Podcast Project Team is truly excited for this year!

If you have any questions, feel free to message us through social media or by email ([SfAAPodcasts@gmail.com](mailto:SfAAPodcasts@gmail.com)).

Wishing you all the best,  
The SfAA Podcast Project Team  
Molly Shade (Chair)  
John Sarmiento (Co-Chair/Communications Coordinator)  
Heather Roth (Interactive Media Coordinator)  
Jodi Williams (Communications Coordinator)  
Lindsey Robertson (Interactive Media Associate)

## **The Centre for Creative Ethnography, or CIE**

*By Denielle Elliott, Co-founder and Co-Curator*

*Centre for Imaginative Ethnography*

*York University*

You may have noticed that this year the SfAA has a new co-sponsor – the Centre for Imaginative Ethnography, or CIE – and you might have asked yourself, what and who is the CIE?

The Centre for Imaginative Ethnography is a cyber-collective that privileges experiments in

ethnography that integrate and fuse sensory ethnography, performance studies, critical social theory, and creative arts. The website offers resources on teaching (syllabi and classroom experiments in film, creative writing, and sensory studies); an online series *Imaginings* with experiments in writing, graphic novels, and more; a guest Galleria for installations and exhibits; a new blog on sound studies being launched this month; and *Inspirations*, a voluminous resource for related films, anthropological literature, performances, and imaginative writing projects. We have a growing membership (over 40) with faculty, independent researchers and artists, and graduate students from the UK, US, EU and Canada.

We're happy to provide an intellectual space for work too often considered marginal to Anthropology, which fosters creativity and the imagination in novel forms.

We are very proud to be one of the invited co-sponsors this year at the SfAA Annual meeting in Vancouver, BC and we have a series of exciting events planned including workshops, roundtables, and sessions. They include a double session on graphic novels and drawing in *Animating Anthropology*, a workshop on sound and sonic ethnography, a roundtable on teaching and performing sensory ethnography, another experimental roundtable on *Ethnography, performance, & pedagogy*, a workshop on storytelling, a guerrilla arts and performance based installation, and a photographic exhibit and session on *Image as Collaborative Inquiry*, plus more! We hope that the CIE will be making this years' conference a little bit more creative by innovating with arts, theatre, and ethnography!

If you want to learn more about the Centre for Imaginative Ethnography, you can follow us on twitter (@IEthnography), Facebook, or our RSS feed. Be sure to also check out the website at [imaginativeethnography.org](http://imaginativeethnography.org).

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## **Developing Anthropology Through Departments, Associations And Gender: A Society For Applied Anthropology Oral History Project Interview With Carole E. Hill**

*By Susan Abbott-Jamieson*

Carole E. Hill and I met at her home in Murfreesboro, Tennessee, in 2014 to record her oral history for the SfAA project. The interviews were conducted over three days, resulting in three separate recordings, each focusing on different aspects of her life and her career. The first interview covers her family background, early experiences growing up in Alabama, her formal education, and begins her reminiscences about the development of

academic anthropology in the South and gender dynamics in the discipline. The second interview explores her teaching and administrative career begun at West Georgia College and centered at Georgia State University (GSU) in Atlanta, from which she retired in 1999. It also explores her research contributions and resulting publications. She organized and led a major expansion of the GSU anthropology department during her tenure as department chair. Her research and publications have contributed to applied anthropology in general, and to medical anthropology and to studies of ethnic diversity in the Southern U.S. in particular. She also conducted research in Costa Rica and Egypt. The third interview is focused on her contributions to three of the discipline's professional societies: the Southern Anthropological Society (President, 1978-79), the Society for Applied Anthropology (President, 1991-93; Executive Board, 1981-84, 2001-03; President's Advisory Board, 1993-95), and the American Anthropological Association (broad involvement on committees reflecting her interest in undergraduate and graduate education, gender and women's studies, minorities and race in contemporary U.S.). The dominant themes running through Carole Hill's professional career have been the development of anthropology as an academic discipline in southern U.S. universities and the development of applied anthropology within the broader profession. On a personal note, I first met Carole more than forty years ago at UNC- Chapel Hill, when I had just completed my Ph.D. and she was a visiting professor teaching a summer session class. Acting as a facilitator for this old friend's oral history of her professional career was a pleasure.

Susan Abbott-Jamieson.

The transcript was edited for continuity by John van Willigen.

**ABBOTT-JAMIESON:** Today we're going to have a conversation about some of your activities in professional societies over your career. And I thought we would start and talk a little bit about the Southern Anthropological Society. You were president from 1978 to 1979, and you also were involved in it, I think, probably almost since when it was begun. If you could talk a little about that.

**HILL:** My understanding in terms of the history of the Southern [Anthropological Society], [it] was planned out in 1966, I guess. I was not at that meeting. [It consisted of] professors from Chapel Hill and Florida and Georgia, and, Louisiana State University, and some other, smaller colleges. The first meeting of the Southern was in Gainesville, Georgia, in 1967. And that is the place where I gave my first paper [which was] on Levi-Strauss. (laughter) And it was well attended. I mean, the meeting was well attended. My colleagues [there] are fellow graduate students, actually, from Florida, Gwen Neville; Bill Partridge gave his first paper.

[As did] Mike Angrosino from Chapel Hill. Several students from Chapel Hill gave their first papers there. And there was a friendship that developed between the graduate students who attended that meeting, and mostly between Georgia, Chapel Hill, and Florida. And those friendships are maintained to this day for the people who are still living.

(laughs) Attending the Southern was something that we just naturally did every year. Jim Peacock [and] Charles Hudson were the professors that [were active, also] Sol Kimball. [A] professor from Georgia, Wilfred Bailey, was very active in it. So it was a very active organization. And universities in the South, anthropology departments in the South were very supportive of the Southern Anthropological Society. And we would give papers every year and continue our friendships through decades, basically. New people came in, like you, later on.

In the early '70s, I was active in the organization, I was secretary. When I became secretary, I realized that the Southern had not been incorporated. I found an attorney in Atlanta who incorporated it free of charge. So we became incorporated going toward the mid-'70s, '73, '74. That would be in the records somewhere. It's actually difficult to remember those early times. (laughs)

ABBOTT-JAMIESON: Absolutely, yes.

HILL: And we set up the Mooney Award, mostly Charles Hudson that did that. [We] then set up with the University of Georgia Press to publish every year a proceedings of the key symposium.

ABBOTT-JAMIESON: Well, and we should say for the record, the Mooney Award was for the best book [published] that previous year.

HILL: There was a committee to choose the best one, with an emphasis, of course, on representing the South, some kind of work in the South. During this time, we felt that Southern cultural anthropology, was not necessarily appreciated throughout the country in the way that it was in other parts. And we came together to support one another in our endeavors. There was a lot of prejudice against even doing research in the South. I had two or three students who I helped, who were getting their PhD at other universities outside the South, and their professors did not want them to do research in the South. And they really wanted to. So they continued to do that, and I was [an] adjunct on their committees to guide them through this research. And sometimes I gave them a, a teaching job--(laughs)--if they were doing research near Atlanta. So we all felt like part of something, where we were mutually respected one another and one another's work, it was a viable, ongoing, organization.

ABBOTT-JAMIESON: You were president.

HILL: Right. One of the driving forces of when I was very much engaged in the '70s was to bring in smaller colleges, to have anthropology known in the smaller colleges in the South. So we created a lecture series where one of us would go out and talk to smaller colleges and attempt to create relationships with these smaller colleges so they would introduce an anthropology course and, of course, for future hiring of anthropologists. This was an attempt to create growth in Southern anthropology. Miles Richardson was really a part of it. He played a major role in that. And, of course, young professors like me, and then my professors, too, who were young in the South --because social anthropology, cultural anthropology in the South was--, had only been there a decade or two. I mean in the '70s, and because the first PhD program, as we mentioned, was at Chapel Hill in '63, I believe, '62 to '63. So in the '70s, when the Southern was very active, they were training students only for ten years in the South. I think that's one reason we wanted to expand anthropology out to, smaller colleges and universities.

ABBOTT-JAMIESON: Right.

HILL: So, we were just interested in supporting each other and having fun, and sending students to the Southern to give papers. And the Southern became a place known for student papers. I believe we had a program to give prizes for student papers.

ABBOTT-JAMIESON: I think we did, yes.

HILL: And so as I trained my students, it was just a given that they would give a paper at the Southern Anthropological Society and the travel was not that great. It was a way to perpetuate anthropology and the training of students, [an] avenue for them to give papers and professionalize them.

ABBOTT-JAMIESON: Yes.

HILL: So the Southern was very popular in the South and the major universities continued to participate in it, until sometime in the '80s. And maybe because we became a smaller society, the bigger universities started sending their students to national organizations. And the Southern began to decrease in membership, and decrease in enthusiasm for the organization. And part of that is due, in my opinion, to, the fact that Southern anthropology was being accepted on a national scale, and, and to be a Southerner, and to give papers at national meetings, people would listen to us unlike they would do in the '70s, anyway. So, a lot of anthropologists, because of the job market, who were trained at Chicago and Berkeley and the major places of training, got jobs in the South.

ABBOTT-JAMIESON: Right. Right.

HILL: And when that happened, and then Emory came along with all professors being [from] outside

the South, and, it considered itself an elitist program and they, of course, never sent their students to the Southern, although, a couple of professors did on and off, and still do on and off. I think.

ABBOTT-JAMIESON: --and Duke, Duke also.

HILL: And Duke, right, exactly.

ABBOTT-JAMIESON: Like Emory.

HILL: Like Emory became what they considered an elite program. And then you had people at Chapel Hill, or Florida, become nationally known professors and so on. And so their allegiance shifted from a regional organization to a national or international organization. [This] is what happened. And so the Southern began to get smaller. And as I understand it now, it is basically, that participation in it--and it's still going on, and they're still doing some things, but it's the smaller universities that are running it, and the smaller colleges, like Georgia Southern are sending their students there, and doing the same things we did. And it's still going on, and still performing that function. And as I look back, as I'm talking, I'm very glad we brought all those smaller universities into the Southern, because that perpetuated it to the present day.

ABBOTT-JAMIESON: It had an important role to play at a particular time in the history of the development of anthropology in the South.

HILL: Extremely important for the development of anthropology in the South. And, you know, probably something needs to be written about that, because that is just an oral tradition actually.

ABBOTT-JAMIESON: Yeah. So part of it's now recorded. (laughter)

HILL: It's now recorded, yeah.

ABBOTT-JAMIESON: We're now going to talk a bit about your role in the Society for Applied Anthropology. You held various offices. You were on the Executive Board two different times, one from 1980, one to '84, and then 2001 to 2003. You were President from 1991 to '93. And then you were on the President's Advisory Committee following that. You were quite active in it, over a period of time. And, maybe what we could concentrate on today would be the first strategic planning process that occurred during the time you were president of the Society, 1991 to '93.

HILL: OK.

ABBOTT-JAMIESON: OK. Well, why don't we just focus on that? It was an interesting time.

HILL: Well, historically I will say that the first paper I gave at, at the Society for Applied

Anthropology was when it met in Boston, Massachusetts, and I think that was 1972, maybe. [It] was the paper that I eventually published in Human Organization on the fieldwork experience that I'd had in Costa Rica. And I remember clearly; Lucy Cohen was chair of that session. And it was well attended, and people were quite interested and Lucy was quite interested in what I had to say. And we talked later, and I think we went to dinner, and we became friends then. It was the early '70s, and we're still friends today. Since that time, she has remained in my life. I had wondered when I visited her in Spain about three years ago how I had met Lucy. Now I remember. (laughs) It was giving the first paper at the Society for Applied.

ABBOTT-JAMIESON: And we should--

HILL: The president before me, Tom Greaves, was very active in attempting to make the Society for Applied Anthropology more active in policy issues. It had not been active in policy issues. He and I worked very closely together. We spent a lot of time in Washington, DC.

ABBOTT-JAMIESON: Let's see --at this time was it still a constituent part of the American Anthropological Association?

HILL: Oh, no, it was separated. And Katy Moran was instrumental in having us meet with some representatives of Senators, and we actually met a couple of Senators in trying to have anthropology as a part of the development of policy, particularly within the areas of ethnicity, environmental issues, and the human rights related to indigenous peoples in other parts of the world whose lands were being taken away from them. Part of our group at that time was, [Darrell Posey] who developed property rights issues. He had done research in Brazil, and he has since died, actually, of brain cancer. And as I said, we worked, with Katy Moran and several other people around Washington, and a couple people in WAPA [Washington Association of Professional Anthropologists]. WAPA has been very active over the years. As an attempt, as I said, to get the Society to be more active in, in policy, in development of policy, and so Tom and I would meet in Washington, and Katy Moran lived in Washington at that time, and we would meet with them, some other people, and, and talk to Senators and try to develop strategies in order to activate the Society for Applied Anthropology. Now, there were elements in the Society that did not think that it should be active; the argument was basically that we would get in legal trouble. Every time board members would bring that up, there was a faction that said, "But we could get in legal trouble." And I think that tended to take the day in the executive committee because of the problems that the Society had had earlier, with the AAA --the nonprofit status issues and then almost going broke and so on. It was a protection of the Society. It, it was like going out on the limb too far that it may fall off again. And

actually, well, our efforts during Tom Greaves' presidency did not happen. What we wanted to happen did not happen, basically. So the transition, from Tom Greaves' presidency to mine was easy. We saw the world in the same way, and had worked together so well for so long. I believe he was secretary in the '70s when I was doing some work with the Society. Excuse me--the '80s. So, Tom and I had been friends for a while, and then I was elected president and became president in 1991.

ABBOTT-JAMIESON: From 1991 to 1993, that was the time when the first strategic planning process took place. Anyway, I wondered if you could talk a bit about some of the things that happened during your time as president? You had been talking before about the previous president and the interest in trying to get the Society more involved in policy issues.

HILL: Well, yes, and, and within the Board there was some conflicts around what the Society should be doing. What the purpose of the Society is, and should it be just a professional organization, which some wanted, that just had meetings and put out publications, or should it be more active in issues of the times.

ABBOTT-JAMIESON: Right.

HILL: So I decided that it would be really helpful to have a strategic planning session with the Board.

ABBOTT-JAMIESON: OK.

HILL: And I had been involved in strategic planning at Georgia State, and, the strategic planning session at AAA. But in Georgia, I became friends with a guy who worked for the governor, and his expertise was he put on strategic planning sessions for organizations. And so I hired him, he came to two meetings for the Society for Applied Anthropology. And the Board agreed to that, to come earlier for strategic planning, because we wanted to solve some of the issues that had been either undercover or blatant, in terms of creating some of the conflicts around the Board members. So we called them retreats for the executive committee, and we hired this facilitator who led us to establish a new mission statement. We worked on a new mission statement, and that's the first step that he had any organization do. He had done his research on our society, and, he had the mission statement, and he put it up in front of everybody, and he had a lot of paper, and, we and got everybody's ideas. He was a very, very likable guy. And, by the time we finished the mission statement, which took quite a while--and, actually, some of them were very surprised that was our mission statement. (laughter)

ABBOTT-JAMIESON: I see, OK.

HILL: Whatever it was. And we created another one that included more a vision for the future, and

after we agreed upon a new mission statement, he had us talk about long-term goals and short-term goals. And we wrote those, and everybody gave their ideas. Everybody participated. And even the ones who did not want to participate at first became participants, and it actually became a fun activity. And so we agreed the way he processed strategic planning was that we didn't go to the next step until we agreed on what we were working on. So we all agreed on long and short-term goals. And then the third part of strategic planning is developing policies and action plans. And so we did that, as well. And, for example, one of the goals was to broaden membership base, and within that goal, we particularly said we wanted--needed more, minorities, more practitioners, more internationals, and more students. We all agreed upon that. And that actually was within the larger context of anthropology, and the society in which we live,-- the incorporation of minorities into educational programs. Another goal that we all agreed upon was to foster proactive orientation toward an involvement in political and societal issues by members.

ABBOTT-JAMIESON: I see, OK.

HILL: All right. And another goal was to increase linkages and dialogues between IPOs- and the Society for Applied. A fourth goal was to increase interdisciplinary outreach. Fifth goal was to increase information flow among Society for Applied membership. There was a lot of talk about we did not communicate enough with the membership. And the sixth goal was to clarify the role of the business office because there had been a lot of conflict for several years about the role the business office played in the policymaking and decisions of the executive committee. That was a hot topic. So, we worked on those, and worked on action plans for those. And as I alluded to earlier, again, the proactive orientation, although the people on the EC agreed with that, that never came about as a goal basically. Only within the programs that were set up with the environmental agency, through Miki [Muriel] Crespi.

ABBOTT-JAMIESON: Oh, that would've been the National Park Service.

HILL: It was not Environmental, it was National Park Service. She got money for several years for internships for anthropology students.

ABBOTT-JAMIESON: Yes, she was very active doing that.

HILL: And that could've been seen as, you know, sending an anthropologist into federal agencies, and being active there in [an] attempt to increase jobs for anthropologists in federal agencies. And a couple other things while I was president [were] happening, as well. The human rights groups became rather strong in AAA, and, they were one of

the leaders for that. . . Barbara Rose Johnston was working with human rights issues, as she is today. And while I was president, I got the executive committee to publish her first book on human rights. That was an interesting Board meeting as well. And she came in and decided to do it, and it became one of the best sellers we had.... And sold out. And she's since done, done it several more times.

ABBOTT-JAMIESON: Can you recall some of the discussion in the executive board when you were proposing to publish [Johnston's] original, initial work in human rights? You said that became an interesting discussion? What, what were the positions people were taking?

HILL: There was a basic, conservative group that did not want to go into anything controversial. And, then there were some who felt as though we needed to branch out and become more involved in issues, if we didn't get involved in the actually policymaking except through placing anthropologists in jobs to [get] involved, maybe, in terms of publications or recognition, or to use media more to show that anthropology, anthropologists were involved in these issues. And not, you know, just the conservative view of anthropology but more of an active view of anthropology in contemporary issues. And I know that anthropologists have been involved in contemporary issues as long as anthropology's been around. There has been applied anthropology from the beginning, almost. In fact, it was applied anthropologists that started anthropology in a way, through British anthropology. Going back to what the British did in Africa two centuries ago.

ABBOTT-JAMIESON: Then Boas.

HILL: And then, of course, Boas, you know. And then Sol Tax, and so on. But, these were issues of the '80s that how involved should we get. What should we publish? And, and the person who was leading this was a very controversial figure. When she talked, she created conflict, almost.

ABBOTT-JAMIESON: I see. So she was kind of, of confrontational with people?

HILL: Yes, she was. And she came from one perspective, and had trouble looking at any others.

ABBOTT-JAMIESON: Right.

HILL: She and I talked about it, 'cause she talked -- I'd known her as a grad student, so... And she was gonna come into the Board and tell 'em what they should do. And I sort of gave her a lesson in diplomacy. (laughs)

ABBOTT-JAMIESON: Yes.

HILL: And she came in, and so some people who I didn't think would support it, supported it. And

then, you know, four, five years later everybody was happy we did it. So those two issues--the human rights, and then what Miki did--and Miki was on the Board then. Miki was a friend of mine. And so she was very active in getting the program. And, you know, there could've been two or three of the programs like that that weren't as large in attempting to, to place anthropologists in positions in federal or state government. We felt that that would help applied anthropology programs provide internships for their students, but also provide jobs for their students around the country. And Miki's program was very successful in doing that.

ABBOTT-JAMIESON: I think the National Park Service is one of the largest, if not the largest, one of the largest employers of anthropologists, archaeologists and social, cultural anthropologists in the federal government.

HILL: And we knew it at the time. That's why we wanted to expand in that direction to increase these jobs. So we agreed upon all these goals, this new mission statement, and the new goals, and action plans we worked on those. And we met, the first time, I think, was at the Chicago meeting. But, then I took this to the membership. At the membership meeting, and everybody... I mean, of course, there was discussion. There's always discussion. But mostly people agreed, and so this became kind of a new way of --it was the first strategic planning, a new mission statement and some new goals, or expanding some of the old goals. I set up committees for the action plan, committees that the action plans deemed necessary to implement the goals. And, so we continued with that. I set up a committee for the action plan on the goal of clarifying [what]the role of the business office was -- every three years there would be a review of the business office. I mean, where they spent money, to how they participated in meetings, etc., etc. And, I set up the first committee to do that ...[it] was Art Gallaher. [He] was head of it.

ABBOTT-JAMIESON: [He was a] full-time administrator at the University of Kentucky--

HILL: --and he knew how to go about it in an objective way. And I think he stayed chair of that committee a couple times. And, but I put some of the --as past presidents are known in the Society for Applied, "old geezers" on that. And one of the things that, I set up during [my] presidency, too, --I believe we may have worked on that during the previous administration, was the past presidents group.

ABBOTT-JAMIESON: That's what's called the president's advisory committee?

HILL: Yes. And the past president would always be head of that committee, and one of the things that we discussed was, the goals of that committee or that council, actually, was to work on marketing and

strategy for the Society. And we called it the marketing strategy for the Society, in order to increase membership and to help bring in the people, that I had previously mentioned, internationals and minorities and so on. And the Past Presidents Advisory Council was also to work on legislative strategy. And that was being talked about in the American Anthropological Association and the Biological Association [Biological Anthropology Section of the American Anthropological Association]. Of how to become more involved in policy again. The past presidents, we thought, would be an ideal group to do that, to work on more legislation and where anthropologists could have an input in legislation. I think also, you know, the EC and the general feeling was that past presidents weren't going to screw anything up--(laughs)--necessarily and create conflict, let's say.

ABBOTT-JAMIESON: Right.

HILL: Once you'd been president, you understood the whole, the context of the Society for Applied. And another goal of the Past Presidents Council was to develop suggestions for expanding meeting format and foster[ing] more interactive communication. And, actually, I think some of that happened. The work on marketing strategy and the work on legislative strategy did not happen, because, Tony Paredes, who was president after me, continued with this, but then the next president dropped the Past President [Council]. And what happened to this day, it's becoming less and less, [that is] to get[ting] the past presidents together. The business office does that and has a lunch for the past presidents. And sometimes they'll put a meeting for the past presidents, and sometimes they won't.

ABBOTT-JAMIESON: OK.

HILL: The past presidents basically are not a major [factor]. Indirectly, with the informal networks the ones that have the in with the business office. But the ones, who didn't don't, really participate in much in terms of past presidents anymore. One of the things that, I worked on, in the '80s, and, Tom worked on, and it proceeded for three years, [were] sessions where we would invite past presidents to discuss issues and change in structure of the Society during their presidency.

ABBOTT-JAMIESON: Now, that was before you became president?

HILL: We worked on that, I think we worked on that in the late '80s. But I know that while I was president and just after we had those, and, the interesting thing about those sessions was that the issues that, that they talked about in--even in the '40s. We could go back to the '40s with one or two people, and then the '50s --were some of the same issues we're dealing with--(laughs)--at the present time. And they all brought that out in their talks. I,

uh, recorded those. I recorded two of 'em where we had some very distinguished past presidents. And they seem to have gotten lost.

ABBOTT-JAMIESON: Yes.

HILL: I think that, the presidents after Tony [Paredes] decided, or somebody did, that the past presidents were more trouble than they were worth. (laughter)

ABBOTT-JAMIESON: I see, OK.

HILL: And sometimes they were. I have to say that sometimes they were. And dealing with some of . . . You had to be diplomatic sometimes. But, overall there's a, collective memory. If the Society's interested, the collective memory on what happened in the past and our views of what happened in the past are important. So the Past Presidents Advisory Council was something that was created that didn't pan out. (laughs)

ABBOTT-JAMIESON: OK.

HILL: After we had the strategic planning and went to setting up committees, -- actually, it's very, --it's instructive on the committees, that the parts of the action plans during my presidency that were sort of created, the important issues of the time in terms of what we wanted to do and our new policies [are reflected in the committees]. One was, to globalize [and internationalize] the organization more. So I set up the IUAES committee--

ABBOTT-JAMIESON: What do the initials stand for?

HILL: That is the International Union of Anthropological and Ethnological Sciences, and it's an international organization that still meets. And the AAA had set one up and I set one up for the Society for Applied and had the people work together on that.

ABBOTT-JAMIESON: And was this during your presidency that you did this?

HILL: This was during the presidency, yes. And I was on that committee, and Meta [Marietta] Baba. And the reason was because Meta and I had developed a new section in IUAES on applied anthropology. . . She was at that time at Michigan State. Excuse me. She's now at Michigan State. She was at that time at Wayne State. So we established the IUA within the IUAES, a commission on policy and practice. And we, worked with both the AAA and the Society for Applied in establishing that in 1993 in Mexico City.

ABBOTT-JAMIESON: Yes.

HILL: And several anthropologists came. We had room full, the first time, we had papers --we had

papers from different countries, Russia, I want to say Ghana. I believe it may have been Ghana, Mexico, Spain, England. And we put that in our first, edited volume, as an attempt to expand the international cooperation and [encourage] looking at applied anthropology internationally. That's what the papers were on: what is going on in your country in applied anthropology?

ABBOTT-JAMIESON: And that first volume was that *The Global Practice of Anthropology*?

HILL: So that laid the foundation for this attempt [of] looking at applied anthropology internationally, bringing in people who were doing applied anthropology in different countries. And our goal was to continue doing this until we had a really good feel all over the world of what applied anthropologists were doing. We subsequently published another book, in 2000, *The Globalization of Anthropology*. [The] American Anthropological Association published it...

HILL: So we worked on that from 1991 or '92. We worked on that a decade. Well, a decade and a half. Fifteen years! My goodness. (laughs) And during my presidency I involved the Society in this work that the IUAES was doing in creating this new commission. Another thing that we did during my presidency was create a China initiative. We had a couple of people doing research with the Chinese Institute of Nationality studies and the Chinese Academy of Science, and it was supported by Wenner-Gren. John Young and Tom Greaves were a part of that initiative. This was more of an acknowledgement support. I don't think we gave them any money. We may have, but not--if we did, it wasn't much, 'cause they had grants. They had a grant from the Wenner-Gren. But they had an opening within the Society for Applied to talk about what they were doing, and to acknowledge [it]. And this was part of trying to internationalize applied anthropology, again, in a somewhat of an organized fashion. And then the Human Rights and the Environment Commission. I have already talked to you about that. Barbara Johnston was on that, and she got the Society to endorse a report, to the UN Commission on Human Rights about some issues of human rights, and that the society supported her on that, and then she subsequently published. We subsequently supported the publication of her book, her first book. She's since become very well known in that area.

ABBOTT-JAMIESON: Yes.

HILL: We also established international property rights. I talked about that earlier between the Society for Applied Anthropology and the AAA. Tom Greaves, Katy Moran, and Darrell Posey. Darrell Posey was the anthropologist who did work among the, Kayapo Indians and was particularly interested in helping them keep their lands from the development by the World Bank of a hydroelectric

plant. And so Tom Greaves, Katy Moran, Darrell Posey, myself, --we became involved with a couple of senators that were interested in stopping this hydroelectric plant. Now, turns out that Darrell, in bringing the Kayapo Indians up here--according to the Brazilian government, illegally--did stop that. The [US] Congress did stop that plant from being built among the Kayapo, for a while, anyway. So that was something that we were doing actively. We were not--it was not endorsed. I mean, what he did was certainly not endorsed for the Society of Applied. He had done that before all this was happening. But what he was doing is --when he was banned from Brazil, he was bringing these issues to the AAA and to the Society for Applied. And, so there were papers given, and discussions and workshops on intellectual property rights as well. So those were the issues that were more active, and trying to make it more internationalized and more active in terms of policy making. We worked very hard on those. And, again, when Tony [Paredes] became president, he continued to do that. And then it was sort of ignored by subsequent presidents. And these issues went away. And I will tell you another reason why --besides the fact that they were not really on the agendas of subsequent presidents, but, why they became less interested. They were the interest of the time while I was president. I'll continue talking about while I was president and what happened. What we decided to do, and this was talked about actually in the strategic planning sessions, was we had to develop an electronic network within the Society. That is related to the goal of more communication. Jim Dow and Bob Trotter became the persons in the Society who began the process of transferring publications to electronic media. And this was in the early '90s, so we were right there on the cusp of the need for that, and we saw the need to get to the membership and get information on membership including the publications in electronic ways, not just paper. And that was going to save money. And I know later on Mike Angrosino, when he was editor of *Human Organization*, he did a lot of work toward making it a complete electronic network in terms of work organization. The bringing minorities into anthropology was a major, program within the AAA during this time.

ABBOTT-JAMIESON: Yes.

HILL: And so, since I was on the committee in the AAA for recruitment of minorities, headed by Johnnetta Cole, we decided, as a board that we could support the AAA in doing that, and minority issues and anthropology became a[n] issue. I set up a committee within, the Society for Applied, to work on issues of recruiting minorities. The committee within the Society for Applied was Carlos Velez-Ibanez, Tony Whitehead, and Bea Medicine.

ABBOTT-JAMIESON: Oh yes, of course.

HILL: And we met with them, and met in terms of

ways to increase minorities. They had some very good ideas, actually. What we found in that committee, and the committee that the AAA had -- and we had some very intense meetings-- when they met I had members from our organization representing the Society for Applied. And we really came down to developing PhD programs in minority schools. That was one of the things that we thought would help minorities in other universities,. They were being supported by then, I mean, and trying to get more teachers, more professors, and trying to get more students that were minorities, but to really solidify that issue would be to have a minority school with a program.

ABBOTT-JAMIESON: And so by minority schools, in this context, we mean primarily, the 1890 schools that were established universities for African Americans to attend?

HILL: Correct. That's what we were thinking of. And, and we were thinking of Howard University.

ABBOTT-JAMIESON: Of Howard, OK.

HILL: And it was situated in Washington, D.C., a very active place for applied anthropologists. And Howard and we talked with the anthropologist there who was a biological anthropologist, pretty well known. And he, he was on the AAA committee. And, we went so far as to have him talk to his administration about what would it take to develop a PhD program. See, Howard has a master's, but what it would take to develop a PhD program?. We thought we needed a PhD program in a minority school. That's our thinking at the time.

ABBOTT-JAMIESON: Right.

HILL: And Howard was not interested, and we couldn't think of another school that had a solid MA program. And, I think the AAA was willing, at that time, to give some financial support to that and some other support. And professors around the country could support that, as well. But that issue, as we went into the '90s, was no longer, actively engaged in terms of trying to get minorities in anthropology.

ABBOTT-JAMIESON: Yes.

HILL: And several of these are issues of the times. They're not issues of today. They were issues of the times. And, you know, and some of 'em have taken care of themselves, and some of them haven't. I have talked quite a bit about the coordination with the AAA and not all board members like that as much as others, because the AAA, you know, has always been seen in the Society for Applied as the devil or they don't quite trust 'em, and I don't know if they still do that or not, but they did while I was president. There were always a few people who didn't trust the AAA. But what happened in the AAA when Jane Buikstra was president was she set up a council of association presidents. Now, this had not been done [before], and Jim Peacock followed her model --I think he was president after

her-- and he did the same thing. And after I was president, I sort of kept going to that with Tony [Paredes]. I think Tony and I went once. But it was called the Council of Presidents. It began in, Jane Buikstra's presidency, continued through that of Annette Weiner. We met twice a year and we would meet at different organizations. We met one time -- we met with the archaeologists. And one time we met with the biological anthropology meeting, and one time we met with the AAA, and one time we met with the Society for Applied, I think. It was to discuss issues of mutual concern and issues that we could coordinate policy among the major anthropological organizations. It was believed by many at the time that we needed to go toward integration to save anthropology--(laughs)--and to bring all the different quote, "subareas" of anthropology closer in coordinating. Jane set up some workshops, and most [were] trying to teach us how the archaeologists got in federal law, like NEPA, and how they lobbied to put their name in federal law where you have to hire an archaeologist under certain circumstances.

ABBOTT-JAMIESON: Right.

HILL: Well, just think how many jobs that are created.

ABBOTT-JAMIESON: Oh, yes. Very tremendous. It's a huge employment opportunity for archaeologists.

HILL: So we in applied, and in the AAA, and the biological anthropologists, also said, "We need to do that!" And so the main avenue of doing that was lobbying. So the AAA decided that they would, the president had decided that she would, and the members said, "Yes, we will take us [it] back." So we all were going to take us us[it] back to see if we [AAA & SfAA] would support lobbyists to actually get in some legislation to further the employment of applied anthropologists, which was our goal. So Jane took it back to the AAA, and they turned it down, and I took it to the Society for Applied, and they turned it down. (laughs) The archaeologists thought we were the stupidest people on Earth. (laughs) Because that's how they were. And we even had the lobbying agency that, that worked for the archaeologists come in and give us the workshop and how they do it for the archaeologists so archaeology can continue to have this employment among applied archaeologists, basically. And that's how archaeologists, you know, can create their own businesses and go out and do well.

ABBOTT-JAMIESON: Right.

HILL: You know, there are some anthropologists that do that, but not a lot.

ABBOTT-JAMIESON: No, they usually have to come under the affected human environment of

NEPA [National Environmental Policy Act] is the way they get in.

HILL: That's right. And that's the only way they can get in.

ABBOTT-JAMIESON: And so, what were the arguments in the committee, the negative arguments?.

HILL: The negative arguments in the Society for Applied were still the same argument that I told you before, is that it's too dangerous. That we may be sued. I mean, that was always brought up. So that was the argument brought up--and the presidents, we kind of joked about that, because that was brought up by certain people always, and that would get 'em every time. They would win every time, if they convinced a majority of the Board that we could be sued or taken over or. It was that paranoia [that] something outside would come in and mess up the Society for Applied Anthropology. That's the general model that was used and I don't know if it's still used or not.

ABBOTT-JAMIESON: And was it [to] lose nonprofit status?.

HILL: Yes, actually, that was brought up in a couple discussions. And how money would have to be put toward legal stuff, and how we didn't need that, and...

ABBOTT-JAMIESON: That's interesting.

HILL: And, see we just had that with the AAA. [refers to the separation from the AAA]

ABBOTT-JAMIESON: Yes, there had been that.

HILL: I mean, a decade before.

ABBOTT-JAMIESON: That's why the Society became independent was because [of] the tax problems.

HILL: And so we had just become independent, you know, and the Society for Applied wanted to remain the confederates. (laughter)

ABBOTT-JAMIESON: OK. That's, that's a nice way to characterize it. (laughter) OK.

HILL: So this went on for five years. Well, Jim Peacock did it, so it went on for six years, I guess, had the meetings. And, ironically, the organization that got more involved in some of these issues was the AAA. Not the Society for Applied, to the chagrin of some members of the Society for Applied, because they--we are, after all, the applied aspect. (laughs)

ABBOTT-JAMIESON: Yes.

HILL: And yet we won't touch applied issues in the

society [in] which we live. So basically--I don't know what the Society's doing now, but basically, it has remained a professional or more of a professional than an applied [society]--more of a professional than an active [society]. And those were the issues of the time, and some of us were trying to change it to be both. Not to--not to be one or the other, but to be more active in some of these issues for the future of anthropologists, and the future of applied anthropology. And, the presidents of all the organizations were convinced that this was the way we need[ed] to go but our boards would not support us on it for the most part. You know, of course, archaeologists have been doing it for a decade or so. And they had no qualms about having lobbyists. And they still to this day, as far as I know, have a lobbyist. They pay a lobbyist. (laughs) So, that was one way of doing it, and we were going to use them as a model, and, and that didn't work. It did not work. So some of these goals and policies, continued, and some of 'em didn't. Given, as I said before, the time in which we're living in, and the issues of our time., I have a feeling that some of these issues were [of] forty years ago, and are probably still some of the issues today. I have been retired fifteen years, and so I have not kept up with what anthropology --the minorities in anthropology, and whether that's still an issue. I don't know. And the active nature of anthropologists in issues of the day, how I never see 'em on the news and media. I never see anthropologists talking about anything. I don't know where that stands. One discussion [that] was actually kind of funny in this meeting of presidents, we discussed how we need to get our name more in the media. [And] -actually have anthropologists [as] these talking heads on TV. But to present a very professional way of, an anthropological way of, framing the issues of whatever was being discussed. And, and we had among us, you know, contacts in some media that we could get anthropologists on media if we wanted to. Johnnetta Cole, she was part of that group at the time. Jane Buikstra, Annette Weiner, Jim Peacock. These are the people that we were working with. And, then we thought, "Well, we're going to have to control who gets on TV, though. (laughter) We certainly don't want a postmodernist to be asked. So that control issue sort of did us in, in the end because somebody said, "Oh, well, blank, blank," and they said, "Oh, no." And so we couldn't even agree on who could be the spokesperson for us in the media because anthropologists are so fractured theoretically, as well as politically. And so at the end, probably when we're having dinner, that night or something, we talked about --that's kind of a sad thing, that we have nobody that we could think of. And I'm sure there are some anthropologists that would do great. It's just that we didn't know of them. And even on the local level and the national level, or even the international level, to be a spokesperson for the discipline.

ABBOTT-JAMIESON: Right.

HILL: And if you and I sat here and tried to figure out somebody now--although you've been out of anthropology a long time. I cannot speak for now. I can only speak for then. And there was such a conflict theoretically. That's when postmodernism was taking over departments in the late '80s and '90s. And so, you were either postmodernist or you were Marxist, you know, political economy person, as I remember the theoretical terminology of the time. And, materialist, if you want to say that. And we anthropologists, did not, would not talk without that theoretical bias basically. So that was a very exciting time, though, I have to say. And, the board members, for the most part, I remember them, and, and they all worked with me on these issues and thought they were important. I was not a fanatic about any of these issues and did not bring them in any way into the Society for Applied where it would challenge any of the long-term principals of the Society. And, I mean, the continuation of the Society and the credibility of the Society was, of course, the number one issue that I had. But attempting to expand some of what it could do. I was successful in some areas and, and not in others. And Tony [Paredes] going with some of it. And then Jane [Buikstra] and then Annette Weiner became president of the AAA for two years, and she kept going with some of that, too. She was sort of talked out of it by her postmodern friends. mAnd, she was talking too much applied, in the applied sense of the way we see it to some of the New York people, I guess. And she kind of withdrew her last year of presidency, and went and she set up a meeting, a workshop or something on the different subareas of anthropology and she asked none of us to participate in the Applied. She asked people who we would consider really traditional anthropologists, not applied anthropologists to represent applied anthropology which was a real message to us. Jim Peacock was president after that, I believe, and Jim tried to start some of this up again. And he succeeded to some extent. He came to the first meeting in Mexico City that Linda [?] and I had with the IUAES and he became involved in it. He went to all our meetings and he was a part of trying to internationalize applied anthropology. And he was a part of that in the AAA. And I believe that the AAA still may, before I retired, or as I retired, they still had something, some committee like that. I mean, but [there] were a lot of people doing all this. This wasn't just me. I sort of just coordinated that.

ABBOTT-JAMIESON: So, several times you've mentioned, actually, coordination with the AAA, or, or contact with the AAA--

HILL: --right--

ABBOTT-JAMIESON: --and so--and that, that at one point, because you were also on this committee on institutions and minorities that AAA had set up. You had at other times had committee

memberships. You were assigned to other committees in the AAA.

HILL: Yes. (laughs)

ABBOTT-JAMIESON: You were very active over the years in lots of ways, and I had a list --you know, and Association for Feminist Anthropology, which you were a cofounder of -and subsequently were a president of, and on the executive board, and that Standing Committee on Undergraduate and Graduate Education for the AAA --

HILL: --yes, yes, yes--

ABBOTT-JAMIESON: --and Committee on Institutions--well, that was part of the minorities, institutions and predominantly minority institutions, and then also you were on the executive board of the general section of the AAA, and the ethics committee. So you had a lot of activities. But of all these, it would be interesting to hear you say a few things about the development of the Association for Feminist Anthropology, and what some of the issues were at that time, that people were concerned about, certainly women were concerned about who were members of the AAA that led to the establishment [of the association].

HILL: That's a long story, too.

ABBOTT-JAMIESON: You were very active in the Association for Feminist Anthropology, which you were a cofounder of in 1987 and after, that you were the first president, I guess, 1988 to '89. It was founded in '87. So if not the first, you must've been the second.

HILL: Was it that long ago? (laughs)

ABBOTT-JAMIESON: It was that long ago.

HILL: Jeez!

ABBOTT-JAMIESON: Anyway, could you talk a little about what some of the issues were at the time that led to a group of women wanting to establish an association that would represent our interests as women in the profession, and other interests, as well. What was going on that led to this movement to create a new association within the Society?

HILL: Yes. In the '80s, I was appointed to the Committee on the Status of Women in Anthropology. And I really--I don't know if I had known that committee existed in the AAA at the time, but the chair of it was Ernestine Friedl.

ABBOTT-JAMIESON: Right and she was at Duke at the time.

HILL: And I had known her earlier through some people I knew in New York. So I went to the first

meeting at the AAA, and the other person I remember on the committee was Sylvia Forman. And I believe she was at UMass. And there was a man on the committee, but he didn't come to that meeting that I remember. So the three of us had a meeting, and we discussed women's issues in anthropology, and how we should deal with these women's issues. We came up with some ideas, which Ernie took, I guess, to the Board, and I think [Edward] Lehman was still head. And as it turns out, he was not quite supportive of this committee, and so nothing ever got done. Very little got done in the committee. However, one of the things that we did was to develop a [plan] to study each department and [what] they had been doing. Sylvia and this guy had, before I came on the committee, collected data from all the departments that were members of the AAA, and the number of faculty, and how many women they had.

ABBOTT-JAMIESON: Wow.

HILL: How many women students they had, and how effective they were in professionalizing women to go be anthropologists, to be a professional anthropologist.

ABBOTT-JAMIESON: Right.

HILL: And they ran the numbers on this and what we were to do as a committee was to look at the numbers, and decide which departments, were obviously biased toward women. And there was a gender bias in the hiring practices, and in the practices, in their graduate program. So we actually censured six departments, six or seven. But we, to this day, are the only professional organization that actually censured departments. And, of course, the censure didn't have many sanctions in it, or any sanctions, I guess, except to publicize the departments that were blatantly practicing gender discrimination.

ABBOTT-JAMIESON: I think it was put in as a little footnote whenever they would advertise for a position. Didn't [it] appear in the in the list of positions available in the AAA newsletter?

HILL: Right.

ABBOTT-JAMIESON: There would always be this little, in italics down below whether or not they had been censured.

HILL: That's exactly right. It did have some impact. And I remember, you know, two or three of the departments. Georgia was one. There was a department or two in Texas. So we never followed up on whether they changed practices. I know Georgia didn't for a long time, but that's because I was in Georgia, so I knew what they were doing. And how this got through Ed Lehman, I don't know, because this was a major thing for, uh... And they did it, when Ernie was to go off the board, to go off the committee chair. And, so she wanted me

to be chair of the committee, and I happened to be chair of the committee when this happened, the Committee of Status of Women in Anthropology.

ABBOTT-JAMIESON: OK.

HILL: I did a lot of reading, and in terms of the plight that female graduate students had, and studies that had been done. And one of the things I found particularly is that in many departments -- and this was not just anthropology departments, but throughout university settings, that when women came into PhD programs, they quite often were given teaching assistantships and the men were given research assistantships. And the men wound up more or less with mentors through research and the women did not have mentors, especially if there were no women in a department. And, again, the studies showed that women somehow didn't get this discrepancy, or very often didn't get this discrepancy. So when they went out to get a job... and they had no research on their vitas. They thought they were going to be teachers. And this research was probably done in the '70s, early '80s. And they hadn't had anybody to guide them through what it is to get tenure. So we found in anthropology that a lot of women in departments were not getting tenure. And we surmised that this was one of the reasons... is because they had not been mentored. So, when I was chair that year or so, I traveled to several places, and I was supposed to go to each region, a university in each region, and talk about mentoring and talk about some of this research, and talk about the censure... When I was chair and I was--had the postdoc in Berkeley, I had a meeting, the room was filled at San Francisco State University. And I have never been booed so much.

ABBOTT-JAMIESON: Oh, really?

HILL: And, I mean, I represented the establishment for sure, coming in and representing the AAA, and what I heard about this committee and what they thought this--even though we had done the censure, I had heard about this committee was, we were a part of the AAA and that we, would never get out and do anything for women... a from a feminist perspective.

ABBOTT-JAMIESON: Feminist perspective, OK.

HILL: So I remember... We took a break, and I remember --and I thought about this, and I thought, "OK, how am I going to get these women to listen?" So I went in after the break, and I said, "OK, you take these concerns to the AAA and you make a major fuss about them." I said, "Because what usually happens is that the people on the outside can often create more change than the people on the inside." And I said, "I do represent the inside." "And it is the symbol," although I don't think I used the word symbol of conservatism. "So you--the more noise you make, the more freedom you give me and our--my committee to do things." And I went--and I also went to a little school in Vermont...

And I went to a third school. I can't remember where it was. And I heard these concerns, because that's back when feminist was becoming very strong, and, they really didn't trust this committee. Now, I had been friends since 1971 or 2 with Naomi Quinn at Duke. And in the early '80s Johnnetta Cole took presidency of Spelman College. She moved to Atlanta. I actually had been to a party at her house in Amherst. We had become friends. And that was through Sylvia, because Sylvia Forman and I became friends working on this committee. Ironically, that first meeting I said, it must've been 1978, '79--she hated me. We didn't like each other at all. Oh, gee! We thought, how are we going to work on this committee together? Oh, she was working on the data analysis for the censure, I guess, and I happened to be visiting somebody in Berkeley, and we met for dinner to talk about the censure, and so on. And, uh, all of a sudden we decided we did like each other. So we became friends. And very close friends until she died. So in the mid '80s, after I had experienced that, and Sylvia had experienced it, and the committee was not doing anything within the AAA. It was not very functional on bringing about change or doing the things that most women in anthropology thought it should be doing. So the chair went to a couple other people who told me that, that they were blocked and so on. So Sylvia at a AAA meeting somewhere, Sylvia and Johnnetta and Naomi and I sat down, and, came up with the proposal to start the Association for Feminist Anthropology. And Jane Buikstra had just taken presidency of the AAA at that meeting. And so we wrote the bylaws, and we wrote everything and put it in the meeting, her first meeting. I guess, on Sunday, and it was passed. So here we were. We had this--and so we said, "OK, who's going to be the first president?" I said, "Not me." Sylvia said, "Not me." Johnnetta says, "Not me." And, Naomi says, "Not me." So we sat there and talked about it. Now, there was a reason that Johnnetta couldn't do it: she's president of a college and she was trying to build this college up. And so they actually talked me into doing it the first year.

ABBOTT-JAMIESON: So you were president by acclamation. (laughs)

HILL: I was--I was president by acclamation the first year and ran it and got it established, and decided who should become the next officers. And, I mean, we did it together. Who we should run and who could keep it going. [Louise Lamphere] from New Mexico, we brought her in early on.

ABBOTT-JAMIESON: I can see her standing there.

HILL: Major leader in feminist anthropology. We brought all the major people who had published books and articles who were the leaders. But that was something that after we started it and put these people in, then it just took off.

ABBOTT-JAMIESON: It just took off.

HILL: And it's still a major ongoing [organization]. They brought us back, I think, on the ten-year anniversary and paid tribute to us. (laughs)

ABBOTT-JAMIESON: Right. So that would've been the end of the '90s.

HILL: Yes. Yes. I think I have a t-shirt with that on it. (laughs) And [for] the first few years, we were there for them, and helped them out, and gave papers to talk about it, and so on. . and, but it didn't take much coaxing at all. It just took off. And so it was actually five of us. Jane Buikstra was so instrumental in getting it approved. And then we put it together the first year, and it just took off. And now they give the Sylvia Forman Award every year for a book. I think it was a collaboration with the Association for Feminist Anthropology, and University of Massachusetts that, that gave the memorial for Sylvia after she died.

ABBOTT-JAMIESON: Right.

HILL: Talked about that. So that was very exciting to have done that. What I enjoyed was -after two or three years, all these young kids here who were so enthusiastic about this organization, they have no idea who we are and they didn't know. They didn't know Sylvia. They didn't know Naomi. They didn't know me. And they didn't even know Johnnetta. And that was fine with all of us. I mean, that's the way it should happen. And they just went. And we were very proud of that. (laughs)

ABBOTT-JAMIESON: That's great. Did you want to say anything about your involvement with the committee on, minority, predominantly minority institutions?

HILL: I think I talked about that when I was talking about my attempt to, you know, get Society for Applied Anthropology involved in doing that. It was [an] exciting time. Johnnetta had the meetings at Spelman for the most part and she provided, you know, lunches and--for us, or dinners, and, and we all just liked each other, and it was quite a few people. Bea Medicine and the major minority anthropologists were on the committee. I mean there were me and Jane Buikstra. We were probably the--(laughs)--only two non-minorities that worked on that committee. But we never could come up with a plan and when we did, it didn't work. And that was sort of just dropped, I guess.

ABBOTT-JAMIESON: Do you have any thoughts on why it never took off in the way the feminist group did?

HILL: Well, that's a good question. I haven't thought about that. Two thoughts come to mind. One is that it would take money to actively recruit minorities, and especially if you're going to start--

ABBOTT-JAMIESON: --fellowships and things to get these people trained, and--

HILL: --fellowships and things, and have an outside agency telling universities what to do. I mean, it could be perceived as that. That's not how we thought of it. We thought of it as, you know, those supporting minorities. But still, it would be an outside agency coming in to universities, and, and trying to instigate policy. And that would not go over well, and the money that it would take to do that. And I talked about, you know, the money it would take to, to try to get an institution like Howard to develop a PhD program. And if you had a PhD program on a campus like Howard, and it would not mean it was just for blacks; it meant, you know, Hispanics could go, and Asians, or whatever, if they wanted to. But that, again, would take a, a large investment by a university in doing that. And the other thing, it was not a pressing issue where there was so much emotion and so many people as feminism was.

ABBOTT-JAMIESON: Women constituted within the society a larger group than minorities constituted at the time.

HILL: Didn't have the voice. And, I'm sure that there are some anthropologists who, think that we shouldn't do anything for minority students. We already have PhD programs, and they can go to those programs. We already have special considerations for minority students. And so the support within anthropology probably wasn't as great as [for] feminist [issues] because well, we didn't have the women, and the women [who] were in anthropology represent a powerful group. (laughs)

ABBOTT-JAMIESON: Yes. And they were growing in numbers.

HILL: But women represent the majority of anthropologists in the country, I think. Cultural anthropologists, anyway.

ABBOTT-JAMIESON: Yes. Well, is there anything else you'd like to say that you think you haven't covered, on anything? You know, we've been talking now for three days.

HILL: Three days. (laughs) I guess I could end at this point by saying that all of these things that I did the same years I must've had a lot of energy then. (laughter)

ABBOTT-JAMIESON: Yes, I think so!

HILL: But I was having fun and anthropology was my life and I loved it. I loved it since I was seventeen and had my first course in anthropology. And I wanted to be an anthropologist then, and that followed through. When ... I was working on my PhD before I realized I'd be teaching in a university to make money. I mean, I just loved the discipline.

And I liked the underpinnings of the discipline. And as we have said in these days you were here, that ...I believe that anthropologists come to anthropology already being an anthropologist in worldview, basically in their beliefs, and, and attitudes. I'm not sure how many people in introductory classes are converted to anthropology if they have not come into that class without a certain view of the world, which is somehow related to one of the underpinnings of anthropology, cultural relativity, social relativity. From then until now, I liked, even today --and I've been out of the discipline for fifteen years, I like to tell people I'm an anthropologist. And I don't say "I was an anthropologist." I am an anthropologist, because that's so much a part of who I am.

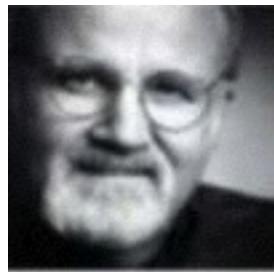
I will die thinking as an anthropologist-and I will die always probably trying to create change. You know, I remember when I had my horse farm in the Carolinas, and I kept my horses on my property, and I had farriers come every six weeks to reshoe my horses. And you talk to the farriers. You sit and you talk about things. And so one farrier was asking me about anthropology and being an anthropologist and my life in general. And I said, "You know, if I died tomorrow, that would be fine." "Cause I will have--I look back on my life and, you know, the cup is, is all full, almost." I mean, of course there are some regrets, and of course there are some things that you wish you had done differently. But overall, you know, I've had a great life. (laughs) That does not create stress in your life. It relieves stress if you're happy with your past. And for the most part, I'm happy with my past, especially my professional life.

#### *The SfAA Oral History Project*

*The Oral History Project was instigated by the Board to document applied anthropology and the history of the SfAA. This resulted in a collection of 120 recorded interviews located at the Louie B. Nunn Center for Oral History at the University of Kentucky, our partner. With this transcript there will be 26 published transcripts. These are accessible through the SfAA publication web pages. If you have any suggestions for people to interview contact John van Willigen at ant101@uky.edu.*

# BEYOND 75: MAKING NEW HISTORY AND UNDERSTANDING THE PAST

By John van Willigen



The First Issue of the Society's Journal According to interviews with some of the founders of the Society a major reason for the SfAA's founding was the need felt by

the young anthropologists of the early 1940s for a place to publish the kind of work they were doing. Journals such as the American Anthropologist were closed to them because their work was very different and did not meet the expectations of the editorial policies of that journal.

The journal, when first published with the October-December 1941 issue was called, Applied Anthropology. The title was supplemented with the subtitle "Problems of Human Organization" with number 4 of the first volume, published in 1942. The current title, Human Organization, was put in place in Volume 8, Number 1, in 1949.

The first editor was Eliot D. Chapple, who was apparently the "prime mover" for the establishment of the Society among the founders. I will discuss the editorial statement in the next Beyond 75 note, but note here that the journal, "devoted to the solution of practical problems of human relations." This very interesting document, though unsigned, was, according to the 1978 interview Lawrence Kelly did with Chapple, was the work of Chapple.

There was also what was called an advisory council. It consisted of John D. Black, A. V. Kidder, Clarence Pickett and M. L. Wilson. This was a distinguished group. Black was an important Harvard University agricultural economist; Kidder was a distinguished archaeologist and namesake for an important award of the American Anthropological Association. Pickett was executive director of the American Friends Service Committee, and Wilson was an important figure in the U. S. Department of Agriculture with links to Henry Wallace. It is not clear that they did much, but they were clearly distinguished.

Volume one, number one of the journal contained five articles: Eliot Chapple's "Organization Problems in Industry" does not report a specific research or action project but consists of a

theoretical discussion of the concept of industrial organization. This is combined with advice for setting up a "control system" for relations in industry. Froelich Rainey's "Native Economy and Survival in Arctic Alaska" focuses on the examination of a historic case study of the introduction of domestic reindeer to Inuits in Northwest Alaska. By this time Rainey had made important contributions to research on Alaskan archaeology. He went on to serve in various administrative roles such as the U.S. Board of Economic Warfare, and after the war he served as U. S. Commissioner for the Rhine. William F. Whyte's "The Social Role of the Settlement House" is based on Whyte's participant observation in the North End of Boston, which resulted in the classic, Street Corner Society: The Social Structure of an American Slum (1943). This book is still in print through four editions and has sold over 270,000 copies. The article was one of the earliest from this research. Margaret Mead's article "On Methods of Implementing a National Morale Program" focuses on how an applied anthropologist "might help implement a national morale program." The work of F. L. W. Richardson Jr., entitled "Community Resettlement in a Depressed Coal Region," consists of a detailed analysis - cum - evaluation of an American Friends Service Committee project to "resettle" a community of coal miners in an area in Appalachian Pennsylvania.

The first issue is an example of network ties at work, as this group of authors were either friends or former students of the editor, Eliot Chapple. For example, Richardson's article was part of a dissertation directed by Chapple. Chapple was on the board of the national morale project Margaret Mead discussed in her article. Whyte and Chapple were in the same class of Harvard Junior Fellows. Froelich Rainey was a close associate of Carleton S. Coon, who was a founder of the Society and a much-respected friend of Chapple. Clearly publication was a function of having network ties with Chapple. There was no invitation to submit manuscripts for consideration by the editor published in the journal or other indications of a review process.

The style of the articles is very different from contemporary publications in Human Organization.

Of the five articles, two (Chapple and Mead) are opinion pieces presented with virtually no supporting data. The more clearly data-based articles made use of a variety of research methods, from Whyte's deep participant observation to Rainey's historical analysis to Richardson's sociometrics and ethnography. While these would be more at home in today's journal, they would need some additions. The authors made no effort to link their work to the existing literature. I counted three citations among

the five articles. There were no author's statements or abstracts.

This series of brief notes from the Beyond 75 Committee are focused on the history of the Society and applied anthropology in general. The mission of the committee is to encourage new initiatives while it increases understanding of the history of the Society and helps build its endowment. The committee can be contacted through its chair, Don Stull [stull@ku.edu].

## WHAT'S AHEAD FOR THE HUMAN RIGHTS / SOCIAL JUSTICE COMMITTEE



By Betsy Taylor, Chair,  
SfAA Human Rights &  
Social Justice Committee

The Human Rights / Social Justice Committee (HRSJ) is reflecting on how best to serve SfAA. We seek your feedback. Our official charge is four-fold. First, we are

mandated to bring up-to-date and urgent actionable items (relating to human rights or social justice) to the attention of SfAA along with recommendations as to people and resources that could be helpful. A second key role is to build collaborative relationships with human rights and professional associations. Third, we are charged to develop and provide resources to SfAA members to build capacity to engage in research, policy making, public interest advocacy, or to serve as expert witnesses. Fourth, we seek to create a community of people dedicated to human rights and social justice issues, and to help to make these issues part of all anthropological inquiry.

**Peoples' Tribunal (PPT) on the Human Rights Impacts of Hydraulic Fracturing:** I am excited to report we have been invited to help mobilize expert testimony for a "Mini-Tribunal on the human rights implications of unconventional fossil fuel developments for Indigenous Peoples of North America". The Mini-Tribunal is a preliminary hearing to gather evidence for the international Permanent Peoples' Tribunal (PPT) on the Human Rights Impacts of Hydraulic Fracturing, to be held in March 2017 in two locations (one in United Kingdom, the other in U.S.). SfAA member, Simona Perry, is coordinating the North American work leading up to the 2017 International Peoples' Tribunal. She has recently co-authored an article that outlines key human rights issues related to the Tribunal.

We are proposing that the HRSJ could support the documentation phase of the Mini-Tribunal for Indigenous Peoples of North America, by mobilizing scholarly resources:

- To develop briefings, data toolkits, and other scholarly materials as background resources for participants in, and observers of, the Mini-Tribunal;
- To mobilize participation from professional associations concerned with human rights (such as AAA Committee on Human Rights, etc.);
- To help to convene forums which compile the best scholarly resources of anthropology and allied social sciences;
- To mobilize and prepare SfAA members and other social scientists to give expert testimony during the hearing phase of the tribunal;
- To work with partners to disseminate and interpret findings.

**Building collaborative relationships with human rights and professional associations:** we need to be more systematic in working towards this key goal. We are developing a plan for more systematic scoping as to who our peer entities are (in multiple areas of human rights and social justice), and how to build more intentional collaborations.

We have already started outreach regarding labor issues. I had excellent conversations with the Committee on Labor Relations of the American Anthropological Association. I attended their annual meeting at the AAA in D.C. Building on those conversations, the distinguished anthropologist of labor, Sharryn Kasmir, participated in a broad-ranging, and well-received HRSJ roundtable on labor issues in Pittsburgh. These have been rich conversations, but we have not gone beyond brainstorming.

**Building SfAA member capacity to engage public interest research, advocacy, and policy:** For several years, we have held workshops on emerging issues that need more scholarly attention or capacity building. For the 2015 SfAA meetings, Christine Ho organized a workshop on "The Anthropology of Expert Witness" to help participants better understand how to be effective in case consultation, the courtroom, and interactions involving attorneys and applicants. For the 2016 meetings, Christine will organize an 'emerging issues' workshop on "Challenging Human Rights Violations and Inhumane Conditions of Immigrant Detention".

We seek feedback from SfAA members regarding what topics are most important for this year's two 'issue briefing papers'. An issue briefing paper is a short overview of a pressing, contemporary topic relating to human rights or social justice, which is written to educate the general public. They are about 3,000 words in length and should include arguments in favor and against any policy positions

discussed. In the future, we seek to reach out to wider audiences, including journalists and civil society groups, and activists.

Beyond our usual workshops and briefing papers, I wonder if we also should work more systematically: a) to identify where there are unmet needs (in scholarship, advocacy, and public engagement), and b) to build capacity in those areas.

**Develop sessions at annual meetings:** The mandate to build intellectual community has always been high priority for us. HRSJ was a Topical Interest Group (TIG) before we metamorphosed into a standing committee eight years ago. We still have TIGly habits, and we get strong seasonal urges to mobilize sessions for the annual SfAA meetings. Last year, we sponsored 20 sessions in Pittsburgh. Many of these sessions focused on immigrant and refugee rights, globalization, and migration. Detention and criminal justice were major themes. Four sessions grappled with how environmental justice movements do, or do not, shape government policy (on issues such as mining reclamation, and climate change). Our TIGly habits of throwing ourselves into such program development makes for exhilarating meetings that catalyze lots of new ideas, build new bonds, and spark intellectual community among HRSJ members and friends.

We are continuing to sponsor many sessions in Vancouver. If anyone has a session relating to human rights or social justice, which you would like HRSJ to sponsor or promote, please contact the HRSJ representatives on the Program Committee – Carla Pezzia and Laura Baum. However, we are pulling back a bit from this focus on annual meeting events, because it seems less needed now. The Program Committee has developed an excellent cluster model which cultivates sessions along thematic tracks to prevent double scheduling, and get topical balance. This frees HRSJ up a bit to step back and ponder the big picture.

We are eager to hear your ideas, and invite your participation in any of the above projects. Please feel free to contact us:

- Betsy Taylor, HRSJ Chair,  
betsy.taylor@gmail.com
- Carla Pezzia & Laura Baum, HRSJ  
representatives on the Program  
Committee

## GENDER-BASED VIOLENCE TIG: VIOLENCE, SEXUALITY, AND REMAKING GENDER IN COASTAL ECUADOR



Karin Friederic, Assistant Professor, Anthropology, Wake Forest University and Adriana Córdova (Undergraduate Student, Class of 2017, Wake Forest University)

*"Si no le preparas comida a tu esposo, te pega, diga?"*

*"If you don't cook food for your husband, he hits you, right?"*

While spending two months in rural coastal Ecuador this summer, my student Adriana and I were asked this question on a couple different occasions by a precocious five-year old named Jeni. The little girl had noticed that I preferred cleaning dishes to preparing dinner. After many years of hearing these kinds of comments, I took the question in stride and responded that, no, my husband would not hit me because we always split the tasks of washing and cooking. But Adriana remained troubled, especially when Jeni asked her another time. She was especially concerned that Jeni might have learned this from watching her father beat her mother. Adriana got along really well with Jeni's father, and could not imagine that he would lay a hand on his wife.

Though community members sometimes report that "violence no longer exists" and "all women here have rights now," after fifteen years of conducting research on gender, violence, and community development in this region, I have grown accustomed to the slippages, contradictions, and the persistent ways that violence remains etched in everyday relations between men, women, and children (Friederic 2009, 2012). I didn't actually think that Jeni's father beat his wife. To be fair, I just didn't know in this case. But I did know that

narratives and threats of violence continue to be central to the making of masculinities and femininities in the region. I also knew that these messages were often circulated by women themselves, especially when they were raising and socializing their children. As it turns out, this is precisely how Jeni had learned this “truth.” Her mother later told Adriana that, even if not cooking might not result in violence in her household, it is well-known that cooking food for your husband is a wife’s moral duty. If a wife falters, she might get hit. Little girls should know this so they can prepare themselves accordingly and prevent problems in their future homes.

Adriana, a rising junior at Wake Forest University, accompanied me to rural Ecuador this summer to assist me with an intervention into gender violence and to conduct independent research on sexual health education in the local elementary and high schools. In this column, we reflect on the ways that we had to consistently remind ourselves and our interlocutors to challenge (and not reproduce) normalized assumptions about masculinity, sexuality, and violence, and the links between them. Adriana’s research revealed strictly-defined, naturalized gender norms that inadvertently shaped how she conducted her research. In my own project, workshops that I helped organize sometimes tended to reproduce the idea that men are inherently violent, leaving little room for the development of alternative masculinities.

#### Adriana’s Project: Health Education & Family Relations in Rural Ecuador

During the five weeks that I, Adriana, spent in rural coastal Ecuador this summer, I set out to find how parents and teachers in Ecuador perceive the quality and value of health education in public schools. At first, I had planned to ask about what people knew about health education, the curriculum, and how it should be improved. But soon after my arrival, I began to see how rigid gender norms were. When I recognized that there was severe gender inequality, I decided to make changes to my research. In the eleven interviews I conducted, I incorporated more questions to learn about how people perceived that sexual education should be different for young men and young women, and who they thought was responsible for doing the educating.

In these interviews, I often heard parents and teachers reproduce particular ideas about the differences between boys and girls and their roles, which corresponded to how they should learn about sex. According to most of the people I interviewed, girls should learn about sex from their mothers and boys should learn about sex from their fathers. But it also became clear that the way that girls and boys were meant to learn, and the ways that fathers and mothers were expected to teach them, was very different. For example, in many cases, boys learned about sex from their fathers by going to brothels,

whereas girls would learn about sex through conversations with their mothers. But speaking about sex was a tricky issue. Mothers explained that they should talk openly to their children, yet at the same time, they thought that speaking about sex would automatically encourage girls, in particular, to start having sex. Teachers often told me that the reason why it was important to teach sexual education in school was because girls were running off and getting pregnant. Teachers and mothers knew that sexual education was important, but the mode of education was perceived differently. Both teachers and parents seemed much more concerned about girls than boys having sex at an early age.

Therefore, I noticed not only a strict division of labor between genders, but also sets of very different standards and expectations. As we saw with Jeni, this division begins at a very young age; girls like Jeni learn both by observing different gender norms in the household and by being told this is what happens. In a lot of the talk about health and sex education, it was implied that men were more violent and more sexual, and women were more passive. In one instance, one of the mothers I was friends with told me that STD’s were becoming more common. She said that if her husband was sleeping with other women, he better not get any STD’s and give them to her. She said this in a very serious tone. Not once did she say if this happened she would leave her husband, nor did she say it was bad for him to be sleeping with other women. It seemed that it was accepted that men have sexual needs and therefore they have the right to sleep around. The wife just didn’t want to get stuck with an STD, so it was up to her to take precautions. Because it is considered natural that men will more often act on their sexual motivations as compared to women, there are distinct norms and expectations for men and women which are evident even in the ways that young boys and girls are taught about sexual education. Girls and boys were taught about sexual education differently because it is thought that each have different relationships to their own sexuality: men have to learn to indulge their sexuality with the least harm possible, and women have to learn to protect themselves from men’s inherently sexual and violent natures. These ideas are not just reproduced through how sexual education is taught but also through the types of messages parents communicate with their kids that are based in gendered assumptions that link masculinity, sexuality and violence, for example. In this way, I discovered links with Karin’s intimate partner violence research in ways I had not thought about before starting this research. Looking back, I also realize that I would have approached my research differently had I recognized more clearly how these gender norms become naturalized. From the beginning, I decided to interview only mothers because people told me that fathers were not involved with their children’s education. Reflecting upon this now, I should have considered or given the men a chance to share their opinions and insight

about sexual education in the household. I myself fell into believing and reproducing normalized assumptions about masculinity, associating them with work outside the home, rather than with their role as fathers, involved in their children’s lives.

#### Karin’s Project: Intimate Partner Violence in Rural Coastal Ecuador

In rural coastal Ecuador, human rights campaigns against domestic violence have introduced new ideas about gender, sexuality, and health over the last fifteen years. As I, Karin, have written about elsewhere, recent advances in knowledge of rights and access to state-based justice have offered powerful opportunities for some women in the region, but the empowering potential of these efforts is limited (and often squandered) by women’s continued social and economic vulnerability (Friederic 2012, 2013). Many suffer from increased violence or attempt suicide when their newly discovered right to live free from violence conflicts with the lack of means to change their circumstances.

For this reason, in conjunction with my research on gender violence, I sought out and received funding from the Feminist Review Trust to implement a small-scale intervention to mitigate some of these effects<sup>[1]</sup>. This multifaceted project involves educational, micro-economic, and infrastructure initiatives to encourage a more supportive and sustainable socioeconomic environment for men and women seeking to diminish intimate partner violence. For one component, I partnered with in-country gender specialists with experience working with men on questions of violence to conduct intensive full-day workshops on household communication, gender equality, and gender violence. With their help, my field assistants and I coordinated a series of full-day workshops with activities such as community mapping, mini-lectures, socio-dramas, children’s activities, and group painting and drawing. Over 120 people attended, and the workshops were hailed a great success. Participants reported that they accomplished important self-reflective work, learned practical take-home lessons, and had lots of fun at the same time.

After my field assistants, including Adriana, and I decompressed from the first of the workshops, we discussed how the facilitators did a fantastic job honing participants’ awareness of and sensitivity to how gender organizes and unfairly structures daily life by pointing out women’s invisible labor, for example. They were also successful at eliciting gender norms and people’s discomfort with the strictness of these norms. However, one aspect of these workshops left us uncomfortable. The workshop discussions had only allowed for the existence of one kind of man: an aggressive, violent, hyper-sexual, “machista” male. And our communal goal was to get rid of him. But, the problem was how. There was little room created in these conversations for acknowledging and exploring

alternative masculinities that could replace the ubiquitous "machista" male.

The concept of "machismo" played a central role in the workshop discussions, but the idea itself was never placed under scrutiny, even if it was mentioned constantly by participants and facilitators as "the problem" that we needed to overcome. In this local context, "machismo" usually refers to a panoply of masculine behaviors (physical, psychological, social, and economic) that serve to demean and control women. But during the workshops, "machismo" seemed to stand in for the most egregious of these behaviors: wife-beating. And all men seemed to be referred to as machos.

At one point, various participants noted themselves that not all men are machista, and you could sense some resentment that all men were being painted with a single brush. While this wasn't the facilitators intent (as they later assured us), the conversation tended to continually re-direct and re-construct the figure of men as perpetrators of various forms of violence against women. Thankfully, we were able to discuss this openly with the facilitators, and the next series of workshops improved. But it left me thinking about all the ways that we might also invariably reproduce the idea that men are inherently and "naturally" violent, even when we are seeking to destabilize this very norm. In my own workshops and conversations, I have used the figure of the "macho" to break the ice, poke fun, and register my solidarity with women who disapprove of these behaviors, while also demonstrating my knowledge of local cultural norms. And while these tactics might work well for raising awareness and encouraging conversation, as applied anthropologists it is especially important that we also incorporate strategies, or at least the space, for the building of alternative gendered identities. For example, I learned that I needed to pay closer attention to the fissures and cracks where these stereotypes broke down, the moments when men embodied contradictory postures in their lives, and use these to encourage new ideas of self and masculinity.

#### Conclusion

In this column, Adriana and I reflect not only on what we have learned about the links between gender, sexuality, and violence during this past summer's research, but also on how we must take care to not reproduce certain norms even as we allow local cues to guide our research. Adriana only interviewed mothers about health education because everyone told her that mothers are the only family members who would know about their children's experience learning about health and sexuality. She now acknowledges that perhaps she didn't give men enough of a chance to demonstrate their involvement in their children's lives. It is assumed by all that women "naturally" know their children better. On the other hand, Karin recognized

that, in her workshops, continual references to men as machistas who beat their wives run the risk of overly associating masculinity with violence. If not addressed, this elision between masculinity and violence may result in either "emasculating" non-violent men on the one hand, or it might lead to false claims that "violence no longer exists" simply because men aren't as machista (i.e. engaged in regular wife-beating) as they used to be. So, while Jeni's father may not beat his wife, this does not imply that gender violence is over. Violence, whether physical, psychological or economic, continues to structure and shape gender relations. Jeni is becoming a woman who perhaps does not deserve to put up with male violence, but she is also learning how to be responsible and accountable for avoiding it. In this line-of-thinking, if men are naturally and helplessly hypersexual and violent, then women must spend their time learning how to protect themselves lest they be cast as irresponsible women who were "asking for it," a phenomenon of unfair gendered accountability that has unfortunate parallels worldwide.

#### Works Cited

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[1] My research on intimate partner violence in Ecuador has been supported by grants and fellowships from the National Science Foundation, the Wenner-Gren Foundation, the University of Arizona, a PEO Women's Scholars Award and the Harry Frank Guggenheim Foundation. This article has also been informed by the recent implementation of "A Multipronged Approach to Combating Intimate-Partner Violence in Rural Coastal Ecuador," for which I received funding from the Feminist Review Trust in 2014.

## ANTHROPOLOGY OF HIGHER EDUCATION INITIATIVE: UPDATE

Brian L. Foster  
*University of Missouri -Columbia*  
*Professor of Anthropology Emeritus*  
*Provost Emeritus*

When we last reported on the status of the initiative on Anthropology of Higher Education, we had proposed the creation of a Topical Interest Group (TIG) associated with the Society of Applied Anthropology. At that time, we had organized several sessions at the Pittsburgh meeting of SfAA—three sessions with presentation of scholarly papers and a "capstone" session that discussed the overlapping themes of the presentations and explored topics of interest for future meetings. And there was a TIG meeting to talk about the potential future of the TIG.

Things have developed substantially since then. The proposal for the TIG was approved by the SfAA administration and Board; it now has more than 200 affiliates (i.e., "members"). For the 2017 annual meeting of SfAA in Vancouver, there are 25 sessions that are attached to the TIG, with about 150 contributors—i.e., presenters or co-presenters of academic papers, chairs and discussants of sessions, and participants in roundtable discussions.

Collectively, the subject matter of the many sessions is extraordinarily broad—a main indicator of the importance of the anthropological perspective on higher education.

As we have said repeatedly in our earlier discussions of the Anthro of Higher Ed initiative, our role is to bring a unique perspective to the extraordinary volatility of higher education today. The complexity of this volatility is breathtaking, driven by a broad range of influences, all interconnected, as stated in our earlier SfAA Newsletter article: "political, economic, social, cultural demographic, racial/ethnic/gender dynamics, constant innovation within higher

education, the ever-changing differences among and relationships between the sectors, the increasing impact of global dynamics in higher education (e.g., multicultural issues, global competition in research and instruction domains), the complicated relations among the (ever-changing) disciplines, the growing importance of interdisciplinary research and instruction, and the centuries of sacred traditions and rituals that impact faculty roles, governance, assessment of quality, peer review, and much more."

The point, or course, is that Anthropology brings a special perspective to this kind of complexity, given its long-term, broad interest in the holistic understanding of the complexity of the human experience: cultural, social, linguistic, historical, global, biological, and other aspects of being human. Only this kind of perspective can begin to address the remarkable complexity of the current dynamics of higher education. There is, of course, a great deal of research on the issues facing higher education, but it tends to be focused on the particular areas of interest to related disciplines: e.g., instruction, funding, political and policy dynamics, demographics, athletics, traditions and rituals (e.g.,

P&T, graduation, admissions, dissertation defense], and prestige factors in publications [e.g. journal impact factors].

The topics addressed in the Vancouver sessions cover a broad range of the issues raised in the 2015 capstone session. Curriculum and instruction are perhaps the most common subject matter areas of the sessions. Others include credentialing, preparing for jobs, collaboration across disciplines and professions, and training in anthropology and other areas for applied careers. Other areas are diversity (very broadly), health care, environmental issues, and dealing with change in higher education. And there are many intersections among the many subject matter areas. In short, we are arriving at the breadth of Higher Education issues that will help us bring together the complexity of Higher Education's current situation in a coherent way...but there is still a lot to do. And it is this complexity that our Vancouver sessions begin to address in an important way. Perhaps the most important feature of the Vancouver sessions is that they are basically anthropological, but they are dramatically interdisciplinary, including people from mathematics, computer science, higher education, library science, professional librarian, administration, political science, rural sociology, extension, health sciences, deans, and other administrators.

That said, there are critical areas that have not received appropriate attention in the SfAA/TIG sessions. For example, there is relatively little about sector differences (e.g., private/public, four year/two year, research universities/regional, liberal arts colleges/universities, etc., although a key paper in Pittsburgh and a follow-up in Vancouver discuss the convergence of For Profit and Not For Profit institutions). Community colleges need a great deal more attention, especially in view of the fact that they serve more students today than the four-year colleges and universities. Other areas that need attention include international issues, athletics, and donor-related issues.

These are the kinds of issues that we need to discuss in the Capstone and TIG sessions in Vancouver as we begin to plan for sessions at the 2017 meeting in Santa Fe. And they are the kinds of issues we need to address in campus-based seminars, sessions at meetings of the relevant professional organizations (e.g., AERA, APLU, AAU, AAC&U, and GRE). One of the most important issues for the TIG meeting is to identify individuals who are interested in pursuing the possibility of sessions at other organizations, seminars on campuses, proposing grants to fund such seminars, bringing our research to policy makers, and more. In short, we need a clear, operational action plan for the next year that will bring us to achieving our broader goals—to having positive impact on higher education in these volatile times.

In summary, our progress is substantial, and there is potential to have real impact on Higher Education operations, on policy issues, on instruction, and much more. We invite all interested Vancouver attendees to join our TIG and Capstone sessions as well as the scholarly sessions. And we urge them to connect other anthropologists and higher education scholars in other disciplines to affiliate with the TIG and to join us at the 2017 SfAA meeting in Santa Fe.

to push policy and sustain viable articulations between Andean rural populations and government institutions."

As a Pelto Scholar, Dr. Hammer will present a paper titled "Social Science in Action: Multidimensional Strategies to Influence Policy in Peru with Potential Throughout Latin America." The Pelto Committee will also be hosting other events to highlight her work and encourage collaborative discourse that can lead to strengthening the ties between SfAA and applied social scientists in Peru.

Applications for the 2017 Pelto International Travel Award are due on February 15, 2016. Application materials must include:

- 1 A letter of nomination made by any SfAA member.
- 2 A supporting letter from a SfAA member or from an applied social scientist in the nominee's home country
- 3 An application from the nomination which includes:
  - Name of Nominee
  - Address, telephone number(s), e-mail address of Nominee:
  - Name and address of nominee's institution
  - Statement from the nominee about how this opportunity will advance the application of social science in his or her home country
  - An abstract of the talk the nominee proposes to deliver at the annual meeting of the SfAA.
  - Nominee's resume or Curriculum Vitae.

All application materials should be submitted electronically ([info@sfaa.net](mailto:info@sfaa.net)) or in paper to:

SfAA  
PO Box 2436  
Oklahoma City, OK 73101-2436



The SfAA Board has approved Patricia Hammer, Ph.D, as the first Pertti J Pelto International Scholar. The Pelto Award is given to a mid-career applied social scientist who is a citizen or permanent resident of a low or middle income country, who works in or is affiliated with an educational institution, governmental agency or community based organization in the home country, who demonstrates innovative application of social science theory and methods to address social problems, who works with grassroots programs, organizations or other entities that address social inequities, to build community capacity to understand and address these issues and who demonstrates involvement in capacity building for applied social science in their country. Dr. Hammer, a permanent resident of Peru, and has been engaged in community participatory action research since the late 1980s. Since 2000 she has been the Director of Center for Social Well Being, an interdisciplinary field methods training program that has implemented programs to improve community organization and response to health, education, and environmental issues. She also holds academic appointments at the Universidad Nacional Santiago Antunez de Mayolo in Huaraz, Peru, and Pontificia Catholic University of Peru in Lima, Peru. In her words, her work has been geared to the "development of a composite of formative research instruments that strengthen community organizations to engage in movements

## WASHINGTON ASSOCIATION OF PROFESSIONAL ANTHROPOLOGISTS ANNOUNCES 2015 PRAXIS AWARD RECIPIENTS

WASHINGTON, DC, December 15, 2015 -- The Washington Association of Professional Anthropologists (WAPA) recently announced the co-recipients of its biennial Praxis Award, bestowed since 1981 for outstanding achievement in anthropological theory and methods for the public good. This year's honorees were announced at the American Anthropological Association's 114th

annual meeting, held in late November 2015 in Denver, Colo.

**Mari H. Clarke** and a diverse team based in Vietnam are the co-winners of the 2015 Praxis Award for their competition entry, "Improving Awareness and Technical Skills in Road Maintenance within the Third Rural Transport Project, Vietnam," a World Bank-funded effort.

The project addressed the isolation of rural, ethnic minorities who lack road access, and was able to mobilize and raise awareness of 765,000 people. Ethnic minority women's unions managed road maintenance efforts in three provinces in coordination with provincial, district, and commune transport and people's committees. The project increased market, school, and health care access to local groups while also increasing the social capital, status, and voices of community women who maintained the roadways. The approach of including local ethnic women in maintenance efforts fostered a "culture" of road stewardship and also influenced institutional change in the national Ministry of Transport. The anthropologist applied a holistic analytical framework and ethnographic methods in monitoring and evaluation to document and promote the approach, and to foster both a bottom-up and also a top-down culture of road maintenance changes.

"The effective and meaningful application of anthropological approaches and skills is demonstrated in several aspects of this project," said Terry Redding, Praxis Award Committee Chair. "By integrating the broad and engaged approaches of anthropology, not only have the outcomes been successful in terms of improving regional transportation and economic and social opportunities, but also in terms of gender equity and recognizing the importance of engaging local ethnic groups in national strategies."

Mari H. Clarke is a World Bank Senior Gender Consultant with over 30 years of addressing gender in international development (transport, energy, water, environment, agriculture, microenterprise, monitoring and evaluation). She has been a World Bank consultant on gender and transport since 2005. **Stephen Weidlich** and a team from AECOM, Inc., are co-winners of the 2015 Praxis Award for their entry, "Little Saigon Design Guidelines" in San Diego, Calif.

Working for the Little Saigon Foundation and the El Cajon Business Improvement Association, the Little Saigon Design Guidelines project was a collaborative effort between urban planners, outreach specialists, anthropologists and local stakeholders to help create a set of design guidelines that would establish a cohesive identity and culturally relevant public space for a Vietnamese business district in San Diego. Outreach events, including an innovative photo documentary and

discussion activity, served to explore and record the ideas, goals, and concerns about the neighborhood while being sensitive to the diversity of businesses and residents in the surrounding residential community. The design guidelines synthesized the community vision, provided thoughtful design recommendations, and defined actionable steps for realizing a new ethnic business district called "Little Saigon."

"This applicant shows that it is not the size of the project that matters for the Praxis Award, but rather how the project is an exemplar for the practice of anthropology," said Praxis Chair Redding. "The team used various ethnographically related approaches, a holistic and inclusive framework, and direct community engagement to form their plan with actionable next steps. It is a wonderful case study in best practices."

Mr. Weidlich is a cultural anthropologist and ethnographer at AECOM, Inc., a global engineering and consulting company, providing social impact assessment services for federal, state, and local clients, as well as private clients in the alternative energy industries.

Two Honorable Mentions were also awarded:

**LTG Associates, Inc.** has received an honorable mention for a project titled "Pastors at Risk: Toward an Improved Culture of Health for United Methodist Clergy in North Carolina," an evaluation project funded by The Duke Endowment. This multi-year evaluation focusing on the Duke Divinity School's Clergy Health Initiative (CHI), which was designed to improve the overall health of United Methodist clergy in North Carolina. LTG's use of anthropological methods and engagement allowed the team to provide critical information that informed the shape and functioning of the CHI intervention with clergy.

LTG Associates, Inc., is one of the oldest anthropologically based consulting firms in the U.S., with offices in Takoma Park, Md., and Turklock, Calif.

**Federico Cintrón-Moscoso** and a team working with the Centro Para La Conservación Del Paisaje (Center for Landscape Conservation) in Puerto Rico have received an Honorable Mention for the project "Public Participation in the Revision of El Yunque National Forest Management Plan," sponsored by El Yunque National Forest of the USDA Forest Service. Utilizing anthropological theories and methods, the team identified and explored local barriers to greater public input into changes into park management plans and regulations—including a top-down reliance on scientifically based decisionmaking, public mistrust, and gaps in knowledge about visitor practices—and developed a locally appropriate and relevant strategy to address the challenges.

Federico Cintrón-Moscoso is adjunct professor of research methods at the Department of Graduate Studies, School of Education (UPR), and has been an applied consultant since 2008.

#### About the Washington Association of Professional Anthropologists

The Washington Association of Professional Anthropologists (WAPA) is the oldest and largest regional association of professional anthropologists in the world today. Founded in 1976, WAPA serves as a resource and career development center for anthropologists seeking to apply their knowledge and skills to practical problems for the betterment of society. WAPA's members are employed within government and private industry, as well as by a broad array of domestic and international nonprofit institutions and associations. Members also teach in colleges and universities that prepare the next generation of applied and practicing anthropologists. For more information go to [www.wapadc.org](http://www.wapadc.org).

#### About the Praxis Award

The biennial Praxis Award is a competition for excellence and achievement in translating anthropological knowledge into action. Entries for this international award demonstrate anthropology's relevance and effectiveness in addressing contemporary human problems, especially for projects in client-based contexts. Applicants are reviewed and rated by a panel of expert anthropological practitioners. The first biennial competition was held in 1981, and today it is one of the most competitive awards in anthropology. For more information and a list of past winners go to <http://wapadc.org/praxis>.

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## CALL FOR NOMINATIONS FOR SOLON T. KIMBALL AWARD

*Barbara Rylko-Bauer  
Michigan State University*

The Solon T. Kimball Award for Public and Applied Anthropology is given every other year to an exemplary anthropologist for his or her outstanding recent achievements that have contributed to anthropology as an applied science and that have had important impacts on public policy. The award carries a \$1000 prize and is presented at the annual meeting of the American

Anthropological Association.

The nomination materials must be received by June 1, 2016. Questions regarding nomination procedures should be directed to the chair of the award committee, Dr. David Griffith (griffithd@ecu.edu). Details about the nomination criteria, required materials, and past awardees are on the AAA website, under "Prizes & Awards." <http://www.americananthro.org/ConnectWithAAA/Content.aspx?ItemNumber=2102&navItemNumber=771>

This is a wonderful opportunity to highlight the central role of applied, practicing, professional, and public anthropology within the discipline and the profession, by recognizing those who have made significant and pathbreaking contributions to applied science and public policy. Please consider nominating a colleague!

Our conference theme is Solidarit(i)és. We have invited people to think broadly about the term (in both of Canada's official languages), as we consider the underlying questions of social solidarity that are so foundational to anthropology – applied and academic – as well as issues emerging from political movements such as Idle No More, Black Lives Matter, and the Arab Spring. We also ask people to consider solidarity's darker side, to explore how the political work of unification in the name of solidarity produces violence, and how ideas of belonging also exclude those construed as different. Solidarities speak to social relations of unity, affinity, empathy and alliance. But alliances also create boundaries, social, political, territorial, physical, and within the natural world including humans and other species.

In other words, we've got a lot to talk about! Although our program is still taking shape, we can

announce some of the conference highlights. Our keynote speaker is Susana Narotzky from the University of Barcelona. Professor Narotzky works on grassroots economics in Europe. There will be plenaries related to the themes of labour solidarity, settler-indigenous relations, and the "romance" of solidarity work in North America. We are also planning workshops on Politically-engaged Social Research, Academic Publishing, Writing for Media, New and Old, and Working With and For NGOs. Finally, but by no means least, we invite conference attendees and other members of the community to join us for a public talk being hosted at Halifax's beautiful new Central Library. This talk by Professor Annette Leibing (University of Montreal) "Ageing in times of Alzheimer's: Tales of change, culture, and solidarities" will be held at 6:30 pm on Wednesday May 11 at the library's Paul O'Reagan Hall. We hope to see you there!

#### Key dates

Abstract submission deadline: 5 February, 2016  
 Paper acceptance notification date: late March 2016  
 For more information about the call for papers and registration fees and deadlines, check out our website at <http://cascasana2016.com> or contact CascaSana2016@gmail.com

## SOLIDARIT(I)ÉS: CASCA/SANA CONFERENCE

May 11-15, 2016, Halifax, Nova Scotia, Canada



The Department of Sociology and Social Anthropology at Dalhousie University is excited to be hosting this year's Canadian Anthropology Conference (CASCA) this coming May. Jointly with the American Society for the Anthropology of North America (SANA), our national association conference will bring together scholars from across the country and further afield. Our beautiful campus is conveniently located within walking distance to downtown Halifax with all of the historic sites, attractions, dining, and entertainment that it has to offer!