

Newsletter

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SfAA President's Column

The Era of *Vacas Flacas* (Skinny Cows)?

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Last week I was in El Salvador with medicine and public health students on a health mission to a poor village in the countryside. The director of a regional health clinic talked about the lack of health resources in Central America and used a common expression in Spanish, saying that many people say we are in a time of "*vacas flacas*" or "skinny cows," or that times are tough. Unemployment, reducing or even closing anthropology departments, H1N1 influenza, and the economic crisis around the world makes one think that the cows are underweight and barely able to keep walking. But as he



talked more about the history of health care in the region, he said that the "*vacas flacas*" may look that way from the outside, but in comparison to just a few years ago, the cows may be fatter than we think, they may be "*vacas gordas*." Tremendous strides in access to health care and the lessening isolation of rural communities strain resources, but at the same time heroic efforts by NGO's, government health-care workers, personal remittances, and donor communities have improved life for many people. As an association of applied social scientists and related professionals, SfAA has for years lived with the image that we are in the times of "*vacas flacas*" since we have always faced doing applied work with very few resources. The Society itself runs on a very lean and edgy budgetary line, balancing dues, donations, publications, and annual meeting registrations in ways that nourish the goals of the society, but little else. But maybe like the Salvadoran clinic director says, our sense that we are in the times of skinny cows

could be a short-sighted impression. I know of no other scientific organization that has the richness of our annual meetings, the enthusiasm of its membership, and the high recognition the organization and its members place on the value and importance of applied work.



Vaca flaca-skinny Cow in El Salvador.

But still, the people and programs that we advocate for, work with, and hope to expand are in trouble. Many of our own positions are precarious, given cutbacks and budgetary decisions. How can the Society help? Probably the best way is to make the Society's social networking tool work better. The SfAA Online Community, <http://sfaanet.ning.com> is a place where general and group projects can be fostered. But to work, it has to be used. I noticed that the Smithsonian Institution has job postings on the network (the latest was for a linguist). How can we promote even more employment exchange, availability of specialists for contract work, or resources for grant and

project applications? I don't think that turning the online community into a job posting service will make it more functional, since this and other social networks combine the enjoyment of personal connections (photos, blogs, and

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miscellaneous postings) with the more formal kinds of institutional announcements and comments. But just like the chance comments we hear at one of our annual meetings, or the connection we make with someone who may work in a different area but one that suddenly becomes important to our work, the online community can make a difference. The annual program committee is committed to using the Online Community as a way to encourage more communication among meeting participants; there may be a way to use it during the meetings as well for those who can't make it to the events.

The villagers in El Salvador welcomed the first rains last week. Their subsistence existence on corn and a few beans was suddenly transformed as mangos, *jocotes*, and different wild foods suddenly became the nutritional mainstay of the village. Foraging and the knowledge of the surrounding environment replaced milpa agriculture. The crises we face, be they job losses, poverty, or emerging pathogens can be met with similar strategies that adapt quickly and dramatically to new situations.

One way we can adapt as a society to help members is to advocate for applied social science where such advocacy can be useful. Tenure and promotion proceedings are one place where the Society can have an immediate and useful impact on member's careers. Over the years the annual meetings have included workshops on tenure and promotion issues for applied social scientists. SfAA can well take the lead in coordinating a discussion and the development of guidelines that can help applied sociologists, public health scholars, historians, as well as applied anthropologists in their careers. So this is a call for those of you who have interest in this issue to help develop a resource that can guide departments and universities in evaluating applied activities and scholarship as part of career development. If you are interested in this, drop me a note and we can pursue this as part of SfAA. We'll start with a session on this issue at the Merida meetings that includes colleagues from different applied disciplines.

ARTICLES and COMMENTARIES

Growing Pains and Anthropological Challenges: Lesson from an Earlier Era

By Paul L. Doughty [p_doughty@bellsouth.net]
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Surprisingly, anthropologists were among some of the academic beneficiaries of the Soviet Union having "ambushed" the United States by sending "Sputnik" into orbit in 1957. The US response produced an explosion in funding over the next decade for the "hard sciences" (HS) and for science research in general, including

anthropology. This was a timely prelude to the emergence of the “boomer generation” soon to seek its fortunes (and is now beginning to retire!). Disciplinary growth since then is acknowledgement of just what a *little* money can do.

I say “little,” because for anthropology, our budgets pale when compared to those in physics, chemistry and engineering fields. The social sciences parsimoniously distributed their monies at very modest per-capita levels, something one of my four “chemist” deans^[1] attributed to the insignificance of our research – he not believing that humans could be studied scientifically.^[2]

Nevertheless, the vast expansion of anthropology departments in the 1960s created and absorbed the production of new degree holders at the MA-PhD level and increasingly helped to power the expansion of the applied side of the discipline. At that time however, the discipline as a whole was only beginning to have something to say about the “issues” or how we might be professionally involved in helping to resolve them. In 1960, a very prominent Ivy League anthropologist explained to me as he visited the Vicos project in Peru, that to establish anthropology’s scientific credentials (thus to resemble “The Sciences”) we had to focus on “pure scientific research”^[3] and leave applied matters to others. Application however, never seems to have been a problem for HS as made evident by large industrial and defense research grants providing substantial support to those university departments.



Paul and Polly Doughty



Vicos, Peru in the late 50's

Contrary to the years before it, in the post WWII era Anthropology came to view involvements with military and intelligence as significant ethical issues becoming one of those aspects of our discipline that others may find strange and incomprehensible. For example, while serving on the graduate admissions committee in the 1960s at Indiana University, I voted to deny the application of a person saying that he desired to study under me and work in Peru. He was employed by the CIA (“doing anthropology”) then in Vietnam and planned to continue in that career. Subsequently, the department faculty considered the issue, produced a tie vote on admission, and invited the Graduate Dean (an officer in NSF) to hear the matter and cast the tiebreaker vote. After listening to our discussion with bemusement he confessed not understanding our ethical problem, noting that his own large grants in chemistry had involved the work on ordinance and other secret military projects. With the practiced finesse of a Supreme Court justice using a minor legal point to decide a larger issue, he denied admission because the student’s desired advisor (me) would refuse him as an advisee.^[4]

My own doctoral work took place on both sides of the “Sputnik divide.” When I submitted a doctoral grant proposal in 1958 to SSRC, I intended to study social and cultural contexts of coffee *fincas* in El Salvador where I had previously worked in development projects in 1955. The deep poverty in rural areas, sharp-edged class divisions and the general culture of violence as well as the fact that there were no significant cultural anthropological studies of that country at the time attracted my research interest. An anonymous reviewer however considered the topic inappropriate for anthropological study, noting that the Salvadorian population wasn’t “indigenous.” In a final, unforgettable comment he/she said that El Salvador wasn’t a significant enough place to study! Because there were few sources of support for Latin American research at that time, I was understandably depressed by the rejection.^[5]

The election of JFK brought meaningful opportunities in development and applied anthropology, expanding the small base of anthropologists already involved in these essentially “new” fields of endeavor that built upon our traditional research findings. But more than that, his creation of the Peace Corps (PC) in the second month of his presidency was a sensation, asking Americans to “provide help to peoples of interested countries and areas in meeting their needs for skilled manpower,” and “to promote a better understanding of other peoples on the part of the American people.”^[6]

Based on my own experience I knew that the innovative program had the potential to change the worldview of the volunteers. My work as a “village level” worker in community development in Mexico and in El Salvador induced my formal entry into anthropology and radically and contextually altered my life, world view, interests and goals.^[7] For me it marked a break with the typical provincialism and ethnocentrism that saturated American culture.

Thus I saw in Kennedy’s initiative, the opportunity to reproduce on a large scale, the kind of experience from which I had benefited, although despite the official rhetoric I doubt if that was realistically envisioned or even desired. Moreover because PC was a government-sponsored program, it became abundantly clear that PC work involved more complex international and social relationships than first conceptualized.^[8]

Kennedy launched the “Alliance for Progress” (i.e., USAID) in Latin America in 1961 to rekindle the positive feelings of inter-American cooperation engendered by Roosevelt’s “Good neighbor Policy” begun in 1933 at the start of his presidency. The Alliance for Progress just as the PC did, embodied America’s well-intentioned but naively empowered view of a paternalistic US role in Latin America and the rest of the erstwhile Third World as a “good Samaritan.”

Eager to initiate his “New Frontier” administration to ignite some of the passion felt for the “New Deal,” President Kennedy selected his businessman brother-in-law, Sargent Shriver, to organize and direct the program. He immediately gathered a group of “head-hunters” to recruit staff for the first countries offering to receive volunteers from this new US assistance program.^[9] Later that year, at the suggestion of PC staff member Robert Textor,^[10] Shriver invited me to help set up the Peru program and remain as a PC staff member. After some consideration, I called him to say thanks but that I had another priority: finishing my dissertation at Cornell. “Paul,” said Sarg, “you are turning down a great opportunity to serve your country, and I am sorry for you.”

As that thought weighed heavily on my mind other opportunities arose. In the summer of 1962 Cornell was contracted to train 100 Peace Corps Volunteers (PCVs) for Peru and I found myself organizing and designing the general orientation program for the group, and, continuing on as field director of a two-year evaluation of this group’s work in Peru as in-country (and last) director of the Cornell Peru Project.^[11]

Margaret Mead said, “The Peace Corps is not an exercise in applied social science in the usual sense, as technical assistant missions should be, though often are not. The Peace Corps is in fact an ethical enterprise, a way for an excessively fortunate country to share its optimism and generosity with parts of the world that, at a moment in time, are in need of what the Volunteers can best offer.”

Facing the PCVs were various levels of expected and unexpected relationships almost all of which differed dramatically from those which customarily faced Embassy personnel or USAID experts. These distinctions quickly emerged as the idealistic assumptions and the process of operationalizing them challenged theories about PCV roles and opportunities. Unlike others in the official American diplomatic establishment, volunteers were sent to live amongst lower class Peruvians and, roughly speaking, at similar levels of subsistence working closely with counterparts and neighbors. This was a participatory program at the grassroots, a 24-hour day of direct engagement with Peruvians – an anthropological adventure. It provided a sharp contrast in perspective to the functionaries who managed trickle down strategies of foreign aid and lived in the best districts of the capital.

I never heard PCVs characterize themselves as players in the “Cold War” that so preoccupied American political leaders in 1963-4. What did happen was that many PCVs became sharp critics of US policies or actions in Peru, at one point being forbidden to utilize Embassy facilities, and regarded by many US officials there as a competitive nuisance as free roving “citizen diplomats.” Thus in one case, while Senator Wayne Morse (D-Oregon)^[12] was in Peru representing President Kennedy, he met with PCVs who showed him some failing USAID projects. That provoked Morse to challenge the glowing embassy statements about its successes. Rather than cold warriors, PCVs turned out to be newly enlightened about their own country as well as Peru.

Today there are new calls for a reinvigoration of the Peace Corps. President Obama, as Roosevelt and Kennedy before him, has called for a new spirit of voluntarism to help the country face its problems through enactment of Public Law No: 111-13 destined to promote various service programs in the US. Interest in the Peace Corps is the highest in almost four decades with former PCVs pushing hard for program expansion.^[13] All of this will produce another generation of newly enlightened individuals, the real beneficiaries of their participation in local life somewhere new to them, whatever else they may accomplish.^[14]

In the early years this was not what Congress had in mind and the Peace Corps was reluctant to broadcast this for fear of funding problems. As things turned out, the Nixon, Reagan and Bush & Bush years provided only token

support for the program that now stands at about one third of its original size. The dedication of the former volunteers and their many statements, such as those of Paul Theroux and Ron Arias support that conclusion. It turns out, that the Peace Corps, like Anthropology, managed to survive and inspire its participants despite famine funding.

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Footnotes:

¹ At the universities of first Indiana and then Florida.

² Otto Larson details the NSF relationship with the social sciences documenting their yearly budgets while discussing the NSF policy discussions behind them. Otto N. Larson, *Milestones & Millstones: Social Science at the National Science Foundation, 1945-1991*, Transaction Publishers, 1992, pp 1-67.

³ There were echoes of this at NSF of course, duly noted by Larson.

⁴ Read many examples of this “problem solving” strategy in Jeffrey Toobin’s *The Nine: Inside the Secret World of the Supreme Court*, Anchor Books, 2008.

⁵ My mentor at Cornell, Allan Holmberg, had just obtained large grant from the Carnegie Corp to continue the Cornell-Peru project program and funded my doctoral research in Peru.

⁶ Public Law 87-293. Peace Corps Founding Documents, (www.peacecorps.gov).

⁷ Paul L. Doughty, “Learn from the past, be involved in the future,” *Human Organization*, Vol. 64, No. 4, 2005. pp. 303-315.

⁸ Lest we forget the fact that this was a hot period in the “cold war” era, it is not surprising that Kennedy saw the program as a way of addressing the “threat of communism” with creative non-military actions that would “counter ideas of American imperialism abroad and help revitalize our economic assistance efforts (Founding Documents). Those were of course, exaggerated expectations but would give rise to suspicions about the “real intent” of the PC.

⁹ The idea of an overseas volunteer civilian program for development was not a new one. According to the Peace Corps documents, “The origins of the idea for a Peace Corps are numerous and go back long before the Kennedy era. Religious organizations had sent missionaries to remote areas of the world for centuries, not only to preach but also to teach trades and build schools. In 1904 the American philosopher William James formulated the idea for a peace army into which young Americans would be drafted in the service of peace rather than war. Since 1917 the American Friends Service Committee has sent Americans to work in refugee camps and to work on community projects. Franklin Roosevelt’s Civilian Conservation Corps (1933) put young people to work for their country, and after World War II many private groups like the International Voluntary Service sponsored international work camps. (“Founding Documents of the Peace Corps” (<http://www.peacecorps.gov>).

¹⁰ Bob Textor was also a Cornell doctoral graduate in anthropology with wide experience in Thailand who had been recruited to help with the early development of the PC, recruitment of staff and training. (Robert B. Textor (editor), *Cultural Frontiers of the Peace Corps*, M.I.T. Press, Cambridge, MA, 1966, pp xi-xii, 1-6)

¹¹ The orientation program at Cornell was intensive, heavy with anthropological material and well received by the prospective PCVs. Its success as a training effort turned out to be a sort of curse for all as it became known in PC circles as the “well-trained Cornell Peru III group” and so referred to if anyone of the PCVs therein had problems. Under PC contract (PC-W)-155) our field team included Drs. Eileen Maynard and David Andrews, from Cornell, and Peruvian anthropologists Hernán Castillo, Teresa Egoavil de Castillo, Arcenio Revilla, Luis Negrón and Aurelio Carmona. There were also 17 part-time interviewers during the 2-year period of research. Henry F. Dobyns was Coordinator of the Cornell-Peru Project under the direction of Allan R. Holmberg. (Henry F. Dobyns, Paul L. Doughty and Allan R. Holmberg. *Measurement of Peace Corps Program Impact in the Peruvian Andes: Final Report* (Cornell-Peru Project, Department of Anthropology, Cornell University, 650p, 1965. Offset edition issued by U. S. Peace Corps, 1966, 329p) and discussed in: “Report Measures PCV Impact,” *Peace Corps Volunteer*, Washington DC, January, Vol. IV-3, 1966, 4-23; and, “Impact: Can You Measure PC Effect?” in *Peace Corps World*, Peace Corps, Office of Public Affairs, Washington DC (1966: 3)

¹² A true “maverick,” he voted against the “Gulf of Tonkin” resolution that started the Vietnam War. When Morse viewed Peru’s lavish military parade on the occasion of Fernando Belaunde’s inauguration as President, he called it “disgusting” and said he wouldn’t vote to support such “aid” again.

¹³ About 198,000 volunteers have worked in 139 countries.

¹⁴ As in the past we can anticipate many of these will become anthropologists, sociologists, teachers, medical professionals and politicians.

¹⁵ Quoted in, Textor, *Cultural Frontiers of the Peace Corps*, pp. ix-x.

[Editor’s Note: Paul Doughty is a long-time member of the SfAA and winner of the 2005 Malinowski Award who contributes an occasional column reflecting on the past and present of the SfAA.]

Following the Path of Hurricanes in the Gulf of Mexico

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As an anthropologist I never expected to study disasters and their aftermath. But nonetheless, three weeks after Hurricane Katrina struck in 2005 in Mississippi, I found myself standing on the sands of the Gulf of Mexico, between piles of rubble that had been antebellum houses. We were designing the protocol for doing post-Hurricane Katrina research for NOAA Fisheries, a governmental agency that writes the fishing regulations for national waters. By the look of the landscape, we had our work cut out for us. As I stood there with my colleagues, I wished that I had taken one of Tony Oliver-Smith's classes on disasters when I was a University of Florida student. As the only anthropologist for the Southeast Regional Office for NOAA Fisheries, I was one of the monitors of a sizable contractual project designed to evaluate the impacts of Hurricane Katrina on fishing communities. The contract team was going to do a rapid analysis of several Gulf communities that had been impacted by Hurricane Katrina. I was going to do more in-depth research in just a few communities.



Where would we start to unravel the story of what happened when one of the worst hurricanes to hit the USA in recent history pummeled the coast of the upper Gulf of Mexico in August of 2005? What were the challenges ahead for people who had lost everything to the ravages of this powerful storm? The focus of the research centered on the commercial and recreational fishing industries and recovery of the communities. What was lost to the storm and what would it take to rebuild communities and the fishing industry in the numerous fishing communities that had been devastated by high winds and walls of water?

On that clear September afternoon we walked along the highway within 30 feet of the Gulf of Mexico. We had the area to ourselves except for some crews operating heavy machinery that was clearing the highway of sand and debris. We had been allowed past the National Guard checkpoints so we could see what was left of fishing infrastructure along the coast between Pass Christian and Biloxi, Mississippi. We saw the remains of broken fishing piers and docks with wooden beams jutting in all directions. What had once been fish houses and processing plants were now rusting piles of iron beams and corrugated roofing. There were still cars and shipping containers washed up in to a stand of grand old oak trees that were slowly dying due to salt water inundation during the storm. In between the wrecked fishing infrastructure, casinos were ghost-like with blown out walls and windows. Front stairs of what had been southern mansions, now led to nowhere. The place was eerily calm. It was hard to imagine a wall of water over 25' tall had come in to this area five weeks earlier, tearing apart buildings up to several blocks away from the Gulf and dragging the debris out in to the Gulf as it receded. Recreational and commercial fishing boats were stranded everywhere. The impacts of this storm became the focus of my field research for the next three years.



As part of my job for NOAA Fisheries I study fishermen and fishing communities. By necessity, fishing communities are located near water. In the case of the Gulf of Mexico, this exposes vast areas to the ravages of hurricanes due to the low lying topography. When a powerful storm does hit, the storm surge can wash inland for many miles destroying or damaging everything in its path.

Ironically, hurricanes in the Gulf of Mexico seem to target the fishing communities I work in. Since beginning my job six years ago, I have done research in five communities. Four of those communities have been hit by hurricanes during the same time span. People in my office joke I should warn residents that if I study their community they may be hit by a hurricane in the near future. It seems like another hurricane targets the communities as soon as I collect baseline data, and before the final reports can be written. Twice I have been in a community that was evacuating for a hurricane coming in the Gulf during the time of my research. In August 2008, I studied the impacts of

Hurricane Rita which had devastated Cameron and Hackberry, Louisiana in 2005. Three years later, Hackberry had almost completely recovered and Cameron was still rebuilding. People in Hackberry were upbeat and life was almost back to normal for the small town. They were confident life would continue to improve unless another “big one” like Rita hit again. Before Rita, it had been 40 years since they had been ravaged by a major hurricane. Unfortunately, Hurricane Ike hit one month after I did my research, causing more damage to Cameron and Hackberry than Hurricane Rita.

A year before Hurricane Katrina, I had hired two contract researchers to work with me conducting ethnographic interviews with fishermen and those dependent on the fishing industry in Grand Isle and the Empire and Venice area of Louisiana. A year later, Hurricane Katrina first made landfall near Empire, Louisiana before slamming in to Mississippi. The research we had done in 2004 provided us a baseline to work from after Hurricane Katrina struck. We decided to return to Louisiana a year after the storm to study the impacts of the hurricane and challenges for recovery.

After spending a week in Mississippi with the other contract team right after Hurricane Katrina struck, I had an idea of what types of questions we should be asking. What I wasn't prepared for was the amount of devastation that was still visible in Empire and Venice, Louisiana. The area looked like the storm had happened the week before instead of a year prior. Although it had already been a year since the hurricane, the area still was devoid of people. Boats were still stacked up rusting and rotting in marshy areas, and houses and businesses were being demolished or still waiting to be restored. Schools were still closed and only a few churches had reopened. There was only one small store and gas station open for 60 miles. Much of the area was still without electricity and water. Many people had not returned. The one sign of life was from the fishing industry. Some of the fish docks where fishermen unload had reopened and fishermen were once again fishing for shrimp, blue crabs, and fish. Before the storm, the Empire and Venice area had been one of the most important commercial fishing ports in the USA.

By contrast, Grand Isle was much further along in their recovery than the Empire and Venice area. Grand Isle is located west of where the storm came in and overall received less damage. Although at least a third of the houses were damaged beyond repair, and many had to be totally rebuilt, several people on the island had managed to obtain FEMA trailers and were living on their lots. According to local interviews, most residents had moved back.

For the last twenty years I have been doing recreational fishing in the Gulf of Mexico. My late husband and I had a fishing boat and enjoyed many days out on the water fishing. Before becoming an anthropologist, I was a photographer for the University of Florida's College of Agriculture. As part of that job, I worked with the Sea Grant program at times going out on fishing boats and to docks and processing plants to take photographs. Spending time at fishing docks and playing pool in bars where the local fishermen congregate comes naturally to me. I feel a kindred spirit with the fishermen. It was devastating to stand on docks after Hurricane Katrina talking to people, some of whom I had met before, and realize all they had lost.



For our research we showed up at the docks each day and talked to anyone who was willing to tell us about their experiences recovering from the storm. We had a protocol for research with a list of topics, but we let the person we were interviewing guide the process. Because this was the first time I had done extensive research after a disaster, the more interviews I conducted, the more insight I gained on what to ask the next person. We found that people were very receptive to talking to us. They had spent the last year cleaning up and rebuilding and most seemed to have a fairly good idea of what they needed to do to continue their process for recovery of their fishing industry and communities.

The stories we heard were heartbreaking. People had lost everything they owned. Some had lost friends and family members. Many did not have insurance, or not enough insurance to cover their homes, businesses, or boats. Most who had applied had been turned down for bank loans. Some were still waiting for help from the government, word from insurance companies, or a promised FEMA trailer to live in. Although in some cases the situation was still dire, overall, optimism was high that their communities would recover. At the end of several of the interviews people

thanked us for coming to talk to them and hear their stories of loss and recovery. It is not often that someone from our agency shows up and spends time talking to the fishermen and dock workers, and most were very open and honest about their experiences.

I have been back each year since the hurricane to Louisiana, Mississippi, and Alabama to continue my longitudinal study of recovery. The communities make noticeable progress during the time I am away. Fishing docks and boats are being rebuilt and families are moving back. These coastal communities show amazing resiliency. I have published papers and given many talks at SFAA on my research in the hurricane zones. I have learned more about hurricanes, coastal erosion, environmental threats, and disaster recovery than I ever would have imagined. The learning curve has been tremendous. My skills as an ethnographer have greatly improved. A standard survey instrument would have never captured the aftermath of a disaster the way open-ended questions did. The work has been interesting, gut wrenching, and endless. Overall I found resilient people who knew a big hurricane could destroy their community one day, like they had in years past, but they choose to return anyway. I have great respect for the people who live in these communities and have worked hard to restore their lives and livelihoods after the hurricanes. Fishermen choose to live near the water to harvest from the sea. They love their life on the water and many will return to rebuild after each major hurricane because this has always been their home.

The impacts of hurricanes and disasters as an area of research are now second nature to me. Living in Florida, I feel my blood pressure rise each year with the start of hurricane season, and I hope and pray that another one of “my communities” will not be destroyed by hurricanes this season. Our planet is under constant threat from environmental disasters - whether it is from hurricanes, tornados, floods, earthquakes, wild fires, or sea level rise. So, it may not be a bad idea if all anthropology graduate students took a disaster course during graduate school, just in case the community they study is radically changed overnight by a disaster.

What Good Is Oral History for Natural Resource Policy/Management?

By Madeleine Hall-Arber [arber@MIT.edu]
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Qualitative research results all too often lie in a pile of paper below succinct tallies of numbers submitted to natural resource managers by biologists and economists. The enticement of making decisions based on requisite “best available data” represented by apparently clear-cut quantities (numbers of species, mortality rates, economic returns, etc.), is almost irresistible. Nevertheless, thoughtful managers often find that impacts of their decisions are not always what they expect or desire. Unintended consequences, cumulative impacts, and perverse incentives sometimes follow from their numbers-driven measures.



Anthropologists who focus on fisheries management have begun to explore different ways to collect and convey qualitative information useful to decision-makers. Though it is hard for many of us steeped in the tradition and values of ethnography to envision a methodology that will yield valuable insights without lengthy fieldwork and long reports, we recognize that unread reports fail to enlighten.

For natural resource managers, it is essential that the qualitative information be reliable and representative, not “just anecdotal.” Consequently, some researchers rely on surveys and statistics to quantify qualitative information for use in the management process. Unfortunately, these too often miss critical linkages that result in unanticipated negative impacts.

SFAA’s annual meetings have provided many of us who work in fisheries management with a perfect gathering place, an opportunity to learn about applying creative methodologies and theory in the context of natural resource management. At each of the last two meetings, a double session has been devoted to exploring the use of oral histories to deepen understanding and better integrate biological, economic and social analyses. A common thread running through these sessions is an acknowledgement of the benefits derived from the subjects of research becoming participants through the telling of their life stories. Participants thereby reveal what is important to them, sometimes offering insights that the researcher would have found difficult to elicit or knowledge unique to their experience.

Indeed, the opening of new questions and new interpretations are among the considerable benefits of this methodology.

In 2008 in Memphis, organized by the author, nine presenters offered insights from Long Island, New England, California, Connecticut, Samoa and Hawaii. Patricia Clay and Susan Abbott-Jamieson, NOAA Fisheries, provided an overview of socio-cultural analysis in the National Marine Fisheries Service. Nancy Solomon of Long Island Traditions discussed the impacts of regulatory change revealed by oral histories of fishermen of Long Island; the author, MIT Sea Grant, discussed the values and equity issues New England fishermen raised in their histories as well as the unintended consequences of regulation; Melissa Stevens and Caroline Pomeroy, California Sea Grant, explained how they used oral histories to make sense of the quantitative data collected for California fisheries and to extend their knowledge of the fisheries of the west coast.



Squid fishing - Ruhle Family photo

Arielle Levine and Stewart Allen, NOAA fisheries, were able to show how valuable oral histories were in efforts to strengthen traditional management strategies in American Samoa; and Janna Shackeroff (amazingly, just days before her successful dissertation defense at Duke University) discussed the utility of oral histories for gathering historical ecology and human dimensions for marine ecosystem-based management.

Two other presentations turned to the innovative use and collection of oral histories. Lynne Williamson, Institute for Community Research, talked about the use of oral histories in public programming and Susan Abbot-Jamieson discussed the efforts NMFS is making to create storage, systematic retrieval and analysis of oral history materials for fisheries management. Provocative questions and comments from session attendees extended the geographic range and theoretical scope of the session, only a demand for use of the room forced us to cede the floor.

In Santa Fe this year (2009), we gathered again, this time co-organized by Patricia Pinto da Silva, Susan Abbott-Jamieson and the author. The author kicked off the session, taking up where she left off the prior year, reminding listeners about the utility of oral histories for identifying and analyzing cultural models and/or values. She went on to note that oral history collections might be fruitfully used to overcome some of the criticisms of qualitative research through triangulation (time series data, data from different individuals, multiple investigators, etc), though it is likely that voluminous data will require computer-aided analyses.

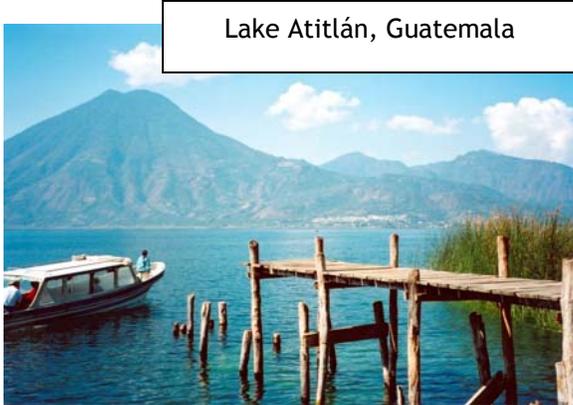
Corin Williams, Community Economic Development Center, and Patricia Pinto da Silva, NOAA Fisheries, demonstrated the benefit of using oral histories to learn something of the populations that tend to be overlooked in typical research on the fishing industry. In their case, the oral histories of workers in the fish processing plants of New Bedford who are predominately female immigrants explored their lives, work and the impacts of regulation on their livelihoods.

Teresa Johnson, recent graduate of Rutgers and now of the University of Maine in Orono, presented two papers, the first was on behalf of a team of researchers including Grant Murray, Teresa Johnson, Bonnie J. McCay, Kevin St. Martin, and Satsuki Takahashi, who used oral histories of New Jersey commercial and recreational fishermen to examine the cumulative effects of regulations as well as adaptations and resistance. In addition, she reported on the groups' tracking of information flows among harvesters, managers and scientists. The second paper stemming from Teresa's dissertation, addressed the potential for breaching the boundaries, that is, incorporating fishermen's local knowledge into science and management through cooperative research. A variety of methods were used for data collection including oral histories, formal and informal interviews, direct observation and document reviews.

Similarly, Janna Shackerof, Papah'naumoku'kea Marine National Monument, drew on oral histories of diverse groups including Native Hawaiian, local community, and Western scientific, to develop a framework for integrating different forms of knowledge. The resulting assessment of ecosystem history and resilience from these different perspectives is being used to improve marine ecosystem-based management.

Two papers used oral histories to contextualize change in Alaska in areas where written history is either lacking altogether, or documents too limited a perspective. Thomas Thornton, Portland State University/University of Kent reported on his and Jamie Herbert's (also Portland State University) work on the linkage between Pacific herring and bio-cultural diversity in Southeast Alaska. Using documentary and oral history sources, they identified historic spawning areas, discovered that declines were associated with environmental and human factors in the socio-ecological system, and identified sensitive areas important to protection and restoration. Moreover, the use of oral history helped reveal that the abundance and biological diversity of herring stocks in Southeast Alaska was closely tied to the distribution, cultural diversity, and interactions of Tlingit communities.

The second paper, by Courtney Carothers, University of Alaska Fairbanks, relied on oral histories of people of the Kodiak Archipelago to understand the diverse reasons that after 7,000 years of reliance on the sea, the last generation has faced a 60 percent drop in commercial fishing participation among the local people. Privatization (individualization and commoditization) was identified as the primary factor, but the oral histories revealed that this was one wave of change among many that have affected the fisheries and communities in the area.



Lake Atitlán, Guatemala

Patricia Clay and Lisa Colburn, both of NOAA Fisheries, have also been using oral histories as a way to contextualize change, providing greater depth to the analysis of the social impacts of fisheries management in the Northeast U.S. Their work identifies cultural change and the synergistic relationship among gentrification, reductions in fishing capacity and community identification with fishing.

A presentation by Amanda Holmes and Daniel Steward of Fishtown Preservation Society and Peter Fricke, NOAA Fisheries, drew attention to the value of oral histories in the development of heritage tourism in rural Michigan and West Virginia. While these oral histories document a way of life that has disappeared, the adaptability and resilience of those who live on or by the water is also evident.

Patricia Pinto da Silva and Susan Abbott-Jamieson gave a brief update on the status of their "Voices from the Fisheries Project" that is creating a database, accessible through the web <http://voices.nmfs.noaa.gov/> of oral histories of fishing industry participants from myriad sources over many years. With oral histories having been (and being) conducted by so many different researchers with different interests, a broad range of stakeholders has an opportunity to tell their stories. Though we haven't yet solved some of the problems associated with integrating data derived from qualitative methodologies with quantitative data, the oral history work offers some ideas. The generalizations, explanations and conclusions that will eventually emerge from the growing database will surely enrich our understanding of what the changes in this way of life mean to human and piscatorial communities.

Author's note: For the summaries of the papers presented, I have relied on participants' abstracts as I was too interested in the talks to be a decent rapporteur. I hope that those interested in more detail will contact the individuals noted.

Public Archaeology Update

Archaeology out of Bounds at the Annual Meeting

By Barbara J. Little (blittle@umd.edu)
Adjunct Professor of Anthropology, University of Maryland, College Park

So much about anthropology is about making connections, about finding the links and relationships that defy everyday boundaries. When Laura Nader (2001:610) gave the distinguished lecture at AAA several years ago, she celebrated the transformation of anthropology at the turn of the millennium and wrote:

“The anthropological perspective, disrespectful as it is of boundaries and cherished truths, continues to permeate the social sciences and the humanities, other disciplines, intelligent lay people, people in high places. . . . [I]t is the anthropological perspective that . . . sees what others often do not see, that makes connections that are not made elsewhere, that questions assumptions and exoticizes behavior that is normalized, that asks plain questions like, ‘What’s going on around here?’”



Since returning from the meetings in Santa Fe, I’ve been struck by how many archaeologists are crossing the boundaries and making connections within and across communities, between disciplines and sub-disciplines, and across political borders.

One of the lessons I took away from the meetings is the growing importance of heritage as a concept and a tool. In his discussion comments following the session, “Heritage Centers and Applied Anthropology,” organized by David Gadsby of the University of Maryland, Erve Chambers observed that Heritage is becoming a way to pull

the disparate parts of anthropology back together from fragmentation. I felt a similar inclination toward reconnection and cooperation in the panel discussion, “The Engaged University: What Does it Mean for Applied Anthropology?,” organized by Linda Bennett and Linda Whiteford. There is clearly great pressure to demonstrate academic relevance in the land grant institutions, especially during the current economic meltdown. Applied Anthropology -- not as a fifth sub-field but as inclusive of all of anthropology - can speak to that relevance in direct and compelling ways.

Following are many of the applied archaeology sessions and presentations from our annual meeting, “Global Challenge, Local Action: Ethical Engagement, Partnerships, and Practice.” You won’t be surprised that, although I’ve loosely categorized them, they don’t fall neatly within bounds!

Archaeology and Peace:

Lynn Dodd (U S Cal) and Ran Boytner (UC Los Angeles) presented *Israeli-Palestinian Cultural Heritage: Common Ground for Negotiations* in the session, “Identity and the State,” chaired by Lynn Dodd.

In the session, “Manifestations of PEACE: City, University and Community Perspectives,” chaired by Bill Roberts (St. Mary’s College), Liza Gijanto (Syracuse U) discussed the prospects for Cultural Resource Management in the context of the Banjul Heritage Project in the Gambia in her paper, *Salvage Work in Banjul: What We Can Learn from Half Die*.

Readers of this column are familiar with the El Pilar peace park initiative in Belize and Guatemala. Anabel Ford (Exploring Solutions Past-The Maya Forest Alliance) presented the video, *El Pilar and the Secret to Balancing Conservation and Cultural Prosperity in the Maya Forest: A Video*.

Archaeology’s role in reviving traditional agricultural practices:

In the session, “Addressing Contradictions between Development and Conservation in a Time of Climate Change, chaired by Susan Stonich (UC-Santa Barbara) and Sara E. Alexander (Baylor U), Betty B. Faust (CINVESTAV-Merida), Anaya Armando (CIHS-UAC), Roman Mier, and Alberto Pérez (FCY-UADY) presented *Maya Struggles for Socio-ecological Resilience*, describing the application of archaeological investigation of a raised field and canal complex.

Economic Development, Tourism and Museums:

Armando Tovar (U W Georgia) talked about *Examination of Archaeology as a Means of Socio-Economic Development* in the Yucatan region in the session on “Development and Conservation in Latin America,” chaired by Susan Paulson (Miami U).



CIRMA, Antigua, Guatemala

In the session, “Tourism, Development, and Heritage Management: Policy, Partnerships, and Practice,” chaired by, Robert Hitchcock (Mich State U), Alison Rautman (Mich State U) presented: *Two Centuries of Heritage Tourism at Gran Quivira (Salinas Pueblo Missions National Monument), New Mexico.*

In the session “Tourism and Its Consequences: Cross-Cultural Perspectives, chaired by, Carter Hunt (Texas A&M), Heidi Savery (Binghamton U) presented *The Management and Marketing of Jamaica’s Past: Community Archaeology and Heritage Tourism.*

Betty J. Duggan (NY State Museum) and Richard

Hill Sr. (Grand River Tuscarora) presented *Creating New Presence from the Bottom Up and Outside In within a State Museum* in the session “Collaborative and Participatory Ethnography in Museum Practice, Policy, and Exhibition, chaired by Betty J. Duggan.

Archaeology by and for Indigenous People:

There were several opportunities to learn about current efforts to applying archaeology and heritage management by and for Indigenous communities:

In “Perspectives on Practice and Partnerships: Critical Cases from Africa, Brazil and the United States,” Michael Heckenberger (U Florida) gave a presentation on “*Anthropology as Meeting Place: Archaeology, Collaboration, and Conservation in the Southern Amazon.*” He discussed collaborative research on the indigenous histories of Xinguano peoples in the southern Amazon.

Ora Marek-Martinez (UC-Berkeley) and Nina Swidler (Navajo Nation Historic Preservation Dept.) presented, *Integration of Community Concerns into Research Designs.* They described how, since 1991, Navajo Nation cultural resources investigations have employed a three-prong approach to data collection and interpretation combining methodologies from archaeology, anthropology, and traditional Diné culture.

The Beatrice Medicine Memorial Session, “Applying Anthropology on Our Lands: Development of a Research Design/Preservation Plan Based on Our Work on the Reservation,” was chaired by Richard M. Begay (U New Mexico) and June-el Piper (NNHPD Chaco Protection Sites Prog). In that session Mary Bernard, and Loretta Chavez (Dinéahdóó CRM) presented, *Archaeology on Our Lands: Women’s Concepts of Historic Preservation.*

Joe E. Watkins (Oklahoma U), Gelya Frank (U S California), Hirofumi Kato (Hokkaido U), and Mark Hudson (U W Kyushu) organized “Indigenous Partnerships in a Global Setting: Public Archaeology, Cultural Resource Management, Sustainable Tourism, and Occupational Science.” This innovative two-part session looked to sharing concepts and techniques between anthropology and occupational therapy.

In “Latin American Survival Strategies after Conflict and Migration (SLACA), chaired by Anna Belinda Sandoval Giron (Simmons Coll), Rebecca Zarger (U S Florida) presented *Learning to Value the Present through the Past: Cultural and Environmental Heritage in Maya Communities in Southern Belize.* She described how Q’eqchi’ and Mopan Maya communities in southern Belize negotiate cultural and environmental heritage in a community archaeology project on ancient Maya sites.

Discussions of particular technology applications included the following:

Lucy Harrington (U S California) presented *Visualizing the Native American Cultural Landscape: Significant New Research and Imaging Methods* in the session “Native American Identity in Projects and Initiatives,” chaired by David Minderhout (Bloomsburg U).

Alan Osborn (U Nebraska State Museum) presented a poster on the project of *Charting Sacred Land: Comprehensive Mapping of the Ponca Cemetery in Northeastern Nebraska.*

Archaeology and protected areas:

Several presentations focused on the management or co-management of tangible and intangible heritage in legislatively protected areas.

In the session “Cultural Landscapes as Sacred Geography: Toward Managing the Intangible as a New Resource Category,” chaired by Mark A. Calamia (Ethnographic Inquiry) and Elizabeth Brandt (Arizona State U), Peter Pino (Zia Pueblo) presented, *Cultural Landscapes as a Management Concept for the Protection of Archaeological and Sacred Sites: A Case Study of Canyons of the Ancients*.

Miguel Vasquez (N Arizona U) chaired, “Indians, Agencies, and Anthropologists: Creative Applications of Cultural Anthropology and Archaeology in Addressing Cultural Resources” which included a paper with the intriguing title, *Overcoming the Annual Budget: Ways to Enhance Federal Archaeology Programs in the Face of Budget Cuts*, by, Catherine Daquila (N Arizona U).

A Roundtable discussion on “Tribal Co-Management of Protected Areas: Lessons from New Mexico,” was chaired by Sandra Lee Pinel (U Idaho).

Mascha N. Gemein (U Arizona) presented a poster on *Reconnecting to Past and Place: Cultural Approaches to Re-establishing Relationships with Tonto National Monument*. World Heritage Sites are a special category of protected lands. There is increasing attention to these places internationally.

In part II of The Beatrice Medicine Memorial Session, “Applying Anthropology on Our Lands”, Taft Blackhorse and June-el Piper (NNHPD Chaco Protection Sites-Window Rock) presented *Chaco Culture National Historical Park: World Heritage Site and Navajo TCP*.

Hirofumi Kato (Hokkaido U) presented *Whose World Heritage and Indigenous Peoples?: Issues Surrounding World Heritage in Japan in “Indigenous Partnerships in a Global Setting.”* He discussed how the predominance of the natural model for protected lands and the lack of recognition of cultural places within the boundaries of Shiretoko World Heritage Site affect the lives of Indigenous Ainu peoples of Japan.



Modern Maya Altar at Post-Classic Iximche Ruins, Tecpan, Guatemala

Heritage Protection:

In *Balancing Visitation and Preservation at Natural Bridges National Monument, Utah* Kelly Stehman (Logan Simpson Design INC) described strategies to combat visitor impact to archaeological sites in the monument.

Public Archaeology and Public Engagement:

The theme of public archaeology and engagement continued beyond a specific focus on work by and for Indigenous peoples. For example, Paul Thacker (Wake Forest U) chaired “Practicing Public Archaeology: Contemporary Issues of Engagement and Action.”

Individual papers in that session were as follows:

James W. Kendrick and, Steven M. Baumann (Nat’l Park Serv) *Preservation Archaeology at El Morro and El Malpais National Monuments, Cibola County, New Mexico*.

Linda G. Whitman (U Akron) *Shovel to Shovel: Community Archaeology*

Partnership with the University of Akron.

Kelly Stehman (Logan Simpson Design INC) *Balancing Visitation and Preservation at Natural Bridges National Monument, Utah*.

John R., Welch, Dana Lepofsky, and Michelle Washington (Siemthlut) *‘Getting to 100’: Harmonizing Community, Research, and Societal Interests through the Tla’Amin First Nation-Simon Fraser University Field School in Archaeology and Heritage Stewardship*.

J. Michael Bremer and, Jeremy Kulisheck (Santa Fe Nat’l Forest) *Self-Sustaining Partnerships in Heritage Preservation: The Site Stewards of the Santa Fe National Forest, North-Central New Mexico, USA*.

Paul Thacker (Wake Forest U) and Carlos Pereira (SMPHAC, Camara Municipal de Rio Maior) *Cultural Heritage, Sustainable Community Development, and Archaeological Practice at Alcobertas, Portugal*.

Nicholas C., Laluk, Maria Nieves Zedeño, and, William T. Reitze (U Arizona) and John Murray (Blackfeet Tribe) *Kutoyis: A Collaborative Approach for Strengthening Community Identity through Archaeological Interpretation*.

Archaeology and Education

The roundtable discussion organized by George Gumerman (N Arizona U), *Footprints of the Ancestors: Intergenerational Learning of Hopi History and Culture*, among Hopi youth, elders, archaeologists, and multimedia developers concerned intergenerational collaboration that assists Hopi communities in preserving and perpetuating Hopi culture.

Related to Hopi education initiatives is the video presented by Natasa Garic (UC-San Diego) *Following the Footprints of our Ancestors: Hopi Youth Return to Homolovi*.

In the session “Cultural Landscapes as Sacred Geography” Kerry F. Thompson (U Arizona) and Neomi Tsosie (Montgomery & Assoc) presented *Making Field and Academic Training Relevant to the Navajo Nation*.

In *Partnerships in Understanding the Uses of Natural Resources in Southeast Alaska*, Priscilla Schulte (U Alaska SE) described an ongoing collaboration among the university, the US Forest Service, and Alaska Native elders and cultural teachers focusing on archaeological and ethnohistorical knowledge about natural resources in southeast Alaska.

Carol J. Ellick (U Oklahoma) presented *Twining Worlds Together: Public Outreach Activities and Indigenous Archaeology* in Part I of “Indigenous Partnerships in a Global Setting.” A poster by Claire Novotny (UNC-Chapel Hill) illustrated *Redefining Archaeology: Education Initiatives in the Toledo District, Belize*. Jarita Holbrook (U Arizona) *Building Ethnography into a Cultural Astronomy Field School* described an international cultural archaeo-astronomy fieldschool planned for June 2010 in the UK.

If I’ve missed any archaeological presentations from the Santa Fe meetings, please let me know. Next year we’ll hold our annual meeting in Merida in the Yucatan. See you there!

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

Reference Cited

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A New Initiative in Archaeological Ethics

By Janet E. Levy [jelevy@uncc.edu]
President, Archaeology Division, AAA
Member, Ethics Committee, Society for American Archaeology

An Open Letter to the SAA Membership*

“This volume [*Ethics in American Archaeology*], while representing the next step in a sequence of expanding consideration of the important and complex issues outlined herein, does not mark the end of a process. It is not a final product.” —Bruce Smith, SAA President 1995



On October 1-4, 2008, twelve archaeologists of diverse backgrounds, interests, and ages, met at the Poynter Center for the Study of Ethics and American Institution at Indiana University (IU), Bloomington, to revisit the Society for American Archaeology (SAA) Principles of Archaeological Ethics and their implications for archaeological practice. This gathering was funded by IU’s New Frontiers Program, First Nations Educational and Cultural Center, and the Office of Multicultural Initiatives. Originally inspired by the concerns of Native American archaeologists, our discussion highlighted the need for improving collaborative practice throughout our profession. Starting from the position that collaborative practice underpins high-quality archaeology, we took the opportunity to review the Principles. We considered changes and expansions of the Principles, and new tools archaeologists might develop, that could improve interactions with many affected groups, particularly Native American and Indigenous communities. We are writing you now, as we approach the 75th anniversary of the SAA, with the aim of opening up discussion of these issues.

Dramatic shifts have occurred in the practice of archaeology in the United States as a result of legal mandates such as the Native American Graves Protection and Repatriation Act (NAGPRA) and the 1992 amendments to the National Historic Preservation Act (NHPA). These laws reflect the challenges of a period in the history of archaeology in

which the discipline has incorporated Native American rights and concerns. The Principles of Archaeological Ethics are a product of this transformational period. Much has been accomplished. The growth in the 1990s of public archaeology and the efforts to work with multiple stakeholders has led to a broader recognition of archaeology's role in society. Over time, dialogues resulting from legally required consultations have turned into important working relationships and have led to fruitful and equitable collaborations. At the same time, however, many members of the SAA feel the need for more guidance in these rapidly changing contexts of practice than the Principles can provide; they continue to search for better ways to understand and enact their ethical obligations to Native Americans and descendant communities.

The Principles of Archaeological Ethics were intended to be a living document. The drafting committee recognized that, as the SAA and the profession grows and diversifies, it would be necessary to continually reassess our Principles and codes. In this spirit, they called for regular review of the Principles so that they would reflect ongoing changes within the discipline and its social context. As we near the 20th anniversary of NAGPRA, the debate generated by legal challenges to the regulations governing culturally unidentifiable human remains (CUHR), as well as experience with global archaeological discussions, provide an excellent opportunity to open communication about the implications of these rapidly changing contexts of practice for the Principles. It is increasingly clear that, as archaeologists find themselves working with a wide range of communities, their success in practicing archaeology with integrity is fundamentally tied to their ability to establish good working relationships with Native American, Indigenous, descendant, and local communities. The Principles should address these real and profound changes in ways that will help current and future archaeologists navigate their relationships with Native, local, and descendant communities.

...it is again time to reflect on what it means to be a professional archaeologist in today's world.

The 75th anniversary of the SAA's founding, as well as the 20th anniversary of NAGPRA, marks an important juncture at which to revisit the Principles. It is an opportunity to consider how they might best incorporate what has been learned through consultation, collaboration and public archaeology and, more generally, how we can most effectively make progress toward the development of archaeologies that meet the needs of multiple communities. In the interest of developing resources and support for effective collaboration we identify the following focal issues for thoughtful discussion.

1. Consultation, reciprocity and partnership
2. Collaborative stewardship
3. Research practice and integrity
4. Public engagement and responsiveness
5. The global contexts of local collaborations

We urge consideration of each of these issues with attention to the diversity of interests within and among these affected groups. Far from detracting from the rigor of archaeological science, a robust understanding of social context is a strength archaeologists bring to their practice.

Our next step is to move beyond identifying these issues, and initiate a broader conversation among constituent communities. To this end, we have established an on-line information source and moderated blog. This blog (<http://archaeology-ce.info/>) provides a forum to discuss issues, provide tips, and describe successful and unsuccessful case studies. It includes, as well, a set of questions about each of the eight Principles of Archaeological Ethics that were adopted by the SAA in 1996: how they are understood in various contexts; what their implications are for current practice; how they might be amended or augmented to make them more useful. We invite you to visit the blog, respond to these questions and submit an article, comment, or response. Over the next year, we will draw a series of articles and commentaries from these blog posts for publication in the SAA *Archaeological Record*. We plan to engage with SAA committees, and to organize sessions that address these issues at regional, national, and international archaeological meetings. We especially hope to expand the scope of these discussions, to gain wisdom from the experience of cultural resources and heritage management professionals who are often on the front-lines of community collaboration and, crucially, to engage affected communities so that they may offer their own observations concerning archaeological ethics and collaboration.

What do we want from you? We invite your participation. Visit the blog; submit an article or respond to one that's posted; initiate discussion within your regional organizations. Make your voice heard.

The SAA developed out of a need to define what it means to be a professional archaeologist. As we approach two major anniversaries it is again time to reflect on what it means to be a professional archaeologist in today's world. We believe that the future of archaeological science depends on proactive engagement with these challenges.

“The ability to address difficult ethical issues in an ongoing process of critical reflection will be crucial in defining the future of archaeology as a profession.” —Mark J. Lynott and Alison Wylie 1995

Sonya Atalay, Indiana University

Chip Colwell-Chanthaphonh, Denver Museum of Nature & Science

Ed Jolie, University of New Mexico [present for two days at these meetings]

Paula Lazrus, St. John's University

Janet Levy, University of North Carolina, Charlotte

Dorothy Lippert, National Museum of Natural History

Dru McGill, Indiana University

Mark Oxley, University of New Mexico

Anne Pyburn, Indiana University

Nick Shepherd, University of Cape Town

Alison Wylie, University of Washington

Larry Zimmerman, Indiana University-Purdue University Indianapolis

*[Editor's Note: This open letter to the Society for American Archaeology (SAA) membership is being reprinted here by a request from Janet Levy, President, Archaeology Division, AAA and by Allan Burns, President, SfAA.]

A Theory of Obligation¹

By Peter Van Arsdale [pvanarsd@du.edu]

Chair, Human Rights and Social Justice Committee

“What can you do for me?” We had been working on a water reconnaissance survey outside the town of Zalingei, in Darfur, during November of 1979. After having provided me with a great deal of useful information about local water resources, my informant confronted me with this statement as I was about to leave. His words are what caused me to begin wrestling with the notion of “obligation.” This wrestling match, for me, has been going on ever since.

This particular fieldwork had brought me into contact with both mobile and sedentary peoples. Some of those whom I had thought would have access to more resources (land, water, livestock, produce) had fewer, and some of those whom I had thought would have access to fewer resources had more. Some shared resources, some fought over them. Some were assisted by government agencies (one of which my team worked with), some were marginalized or left out all together. The situation in Darfur was complex and confusing. Where were the most pressing needs for those who were marginalized, dispossessed, or displaced? What resources were at their disposal? How did external agents of change assist without imposing? How did indigenous people contribute, and indeed become empowered as they helped one another? Did those with more resources have a moral obligation to help those with fewer resources? In particular, what was the relationship between “obligation” and “humanitarianism”?



A Moral Imperative

Following our fieldwork in Sudan, I was inspired to pursue what has become one version of a theory of obligation by the work in Africa of Barbara Harrell-Bond (1986), Robert Gorman (1987), John Prendergast (1996), and George Shepherd (2002). While none of the four contended at the time of those writings of theirs cited here that they had “a theory of obligation,” all presented compelling information that pointed in this direction. Over a subsequent ten-year period I had conversations with three of the four that helped me flesh out my thinking. I kept returning to information that I had gathered in Darfur. Most recently, the ideas of my Ph.D. student Regina Nockerts (2005) have proven to be significant, and also are represented substantially here.

Underlying a theory of obligation is a single foundational assumption: There exists a moral imperative to assist the structurally dispossessed and functionally abused. This assumption should not be controversial. Humankind benefits from the compassionate aid afforded one to another; a greater good can be achieved. Even if viewed strictly from an

adaptive perspective, a society benefits long-term as resources are expended in assisting those in need. Through this process they become more “fit” members of that society.

This theory stresses far more than “fitness.” Just as a notion of justice in its simplest form might lead to “doing what is humane, to right a wrong,” a moral imperative might lead to “doing what is ethically right, to aid vulnerable people in need.” Moral imperatives are by no means abstractions. In its simplest form, our theory of obligation plays out in organizational action, in the field, and asks this three-part question: What *should* individuals and agencies do, from a moral perspective, to help those in need? What *would* individuals and agencies do, as options are weighed and preferences stated? What *could* individuals and agencies do, as available resources are considered? To paraphrase Amartya Sen (2003: xvii), what is required for a *determined encounter*?

The theory of obligation has two major components: A moral/ethical element which guides the decision-making process and which allows activists to select those issues most appropriate for humanitarian assistance, and a pragmatic element which steers those activists in evaluating the most effective use of scarce resources. It can be said that, as the theory plays out in real-world actions, the morally possible intersects the materially possible.

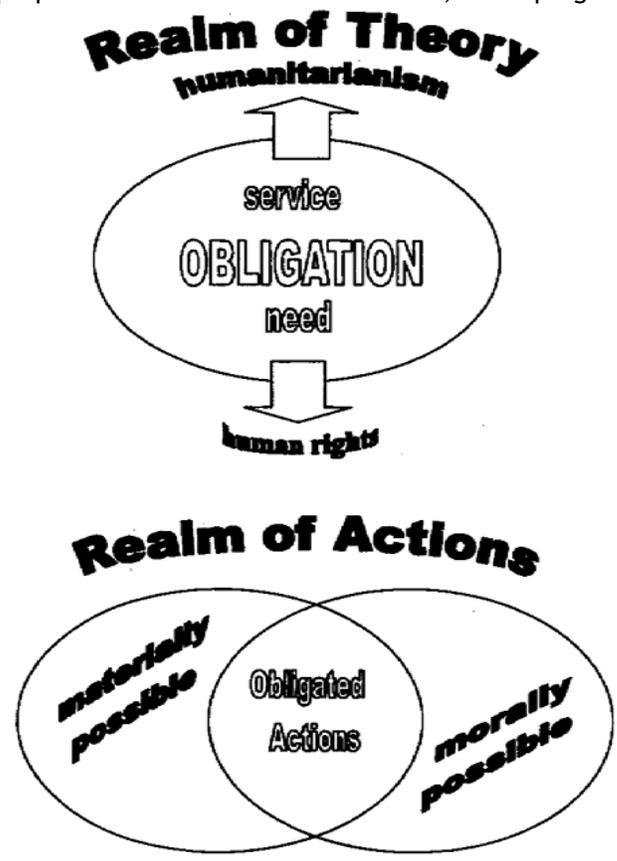
The Morally Possible

Standard understandings of Western ethics incorporate the principles of justice, autonomy, benevolence, and non-malevolence. Springing from these are eminently useful notions of what constitute appropriate assistance and intervention. From the perspective of vulnerable populations like refugees, justice emphasizes “doing what is right” for people at risk. Autonomy emphasizes respect for the sanctity of the individual as assistance is offered. Benevolence emphasizes compassionate assistance to those in severe need. Non-malevolence emphasizes assistance that does not lead to secondary negative consequences, such as the violation of privacy.

My notion of deep justice encompasses all four of the above principles, and therefore provides a conceptual foundation for what follows. A belief in deep justice restrains those in power from exacting evil on the powerless. It calls for acts which demonstrate compassion and ameliorate suffering. It mandates aggressive efforts to overturn structural inequalities and structural violence. It mandates a determined encounter.

We have identified five factors which we believe transcend cultural boundaries and which constitute the morally possible. *Burden sharing* refers to the notion that burden of service to the dispossessed should be borne equitably among those activists who share in the moral obligation to give aid. Involved individuals and agencies should bear burdens not equally, but proportionally to the resources available to them, as the felt needs of (e.g.) IDPs are being addressed. The second factor is *personal responsibility*. This is the notion that responsibility for burden rests on the shoulders of individuals. Sometimes, as has been seen in Sudan with the late John Garang, a single individual can inspire such responsibility. In its simplest form, the term means that one can (and must) accept credit for what goes wrong on one’s watch, as well as for what goes right. A “devolution of responsibility onto others” in fact is not responsibility in the moral sense. Complementing personal responsibility, at the organizational level, is the third factor, represented in the notion of *institutional accountability*. Accountability refers to the proper referencing of pre-established organizational objectives, as well as to their actual attainment, as services are delivered. “Accountability” and “outcome” go hand-in-hand. Prior to its expulsion from Darfur by Omar al-Bashir, Oxfam was effectively addressing this in its work with IDPs.

The fourth factor is in no way an abstraction. Obligation must be grounded in the actual experiences of *sympathy and compassion*. These sentiments require us to become engaged on a very personal, emotional level. It is not recommended that we “wear our heart on our sleeve,” but it is recommended that we “walk a mile in the other



person's shoes." The IDPs within Darfur, whom my former student Susan Weinstein assisted as a gender-violence specialist through the U.N., benefited from her sensitivities in this regard. Consideration of compassion leads directly, even intuitively, to consideration of the fifth factor. *Non-neutrality* is the notion that recognizes that, as humanitarian aid and service are rendered, impartial objectivity realistically cannot be achieved. Of equal importance, it recognizes that impartial objectivity should not be attempted. Sympathetic response to human suffering should trigger emotions and subjective actions disproportionately weighted toward the dispossessed, the disenfranchised, the marginalized. John Prendergast, most recently working through the organization *Enough!*, emphasizes the value of a non-neutral stance more powerfully than any other contemporary activist working on Darfur. He reminds that political considerations also necessitate this.

The Materially Possible

Consideration of the morally possible is complemented (and necessitated) by consideration of the materially possible. From logistics to supplies to training to administrative oversight, humanitarian assistance depends on what can be procured and what can be delivered. In the context of a theory of obligation there are three main elements which need to be considered: Felt needs, networks of service providers and associated infrastructure, and pragmatism.

Recognition of the *felt needs* of intended beneficiaries is central to the theory. Felt needs are those needs which are emically derived, which from the beneficiaries' viewpoint are deemed essential to their welfare, and which have not been modified by "experts." "Key to this is the assumption that the interests of the beneficiaries are of greater importance than those of the humanitarian organization, its workers, or its donors" (Nockerts 2005: 17). Once given voice, it is these needs which should determine the hierarchy of problems to be addressed and the assistance protocol to be implemented, not the (often independently) expressed needs of service personnel, agencies, donors, or policy makers "on behalf of the beneficiaries."

Our theory of obligation couples this [pragmatism] with acceptance of the simple idea that the value of actions is realized in their on-the-ground consequences.

The *network of service providers and associated infrastructure* obviously must be considered. In many complex humanitarian emergencies, and especially in refugee- and IDP-producing situations, there often are a multiplicity of aid organizations, governmental agencies, and individual activists. Together they form what Nockerts (2005: 21) calls "a complex web of service providers and service obstructers." To render assistance the web must be untangled. This was no where more apparent than in Darfur during 2008, when over a dozen agencies both purposefully aided and inadvertently abetted the service effort as they attempted to assist the latest victims of *janjaweed* predations. Earlier destruction of Darfur's modest road, radio, and rail infrastructure only exacerbated the problem.

Pragmatism refers to praxis, to the real-world practicalities that enhance and constrain operations. Our theory of obligation couples this with acceptance of the simple idea that the value of actions is realized in their on-the-ground consequences. Realistic goals must be set. Of particular importance, as Prendergast (1996) states, the humanitarian initiative itself must be programmatically sustainable without inadvertently sustaining the conflict which might be engulfing it. Operation Lifeline Sudan ran into this problem as it attempted to deliver food and supplies during the first (1980s) phase of its activities in southern Sudan. A number of its convoys were taken over by rebel groups; food came to be used as a weapon. When options are thoroughly evaluated *a priori*, when the assistance is issue-driven and not donor-driven, and when access to the vulnerable has been negotiated, such problems are less likely to occur.

"Pragmatism is the art of finding the overlap between the materially and morally possible, of recognizing which actions we therefore have an obligation to engage in" (Nockerts 2005: 16). Equity, more than equality, is essential. Equity means fairness. Fairness is manifested in at-times disproportional resource allocation and resource distribution for those being served, and is the ultimate pragmatic consideration.

Pragmatic Humanitarianism

Pragmatic humanitarianism is the actualization of our theory of obligation. It focuses on what works, on-the-ground, as change agents engage those in need. It rests on the (perhaps controversial) real-world assumption that change and change agents must be non-neutral. It encompasses the notion of deep justice, i.e., the requirement that the ethical principles of justice, autonomy, benevolence, and non-malevolence be kept at the forefront as assistance is delivered. Encompassing the morally and materially possible, the key elements of the approach can be summarized as follows:

- Moral imperative, i.e., a belief that change that addresses the felt needs of beneficiaries is “the right thing to do.” The underlying values of beneficiaries, change agents, and other stakeholders must be articulated as the intervention is undertaken.
- Benign intervention, i.e., a belief that intervention conducted in concert with beneficiaries can be both effective and non-damaging to their socio-cultural and natural environments.
- Liberal tradition, i.e., a belief in the power of the individual to effect change, particularly in the context of well-organized NGO, IGO, and PVO initiatives. (This is to be distinguished from “liberalism.”)
- Integrated solutions, i.e., multiple agents working in concert to effect change. These agents usually represent different disciplines, working with local counterparts.
- Incremental change, i.e., successful change occurs “bit-by-bit,” over time. It is rarely dramatic, usually cumulative.
- Learning environment, i.e., interventions that work are regularly used as “learning devices” by those involved. These learnings are regularly shared with other change agents, interactively.
- Facilitative empowerment, i.e., change agents must work to create environments wherein beneficiaries not only can assume leadership positions, but can thrive.

Pragmatic humanitarianism recognizes that notions of human rights are evolving. It recognizes that needs and rights are complementary categories, by no means mutually exclusive yet by no means similar in definition. Recent proclamations of “land rights as human rights” in Venezuela, “food rights as human rights” in Zambia, “health rights as human rights” in Haiti, and “water rights as human rights” in Sudan, while noble and well-intended, serve to conflate needs and rights. Pragmatic humanitarianism, at the broadest level, has the chance to help shape civil society. A theory of obligation suggests that pragmatic humanitarianism be engaged in any context, within any state, where vulnerable populations are in need.

¹This article is adapted and updated, from a portion of Chapter 8 of my book *Forced to Flee: Human Rights and Human Wrongs in Refugee Homelands* (Lanham, MD: Lexington, 2006).

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Reflections from the Field

I am Not a CIA Agent: A Reflection from the Field

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More or less fifteen months had passed since I arrived in Santo Domingo to examine survival strategies of Haitians, and I had decided to limit myself strictly to completing my research when a remarkable incident occurred. The following is a description of an event relating anthropology and covert operations and a reflection on two related issues.



One evening, I was visiting with some Haitian professionals. In the course of a philosophical discussion on discrimination in the Dominican Republic, I put forth that failure to consider the validity of other ways of knowing leads at least to the possibility of a misunderstanding of alternate viewpoints and more likely to odd caricatures and stereotypes. People readily concurred. I continued by mentioning how I had once considered submitting an application to a student program associated with the United States Central Intelligence Agency (CIA), though I never completed the required paperwork. One of the men present, Jean, was shocked. I explained that despite my disapproval of the image of the CIA’s activities abroad, I thought about signing up to better understand how an agency of good people could have the reputation of doing such bad things. The conversation continued on the original topic,

and I ceased giving importance to the tangent. I soon learned how much I failed to grasp the significance of my friend's startled reaction.

A few days later, Laurent, one of the men present at the earlier event (though who was out of the room during the discussion) found me at a local café. He began by discussing some personal problems he was having. After consoling him and giving advice, he turned and asked me, "Why did you tell Jean you applied to the CIA?" It was my turn to be shocked. Not only had the person misinterpreted what I said, but now the seemingly forgotten topic transmogrified into a pressing issue. I asked him to explain.

It seems that Laurent, Jean, and others at the earlier discussion had been in frequent contact with a former high-ranking member of Haitian government. I knew this already, as I had shared meals with that person. What Laurent explained to me was that the topic of my CIA involvement had come up repeatedly among these people before I ever mentioned my incomplete application to Jean, though unbeknownst to me. It seems that this former high-ranking official, due to his position, had frequent contacts with CIA agents. His experience and his "CIA-dar" told him that I was indeed a CIA agent. According to him, I pronounced Kreyòl too well and knew too many things about Kreyòl and Haiti to simply be an anthropology doctoral candidate. Also, in a completely different conversation, Laurent had asked if I knew Ira Lowenthal, to which I honestly replied that I was familiar with the name (due to his research on conjugality in Haiti). However, this was interpreted as admission of a link to an anthropologist that my accusers associated with the CIA and the anti-Haitian government actions in the early 1990s.

So facts had been lined up, and the formal accusation had been made: Kiran Jayaram is a CIA agent posing as an anthropologist. False though the statement is, should it have been spread more widely, I ran the risk of having my research disrupted, my friendships broken, and my professional future possibly overshadowed by my reputation as an anthropologist spy. I needed to set the records straight. So over the next two weeks, I had several long, detailed, and emotional talks about the facts of the situation and the implications they carried. Seemingly, these removed their suspicions. Over time, the event slipped into insignificance, but once in a blue moon, one of the members of that group would jokingly attribute my keen understanding of a situation in progress or my observational abilities to "the agency." This is perhaps the best I could expect.

Reflecting upon what happened, two distinct issues came to me, namely, engagement and image management. First, all anthropologists must make a personal decision on how to engage the world with their socially relevant research. However, a wide variety exists in the manner and level to which a specific investigation reaches out to affect the lives of those who constitute our data sources. Some prefer cultural critique from within the walls of universities, others strive to directly benefit communities in which they work, while others still may work with government and private agencies on projects. Choosing either of the two former options draws little criticism from colleagues, but those who choose the last option may be required to justify their position. This polemic can be seen in the positions taken by David Price, who condemns government engagement by anthropologists due to a lack of transparency, and Felix Moos, who supports government engagement and advocates for the Pat Roberts Scholars Program, a student program linked to the CIA. In any case, anthropologists must consider with whom they will share their research and how they want their information used.

The second issue arising from the above incident relates to H. Russell Bernard's sentiment regarding the importance of image management in fieldwork. On one hand, while making sure not to misrepresent ourselves to our participants (consistent with a 2009 AAA resolution on ethics), we must do and say the right things so that people like and trust us enough to share their lives with us. Of course, there will be people who will not talk to you no matter how much you attempt to build trust by buying a round of drinks, using your boat to transport community goods down the river, or winning an argument by using local proverbs, but we do our best. On the other hand, an anthropologist's image is also formed by how the people perceive him or her. Prior to my doing dissertation fieldwork, more than one of my



professors mentioned that people in their research communities had at times considered them CIA agents (though they were not) and that I should be prepared for a similar accusation (though I was not), citing Project Camelot and the CORDS program in Vietnam, and (germane to my work) operations in Haiti in the early 1990s for reasons that people distrusted anthropologists. Additionally, imagine how easy it would be to connect the fact that I have a Fulbright award (linked to the State Department) with my participation in covert operations. In other words, for solid research based upon deep understanding of a situation or upon a systematic lie (both relevant to social analysis), fieldworkers must be careful with how they represent themselves, but recognize that their image is not completely of their own making.

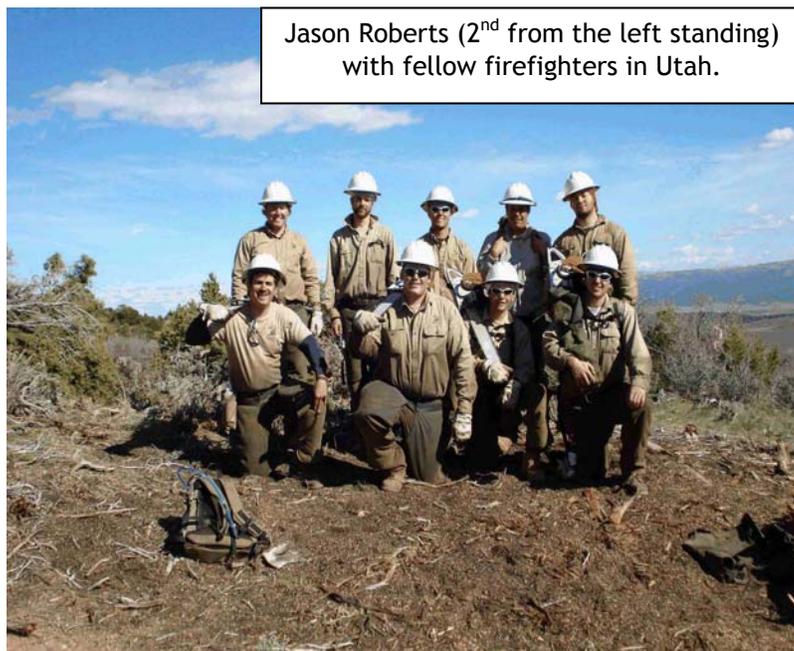
In summary, a recent experience in the field reinforced for me the importance of considering the uses of anthropology and of managing my image during fieldwork. Each person handles these issues in their own way. I say unequivocally that I am not a CIA agent, though I do not begrudge those who choose one path over another, as ethics is a personal and deeply context dependent concern. Further, in these uncertain financial times, with university cutbacks, who could blame someone following the path pointed out by an invisible hand?

“‘The Rich Go Higher’: Performing Ethnographic Research in the Wildland-Urban Interface”

By Jason Roberts [jsrober9@gmail.com]

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We ate our bagged lunches along the freshly paved, two-lane road leading up the mountain to “The Colony,” a private, gated, skiing community in Park City, Utah. We were taking our lunch break in a muddy area near a drainage culvert between the road and the snowy, steep grade stand of blown-over aspen and small firs in which we had been working that morning to protect the community from wildfire by removing “hazardous” fuels. The juxtaposition of laborers in hardhats and work clothes to the business-casual, community residents driving by in their new SUVs, trucks, and Mercedes could not have been more dramatic. In between bites of a bologna and cheese sandwich Rat Face asked, “Where are all the homes?” Medina dragged hard on his Camel cigarette, exhaled, and then casually replied, “They’re up at the top of the mountain...the rich go higher.” The irony is that the forest fire fighters cannot afford to live in The Colony, but they are the first responders to fires caused by wealthy people who want to live next to nature, but whose decisions put firefighters lives in danger. I spent the summer of 2008 doing my



Jason Roberts (2nd from the left standing) with fellow firefighters in Utah.

MA research studying the people whose job it is to control forest fires. This article is a brief reflection on that experience.

Park City is about a thirty-minute northeasterly drive along I-80 from Salt Lake City. The drive to Park City takes one along a slow, winding ascent into the mountains to nearby skiing and outdoor recreation areas. Narrow canyons with reddish-pinkish, rocky soil, abundant sagebrush, serviceberry, and gambel oak initially surround the traveler on his or her way to Park City. It is an incredibly dry, often flammable, desert landscape consisting of numerous, rock-shorn peaks and sparse valleys.

The view changes as the elevation increases, however. The temperature drops ten degrees or more due to this change in altitude. The vegetation becomes a much greener mix of conifers such as lodgepole pine, subalpine fir, and engelmann spruce as well as deciduous species like

aspens. The soil and rock is now dark gray in color and snow is visible at the top of the mountains. The scenic views must be what have inspired so much human settlement and development out here. Small communities such as Parley’s Summit reveal brick, stucco, and log homes of various earth tones located at the foot of the hills, behind the large, granite walls that line the freeway. These are precursors to the upcoming city. Human development continues to increase, becoming much denser as one approaches Park City and its various residential and commercial enclaves. I do

not know whether to describe the area as urban, suburban, or rural, as the density of development connotes a city atmosphere; however the style of the houses and commercial buildings gives a simulated sense of rustic, rural charm. The homes in this area are predominantly made in one of two styles - those with sharply angular, modernist architecture, or the more abundant golden log cabins with hunter green, metal roofs. The cabins are designed with a sort of artificial ageing that exemplifies the same contradictions between old time values and contemporary luxuries as the rest of the city.

The homes become far bigger, more spread out, and more valuable as you climb the mountain. As my roommate explained to me after our first job in Park City, "Yeah, well anything in that place...is going to be expensive. The real-estate values up there are crazy; every ten blocks up the prices go up like \$50,000. The way real estate is in Utah, the most valuable properties either have a view of the mountain or the valley. *It's like all the rich people want to be able to look down on the poor people.* People in this state introduce themselves by asking what part of the valley are you from? - To see whether you have money or not."

Most of the buildings in Park City try to capture a certain woodsy, log cabin quality, with many of the structures made of beautiful, golden pine logs - the houses, shopping centers, signs, even the car wash. This woodsy, rural flavor to Park City attempts to portray these recently developed locales as anything but developed. Even the Mountain Dew machine at the local plant nursery has a picture of a waterfall pasted on the front. It is an interesting scene, but as my coworkers' discussion illustrates, they are not really fooling anyone: "Are those log homes? Because they look plastic, they're so shiny." "Yeah, my grandfather has a *real* cabin. It doesn't look like that."

Similar to Blakely and Snyder's discussion of the history of the suburbs, the creators of Park City have done "everything they could to dissociate their developments from the city" (1997: 14). Subdivisions in this region have nature inspired names like: "Jeremy Ranch," "Bear Hollow Village," "Deer Park," "Red Pine Adventures," "White Pine," and "The Canyons." The names are "meant to conjure up bucolic rural imagery and only coincidentally to reflect the actual landscape" (Blakely and Snyder 1997:14). It is as if we have wandered into a nature theme park - an aesthetically inspired caricature of what the rural experience must have been like long ago. This area in and around Park City has all of the charm and scenic beauty of a backwoods-hunting lodge with none of the associated inconveniences. This is urbanity's wilderness - the wildland-urban interface. It is a concept developed in federal wildfire management circles to reflect the problematic relationship between "wildfire" and human development on recently undeveloped lands and it is one of the biggest constraints to appropriate fuels management and the reintroduction of natural fire cycles in America. The liminality of this privatized interface zone requires protection in the form of publicly subsidized fuels mitigation and fire suppression in order to maintain its position in the cultural and physical landscape. The vagueness of this concept in both location and definition in federal policies, as well as its obvious cultural and material production, prompted me to jump at the chance to study its cultural meanings through the eyes of a seasonal laborer in the wildland fire workforce. It was the reason for my presence in The Colony, a community whose name and features wittingly or unwittingly connoted a sense of imperialism that led me to further question the distribution of costs and benefits resulting from the maintenance of the interface.

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Anosognosia: A Clue to Disabling Perfectionism among Physicians

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Lack of insight, in reference to illness, is directly related to poor treatment compliance and the ability of the ill individual to make useful treatment, especially partnering decisions. In psychiatry, lack of insight, anosognosia, serves as a marker for those with schizophrenia. These people do not recognize that they have an illness therefore do not see a need to take anti-psychotic medicines. They believe they are not ill. Anosognosia is common among psychotic patients and those with certain brain lesions especially in the frontal and pre-frontal areas of the cortex. Understanding lack of insight, thus achieving more awareness of the illness is important in both treatment and probably understanding the core mechanisms in



schizophrenia (Amador and David, 2004) Unfortunately, medication treatments for schizophrenia do not seem to directly improve anosognosia (Amador,2000:142.)

How does the concept, anosognosia, help anthropologists understand physician behavior? Most complaints about physician misbehavior (“disruptive” behavior) concern hyper-criticism of those around the physician and lack of empathy for those receiving the criticism. The disruptive physician reprimands, demeans or ignores the co-worker, often in front of patients, family members or other staff. The disruptive physician is abusive, sarcastic, or intimidating to staff or others, including their own family members. Commonly these physicians display narcissism and lack insight into their behavior. ¹ Feedback is either not given directly or in a timely fashion to the perpetrator or is quickly ignored. What feedback is given does not generate needed behavioral changes. The physician suffers from anosognosia.

The prevalence of anosognosia simplistically and quickly explains the failure of informal feedback, and often formal feedback to promote civil and effective inter-personal skills. Most physicians internalize perfectionism as a behavioral style. Perfectionists are rarely satisfied with what they have done. Most are prone to hyper-criticism of colleagues and co-workers, and many don’t finish projects for fear of receiving criticism. Perfectionists do poorly at collaboration and are more likely than their peers to become victims of suits alleging “hostile work environments.” In turn, they are recipients of sabotage, what I call internal terrorism, as those upon whom they express their derision do not cooperate or passively aggress by withholding crucial information or help. Perfectionists are suspicious, isolated, hyper-competitive and prone to workaholic fatigue.

Disabling perfectionism rules both the personal and professional life of many physicians. They internalize a relentless drive for perfection in patient care—generalized into their personal lives—and receive massive reinforcement from their rigorous, competitive and obsessive medical education. Surrounding society demands perfection from physicians as a minimum standard. The physician is an unintended victim and perpetrator of a perfectionism worldview. As perfectionism traits become embedded distrust of others, hyper-criticality, stubbornness, sarcasm, wealth hoarding and control needs magnify. Disabling perfectionism develops.

The toll to those who become perfectionists is a gradient of losses in life. Unsatisfactory relationships surround them as they foster defensiveness, intolerance, and passive-aggressive responses to their behaviors. Perfectionists may temporarily “win” at work but they lose in life satisfaction and in supportive relationships (Pffiferling, 2006.) When they become ill or needy, supportive relationships are usually not available. As social epidemiology has taught us so well, those with minimal available and supportive relationships suffer more from every form of morbidity and illness. Presenting as aloof, arrogant and isolated does not cement teamwork, or creative synergism.

Perfectionism appears to be a kind of cultural adaptation, a response to an unending cascade of functioning in an environment of criticism. Accomplishment (“success”) becomes a surrogate for comfort with realistic goals. For every perfectionist we have counseled we have unearthed a highly evolved, unceasing internal judge. Self-talk is pervaded by an echo of critical remarks justifying more work and more concrete outcomes to prove competency. Rest and ease are antagonistic demons.

The consequences of perfectionism are duly justified and rationalized so chairmen of departments compete with other chairmen to determine how many divorces occurred in their residency class proving commitment to medicine. Medical commitment justifies abandoning one’s own family responsibilities for the good of Medicine.



Recognizing the prevalence of anosognosia (lack of insight) regarding the disabling consequences of perfectionism is a first step in healing an epidemic of would-be healers suffering from an epidemic of self-care and self-comforting deficits. Receiving care from fatigued, isolated, hyper-critical and inadequate team members holds serious costs. What are needed are professionals who master constructive feedback principles, motivate colleagues to develop and model excellence criteria, and find satisfaction in well-developed processes and not just arbitrary and ambiguous “results.”

Anthropologists can help physicians maintain their commitment to superb care without the consequences of disabling perfectionism. They can do this by ethnographically describing the harmful effects of perfectionism. They can offer permission to those who transcend denial and wish to work at changing the prevalent style. Most importantly, anthropologists can model and teach healthful and life affirming behaviors—offering constructive and assertive feedback, for example—while supporting superb and excellent patient care.

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Note:
1. Physician treatment centers describe most physician patients as suffering from narcissistic personality disorder. These physician patients are not aware of how they intimidate or threaten their staff. Narcissists display a sense of entitlement (appearing to demand unreasonable expectations), are interpersonally exploitative (using others), tend to be arrogant, and lack empathy for the feelings of others.

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

Religion East and West: A Commentary

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Independent Scholar

The great number of religious sects in America have learned the necessity of cooperating with each other, and to a certain extent debating with each other, just as political parties do but even more so. But in other parts of the world, conversions to religious sects in many cases reflect a kind of forced-choice identity change, especially in the cases of tribal peoples who feel their primary identities are under attack or are not respected and they resolve this by choosing whatever identity is offered them by whichever missionary group shows up first to convert them. Sometimes this is complicated by the fact they want a new identity that maintains tribal cohesion but also allows them to be different from a rival ethnic group, or there may be pressures coming from communal leaders.

It seems to be a truism that often when a new religion is introduced to a society the mass of followers do not understand it particularly well even when it is being introduced by their leaders who may have thought through the consequences of this change. Then over time through better teaching and through learning through experience the reasons for the rules understanding increases, and then after further passage of time the contexts that gave meaning to the rules change are forgotten and thus the meanings for the rules become forgotten. Nationalism and loyalty to local sports teams often reflect similar kinds and even cycles of loyalties.



Local mural in Santa Fe near the Convention Center

One person whose work is useful for this kind of analysis is Octavio Paz, the Mexican man of letters who won the 1990 Nobel Prize in Literature and died in 1998 at age 84. In his most famous book *The Labyrinth of Solitude* (1985) published in 1950 he clearly defined the difference between American culture with its Protestant roots and Mexico with its Catholic roots. Later in his life he showed interest in the collectivistic and polytheistic cultures of Asia which are in a sense even more collectivistic than Mexico.

Octavio Paz recognized psychological aloneness in the midst of social plenty which revealed insights to him that he used to explain the Mexican social condition, the person who feels obligated to play his or her role (in a macho culture there is a difference) so well so that the real person underneath the social role usually remains undiscovered. In America the economic advantages of limiting social ties and concentrating on economic advancement through the acquiring of useful skills, and going to where they can be used most effectively, that rootlessness which sacrifices social ties for economic advancement, produces a kind of sincerity, the sincerity of one who does not intellectualize about existential aloneness and the primacy of the deed, but lives it.

Whether a society is collectivistic or individualistic - their means for moral action - there is the question of the source of their values - their ends. All the monotheisms of the West place an emphasis on fulfilling morality as being the same as following the will of God, a will ordinarily treated as having been communicated at the foundation of the religion. They emphasize subservience to the holistic and unitary source behind nature, while the advanced

polytheisms of the East emphasize self-discipline and spiritual enlightenment through meditation so that one will be less dependent on the somewhat conflicting elements of the spiritual world. Both feel they have advanced beyond the simple nature religions of tribal peoples and their reliance on magic, which the more evolved religions interpret as wishful thinking. Interestingly enough, though the means for intellectual knowledge of the spiritual, from magic to prayer to meditation, differs, the basics of morality are pretty much alike in all societies.

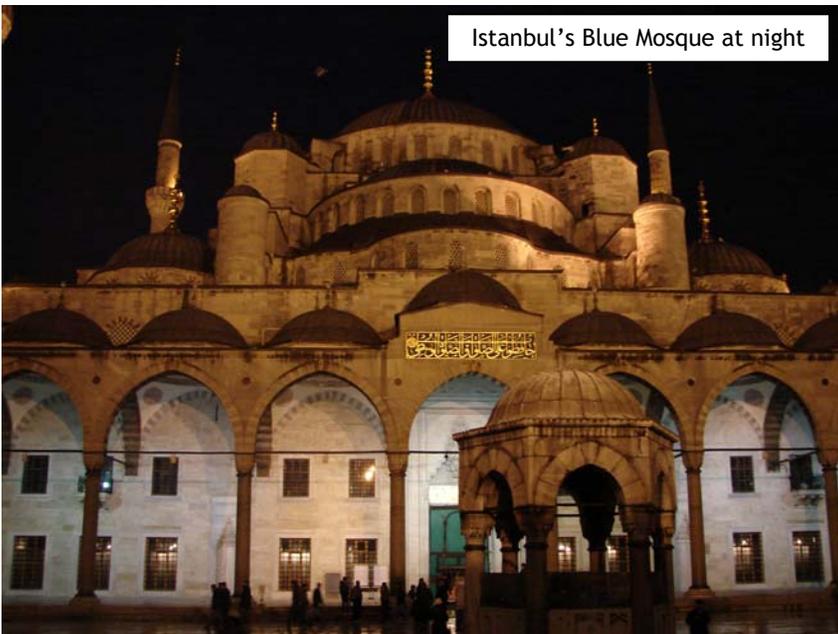
Thus Christianity, Islam and Judaism differ according to what they perceive to be the social and political contexts for morality, so that not their goals but their means differ. In simple terms, the means for enforcing morality among Anglo-American Protestants tend to be individualistic, tend to be bureaucratic among Catholics, and tend to be communal among Moslems.

Catholicism arose to power by allying itself with the rulers of the Roman Empire, so that they shared a tradition that the mass of people, often because of poverty and ignorance, could not be trusted to monitor themselves. The end result was that aristocratic elites from both the secular and the sacred sides of society got together to monitor the mass of population, who were understood to require rather escapist pleasures.

Anglo-American Protestantism arose out of a revolt when after many generations many of the common people, particularly among the middle class, had inculcated good Christian virtues and now felt that it was their aristocratic leaders who could not be trusted. If anything, local communal control became reemphasized.

In Islamic societies in many ways the secular side of the culture is much like that found in the Catholic countries of Europe, a kind of healthy sensuality being the ideal, but the enforcement mechanism for communal morality is different. As among Anglo-American Protestants, distant bureaucrats are not particularly trusted to have the knowledge or the character to enforce morality, so that in a sense the people are not surprised when distant leaders, though necessary, prove unworthy. They, like Anglo-American Protestants, believe in limited government, but not to the extent of putting individual autonomy, and individual rights, on a pedestal. Instead they believe in conformity to communal standards.

Anglo-American puritanism goes farther than what is found among Moslems to emphasize not only communal duties, but fewer of them, but also the individual self-control and rationality so necessary in a competitive and



anonymous society lacking in automatic communal solidarity. Islam tends to build its communal sense often on real tribes. If anything, the sense of sin - you might call it the lack of trust in counting on the sympathy of others in the community - is greater in America than in the Islamic world. No wonder modern America, being rather rootless and anonymous, emphasizes individualism, so much so we put on a pedestal an ideal version of what we need just because our society is organized the way it is.

Now regarding the polytheisms of the East, a certain lack of coordination among moral values, as if there is no ultimate reality to coordinate them, increases both the power of the community and personal experimentation as the source of morality. Extremes of collectivism and individualism, but usually the former, become possible.

Octavio Paz, in *Conjunctions and Disjunctions* (1990), describes both Hinduism and that reform movement of Hinduism which is Buddhism as differing from the monotheisms of the West not so much in their ultimate moral goals, but almost in an aesthetic sense. He describes Buddhism and Christianity as evolving in opposite directions, Buddhism starting with critical and moral tendencies and then developing complex ritual and ceremony, while Christianity started with complex ritual and ceremony. And, with the eventual rise of Protestantism there was increasing emphasis on the divine word (ethics) over the divine presence (the sacrament of the Eucharist).

It should also be remembered that Buddhism takes for granted the polytheism that surrounded it at its birth

and still does, but treats it as rather irrelevant. In theory Buddhism could be used in a monotheistic environment, but then they would treat this sense of the divine as irrelevant. Some would say this would make the Buddha more like a Christ figure, the way some Christianity, but not all, makes Christ so important as to make God the Father almost irrelevant.

Though many people refer to Buddhism as a kind of atheism, I find this is not quite accurate since the heart of Buddhism is a concern with reincarnation which functions as their version of punishment for sin. The mechanism for this is not delved into, and so somewhat like the way many Christians are unconcerned with delving into the nature of God the Father, but are only interested in Christ the Son, so do Buddhists tend to ignore the methods of spiritual governance of the universe other than what can be learned from the teachings of the Buddha. It is reasonable to assume the Buddha accepted Hindu notions of the metaphysical universe just as Jesus accepted Jewish notions of the monotheistic creator.

Now back to the West, Protestantism and Judaism and Islam all emphasize the maintenance of boundaries which make clear the understanding of priorities, and which eventually became a basis for science as well. Catholicism shares in this emphasis on boundaries also. They also provide a sense of inclusion in divine mysteries through the medium of sacraments that they control. Polytheists however emphasize less boundaries than an ultimate reality based either on lack of distinctions as the ultimate knowledge which Buddhism emphasizes, or an immense elaboration of beings which Hinduism emphasizes which is in some ways like an elaboration of metaphors since the ultimate reality is beyond this too, but other than for a few adepts it isn't really important to know this. Perhaps because of this the boundaries set by social conventions and the religious rituals that follow readily in their wake have become even more important, especially in Hinduism.

The East, which always emphasized conforming to the cycles and vagaries of nature, never developed an ideology that they could successfully and permanently control nature and its source (even folk magic had its limits) to do man's will. This happened eventually in the West, when respect for the leadership of God somewhat diminished, when God became perceived as somewhat too mysterious and distant to understand, so that man started in the West by trying to copy God but later in a sense began to try to displace Him.

The East, with the world of Islam somewhat in-between, not only saw the harmony of nature as a model for the harmony of society and vice versa, but saw that this harmony was always only a temporary achievement for nature was not only always in flux but somewhat antagonistic or at least ignorant and ignoring of human needs. Thus no Utopian society could be conceived in such polytheistic lands, only temporary abatement of the flux of nature, for example by Buddhist nonattachment. Yet obviously there was not total anarchy in nature either and the life cycle of biological development gave hope that a society and even individuals could flourish at least temporarily.

Octavio Paz:
"All revolutions degenerate
into governments." (1990:132)

Yet the very egotism of the West's venture is beginning to haunt us. In fact in some ways we are combining the power of ideological cohesion, the ideology being that it is good to gain for society as much wealth and knowledge as possible (an ideology that gained its unified perspective originally from the unity of monotheism) with the loss of the details that make up this unity, and their replacement by the search for

power for its own sake. You might say there has been an evolution of societies united by ritual common in Judaism and Hinduism, to societies united by sacraments common in Catholicism and Buddhism, to societies seeking to preserve divine order as in Islam through obedience with divine law, to societies seeking to understand divine law (less in a specific, even ritual sense than in a general sense of goals) in order for mankind to fulfill its destiny by becoming mature, less like a junior partner and more like the true ruler of the world. At that point God is treated as retiring and no longer taking an active interest in running the business, which has spread from Protestantism to the entire West. The polytheists with their sacramental view of life can develop foolish rituals, but we with our emphasis on endless achievements, can develop foolish goals. Nevertheless, the spiritual lessons of monotheism, of how values are meant to coordinate to a greater whole, still remain relevant.

As to what is likely to replace religion among those so inclined, in the monotheistic culture areas of the West, and the polytheistic culture areas of the East, that is a whole complex subject area of its own. In both areas there seems to be conflict between those who seek a higher state of consciousness through practicing virtue and those who seek a higher state of consciousness in other ways, sometimes narcissistic in the individualistic areas of the West, and faddish in the collectivistic areas of the East.

Octavio Paz was always modest about what he knew, and was always interested in learning from everyone, not

to produce mindless eclecticism, but to learn. Perhaps we can learn from him, as well as from others. He thought we'll need to, since as he put it, quoting someone else: "All revolutions degenerate into governments." (1990:132)

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Obituaries

Ruth Fredman Cernea

By Terry Redding [terrymredding@yahoo.com]

Communications Director

Beta Development Associates

Ruth Fredman Cernea, 74, a cultural anthropologist and scholar of the Jewish Diaspora, culture, and symbols, died peacefully of pancreatic cancer on March 31 at her son's home in Coral Gables, Florida. She was a resident of Bethesda, Maryland.

She was a native of Philadelphia and received a bachelor's degree in English literature in 1956 and a doctorate in cultural anthropology in 1982, both from Temple University. She moved to Montgomery County, Maryland, in 1977. She lectured at a number of universities and institutions, most recently at the Library of Congress in 2008.

Ruth Cernea was a longtime and very active member of the Washington Association of Professional Anthropologists (WAPA). She was elected and served as WAPA president in 2000-2001. She held several committee chairs over the years, including the Praxis Award. It was in fact during a WAPA outing that she met her future husband Michael Cernea. They were married for 22 years.

Ruth Cernea traveled extensively, visiting more than 60 countries in Asia, Africa, Europe, South America and the Middle East, on her own and with Michael, also an anthropologist and a senior social policy adviser for the World Bank.

It was on their honeymoon in 1987 that Ruth discovered a little-known Jewish community in Myanmar (Burma) and the country's only synagogue, the monumental Musmeah Yeshua Synagogue in Yangon (formerly Rangoon). Her discovery spurred an enduring interest in the Jewish communities of the former British colonies of South and Southeast Asia. More than 20 years of archival research and interviews went into her most recent of several books, *Almost Englishmen: Baghdadi Jews in British Burma* (2007), research that took her beyond Myanmar to the United Kingdom, Australia, Israel, Germany, the United States and other places throughout the world. Through her work she pieced together information in a manner that recreated the two century-plus history and culture, and the texture of daily life, of the Jewish community of Burma, a history that might have otherwise remained little known or lost. As one reviewer from the history department at Stanford University wrote, "With the keen eye and sympathetic ear of the anthropologist, Cernea has gathered the memories and contemporary impressions of a lost world of merchants at once devoted to tradition and enchanted by the cosmopolitan modernity of British India."

At a 2008 presentation to the Babylonian Jewry Heritage Center, she said she had several goals in the book: to place this chapter of Jewish history within the general and Jewish historical and cultural records not as a tale of exotica but as an historical experience. She wanted to make this experience known and accessible to the large public interested in British Imperial history and to the minority groups in comparable situations, poised between their desire

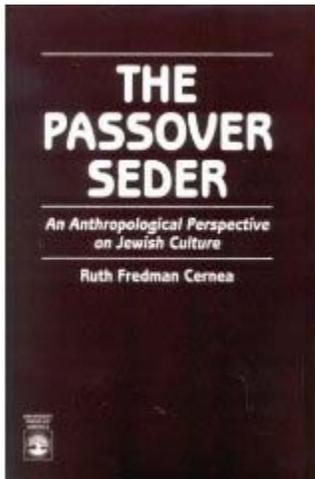


to retain their own identity and the often contradictory attractions of British political and cultural identity. As an anthropologist, she wanted to illuminate the reality, the culture, the perspective on life, the ethos and world view of this group.

Perhaps her most popular book is *The Great Latke-Hamantash Debate* (2006), an edited anthology of mock intellectual debates on behalf of the Latke, the potato pancake traditionally served during Hanukkah, and the Hamantasch, the triangular filled sweet pastry associated with Purim. The event grew out of a street corner debate shortly after World War II involving an anthropologist, a rabbi, and a historian in Chicago. The discussion among the three sprang from a collective observation that Jewish traditions had vanished from campus life at the University of Chicago. Still threatened by postwar discrimination and quotas at some of the nation's top universities, many Jewish professors had shied away from publicly expressing their Judaism. Unable to settle the absurd argument, the group resolved to turn the question to the wealth of knowledge and resources available at the elite institution and opening the debate to the university faculty. The condition was that each academic participating in the public debate would have to argue the superiority of the Latke or of the Hamantash in the conceptual apparatus of his or her discipline. Students would comprise the jury and vote on the opposed arguments, and on the pastry of their choice. The mock debate continues annually, drawing hundreds of spectators every year to hear renowned scholars, university presidents and Nobel laureates offer exquisitely ridiculous arguments in favor of their favorite kosher holiday cuisine. Many universities across the country embraced and now replicate this debate as their own annual event.

In November 2005, Cernea told the Chicago Tribune that the symposium has given the Jewish community a key role on campus during the holiday season--to relieve stress for the entire university. "Jews have always been able to use humor to lighten the load," said Cernea, who collected materials from the debates for more than a decade. "Jewish humor is not silly but it is absurd absurdity. It is the opposite of deep seriousness. In Jewish thought absurdity and humor is particularly an antidote to seriousness. These are, of course, the two poles that come together in the Latke Hamantash Debate. It could only happen at a place that is deeply serious."

Among her other books, she authored *The Passover Seder: Afikoman in Exile* (1992; orig. 1981), which uses anthropological theories, history, folklore, religious writings, and personal observation to explain how the Seder permits participants to see their current experience through the prism of society's history and its perennial quest for freedom. Her doctoral dissertation resulted in *Cosmopolitans at Home: The Sephardic Jews of Washington, D.C.*, which was the product of five years of research among Jewish immigrants from North Africa living in the Washington, DC area.



From 1982 to 1996, Ruth Cernea served as director of research and publications for the Hillel Foundation, and was the editor of several successful annual editions of the *Hillel Guide to Jewish Life on Campus*. She developed the publication into a rich and sound guide for many cohorts of students. According to accolades from colleagues, Ruth cut an impressive figure during her years at Hillel, and was the highest-ranking woman at the organization.

WAPA members are planning to secure a prominent scholar for a Ruth Cernea Memorial Lecture at the association's Fall AAA 2009 meetings, at which time a memorial plaque will be presented to the family.

Survivors include her husband Michael M. Cernea of Bethesda; three children from her first marriage, Jonathan Fredman of Washington, DC, Andrew Fredman of Coral Gables, Florida, and Lauren Huot of Jakarta; two stepchildren, Andrei Cernea of Bethesda and Dana Cernea of Englewood, New Jersey; a sister, Irma Waxman; a brother, Melvin Gruber; and 11 grandchildren.

Trudy Griffin-Pierce

By Norma Maynard [nmaynard@email.arizona.edu]
University of Arizona

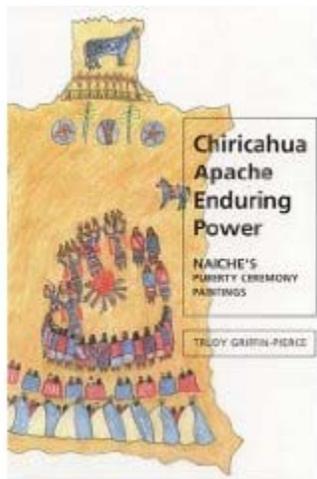
Writer, medical anthropologist, professor, and artist Trudy Griffin-Pierce died on January 6, 2009. Griffin-Pierce was an associate professor of anthropology at the University of Arizona, specializing in medical anthropology. She authored five books, the most recent of which, *Chiricahua Apache Enduring Power: Naiche's Puberty Ceremony Paintings*, was selected by the Southern Anthropology Society for the James Mooney Award in 2008. She was the 2000 winner of the Alice Longan Writing Award for her book *Native Peoples of the Southwest*.

Of Catawba Indian heritage, Griffin-Pierce was born in South Carolina on December 27, 1949. When she was only 16 years old, her mother died suddenly of an aneurysm. In her words, "The sudden death of the person who was my whole world shattered my core beliefs about reality and sent me searching for meaning. The only things in my life to which I was truly connected were writing and the Navajo Indians."



She soon began studies in printmaking and fine art at Florida State University. During her second year at the university, Griffin-Pierce wrote to the Navajo Tribal Chairman Raymond Nakai, asking if he could find a traditional Navajo family that she could join as a daughter. During her fourth year at Florida State, the Tribal Chairman located a family for her in Many Farms, Arizona. She said of her experience at Many Farms:

The family that I joined lived in a hogan and had no electricity or running water. We got up with the sun and headed out with the sheep after a quick breakfast. All day, we herded the flock and came back to make a fire and dinner, before the sun set. Trips to the trading post were done in a horse-drawn buckboard. I felt completely at home.



Griffin-Pierce returned to Florida State and completed her BFA. Longing to be close to her Navajo family, she packed her Jeep and moved to Tucson, Arizona, where she enrolled as a graduate student in fine art at the University of Arizona, but soon switched to anthropology. She earned her MA in museum studies at the university in 1970, and her PhD in cultural anthropology in 1987. She was an adjunct lecturer in anthropology at the university from 1988 through 2003, an assistant professor of anthropology from 2003 to 2008, and an associate professor with tenure from April 2008 until her death.

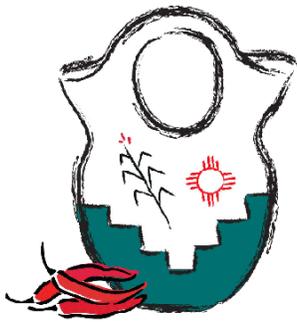
In December 1979, Griffin-Pierce married solar astronomer A. Keith Pierce, one of the founders of Kitt Peak National Observatory and a co-developer of the McMath-Pierce Solar Telescope. Astronomer Pierce died in March 2005.

Griffin-Pierce is survived by an aunt and uncle, Pat and Glynn Wells of Hancock, NH and Palm Beach Gardens, FL; cousin Susan Wells of Sag Harbor, NY; cousin Andrew Wells and wife Suzanne of Durham, NH; cousin Buddy Griffin and wife Barbara of Eutawville, SC; cousin Brad Griffin of Branchville, SC; cousin Jay Watkins of Columbia, SC; her late husband's son, Ross Pierce of Irvine, CA; her late husband's daughter, Barbara Pierce Orville and husband Richard of College Station, TX; and her beloved Old English Sheepdog, Mr. Skippy.

In lieu of flowers and other gifts, friends are asked to contribute to a charity of their own choice, or send a donation to Tohono O'odham Community Action. No funeral is planned, but friends and colleagues should contact the University of Arizona Department of Anthropology for information about a celebration of life in March.

Spring and SfAA Come to Santa Fe 2009

By Jeanne Simonelli [simonejm@wfu.edu]
2009 Santa Fe Meetings Program Chair
Wake Forest University



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



With the last hint of a late winter snowfall touching the peaks of the Jemez Mountains, the 2009 annual meeting filled the Santa Fe Community Convention Center from March 17th- March 22nd. Temperatures hovered in the high sixties and we were treated to five days of southwest sun and turquoise sky. Inside the meeting rooms, sessions and workshops were as vibrant as the day outside. The only real drawback of the meeting was not being able to be in more than one place at a time!

As Program Chair, I take your word for it that these meetings were comprised of really top quality presentations. According to the SfAA office over 1800 people registered for the conference, and others

attended as community members and local participants. But to be honest, there was so much happening that in retrospect I see a collage; design

elements drifting into a well woven tapestry of presentations, workshops, traditional sessions, and posters. Experienced practitioners and long standing SfAA members came together with students and other first time attendees: "...such a great set of meetings. I'm fully converted to "applied!" commented Lea McChesney, who attended with her community partner, a Hopi potter, who came with her family.



I was particularly pleased by the number of activities organized by a growing cadre of Native American members. The Bea Medicine Memorial session included several presentations by practitioners that will provide the underpinnings of my future projects with Native American communities. It was also delightful to see Navajo matriarchs attending and presenting at more than one session.

As always, we honored those whose work exemplifies social science application: from Malinowski Award winner Tom Weaver to Sol Tax awardee Don Stull to the student stars like Sheena Nahm (UC-Irvine) who won the Peter K. New prize. We thanked out-going President Susan Andreatta for all of her good work, and welcomed our new *jefe*, Alan Burns.

We also welcomed new partners: participation by members of Society of Latin American and Caribbean Anthropology (SLACA) was robust, enthusiastic, and promises to happen again next year. The Society for Humanistic Anthropology (SHA)'s sessions on ethnographic writing were well-attended and in some ways unique. I revisited one of them through a SfAA podcast last week, and realized that it would make an excellent addition to one of my introductory classes.



And speaking of podcasts, I am a believer! The quality of the sound is extraordinary, and I hope to “attend” many sessions that I was unable to hear during the meetings. This may be the solution to the “so much good stuff, so little time” dilemma.



Bill Roberts with Gambian colleagues and St. Mary's College students and colleagues after their session

The meetings were a learning experience in a number of ways. As always, many students, including a number from my University completed a rite of passage by attending their first professional meeting. They learned how to present their work, and were able to begin a networking process that will last them for much of their subsequent careers. In this respect, the first SfAA faculty-student mentoring workshop was a great success. Personally, I was particularly pleased with the unexpected educational experience that my Microenterprise Workshop provided. Though attendees learned capacity building tools, the presenters, MBA students from Wake Forest, were invited to attend dances at a nearby pueblo, enjoying the hospitality of the family of one of the participants. This was a cultural learning experience we could never have anticipated.



As the first large meeting in the Convention Center, we helped to identify some of the design flaws and limitations in layout, acoustics, and coffee availability. In retrospect, there are lots of things I would have done differently: more publicity, more focus on the good things we do. In a breakfast meeting of Past Program Chairs on the last day of the conference, we shared insights with Liliana Goldin and Francisco Fernando Repetto, the Merida co-chairs. As each meeting builds on the learning experience of the ones before, it is no accident that they just keep getting better. I look forward to seeing you all in Merida, Mexico next March, 2010 and planning with all of you through the SfAA On-line Community. *Hasta pronto!*

Santa Fe Trails Tales: A Personal View of the SfAA Annual Meetings '09

By Duncan Earle [duncanearle@gmail.com]
Jadora International

Lupita McClanahan and I take a moment out from the meetings in Santa Fe, and in the hotel restaurant we chat about the conference and the conversations she is party to. We are reflecting on the thinking, acting, and talking people do in our field, so newly and repeatedly shown to her in our many and diverse SfAA sessions in the Santa Fe Cultural Center, and at one point she explains to me how she sees it--we were given two eyes to see both near and far, two ears to hear the moment and the distance, and two nostrils to smell up close and smell things in the farther wind, but see how we have just one mouth that was given the people, and she smiles and looks in my eyes for a moment, something she had to learn to do outside Dinetah. Lupita had been invited to accompany Jeanne Simonelli, 2009 SfAA Program Chair, and me back to Santa Fe after the weekend cultural tour she had had as intrepid program chair and force of nature. Jeanne had set it up so she could come and sign the books she collaborated with Jeanne on, that had just come out in a new and updated edition (*Waveland*), and also sell her and her family's jewelry at a table in the book display, and last but not least be part of a round table on writing and poetry, at which she could read her work. This is but one of many ways the many kinds of local New Mexico voices were heard, and were able to exchange views and words and ideas--like Lupita's to enrich our connection with people, programs, perspectives of this part of the world, along with all the other places we go and work we do that are annually brought forward in our sessions and our talking.



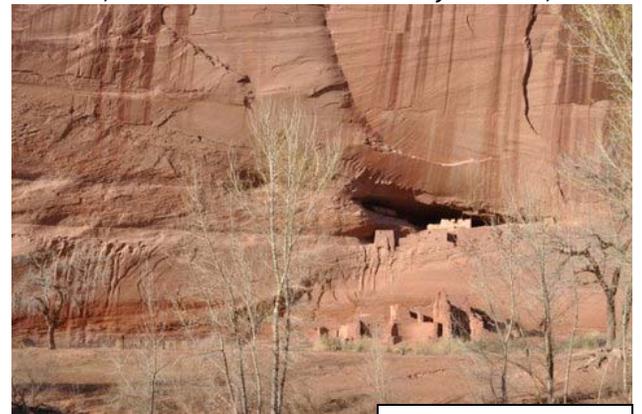
Lupita McClanahan, Jeanne Simonelli and Duncan Earle.

This story and account begins in a concrete sense some hours from Santa Fe to the south, where Jeanne is getting a group of 5 coordinated for our trek to Canyon de Chelly to the west. Skiing the net she finds a rental that can be picked up at the El Paso airport and dropped off in Albuquerque so I can drive up early and hitch a ride home with colleagues (thanks Joe and Merlin!) Good she did, as one of our band has a plane delay, and I have to catch up with the van after a Saturday airport pick up of the last of our team. On arrival we are received by Lupita and her Navajo family, who will serve as host, guide, and matrilineal representative of this local paradisiacal piece of Dinétah, and the ways of her culture. The canyon, shared between the US Park Service and the Navajo Nation, has all the issues for an applied anthropologist, from preservation issues to the management future and tribal agencies, environmental concerns, cultural maintenance and eco-tourism/cultural tourism. These themes are gently introduced by our host, as we ascend a 1000 foot canyon wall, with the canyon displayed out before us, placing each foot in a carved niche to



beauty.

climb across the sandstone. This is way better than going to a paper on the subject, I am thinking, as we walk across a plateau to another view into another turn in the canyon, with another Anasazi cliff-dwelling complex and another cluster of petroglyphs and pictographs. On the way we hear of how the inner bark of a certain bush bursting out of a rock crack serves to make an application for diaper rash. Ancient soil and moss formations cling to pans of rock, and we can see how fragile these areas are - not suited to high volume, low-info tourism - for many reasons, ones Lupita demonstrates by the path of her tour. She calls it hiking in



Canyon de Chelly

Now fast forwarding to Santa Fe... We have all managed to get ourselves packed up from inside the hogan, climb up and out of the canyon, get to the cars (and silver work) and get back to Albuquerque, turn in one car, repack and drive the van with some of the team on to Santa Fe. The conference begins, and we are now so ready for it - brought into balance.

Jeanne has left her most remarkable trace in the Southwest sands, a kaleidoscope of events large and small,

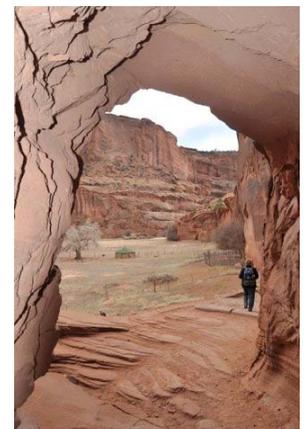
pragmatic and transcendent, short and long, normative and inventive, and I for one have enjoyed what I saw of it immensely. Thinking of what Lupita has taught me about the mouth, I must watch my words, and make them count (our trusty treasurer said something about this too, but in another context of costs). I write this note, looking over the shoulder of a program chair as she moves through chunks of the landscape of the SfAA meetings in Santa Fe, to a beat she has helped to create and deliver.

I cannot review all the sessions I attended, except to say they were many great ones, and many rich discussions, formal and informal, in many Santa Fe places. I loved the hour long sessions with single presenters on an elaborated or historical theme tied to the region. I could not tear myself away from the story of Kenneth Chapman and his impact on Pueblo pottery-making, thanks to Marit Munson, even when I had places to go. Silvia Rodriguez brought me up to date on the struggles for water rights and acequias, bringing the global issue of water scarcity to a local case. The book section was a warm area of chats and encounters and the latest in print, with a health splash of other diverse and colorful media--and of course coffee. Pots, silver, folk art, shirts, textiles, words.



J. Simonelli and D. Earle in a Hogan

But I want to recount one event, the most moving for me, that brings us back to our canyon starting place. At the *Santa Fe: Chapter and Verse* noon Friday gathering put up by James Taggard. Jeanne and Lupita were there, and both read. Jeanne's was her alter ego triumph, the completing of what she calls her "trashy novel" a piece of fiction she has been at for at least as long as I have known her, called appropriately, *Chasing the Vision*. It takes you on one of those movie rides set in the same drama landscape of the Atomic City film of Tuesday night, the one with its scintillating pre-film lecture by New Mexico Historian Jon Hunner. But this book is in color.



Then came Lupita, whose reading was my personal conference high point. She read two poems. The second, called *Unbalanced*, let you know why harmony is so central to Dine' epistemology by transporting the listener off to the canyon, to view one deep winter day that for her was not in balance. Everyone in the circled chairs had an artful invitation to go along with her on her trip to snowy, spirited Dinetah, to feel it. Here we anthropologists were being shown, in a text from this quiet Navajo, a thing or two about author, authority, and voice. Here, for just a moment, the tortilla flipped over, the table turned, and anthropology evaporated into a poem.

SfAA 2008 Preliminary Treasurer's Report: March 2009

By Diane E. Austin [daustin@u.arizona.edu]
SfAA Treasurer
University of Arizona



Introduction

This is my seventh report to the Society. During 2008, expenditures exceeded revenues, due in part to early payments on subscriptions to *Human Organization* that arrived in 2007 and contributed to a significant (around \$30,000) excess of revenues over expenditures in that year. Nevertheless, the Society remains in sound financial condition.

Current Financial Status

At the end of 2008, the Society's assets totaled \$274,582.60. This includes \$115,149.74 in cash or liquid assets. The Society also has \$7,796.18 in furniture and equipment and \$151,636.68 in investment assets. The total assets are fewer than those held by the Society at the end of 2007 when the Society had \$321,740 split between liquid assets (\$15,490), furniture and equipment (\$9,593) and investments (\$296,658) and more closely resembles the situation in 2006 when the Society had \$237,282 split between liquid assets (\$64,899), furniture and equipment (\$1,140) and investments (\$171,243). The anomaly in 2008 reflected early receipt of payments for *Human Organization* subscriptions as well as significant earnings from investments.

The Board has set for itself the goal of having a financial reserve of twice the normal annual expenditures. In 2008, annual expenditures were \$441,837. Thus, the Society must generate significant surplus revenues to create a reserve that even equals annual expenditures. At its Fall 2008 meeting, the Board voted to include a line item for \$20,000 in the 2009 budget for transfer to the reserve fund. The Board also requested that the Finance Committee make a recommendation to the Board on the amount of any surplus from 2008 to be reallocated to the reserve fund. Because there was no surplus in 2008, no money was transferred to the reserve fund this year.

2008 Report

During 2008, total revenues were \$98,067 lower than in 2007 while expenditures were \$18,713 higher. Revenues were lower than projected in the annual budget; instead of a projected deficit of only \$742, the Society took in a total of \$45,893 less than it spent (see Tables 1, 2, and 3), though approximately \$30,000 of that difference can be accounted for by the early (2007) payment of subscriptions to *Human Organization*. When the interests and dividends are taken into account, overall receipts were \$110,236 below projections (see Tables 1 and 2). The Society has three major revenue streams: Annual Meetings, membership dues, and publications. Due to the 2007 early receipt of a payment for *Human Organization*, actual receipts for subscriptions to *Human Organization* were significantly less (\$29,844) than budgeted in 2008. Membership dues (\$142,932) exceeded the 2007 levels (\$133,847) but were less than the budgeted amount (\$185,200) because the dues increase, which was anticipated in the budget, did not take effect until mid year. Revenues from *Practicing Anthropology* (\$6,632) and of monographs (\$3,104) were also below what was projected. Revenues for Annual Meetings (\$170,356) were also below projected (\$197,770).

Expenditures were \$55,985 less than projected (not including the \$20,000 budgeted for the Reserve Fund; see Table 3). Actual expenses were greater than budgeted for *Practicing Anthropology* (\$8,124). Expenditures for all other categories were lower than expected.

With regard to the performance of dividends and interest from the reserve fund, in 2007, the gain in dividends and interest was balanced by a loss in the sale of investments.

Estimated and actual income and expenditure figures for the ten years from 1999-2008 are presented in Table 4 for comparison. As noted above, with interest and dividends included, 2008 revenues were less those of 2007 while expenditures were greater.

2009 Budget

The 2009 budget adopted by the Board of Directors in December projects a decrease in both revenues and expenditures over the 2008 budget. This includes total expected revenues of \$447,500, including interest and dividends, and total expected expenditures of \$471,261.

Table 1. Receipts 2008

REVENUES	Budget	Actual	Variance
Membership Dues Total	185,280	142,932	-\$42,348
HO: Subscriptions	78,640	48,796	-\$29,844
HO: Back Issues	800	277	-\$523
PA: Subscriptions	7,540	6,360	-\$1,180
PA: Back Issues	1,500	272	-\$1,229
Monograph Series	6,050	3,104	-\$2,946
Training Manual/Guide/IPR	0	157	\$157
Advertising in Journals		388	\$388
Permissions/ Royalties	10,250	9,889	-\$361
Publications Total	104,780	69,242	-\$35,538
Annual Meeting - 2007	500		-\$500
Annual Meeting - 2008	51,450	41,290	-\$10,160
Annual Meeting - 2009	145,820	129,066	-\$16,755
Annual Meeting Total	197,770	170,356	-\$27,415
General Fund	1,200	2,092	893
Targeted (not trusts)	600	964	364
Contributions Total	\$1,800	3,057	\$1,257
Mailing List Rental	2,250	2,255	\$5
Web Page Receipts	5,200	2,675	-\$2,525
Miscellaneous Income	1,500	4,874	\$3,374
Miscellaneous Total	8,950	9,804	\$854
TOTAL REVENUES (except int/div)	\$498,580	\$395,390	-\$103,190

Table 2. Interest and Dividend Income 2008

	Budget	Actual	Variance
Interest Income	4,000	3,537	-463
Dividend Income	3,600	2,552	-1,048
Gain or Loss-Sale of Investments		-5,535	-5,535
Interest/ Dividends	7,600	554	-7,046

Table 3. Expenditures 2008

EXPENDITURES	Budget	Actual	Variance
Officers' Expenses	\$10,400	9,704	-696
Standing Committees	\$2,020	575	-1,445

Annual Meeting 2008	72,480	58,817	-13,663
Annual Meeting 2009	16,500	19,443	2,943
Annual Meeting 2010	4,800	2,108	-2,692
Contingency	1,200		-1,200
Annual Report	850		-850
Monograph Series	\$1,700	\$0	-1,700
Human Organization	\$96,790	82,618	-14,172
Practicing Anthropology	\$30,100	38,224	8,124
Newsletter	\$4,100	\$2,063	-2,037
Business Office	\$213,582	\$207,791	-5,791
Professional Services	\$24,800	\$20,494	-4,306
To Reserve Fund	\$20,000		-20,000
TOTAL EXPENDITURES	\$499,322	\$441,837	-75,985

Table 4. Ten-Year Summary of Expenditures and Revenues, Budget vs. Actual

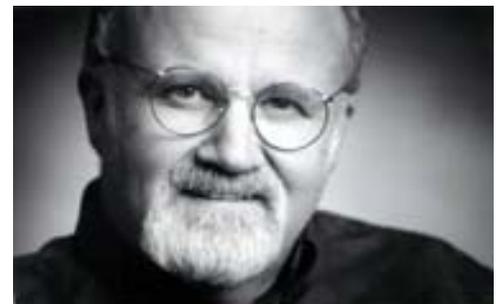
Year		Total Expenditures	Total Revenues*
1999	Budget \$4	22,047	\$428,480
	Actual \$4	30,524	\$410,286
2000	Budget \$4	28,695	\$435,885
	Actual \$4	52,268	\$480,123
2001	Budget \$3	34,466	\$342,835
	Actual \$3	72,508	\$305,383
2002	Budget \$3	55,644	\$351,500
	Actual \$3	47,824	\$321,627
2003	Budget \$3	60,248	\$362,713
	Actual \$3	67,328	\$245,986
2004	Budget \$3	79,703	\$382,760
	Actual \$3	97,541	\$421,981
2005	Budget \$3	81,085	\$381,414
	Actual \$4	16,395	\$433,815
2006	Budget \$4	25,470	\$418,455
	Actual \$4	18,248	\$394,469
2007	Budget \$4	16,576	\$453,973
	Actual \$4	23,124	\$494,011
2008	Budget \$4	99,322	\$506,180
	Actual \$4	41,837	\$395,944
2009	Budget \$4	71,261	\$447,500

*Includes Total receipts and income from interest and dividends.

News from the SfAA Oral History Project

How I Got Started in Evaluation Research: An Excerpt from an Interview with David M. Fetterman from the SfAA Oral History Project

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



David Fetterman has had a distinguished career in applied anthropology as an important national leader in evaluation research. David served as President of the American Evaluation Association and developed the widely used empowerment evaluation model. This is an excerpt, focused on how his career started, edited from the transcript of an oral history interview conducted by Charles N. Darrah, for the Society for Applied Anthropology Oral History Project on September 6, 2005, in Menlo Park, California. David is now the Director of Evaluation in the School of Medicine, Stanford University. Charles is on the faculty at San Jose State University.

DARRAH: Can you summarize your work history, with maybe an emphasis on what you think were the major turning points.

FETTERMAN: I had some positions in the medical anthropology in Connecticut that got me turned on to doing ethnographic work. I describe some of this [in] *Ethnography Step-by-Step*, so you can get some of the feel for it. A very brief example that fits in with this was looking at folk medicating habits in the northeast where people were dying and [the epidemiologists] couldn't figure out why. The last resort was to pick us anthropologists, people in training as anthropologists, when no one else could figure it out. We shadowed them [and] all that kind of stuff. We hung out mostly with Puerto Ricans and Cubans and some black faith healers and found out that they were doing things like taking herbal medications like foxglove [*Digitalis purpurea*]. They weren't telling the physicians because they were embarrassed and the physicians were giving them digitalis, so between the digitalis [and the] foxglove [they had health problems]. So together the untoward effect was usually death because they were overdosing. That got me intrigued with anthropology, and sort of cemented my belief in the value of it. Then I moved over to Stanford and got connected with [George] Spindler in education anthropology. I came over and we just clicked, just got along really well, on the same wave length and then [an] evaluation research [opportunity] opened up for ethnographers and I looked at the [RMC] Research Corporation. [RMC Research Corporation <http://www.rmcresearchcorporation.com>] While I was in the [anthropology] doctoral program in Stanford. [Spindler] said, 'Do you think you want to do that type of thing?' I go 'yeah, yeah!' I thought. [Spindler] said 'you seem to be that kind of person, you like applied kinds of activities, you have a good background with what you've done in medical already, you're comfortable with folks and that sort of thing, you want to try this thing?' I said 'it sounds good to me!' They want me to roam around looking at programs around the country, from the ethnographic perspective and describing what's going on, the processes, that sounds great!

DARRAH: Did you feel, in retrospect looking at that, that [it] was a real turning point between the kind of academic direction as opposed to a more [applied direction].

FETTERMAN: It cemented my belief in applied. I was pretty much committed to applied before that, both in medical [and] educational but the experience took part of that [effort] and that [in the] Research Corporation absolutely cemented my belief in applied work and the value of it and the quality, integrity, academically, as well as in real life, just dealing with day-to-day problems helping people. There's no question. I also found out quite frankly, you can make money! It's a lucrative thing and I think that's good, I think more anthropologists should be a little bit more entrepreneurial about their work . . . for the good of others, not just themselves. And in this case, I also could see it was also pivotal for me. [It is different than traditional ethnography.] You don't have to course through the full year, six months at a time. That was my first real experience adapting it significantly to two weeks at a shot, then go to the site again in three months, two weeks at a shot, three months later, keep phone contact, email everything else, but change the dynamic of how that worked and put over a three-year period in this case. In one of the first projects I found it worked, and I felt whoa, you can have another life and that sort of thing and do all those other things and still maintain a long-term record. It still can't be a one shot deal obviously...I learned from that, you don't have to be there all the time, every second and still be able to get the core of what you need. It just depends on [the] level of knowledge you're looking for. So [the RMC work] was absolutely pivotal in my career, there's no question. Then I came back to Stanford, sort of partially with a plan and partially just serendipity. I think it was 1982. [In the early applied work I] was research director, project director [and] a bunch of other things, some sort of senior level something or other and . . . it was really cool because at an extremely young age, I was in charge of national projects. No way would it ever happen as assistant professor, never. [In academic employment] they'd never give you any kind of leeway like that. And you moved up much faster as long as you show you're responsible. A lot of things I loved about the early part of my career [were] I moved up faster, and it

The best thing that I've done in my life is work with good people. It's where you learn a lot, you argue, you may not agree at all but they're the kind of people who are not just ideologues, they'll actually listen and they'll change and you change because of that.

encouraged me to write, which I was committed to as well, to document what I was doing, which is, I know a problem. A lot of people don't always take what they've learned, which is phenomenal, and share it sufficiently. [The encouragement to write was coming from] the Research Corporation. I had an unusually phenomenal mentor, in that regard. Kasten Talmadge, who was the president of the company, loved my work. I remember one time when I first got to RMC Research Corporation and I was still a graduate student and I also teaching a little bit at Stanford. [RMC] needed an ethnographer for this National Institute of Education project and they selected me. I remember in the first month or two, [a meeting relating to the project] in a big conference and he would be at one end of the table and I'd be at the end, and we almost be yelling at each other. The first months or two that I worked at the place, he'd be saying "David your work has no reliability. You see it once you write it down, how do you know?" And I said "well, it's better than you, at least I've got validity which is more than you can say." [Talmadge] was a psychometrician, so, we went back and forth. Everyone figured I'd be fired in about, about a month or two. So [the team members] all jumped up on his wagon because he was the president. [But] after the first two or three site visits, he was so convinced, compelled by what I'd found and the authenticity of it, and everything else, that he'd switched his mind completely about the value of [ethnography]. So I had to be on every project. So, that was pivotal, that whole life experience. The best thing that I've done in my life is work with good people. It's where you learn a lot, you argue, you may not agree at all but they're the kind of people who are not just ideologues, they'll actually listen and they'll change and you change because of that. That was pivotal because of the kind of people and the kind of work, there is no question. It was time to come back and there was an opening at Stanford where they wanted someone who did large program-level assessment from a cultural perspective. What are the odds [of having that opportunity]? You've got me. At the same time I, of course, made it in an entrepreneurial way, told them how they should value those things in terms of what they were asking for; they didn't ask for them as clearly or as explicitly as I'm raising right here.

[Stanford] wanted program evaluation, they wanted it to focus on how the whole program worked and what are the cultures of the organization. [For] example, when I looked at nurses in the emergency room at the hospital, they liked that I looked at the fact that the lifeflight nurses had special uniforms and they didn't associate with the other nurses. Is that a status thing? Are they arrogant, what's the deal? Well, that's how the nurses thought of them, they wouldn't help them out in an emergency situations or things like that. So I was brought in to see what's going on, why is this so dysfunctional? I found was the lifeflight nurses were wearing those [uniforms] purposely to distinguish themselves from regular nurses and purposely didn't want to get involved in day-to-day [activities] because if they did, they couldn't extract themselves when they were called for an emergency. So there was a real reason for all this stuff. You wouldn't know that unless you talked to them and found that out. So the nurses never knew what the rationale was for why did they need to keep that separation. It made perfect sense, and the uniform also has a functionality built into it to what they need to be on the helicopter. So anyway, things like that. It kept on evolving and I found myself more and more tied to the evaluative parts of ethnography and that's how I developed more and more the area of ethnographical evaluation.

[In 1993 I] became the president of the American Evaluation Association while maintaining my positions [at Stanford]. And what it said to me is more about how people are changing the field in evaluation than it did about my capacity, because they elected me president as to - it wasn't because I'm so special even though, you know, obviously I think I'm fine, I'm qualified in that sort of thing. It's because there were enough hard headed examples, including my own, of how [ethnography] is a contribution to evaluation work. That it convinced enough people that you need to have a mixture of qualitative/quantitative and it's respectable. And that became more of a test that if they could elect me, it meant that they respected qualitative ethnographic things sufficiently. Fifteen years before that there's no way it would have happened.

DARRAH: Right.

A Selection of the Work of David Fetterman:

Fetterman, David M. 1998. *Ethnography: Step-by-Step*. Sage Publications.

Fetterman, David M. 2000. *Foundations of Empowerment Evaluation*. Sage Publications.

Volunteer Interviewers and Interview Suggestions Welcomed

Suggestions for persons to be interviewed and volunteers to do interviews are welcome and can be made to John van Willigen (ant101@uky.edu) or other members of the committee. Often times members of the committee do the interviews. We also request that a potential interviewee suggest persons to do the interview. This works well. We are always looking for suggestions. The SfAA Oral History Committee can provide guidance for the content of the interview and recording.

SfAA Student Committee Column

Spring 2009 Student Committee Report

By Alex Scott Antram [aantram@gmail.com]
University of Texas - San Antonio

Greetings from the SfAA Student Committee! Things have been busy with us this spring as we transition in two new officers and process everything we've learned from our student members at the Santa Fe meeting. A message from our newly elected Vice Chair/Chair Elect, Boone Shear, follows.

New Directions and Opportunities

By Boone Shear
Chair-Elect, SfAA Student Committee

The four decade project to reinvigorate class power through privatization and the rollback of the welfare state has produced massive inequalities, increased exploitation, dislocations, misery and death. Although incomplete and uneven, resources and surplus have been moved from the working class and poor to the elite, from the global south to the global north, and from non-white populations to white populations. Neoliberal capitalism has now culminated in the greatest economic crisis in most of our lives which has further exacerbated conditions for most people in the world. Even "middle class" white people are now realizing insecurity and experiencing the vagaries of the market.

As applied anthropologists, we want to do more than document these changes and watch the desperate attempts of policy makers and the capitalist class to try and prop up the current system. On the contrary, as academics, researchers and active political agents concerned with making the world a better place, we want to concertedly intervene and bring anthropological insights and tools into public debates and political processes. But how should applied anthropologists situate themselves? How are our beliefs and practices bound up in or challenging particular political interests? How can we best proceed in an effective and ethical manner?

In response to the crisis and ongoing frustrations over capitalism and related cultural forms of oppression (as well as the, albeit contradictory, discursive openings spurred by the election of the Obama administration), new social imaginings and practices are underway. The "Washington Consensus" and the status of the United States as global hegemony have been seriously called into question. More states are rejecting the external dictation and imposition of economic policies vis-à-vis international monetary organizations and are instead calling for new international economic arrangements. Just as promising, more and more people and organizations are invoking alternative economic arrangements on the local level, in relation to the burgeoning global solidarity economy and in conjunction with green economic initiatives.

As capital and related cultural configurations are restructured, anthropologists clearly have a unique opportunity and, indeed, a responsibility to engage with emergent conditions and new possibilities in this historical moment. In the coming months and years, we hope to spark conversation, network students, and build projects around these issues through organizing public forums, sponsoring sessions and helping to support politically engaged research. Please contact us if you have ideas, suggestions or comments. *-Boone Shear*

Welcome New Officers

By Alex Scott Antram

Boone Shear was elected to the position of Vice-Chair/Chair-Elect of the Student Committee. Boone lives in Amherst, MA with his nearly 3-year-old daughter, Rose, and studies anthropology at U Massachusetts- Amherst. His research interests include neoliberalism, public and politically engaged anthropology, and community. Over the past few years he has investigated politico-economic and cultural transformations at the university—processes commonly referred to as university corporatization—and the production of new subjectivities, beliefs, and practices under these changing conditions. His dissertation research in the Pioneer Valley (MA) will focus on the limitations and possibilities



Alex Scott Antram

for labor and community in relation to discourses and practices apropos the “green economy.” He is also currently working on a book with Western Michigan University associate professor Vin Lyon-Callo that explores community responses to neoliberal restructuring in Kalamazoo, MI.

Beth Croucher joins us as Treasurer of the Student Committee. Beth obtained her M.A. in Anthropology with an emphasis in Sustainable Development and Political Ecology from the University of Colorado-Denver in 2008. Her research focused on the unequal effects of economically oriented conservation programs on impoverished rural communities in northern Tanzania and the relationship of these disparities to particular types of knowledge about nature and its value as a commodity. The results of this research appeared in a co-authored article in *Conservation and Society* (2007) and at the First Annual Tourism Research Poster Competition at the 2007 SfAA Annual Meeting, for which Beth was named the 1st Place Winner of the Valene Smith Prize. Beth is currently a PhD candidate in Geography at the University of Colorado at Boulder studying environment-human interactions with a specific focus on how agents with privileged conservation knowledge use the power of the market to influence natural resource policies and the practical effects of this privileging on vulnerable populations.

Student Committee Officers

Megan Sheehan - Committee Chair
Boone Shear - Vice-Chair
Beth Croucher - Treasurer
Melissa Stevens - Secretary
Edward González-Tennant
Alex Scott Antram - Editor

Megan Sheehan (University of Arizona) has succeeded to the position of Committee Chair; Melissa Stevens (University of Maryland) serves as Secretary; Edward González-Tennant (University of Florida) continues as Communications Coordinator; and I remain in the Editor’s role.

The Student Committee bids farewell to Cassandra Workman and Tina Zarpour, who have completed their terms as Committee Chair and Treasurer, respectively. Thanks for everything, Cassie and Tina! -*Alex Scott Antram*

Santa Fe SfAA Student Committee Meeting Recap

This year we had a strong turnout for the Student Welcome orientation and Happy Hour. Thank you to those students who came out to support the SfAA. However, in general, student involvement in the SfAA is down and, while at the conference, the Committee discussed strategies to encourage participation in the organization. In light of this, the newly assembled Student Committee will attempt to work more with the National Association for Student Anthropologists this year, especially to coordinate student opportunities at the American Anthropological Association conference in December. We also may develop a Facebook page for our organization as many students already use this forum to network, and we are discussing creating a role for an undergraduate liaison in the Student Committee to encourage student involvement in applied anthropology before graduate work.

We left the meeting with important input from student members which included their interest in job searching guidance and publishing opportunities. Even more strongly, they expressed a desire to network with other students and professionals and concerns about the lack of opportunities to do so. We hope to promote networking within the SfAA by utilizing our online forums, reaching out to department administrators, and encouraging students to coordinate panels across institutions.

With the current social climate comes an intense interest in discussing applied anthropology and the role of anthropology in public work. In light of the economic crisis, the new administration, and ethical issues such as the Human Terrain System controversy, the Student Committee would like to position itself as a group that not only offers a forum for such discussion, but truly fosters a dialogue among students of applied anthropology. We know from feedback gathered at the Santa Fe meeting that there is a great desire among students to connect, and the Student Committee would like to dedicate this year to developing and maintaining that conversation.

Nominations Needed for Student Committee Treasurer

The Student Committee of the Society for Applied Anthropology (SfAA) announces an opening for the position of Treasurer beginning immediately. This position will last for two years (until March 2011).

The Society for Applied Anthropology is the oldest and most prestigious professional organization, serving practitioners in fields of applied social science.

Serving as a Student Committee officer is a great opportunity to gain professional experience, to work to make the Society more responsive to the needs of students, to connect with important members of the applied anthropology community, and to enhance your professional credentials. Any student enrolled at an accredited educational institution is encouraged to apply.

Application materials should be e-mailed as attachments (Word or PDF format preferred) to Megan Sheehan, Chair of the SfAA Student Committee, at sheehan@email.arizona.edu. Please write this address for more information about the position or the work of the Student Committee.

Position title:
Treasurer

Term: Two years

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

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

Practicing Anthropology News

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

We are pleased to report that the first issue of the Howell-Loewe co-edited *Practicing Anthropology* went to press in March with a strong set of timely papers dealing with issues such as Human Terrain Systems, the changing nature of US-Cuba relations, and the difficulties of conducting research with Muslim American communities after September 11, 2001.



Our second issue, coming out this summer, is underway, and focuses on heritage. We were fortunate to receive two sets of volunteered papers on the same theme. David Gadsby and Paul Shackel at the University of Maryland guest edited one set, and Antoinette Jackson, at the University of Florida, the other. We are simultaneously working on two future issues: a fall issue with a set of articles on the uses of digital technology in applied anthropology. The winter issue will include articles about faculty and students' perspectives of applied projects undertaken in field schools, including in China, Mexico, Brazil and Italy. We welcome submissions for the two issues that round out our first year as editors.



To submit a manuscript for consideration in either of the upcoming issues, or if you have an idea for a different themed issue or individual paper, please contact Jayne and Ron through the anth-pa@csulb.edu link on the SfAA

Webpage. Articles should be 3500 words, including an abstract, short (one paragraph) author biography, and 3 keywords.

Jayne writes from Oaxaca, Mexico, where she has enjoyed a productive sabbatical year. Unfortunately, the state was identified as ground zero of a swine flu epidemic, and life is slowly returning to normal after emergency measures were taken to deal with the perceived health crisis. As of this writing, there are 149 deaths reported nationally, and at least 26 cases of swine flu infection in Oaxaca, with fortunately only 1 confirmed death. Schools across the nation were closed for two weeks as students were just returning from the scheduled 2-week Semana Santa (Holy Week) vacations. The school closing is particularly critical in Oaxaca, where labor actions by federal teachers in Local 22 of the National Union of Education Workers have closed schools for as much as one-third of the scheduled 200 class days in recent years.

Adults went about their daily business with masks covering their mouths, and even tourists who arrived before the US government issued a travel advisory are still walking Oaxaca's streets in face masks. The travel advisory put in peril the dozens of study abroad programs run by a number of foreign universities that arrive in Oaxaca during summer, and contribute much needed income to the local economy. The local economy has not yet fully recovered from the 2006 strike by federal teachers in Local 22, which developed into the Popular Assembly of the People of Oaxaca (APPO) movement. The state is suffering at present from the global economic crisis, including a decrease in remittance from migrants based in the United States. The situation will become even more dire if this health alert results in cancellation of the July Guelaguetza folklore festival that pumps millions of dollars into Oaxaca's economy. For the sake of Oaxaqueños' health even more than for the local economy, it is hoped that our next column will include a report that the health crisis ended quickly and Oaxacans and the local economy are healthy

Ron, unfortunately, has been stuck in Long Beach all spring teaching, providing succor to starving graduate students and dealing with his unruly teenagers. On top of everything, he was forced to cancel his study abroad program to Venezuela due to low enrollment. Although some CSULB study abroad programs survived the economic downturn and were able to find enough students to remain viable, trips to Latin America were especially hard hit. On the bright side, he did complete his long simmering manuscript: *Making Mayas into Mestizos: Nationalism, Modernity and its Discontents*, and sent it off to Broadview Press which was recently consumed by the University of Toronto Press. Hopefully, the external reviews will be good and the book can be out by spring.

Along with three colleagues, Hilarie Kelly (CSULB), Roberto Gonzalez (CSUSJ), and Jeffrey Sluka (Massey University), and one of his graduate students, Karen Holmes, Ron also crossed swords with Montgomery McFate, the leading spokesperson for the Human Terrain System, and this year's keynote speaker at the Southwest Anthropology Association meetings. Although Ron didn't actually make it to Las Vegas, he contributed a primer on U.S. military intervention in Latin America over the last thirty years which calls into question the ethical distinction a AAA task force drew between anthropologists participating in field brigades and those teaching in military colleges in November, 2007. Although anthropologists have been speaking about globalization incessantly for the last ten years, the debate over anthropological engagement with the military has not been placed in a global or even a regional perspective. Indeed only by ignoring U.S. foreign policy - and characterizing the Iraq war as just another regrettable "mistake" -- is it possible to brand some types of military engagement good or "opportunistic" and others "perilous" or bad.

Some of these papers should appear on the SfAA website before too long, and will hopefully re-initiate discussion about war, ethics and anthropology, a topic which has died down since President Obama was elected.

The 2009 SfAA Podcasts: Report from Santa Fe

By Jen Cardew [jenfur19th@gmail.com]
University of North Texas

The SfAA Podcast project continued for the third year in Santa Fe, NM. A total of 16 sessions were recorded this year and are available as free podcasts (mp3, audio) at www.SfAAPodcasts.net. In addition, seven sessions from the 2007 Annual Meeting and 16 sessions from the 2008 Annual Meeting are also available on the website. We offer three free ways for listeners to receive a notification when a new podcast becomes available. In addition to simply checking the website you can search for "SfAA



podcasts” in iTunes, subscribe to the RSS in a feed reader, or sign up to receive email every time a new post is published. All of these options are explained in full detail on the website and you can subscribe with just one click on the left hand side of the homepage.



Some Podcast Session Participants: Erin Magee, Mary Beth Schmid, Erin Rapoport Darja Milidragovic

Thanks to the generous financial support of the University of North Texas (UNT), the SfAA Podcast team was able to bring in a professional audio expert, Tommy Wingo (www.Wing-O.com), to help record and edit the sessions. Thomas was kind enough to offer the project a discount rate and volunteered additional time to advise the team. To this end, the quality of the 2009 round of podcasts is excellent. The SfAA Office also sponsored the project and offered the team members registration and membership in exchange for their volunteer hours.

The 2009 SfAA Podcast Team consisted of five students all of whom worked very hard and volunteered a lot of time. The volunteer team consisted of: Jen Cardew (UNT), Kelly Evan Alleen (Americorp VISTA), Justin Myrick (University of California at Fullerton), Matt Lamb (UNT), and Kevin Comerford (UNT). I'd like to thank all of these wonderful people for doing such an awesome job and for dedicating so much of their time to the project! I'd also like to thank the speakers for this year as they were all very warm and welcoming to the team in Santa Fe.

The website has had almost 21,000 visits since April 2007, 13,000 of which have been in the last year and almost 200 people receive free automatic updates about new blog posts and podcasts. We've also increased our web presence to include a Twitter account ([Twitter.com/SfAAPodcasts](https://twitter.com/SfAAPodcasts)) in addition to our SfAA Ning Community and our Facebook group.

Plans are already underway for the 2010 Annual Meeting and we're hoping to expand the project to include more sessions next year! Please check out our website (www.SfAAPodcasts.net) as we've made some additions recently, including a list of speakers that have participated in the project over the last three years.

[Currently Available at www.SfAAPodcasts.net](http://www.SfAAPodcasts.net)

2009 SfAA Podcasts

[The Engaged University: What Does it Mean for Applied Anthropology?](#)

[Study of HIV and STIs in the Western Hemisphere, Part I](#)

[Professional and Academic Collaboration: Strengthening the Preparation of New Professional Anthropologists](#)

[Studies Of HIV and STIs In The Western Hemisphere, Part II](#)

[Different Fields, Common Challenge: Lessons For and From Military Anthropology](#)

[Public Anthropology, Applied Anthropology, and Ethically Engaged Ethnographic Writing](#)

[Creating Sustainability in Culture: Real-Time Applied Anthropology](#)

[Without Footnotes: Writing Creative Ethnography](#)

[Collaboration, Community and Ethics](#)

[Military Imaginaries, Ethnographic Realities, Part I \(SAR Plenary\)](#)

[Military Imaginaries, Ethnographic Realities, Part II \(SAR Plenary\)](#)

2008 SfAA Podcasts

[Presidential Plenary Session in Honor of John van Willigen: The Art and Science of Applied Anthropology in the 21st Century](#)

[Preparing Applied Anthropologists for the 21st Century, Part I](#)

[Preparing Applied Anthropologists for the 21st Century, Part II](#)

[Working with Governmental Agencies, Parts I & II](#)

[The Scholar-Practitioner in Organizational Settings](#)

[COPAA International Invited Speaker](#)

[For Love and Money: Employment Opportunities in Medical Anthropology \(SMA\)](#)

[Embodied Danger: The Health Costs of War and Political Violence \(SMA\)](#)

[Mobile Work, Mobile Lives: Cultural Accounts of Lived Experiences](#)

[Practitioners Rise to the Challenge: A Discussion of Methods in Business Ethnography](#)
[The Flawed Economics of Resettlement and Its Impoverishing Effects: What Can Social Scientists Do?](#)
[Visualizing Change: Emergent Technologies in Social Justice Inquiry and Action, Part I: Digital Storytelling and PhotoVoice](#)
[Visualizing Change: Emergent Technologies in Social Justice Inquiry and Action, Part II: Participatory Mapping and Visual Arts](#)
[SMA Plenary Session: The Political Construction of Global Infectious Disease Crises](#)
[Anthropology Engages Immigration Reform](#)
[Anthropology of the Consumer](#)

2007 SfAA Podcasts

[Malinowski 2007](#)
[“Dude, That’s My Space!” 2007](#)
[“Global Health in the Time of Violence, Part I” 2007](#)
[Global Health in the Time of Violence, Part II” 2007](#)
[Florida Public Archaeology Network” Blog post](#)
[“Contributing to Cultural Understanding” Blog post](#)
[“South Florida” Blog post](#)
[“Environment & Conservation Policy” Blog post](#)
[“Expanding \(or Exceeding?\) Our Reach” Blog post](#)
[“Applying Linguistic Anthropology in the Classroom & Beyond” 2007](#)

Upcoming

Week of May 17, 2009

Tradition, Community, Gender, and Family in Contemporary Mayan Communities of Lake Atitlán, Guatemala: Reports from the NC State Ethnographic Field School

Week of May 24, 2009

The Politics of Place and the Ethics of Engagement, Part I
The Politics of Place and the Ethics of Engagement, Part II
Fieldwork with Integrity: Enacting Codes of Ethics (Open Discussion)

Local Practitioner Organizations (LPO) News

By Jayne Howell [jhowell@csulb.edu]
California State University-Long Beach

I had the pleasure of meeting a number of LPO members in Santa Fe in my new role as Bill Robert’s replacement as the SfAA Liaison to LPOs. For those I did not meet, I’m a Professor in the MA Program in Applied Anthropology at California State Long Beach, and one of the co-editors of *Practicing Anthropology*.

Please contact me at jhowell@csulb.edu if you have information and announcements to distribute through the newsletter. This month, we feature information about the Southern California Applied Anthropology Network (SCAAN).

Southern California Applied Anthropology Network
Contributed by Gillian Grebler (gggrebler@verizon.net)

If you live in the LA area try SCAAN, the Southern California Applied Anthropology Network. SCAAN was founded in 1984 and serves all of southern California, though its base and most of its members are in the L.A. area. SCAAN members are active in health care, education, business, law, industry, refugee assistance, dispute resolution, and the arts. They work in government, corporations, and as independent consultants, and some teach anthropology on a full or a part-time basis.

In order to fulfill a desire for community while recognizing the limits imposed by L.A.’s geography, SCAAN holds meetings and workshops in different parts of L.A., often in members’ homes and has been experimenting with having week-end meetings to overcome the traffic problem. SCAAN also has an annual student outreach event in winter to

allow students to get to know about the work of practicing anthropologists; and an annual summer party for members, friends and family. Programs are informal and new members are always welcome. Contact Gillian Grebler at gggrebler@verizon.net to join the SCAAN email list and for information about upcoming events.

SCAAN's next event is the **Anthropology in Action Film Festival** on Saturday, May 23 in East LA. It is open to students, faculty, professionals and amateurs! The event will take place at the home (garden) of Leanna Wolfe in the hills overlooking Cal State LA. If you have a film you would like to screen, and for directions, please contact Leanna at LAWolfe@aol.com

MERIDA 2010!!!!

By Liliana Goldin [goldin@fiu.edu]
Francisco Fernández Repetto [frepetto@tunku.uady.mx]
2010 Program Co-Chairs

Dear Colleagues:

As you may know, we have all been monitoring the spread of the A/H1N1 virus in Mexico and around the world and will continue to do this as the dates for the next SfAA conference approaches. However, "creating an opportunity out of a crisis," affords itself in this case, as the entire incident underscores that much more the importance of the theme of the conference, "Vulnerability and Exclusion in Globalization." We have an opportunity here to demonstrate our need to address global issues at all levels of society. The 70th Annual Meeting is scheduled for March 24-27, 2010 in Mérida, Yucatan, Mexico. We remain hopeful and are convinced, considering the recent developments, that in the next few months the virus spread will be under control; however, we will continue to follow developments in Mexico and recommendations of public health officials. In the meantime we proceed with our plans and hope you are beginning to



shape your ideas and panels for the meetings. To that effect, we would like to encourage you to use the On-Line Community to communicate with the membership about possible collaborations. We have set up a SfAA 2010 Forum on the online community where you will find our conference theme. It is very easy to access the online community; here is how: go to the SfAA home page and click on 'Community'. On the right side of the SfAA Online Community page, click on 'Sign Up' and follow the simple instructions to set your online profile."

For your own password, click on "Sign In". Then click "Forgot your Password?" Here you can reset your password. If you have any problems accessing the online community, please let us know immediately.

Finally, please note that the conference theme "Vulnerabilities and Exclusion in Globalization" is oriented to include in a very broad sense the many consequences of the global economic crisis, the impact of recent developments on vulnerable populations, including in the areas of health, development, environmental disasters, injustice, and degradation, unemployment, and so many other areas of relevance and concern to applied social scientists.

Mérida, Yucatan - Mexico

Mérida, in the South-East of México, offers the perfect mixture of Colonial architecture with a modern, comfortable city. It is a city filled with art, music, color, cuisine, an interesting ethnic composition, and nearby world-known archaeological sites. Also, it has been referred as one of the safest cities in Mexico, making this and its composition the perfect frame to carry out sessions, debates, round-tables, workshops, etc., that will generate a healthy discussion and leave us hungry for more.

We will periodically expand on the attractions of this fantastic city; for now, let us refer you to <http://www.mayayucatan.com> as an introduction to this wonderful place.

SfAA 2009 Elections: Nominations Needed

The Nominations and Elections Committee is now accepting suggestions for candidates for the 2009 Election Slate. The ballots for the election will be mailed to the membership in October. The following positions are open:

- President-elect (Female Rotation)
- Member, Board of Directors (Male Slate)
- Member, Board of Directors (Female Slate)
- Member, Nominations/Elections Committee (Male Slate)
- Member, Nominations/Elections Committee (Female Slate)

It is the policy of the Society to follow a gender rotation of candidates for the Office of President-elect; candidates for the 2009 Election should be women.

We welcome your suggestions for any or all of these offices. It will be helpful if you obtain the consent of the individual before passing the suggestion to our Committee.

A description of the responsibilities of each of these positions may be found on the SfAA web page. Please access the web page as well (click on "Committees") for the e-mail addresses of the members of the Nominations Committee. We would like to have your suggestions by the end of July.

Nominations and Elections Committee Members are:

William Loker, Chair [WLoker@csuchico.edu]
Suzanne Heurtin-Roberts [suzanne.heurtinroberts@hhs.gov]
Lisa Gezon [lgezon@westga.edu]
Niel Tashima [partners@ltgassociates.com]

HO Editor Search

EDITOR-IN-CHIEF, *HUMAN ORGANIZATION*

The Society for Applied Anthropology announces a search for a new Editor-in-Chief of *Human Organization*, a journal that has been recognized as a leading scientific publication in applied anthropology since its founding in 1941. It is published four times annually and is directed toward interdisciplinary as well as anthropological audiences.

The term of the current co-Editor team, David Griffith and Jeff Johnson, ends in December, 2010. The successor's term will begin on January 1, 2011. The search is being initiated now to provide for a smooth transition.

The initial term of service for the new Editor-in-Chief will be three years. The term is renewable for one additional three-year period. The Editor-in-Chief of *Human Organization* also serves as a member of the Executive Committee of the Society for Applied Anthropology.

In addition to making at least a three-year commitment to the journal and to serving on the SfAA Executive Committee, candidates for the position should be able to secure release time (where possible) and other institutional

support to supplement SfAA resources, constitute an Editorial Board, promote and cultivate the journal, and offer editorial expertise and direction. Additional criteria include:

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

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

The actual application should contain the following:

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

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

The application deadline is September 15, 2009. Applications should be sent to: Society for Applied Anthropology, HO Editor Search, P.O. Box 2436, Oklahoma City, OK 73101-2436. Questions concerning the position can be directed to Nancy Schoenberg, Publications Committee Chair (nesch@uky.edu). We especially encourage interested individuals to contact current editors David Griffith (GRIFFITHD@ecu.edu) and Jeff Johnson (JOHNSONJE@ecu.edu).

School for Advanced Research (SAR) Seeks Seminar Proposals in Applied Anthropology

By Nancy Owen Lewis [lewis@sarsf.org]
Director of Scholar Programs
School for Advanced Research

The School for Advanced Research (SAR) seeks proposals from applied anthropologists to conduct two-day seminars at its campus in Santa Fe, New Mexico. SAR currently offers the following two programs, both of which provide travel support, food, and lodging for up to ten participants:

1. SAR-SFAA Seminar. Proposals are sought for a seminar that employs anthropological perspectives to address specific human problems. The goal of this seminar is two-fold: 1) to organize a plenary session at the 2011 meeting of the Society for Applied Anthropology (SfAA) and 2) to prepare papers for an edited volume that will be submitted to SAR Press for publication in its Advanced Seminar Series. This program is part of a collaborative effort between SAR and SfAA, which began in 2000.



To apply: Please visit www.sfaaproposal.sarweb.org . Deadline for receipt of proposals is September 15, 2009 for a seminar to be conducted in summer or fall 2010.

2. SAR Research Team Seminars. SAR recently initiated a new short seminar program to advance collaborative and interdisciplinary research in anthropology. With funding from the National Science Foundation (NSF), SAR will conduct at least two seminars per year for research teams that need focused time to synthesize, analyze,

discuss the results of their work, and to develop plans for completing their projects. Anthropologists, including those involved in applied projects, are encouraged to apply.

To apply: Please visit www.sarweb.org. Deadline for receipt of proposals is September 1, 2009 and March 1, 2010 for seminars to be held within six-twelve months.

For more information, please contact Nancy Owen Lewis, Director of Scholar Programs, School for Advanced Research, at seminar@sarsf.org or 505-954-7201.

Topical Interest Group Columns

Gender Based Violence TIG

Intimate Partner Violence on Campus: Highlighting Students' Perspectives

By

Katherine Brennan [brennank@xavier.edu]

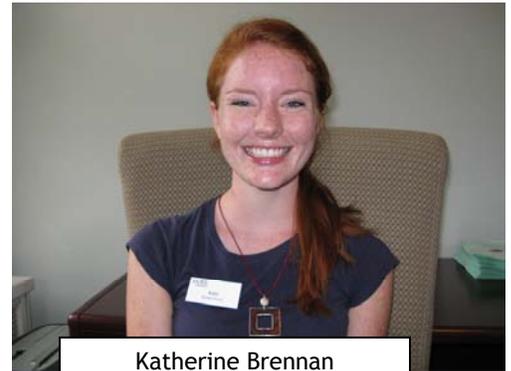
Jennifer Wies [wiesj@xavier.edu]

Xavier University

Katelyn Rasmussen [katelyn.rasmussen@quinnipiac.edu]

Hillary Haldane [Hillary.Haldane@quinnipiac.edu]

Quinnipiac University



Katherine Brennan



Jennifer Wies

Our TIG-GBV newsletter series explores issues of gender based violence from a range of perspectives in a variety of settings. We plan to continue this series alternating between U.S. and non-U.S. focused articles. As April is Sexual Assault Awareness Month, we decided to focus on how undergraduate students think about sexual assault and intimate partner violence in their lives and on their campus and discuss what steps faculty and administrators could take to help make the learning environment safe and free from violence. Recent studies indicate that somewhere between 20-25% of college women are victims of a form of sexual assault.

We are teachers and students at small, master-level universities in Ohio and Connecticut, respectively. Xavier is a private Jesuit college, and Quinnipiac is a private, non-sectarian college. Both schools have majority female undergraduate student populations, and both schools have similar student populations in terms of ethnic identity and age range. One key difference between the schools is Xavier supports a university women's center, and Quinnipiac currently does not. Katherine and Katelyn are both seniors, with Katherine studying English and Katelyn studying psychology. Katelyn was approached to collaborate on this project since she was currently enrolled in Hillary's Anthropology of Gender, Sex, and Sexuality course. Katherine's collaboration derived from her participation with the Xavier University's Women's Center and a number of other student organizations.

We generated a series of answers that we hope will be food for thought, and that could be useful for our colleagues and peers elsewhere who are struggling with how to address sexual assault and intimate partner violence issues on their own campuses and places of work. A set of questions was generated by Jennifer and Hillary for Katelyn and Katherine that focused on the

perceptions, thoughts, and responses to sexual assault and IPV of students. Katelyn and Katherine also generated questions for Jennifer and Hillary that probed issues of faculty and administrative concerns with and responses to violence, and addressed what sort of support students can and should expect from their universities.



Hillary Haldane and Daughter Lula



Katelyn Rasmussen

Questions for Katelyn and Katherine covered issues ranging from basic knowledge and awareness of the problem of IPV and sexual assault, to how well they felt their universities were responding to the problem, to how aware they found their peers to be regarding issues of violence. To the question “what do you need from the people around you to learn about IPV prevention?” Katelyn and Katherine had strikingly different, and instructive, answers. Katelyn responded that: In order to learn about IPV, I need a clear cut operational definition of what constitutes this type of violence. I need education on the physical, psychological, and social repercussions that victims of IPV experience. I would also like to know what theories are commonly applied when attempting to explain the perpetrator’s use of IPV, and the most common instances in which IPV occurs. Does IPV correlate with alcohol and drug use, or does it arise from psychological deficits? Katherine had this to say:

At Xavier there is talk about rape a lot. Now I don’t mean that people are having honest and educational discussions but rather that it’s sort of a joke. For example, someone might say “the shuttle is terrible and I can’t walk through [particular neighborhood]. Do you want me to get raped” or they might inappropriately say “yeah, Xavier raped Dayton.” When it comes to domestic abuse people also joke, however, while students have begun to admit that rape happens on campus, I don’t think anyone is aware that other violence occurs. I hear rumors here and there about violence but more often I see women in just flat out unhealthy relationships.

The responses from Katelyn and Katherine represent two ends of a continuum that faculty and administration need to address--the need for students to have access to the scholarship-based, theoretical attempts to explain *why* the violence happens, and an applied, practical, socially transformative intervention that challenges the way violence is joked about, ignored, or misunderstood.

Katelyn and Katherine had similar responses to the question “what are the worst prevention messages you’ve heard, and why do you think they are unsuccessful?” Katelyn said:

Foremost, the worst prevention message I’ve received is silence. There have been very few instances in my life where I’ve been directly instructed on sexual violence prevention. However, I have inadvertently stumbled upon a number of recommendations for preventing sexual violence in general; I do not recall any specifically aimed at IPV. That being said, pepper spray, the buddy system, a stun gun, and using car keys or a Maglight flashlight as a defense weapon have all been recommended for preventing sexual violence. I’ve also been told not to go out drinking wearing especially revealing or sexy clothing because it will give men the “wrong idea”. These messages are unsuccessful because they are unlikely, impractical, or ineffective deterrents to sexual violence. Pepper spray may disarm the attacker, but only if the attacked can access it, overpower the attacker, and aim very well in a state of panic. The buddy system may or may not work depending on the condition of the buddies. If, for instance, the buddies are inebriated, or even just spacey, one of them could potentially go missing for a couple of minutes before the others noticed, and by then, the attack may already underway. Katherine stated:

I only hear about mace every once and a while. I think it’s getting around (finally) that it doesn’t work. Buddy system messages are everywhere. “I won’t leave without you” “Don’t walk home by yourself” This stuff doesn’t work because it excludes the hook up part or the possibility of a relationship. You don’t

have the buddy system when you’re dating someone. And if you think you’re getting some action you are sure



Xavier University students participate in a "Men's Rally for Respect" designed and implemented by undergraduate men to raise awareness of sexual assault on college campuses.

gonna leave your girlfriend and go home with someone else (or you take him to your place! Men definitely come home with women). Then this is where the danger is. A buddy only lasts until the doors close. Buddies are for the rapists in the bushes. But to be honest there really aren't prevention methods because students only think of rapists and abusers and creepy people. Women still go out thinking that they're going to make out with their crush. They will still go home with him and there is still the assumption that nothing bad would ever happen because you "know him".

Both Katelyn and Katherine were attuned to the structural and relational barriers to making something like the "buddy system" work effectively as a form of prevention. All of us worry that by emphasizing individual responsibility for preventing assault or violence reinforces the sense that violence isn't a community's, or a society's, issue to address. Students pick up on the message that often gets boiled down to "if only women were more careful, picked sober friends, and went home with the "nice" boys none of these problems would happen."

When we discussed what students would like to see done about the issue of violence on campus, Katelyn and Katherine were pointed in their responses. Katelyn said:

I would like to see the campus incorporate IPV into the curriculum in some way. In my Rape Victims Crisis Advocacy class, I came up with the idea of incorporating some sexual violence literature into either one of the QU courses, or to have a sexual violence educational tutorial online. The material is important and it needs to be distributed. Honestly, putting this fact sheet on the bathroom stall doors would help (<http://www.cdc.gov/ViolencePrevention/pdf/IPV-FactSheet.pdf>).

And Katherine responded:

Stop being so weak about it! And, furthermore, train students, train faculty, train administrators to change their attitudes to change their language. MAKE IT MORE OF A BIG DEAL AND IT WILL BECOME ONE. Talk about domestic abuse and talk about unhealthy relationships. This is a college campus and most everyone has some sort of interaction with a sexual interest or desired sexual interest. We cannot ignore the health of the relationships.

Jennifer and Hillary wanted to know how Katelyn and Katherine perceived efforts to bring men into the discussion around violence on campus. Women have been involved in the stopping violence movement for over three decades, and while men have been involved in the past, and increasing their involvement more visibly over the last ten years, it is still considered a "women's issue" for many, both in academia and in the public arena. Activists such as Paul Kivel have worked tirelessly to change that assumption, but universities have been slow to encourage men to be equal partners in the effort to end violence. Katelyn's response to the question "what do men think about IPV on campus?" was:

I honestly don't think that the men on the Quinnipiac campus think about IPV. I think they most likely believe that reports of IPV occur spitefully, for example, if a girlfriend is angry at her boyfriend. I don't know that they acknowledge IPV as a serious problem on the Quinnipiac campus or the world at large.

Through our teaching and service, Jennifer and Hillary have come into contact with numerous students concerned about the problems of violence on campus, and in both Ohio and Connecticut, we find that our students often feel helpless and unsure about how to be change agents in their communities. Students are aware of the structural factors that perpetuate violence. They are not inclined to be dismissive of news of attacks, nor do they foster a "blame the victim" response. With that being said, there is palpable frustration that addressing violence is at best a low priority for schools. This could be due to such factors as low student reporting of events, or possibly, in this competitive and financially difficult climate, schools do not want to be seen as a place where rape and IPV occur. Yet our conversation highlights the need for campuses to make addressing and preventing violence a priority. In a future issue of the newsletter we will present the faculty and administrative perspectives on this important and critical topic.

Tourism TIG: Report from Santa Fe and Plans for Mérida 2010

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

This year's annual meeting in Santa Fe provided many occasions to hear exciting new research in tourism studies, which we hope to facilitate even more activity next year. The very setting of the 2010 meeting in Mérida will provide a multitude of opportunities to see and experience a variety of touristic encounters, and your Tourism TIG already has plans in the



works to create a greater presence for tourism scholars at this meeting. There's more on the 2010 meeting planning later in this column.

The Tourism TIG now officially has two co-chairs, Tim Wallace (NC State University) and myself (Melissa Stevens, University of Maryland). As the newly organized leadership, we hope to stimulate a more active role for tourism scholars within the SfAA. A key element of this is the ability to communicate with our colleagues. One option for reaching an international network of tourism scholars is to utilize the anthropology of tourism list-serve TOUR-ANTH (tourismanthropology@jiscmail.ac.uk). For anyone not familiar with this, it is a great way to learn about publications and calls for papers. We plan to use it to make more general announcements (about panels, etc). A better arena for more informal dialogue and Mérida planning is Facebook (www.facebook.com). The Tourism TIG is currently exploring options for a Facebook page. Look for more info on this in August's newsletter.



This year saw three more students honored for their research accomplishments in the Valene Smith Tourism Poster Competition. The competition honors Valene Smith, one of the founders of the study of tourism and editor of what is considered to be the seminal work on tourism studies in anthropology, *Hosts and Guests: The Anthropology of Tourism*. The competition's prizes are made possible through a generous donation by Valene Smith. The Tourism TIG would like to acknowledge her and thank her for her unflagging support of new research and application in the anthropology of tourism. This

year's Valene Smith Tourism research Poster Award winners were (with their poster abstracts):

First Place:

Sarah Taylor (SUNY-Albany) *Taking "Community" to Task: Integrating Local Participation in Community-Based Tourism Research*



The fascination with the term "community" by scholars and practitioners is problematic when applied to participatory and community-based development initiatives. Some primary criticisms of this model are that the definition and role of the community is vague and often overstated. This paper discusses the critique in the context of a community-based tourism development project in Yucatán, and offers participatory research design as a field method to generate clearer definitions of a community and designate its role in participatory development. The highlighted method is the transect walk, which incorporates local participation in the design and execution of preliminary research.

Second Place:

Kristen Hudgins (U S Carolina) *Development's New Frontier: Student Service-Learning and the Alternative Spring Break in the Dominican Republic*

This ethnographic and participatory project explores the relationship between small-scale development and U.S. student-based service-learning volun-tourism (volunteer tourism) in an agricultural and largely immigrant Haitian community, or batey, in the Dominican Republic. Women's cooperatives in the community have engaged student-based service-learning programs with shared aims of small-scale community development. I examine the effects this strategy has had upon the cooperative groups and the larger batey community looking at the role of service-learning as development, volun-tourism initiatives, and issues of sustainability.



Third Place:

Melissa Stevens (U Maryland) *Defining Community-Based Tourism from the Bottom Up: Building Common Ground in Vietnam*



The primary goal of community-based tourism (CBT) is maximal community participation in decision-making processes. However, claims that projects promote "participation" and "inclusion" of the "community" do not always identify the operational definitions of such terms, and these culturally constructed concepts often become reified in development discourse. This poster examines the efforts of an INGO partnering with a regional women's organization in rural Vietnam to build a local definition of CBT by drawing from and building upon collective local knowledge to formulate an implementation plan that best represents the goals of all stakeholders, including those of traditionally marginalized populations.

We hope to encourage even more submissions for the 2010 meeting in Mérida by sending out an earlier announcement. Next year's meeting is where the TIG plans to more completely emphasize the contributions of tourism scholars by taking full advantage of the rich archeological heritage tourism and the research currently being undertaken there by our colleagues. The Tourism TIG would like to sponsor a paper session (possibly a two-part session), most likely on ethno-archaeological collaborations with communities in the Yucatan and Guatemala. Please let me know if you would like to contribute a session or a paper. We also plan to organize a tour that highlights the current research of archaeologists working in the area. If anyone is interested in contributing in any way to the planning of these activities, please get in touch with Tim Wallace (tmwallace@mindspring.com) or me (mstevens@anth.umd.edu).

As always, I welcome your ideas and suggestions about anything concerning the Tourism TIG. This year I plan to have some invited guest columnists write about various tourism-related topics. If there is a topic you would like to know more about, or if you would like to contribute anything yourself, send me an email.

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

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

I hope everyone had a fruitful time in Santa Fe at the Annual Meetings. The American Indian, Alaskan Native, Native Hawaiian, and Canadian First Nation TIG held its annual Open Forum, a session that is open to anyone interested in North American indigenous people's issues. The forum was well attended, and several new faces became part of our growing group. I would like to remind everyone that if they would like to share announcements, calls for papers, or other news with the TIG email list to do so. Please forward it along to me (pnj@bauuinstitute.com), and I will send it out.



One of the topics that came up during the Open Forum was how the current global economic crisis has affected Indian Country. I'd like to bring peoples attention to a couple recent items of interest concerning this. A new website has been launched called Indian Country Works that tracks how stimulus money will be spent in Indian Country. The website and news article about its launch was published on April 7 in [Indigenous People's Issues Today](#).

Following on this, Secretary Salazar just recently announced \$500 million in Indian Country economic recovery projects including job creation, construction and infrastructure improvements, and work force development projects. Overall, Indian Affairs programs funded through Interior's ARRA investments include:

- School Improvement and Repairs - \$143.1 million
- Road Maintenance - \$142.5 million
- School Replacement Construction - \$134.6 million
- Housing Improvement Program (HIP) - \$19 million
- Construction Workforce On-the-Job Training in Maintenance - \$13.3 million
- Workforce Training - \$5.7 million
- Detention Center Maintenance and Repairs - \$7.3 million * Indian Guaranteed Loan Program - \$9.5 million

One can read the entire announcement of [Indian Country Funding here](#). In Canada, the government recently announced over \$75 million over the next two years to fund the Aboriginal Skills and Training Strategic Investment Fund. The Fund will strengthen partnerships between Aboriginal employment service organizations and employers through training-to-employment programs linked to concrete job opportunities. More on the [Aboriginal Skills and Training Strategic Investment Fund can be found here](#).

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

Announcements

Speak Out Opportunity for Master's Degree Holders

Terry Redding [terrymredding@yahoo.com]
Communications Director, Beta Development Associates

According to American Anthropological Association (AAA) member departments of anthropology, over 1,000 Masters students have been matriculated annually from North American institutions since 1991, yet little is known about graduates' career trajectories, how MA programs prepared them for the job market, and their feelings towards involvement in anthropological organizations.

A major initiative in 2009 for CoPAPIA (Committee on Practicing, Applied, and Public Interest Anthropology), a new standing committee of the AAA, is to undertake an MA alumni online survey across all major fields, from archaeology/CRM to cultural and applied anthropology. This will be the first AAA-sponsored survey on MAs. There are few data on MA alumni aside from a pathfinding survey from Bob Harman and colleagues in the late 1990s.

The overall purpose of the survey is to better understand MA career trajectories and how MAs have applied the knowledge and skills acquired in their Masters programs. The survey will provide feedback on how programs, associations, and professional groups can best serve the needs of MAs. In the final output, we hope to find out how Masters degree alumni have crafted careers, what retrospective advice they have for departmental programs, whether they continue to identify with the profession, and how we can engage them more generally in national organizations to benefit from their knowledge and experience.

Survey development has been ongoing substantively since fall 2008. In order to integrate multiple voices and perspectives in the design and distribution of the survey, CoPAPIA engaged an advisory network of experienced anthropologists representing departments with major Masters degree programs, members of the Consortium of Applied and Practicing Anthropology (COPAA), MA alumni across the nation in diverse occupations and careers, and presidents of a number of predominantly applied sections of AAA (e.g., NAPA, Archaeology Division). We particularly included members from the CRM, historic preservation, and archaeology perspectives. Members of the advisory network are posted on the CoPAPIA web page listed below.

Ongoing survey management is provided by survey chair Shirley Fiske (Adjunct Professor, U Maryland), Linda Bennett (Associate Dean, U Memphis), and Patricia Ensworth (Harborlight Management Services). Terry Redding (Beta Development Associates) is the survey coordinator. Kathleen Terry-Sharp (Director, Practicing and Applied Programs) and Jona Pounds (Program Assistant) are providing AAA liaison and assistance.

Masters alums will be contacted through topical listserves, academic departments, and organizational listserves. We are cooperating with COPAA, the Society for American Archaeology (SAA), the Society for Historical Archaeology (SHA), and the Register of Professional Archaeologists (RPA) in reaching Masters who are members of those organizations. Most importantly, a snowball sampling method will be used to reach MA graduates who have 'disappeared' from traditional anthropological networks. We are hoping that peer-to-peer, collegial, and friendship networks will help extend the

ANTHROPOLOGY MASTERS ALUMNI – CRM, HISTORIC PRESERVATION, APPLIED ANTHROPOLOGY!

This is an invitation to take an online survey. But not just any survey. Each year there are at least 1,000 anthropology Masters degree graduates in North America. Where are you? What do you do now? What are your career patterns?

We want to find out, and need your help to do so. The AAA Committee on Practicing, Applied, and Public Interest Anthropology (CoPAPIA) is launching a first of its kind effort to survey anyone who has ever received a Masters in anthropology from a North American institution prior to 2008.

Details and information about the survey can be found on a CoPAPIA information web page at <http://www.aaanet.org/cmtes/copapia/MAlumnisurvey.cfm>. Queries can be directed to MASurvey2009@aaanet.org.

To take the survey, go to the following URL:
<http://research.zarca.com/k/SsRXQTsV/TsPsPsP>

snowballing effect. Thus, the efforts of SfAA and other organizations' members to get information about the survey out to their broader networks of anthropologists will be critical to the survey's success. The online survey opened in May and will stay open through August 31, 2009.

Results from the survey will be published through the AAA, including the Anthropology Newsletter and the AAA web site. Individual respondents can request a copy of the survey report as well. Analysis will begin in fall 2009 and the report is expected at the end of 2009 or early 2010.

The survey is open to anyone who holds a Masters degree in any subfield of anthropology from a North American institution, granted anytime before 2008, regardless of other degrees.

The anonymous survey takes approximately 20 to 30 minutes to complete. Details and information about the survey can be found on a CoPAPIA information web page at <http://www.aaanet.org/cmtes/copapia/MAalumnisurvey.cfm>. Queries can be directed to <mailto:MASurvey2009@aaanet.org>. Those who wish to take the survey can go to the following URL: <http://research.zarca.com/k/SsRXQTsVTsPsPsP>.

The 2009 Praxis Award: Recognizing Excellence In Practitioner Anthropology

Since 1981, the Washington Association of Professional Anthropologists (WAPA) biennial Praxis Award has recognized outstanding achievement in translating anthropological knowledge into action as reflected in a single project. WAPA interprets anthropological knowledge in its broadest meaning, encompassing theory, methods and data. Nominations should demonstrate anthropology's relevance and effectiveness in addressing contemporary human problems.

WAPA encourages the nomination of anyone holding an M.A. or Ph.D. degree in any subfield of anthropology for this prestigious award. Individuals, groups or organizations wherein at least one anthropologist worked on the designated project may nominate themselves or others. All nominations will be judged by the same set of criteria. The contribution of one or more anthropologist to the project's success should be clearly indicated. Recognition of this contribution by other major project participants or contributors should be acknowledged in the nomination.

The submission deadline for the 2009 Praxis Award is June 1, 2009. The winning nominee will receive a cash award of \$1,000 at the annual meeting of the American anthropological Association in December of 2009 in Philadelphia, PA. The award recipient may also be asked to contribute a chapter to future editions of the volume, *Anthropological Praxis: Translating Knowledge into Action* (Robert Wulff and Shirley Fiske, Eds.). The award nomination form and cover sheet are available on the WAPA website, www.wapadc.org. For additional information, contact: Charles C. Cheney, 2009 Praxis Award Committee Chair, 5208 Chandler Street, Bethesda, MD 20814, Tel. 301-530-5855; E-mail: charles_cheney@comcast.net

ANNOUNCING 2nd ANNUAL PUBLIC ANTHROPOLOGY PUBLISHING COMPETITIONS

The University of California Press in association with the Center for a Public Anthropology are again sponsoring, in 2009, two international competitions focused on encouraging anthropologically inclined authors to address major public problems and broad audiences. Both competitions will award book contracts at early stages in the research/writing process - without the applicant necessarily having completed (or even started) the specified research and/or writing of the specified manuscript.

To learn more details - regarding the competition, the submission process, and the standards by which entries will be judged - please click on this link: <http://www.publicanthropology.org/PA-Competitions/2009-1.htm>

Bronitsky and Associates, Executive Producers/Origins Festival of First Nations

Origins is the UK's Inaugural Festival of First Nations creative arts, with Bronitsky and Associates (USA) as Executive Producers and Michael Walling of Border Crossings (UK) as the Artistic Director. From May



4-17, 2009, Origins will bring together groundbreaking artists from the indigenous cultures of Australia, Canada, New Zealand and the USA.

At venues across London, the festival explores First Nations experience in the twenty-first century through theatre, film screenings, spoken word, comedy and participation. For more information, [please click here](#) (385 KB - Adobe Acrobat PDF).

We hope to see you in London!

Dr Gordon Bronitsky, President
Tony Duke, Director of Operations and Development
www.bronitskyandassociates.com

National Association for the Practice of Anthropology - NAPA STUDENT ACHIEVEMENT AWARD

PURPOSE: The National Association for the Practice of Anthropology offers the Annual Student Achievement Award to recognize student contributions in the area of practicing and applied anthropology. The Award recognizes students who have excelled in these fields and provides opportunities, particularly for students who have worked on team projects and in applied contexts, to be recognized during the AAA annual meeting and see their work published.

AWARDS: (1) Three cash prizes \$300 1st Place, \$100 1st Runner Up, and \$50 Second Runner Up. (2) All three winning papers will go through peer review, and be considered for possible online publication, by NAPA. (3) Students will be awarded a certificate of recognition and will be acknowledged at the NAPA Business Meeting during the annual AAA meetings.

ELIGIBILITY: Students must be enrolled in a graduate or undergraduate degree program at the time they submit their paper. Submission must be original work of publishable quality. The work may be undertaken alone or in collaboration with others, but for papers with one or more co-authors, an enrolled student must be the paper's first author.

REQUIREMENTS AND CRITERIA: Papers must be no more than 25 pages in text and endnotes, but excluding bibliography and any supporting materials. Papers should conform to author guidelines of the American Anthropologist. Papers must be a product of work relevant to practicing and applied anthropology, including, but not limited to: examinations of community impact, contributions to identifying and improving local/service needs, or communicating anthropological theory and methods to non-anthropologists in collaborative research settings including non-profit agencies, communities and business and industrial organizations.

PAPERS WILL BE JUDGED ACCORDING TO THE FOLLOWING CRITERIA:

- Clearly state the problem or issue being investigated, while also acknowledging divergent or alternative views of the problem or issue.
- Clearly state the practical implications of the research for addressing or understanding real-world problems, resulting in recommendations, appropriate solutions or outcomes.
- Be mechanically sound, including strong grammatical writing, proper formatting, and appropriate citations and bibliography. Papers should be double-spaced 12 pt. font.



PAPER SUBMISSION PROCESS: Deadline for submission is July 1. Papers must be received by this date and should be submitted by email to the NAPA Student Representative, Kalfani Ture at kt7219a@american.edu and copy: studentrep@practicinganthropology.org.

Culture and Agriculture Student Paper Award Submission Deadline Approaches

C&A invites anthropology graduate and undergraduate students to submit papers for the 2009 Robert M. Netting Award in Culture and Agriculture. The winner will receive a cash award of \$500 and have the opportunity for a direct consultation with the editor of Culture & Agriculture toward the goal of revising the paper for publication. Submissions should draw on relevant anthropological literature and present data from original research in any field of anthropology. Papers should be single-authored, limited to 7,000 words, including endnotes and references, and should follow American Anthropologist style. Papers already published or accepted for publication are not eligible. Only one

submission per student is allowed. The submission deadline is July 31, 2009. The winner will be announced at the C&A Business Meeting at the 2009 AAA meetings in Philadelphia. Please submit papers electronically to Lisa Markowitz, (U Louisville) at lisam@louisville.edu.

From The Editor...

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

Every summer for the last 15 or 16 years I have been off to lead a field school and usually miss the heat of the summer. As I write this I am listening to the sweet sounds of a thunderstorm on a tin roof that drowns out anything anyone wants to say. Guatemala is known as the place of perpetual Spring, and I have missed and occasionally miss the hot days of summer back home in Raleigh. Nevertheless, I think it is a fair trade off for cooler temperatures and Spring weather, flowers and birds.

It now occurs to me that nearly all of my brief comments on the editor's page start off with weather. That is something I learned from a semester teaching in Japan - soften them up with something pleasant and diverting, and then gently tell the listener what you want to say. So, let us get on with it!

The 2009 SfAA meetings were terrific -- well planned and executed. The Program Chair, Jeanne Simonelli, the Program Committee and all of the SfAA Staff need to be thanked for their hard work that really paid off. The tours and workshops were outstanding, and aside from the minor inconvenience of readily available caffeine sources, the Santa Fe Convention Center was an excellent venue for our meetings. I was also thankful Jen Cardew and her North Texas crew were everywhere trying to get more of our session on podcasts. Santa Fe was as picturesque as always, but every time I go, I find it harder and harder to find downtown shops that are not geared primarily to tourists. Santa Fe has become primarily a tourist's city which brings both advantages and disadvantages. I think we enjoyed most of the advantages!

2010 will take us to Merida. It seems like a curious choice in hindsight, given the struggles Mexico has been having recently with bad news. Yet, that is the very reason we need to go and show our solidarity with our Mexican colleagues and the people they work with. Though SfAA is smaller than our sister organization, AAA, we have much more flexibility in terms of locales for our meetings, and the number of people who attend is really a good to bring a chunk of cash to wherever we go. But Merida is a queenly city that has indescribable charms found nowhere else. The last time we were in Merida, Allan Burns was our Program Chair, now he will be our President when we go there. No doubt 2010 will also be an excellent meeting.

At the Executive Board meeting, Past-President Susan Andreatta passed the gavel to new President Allan Burns. He gave all the Board members some "chocolate rain," chocolate directly from El Salvador. This introduction to chocolate rain leads me to believe that Allan will be an excellent steward of the SfAA during these stormy economic times. If he can find more chocolate to rain on us in the coming years, the SfAA will not be the skinny cow he talks about in his opening column of this Newsletter, but will emerge from the crisis fatter than most. One final note related to the *SfAA Newsletter*. The SfAA Executive Board voted to re-name the Newsletter, or rather to shorten the title to better reflect its expanded content. As of the February 2010 issue, the "flagship journal" of the SfAA will become *SfAA News*.



Carla Pezzia, Assistant Editor

I hope you all have an excellent summer and as always I will be calling on you for your ideas, commentaries, articles, news and announcements for the next Newsletters. Finally, let me once again thank Carla Pezzia for her extraordinary assistance in helping me put out every issue of the Newsletter. The deadline for receipt of news items for the August 2009 issue is August 8.

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

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

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