



# SfAA Newsletter

A Publication of the Society for Applied Anthropology

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## President's Message



*By Alexander "Sandy" Ervin  
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## Debating Economists and Claiming our Domain—Social Impact

During the hand-washing phase of an encounter in a men's washroom, I was chatting with the chair of my university's Economics Department.

In a spirit of bonhomie, I mentioned that I subscribed to the newsmagazine

The Economist and found its news coverage superior although I had

learned to factor out its biases such as those in favor of free trade. His

friendly tone swiftly changed and his demeanour steely-eyed with the

statement "Any opposition to free trade is totally asinine"! As we were exiting on the way to our offices, quick debating points were made, but led to

a stand-off. He--"Selfish Canadian farmers are holding back the Trans Pacific Partnership when consumers could be getting their chicken, butter,

and eggs much cheaper from New Zealand". Me-- "I may not know your field but I do know social impact. The

dumping of large amounts of subsidized American corn on Mexico through NAFTA has caused incalculable damage to the culture and the economy of small farmers.

Besides, importing foodstuffs from New Zealand to Canada creates all

sorts of hidden externalities related to climate change."

Later I checked with a friend in the Economics Department and he pointed out that everybody there practiced neoclassical economics, which most often means a neoliberal version. This is true of the vast majority of North American departments, although being educated in Germany, he considered himself unique because respected other theories including political economy.

Now this should not really be news to readers here, nor was it to myself at the time. Yet it was an indelible underscoring upon which I have since been reflecting. The question has been: in comparison, what is anthropology's identity within the policy social sciences? Related to that is a question that I imagine is settled with all of you, although not necessarily with mainstream policy makers and implementers. That is, that anthropology should definitely be considered a policy science on a par with, but very different from, the top-down varieties such as economics, political science, and public administration. We have many of our own unique characteristics and

contributions as a policy science. I could elaborate on them here, but they can be found in any standard textbook in applied anthropology. Yet the key domain where we have especially keen analytical skills is in social impact. Our main contribution is our capacity to show the actual impacts at the ground level of policies upon real people in real time. This is something that is often overlooked by practitioners of more top-down policy sciences who in their unexamined cultural biases may unintentionally inflict serious damage.

Recently I have been reading *Seeing Like a State: How Certain Schemes to Improve the Human Condition Have Failed* (1998) by political scientist James C. Scott. Many consider him to be an honorary anthropologist who has influenced anthropology in several respects, especially in his notion of the “moral economy” (also shared by the eminent historian E.P. Thompson). Scott’s major point is that since at least the period of high modernity, policy makers have been tempted to and have frequently operationalized plans and programs that are supposedly scientific in their derivation from the top but are ill-suited to regional conditions and create damage, since they do not value local knowledge. He cites dramatic examples such as Soviet collective farms, Tanzanian model villages, urban architecture, and the building of Brasilia. Tellingly, he also includes in this negative category the post-WWI design of American

agriculture, which is being exported globally. Rare for someone coming from a usually top-down policy science, Scott, having done actual anthropological-styled fieldwork in Southeast Asia, has great faith in local peoples to take major roles in shaping what they may consider the equivalent of development such as through polyculture systems of food production.

My very first anthropological experience in 1966, which was also applied, was on the impact of the building of a completely new science town called Inuvik by the Canadian government near the mouth of the Arctic Ocean in the Delta region of the Mackenzie River. In retrospect, this could have been another case example of “seeing (and acting) like a state”. The community was meant to be a take-off center for an expected major development in oil, gas and minerals, which fifty years later has still not occurred, although the resources are there. (That in itself has disturbing consequences, given the likelihood of an eventual ice-free Northwest Passage in our current period of hazardous global climate change.) The plan was to consolidate all of the government’s institutions, promoting modernity in one place (schools, hospitals social services), Western Arctic administrative functions, and facilities for four-engine planes as well as a river harbor for the barges that made their way north during ice-free periods, making it attractive for

commerce, especially for the expected oil and gas boom.

Preparing the indigenous peoples—Dene, Inuvialuit, and Métis—for the Ottawa-based policy makers' visions of modernity was the major task. Settlement life with wage employment rather than nomadic trapping, hunting, and fishing was to be their future. Mandatory school education for the young was seen as essential, and having young and old close by was important to deliver health care in a precarious Arctic environment. To accomplish all of these tasks required the settlement of approximately 1,250 civil servants from Southern Canada largely on short term shifts of three or so years with isolation pay, with food and other supplies brought in at wholesale prices. Inuvik was built at huge subsidized costs to the Canadian taxpayer to provide the most up-to-date conveniences and comforts of southern Canadian living. The selection of a site was based on topographic maps and several helicopter visits during a summer. There was zero consultation with local Indigenous peoples. It was a notoriously bad choice for Indigenous people to make a transition because the region in their experience was virtually devoid of fish and game.

What could go wrong? Well, just about everything in this 1960s era of internal, neo-colonial, Canadian Northern Development and Indigenous Affairs policy-making

dominated by economists, engineers, and bureaucrats in general. The Indigenous peoples—Dene, Inuvialuit, and Métis—have been among the most independent, resourceful peoples in the world living in one of the world's harshest Arctic environments. Their dependency and subordination in their own homeland was almost immediately established with the division of the town into a Serviced versus Unserviced residential pattern. Southern transient civil servants were provided with accommodation at great subsidy and comfort in the new facilities constructed. In the Serviced sector of town, the approximately equal number of Northern residents ended up living in the temporary Unserviced shacks built to house construction crews because of a housing shortage and because these Native peoples were not permanent civil servants. Such standardized shacks lacked flush toilets, running water and heat from a centralized source, and their small size (510 square feet) often had to accommodate families as large as 18.

Only about twenty males had full time employment, the rest depending upon seasonal casual labor or welfare.

Women had far more employment opportunities, and that situation along with Children's Allowance and other welfare service was supporting the growth of a matrifocal family type in a semi-urban context of poverty, let alone contributing to significant gender conflicts in a society once noted for its intricate sexual division

of labor to enhance a family structure. Intergenerational conflict and miscommunication grew between parents and children. Parents who had lived their youth on the land and on trap lines did not have the experience to guide their school-bound children, who nonetheless with a foreign curriculum suffered poor performance and high drop-out rates as well as much unemployment and the threats of substance abuse in the new quasi-urban circumstances. Physical conflict and alcohol abuse were emerging among the Northerner population, especially during the almost nine-month winters, of which three months were spent in total darkness.

During the fieldwork, I was able to get to know the very few Inuvialuit who still lived a traditional migratory lifestyle on the land, including hunting beluga whales to feed their dog teams. They considered this introduction to modernity by Southern Canadian bureaucrats to be a living hell, and did everything they could to cling to a lifestyle which, although impoverished, gave them freedom. In summary, it was not hard for me, a 24-year-old novice anthropologist, to see the social impacts resulting from "seeing (and acting) like a state".

Back to economists and anthropologists. There are of course economists who think differently from the neoclassicist mainstream and at least partially, similar to ourselves,

consider impact of a social kind. I am thinking off hand of Michael Hudson, Michael Perelman, and Thomas Piketty, among others that I read. They have freed themselves of market fundamentalism, the dictates of "economic rational men" and individual self-interest, the primacies of growth, accumulation, consumption and capital, and the ignoring of labor. And to be fair, the severest criticism of economics comes from economists themselves. Yet as we often lament, economists of the mainstream variety overly dominate the policy realms nationally and internationally, sometimes with very dangerous consequences. Can we say that they are complementary social scientists, or are we really frequently at odds?

One could easily wonder if there are personality differences that draw people to such very contrasting subjects as economics and anthropology. Then after that, are there processes that indelibly underscore those differences through professional enculturation processes? To possibly explore some differences between economists and ourselves, here are two somewhat provocative articles by economists themselves:

<https://bit.ly/2jv7Z8t>; <https://nyti.ms/2Ww8wwV>

What could be said about us? What might our flaws be?

### **SfAA Business**

Thanks to many of you for responding

responding to our call for volunteers to serve on SfAA committees. We had over sixty responders. As openings emerge, I will appoint you and then pass on the list to my successor Sherri Briller. This will be a more democratic way of cultivating leadership opportunities in the Society than we have relied on in the past.

The Immigration Project—the committee assigned the task of coming up with strategies—was finally able to meet face-to-face in Philadelphia. They came up with a set of very feasible ideas to inform the public about the realities of immigration from our collective anthropological perspective. After we receive a more detailed written report, the Board will vote on accepting their proposals, including such ideas as a digital clearing house on information relevant to immigrant matters. We have \$18,000 currently available and will continue to raise more money. One of the gratifying things was the parallel thinking of the Board and the Committee on the mandate of the Fund and Project. While currently focused on immigration as a part of a current national crisis, in the future, perhaps say after a half dozen years or so, we will move on to other topics where anthropologists have expertise to deal with national issues such as health care, the opioid crisis, homelessness, and other issues. The long-term funding and its projects will be named after the late Tom May, which is appropriate since he initiated it with a \$10,000 donation. In other words, this will be a permanent

feature of the Society's operation—having a public outreach function.

## 2018 Board Meeting Highlights



*By Jane W. Gibson, Secretary of the SfAA*

At the April 4, 2018 meeting of the SfAA Board of Directors, the Board welcomed the new editors of Human Organization (HO) and Practicing Anthropology (PA). Lisa Hardy, the new PA editor, joined the Board meeting on Saturday. She has hit the ground running with a new solicitation method at the meetings, an editorial assistant to get the system up and running, acceptance of a range of materials now to include creative pieces, and mentorship of students who have been trained to use an instrument in what she termed a “soft review” of articles to distinguish the process from a “peer review.” Lisa hopes to bring in more contributions from practitioners and is thinking of ways to pair HO's academic pieces with PA's practical ones. She would also like to see use of the BLOG on the SfAA site to engage readers in conversation with authors. Authors are invited to write and post photos, links, and so on to develop a

conversation around their publication material.

Nancy Romero-Daza and David Himmelgreen, the new HO editors from the University of South Florida, plan to continue the excellent editorial work done by Sarah Lyon. Like many anthropologists, they work with people in different subfields of anthropology as well as scholars in engineering, public health, geography, psychology and other fields. They will use these connections to emphasize inter- and intra-disciplinarity in the journal. They also want to continue Sarah Lyon's efforts to make the journal more international and hope to include at least two international members on the editorial board. Further broadening the scope of HO, Nancy and David will reach out to scholars in human biology and to practitioners in non-academic settings such as Veterans Administration hospitals.

The Board received a report from Program Chair Michael Paolisso and Meetings Coordinator Don Stull regarding the 2019 meetings in Portland. These promise to be in a very appealing setting with strong support from the local community and regional colleagues. Negotiations and planning for the 2020 meetings in Albuquerque are already underway. The location of the 2021 and 2022 meetings are still up in the air, making these meetings a priority for the Board's next meeting. The further in advance of meetings such decisions

can be made, the better Stull and PMA will be able to negotiate favorable terms for Society members. We also received a report and discussed the Immigration Initiative.

The fund currently has \$18,000 in it and is expected to grow. With the passing of Tom May, who conceived and seeded this project, members have been invited to contribute on the website. The Board asked the Committee, chaired by Don Stull, to come up with effective ways to use the money. Don's report, delivered on Saturday, April 7, included the following ideas developed by the Committee:

1. Institutionalize something on local day relating to issues of immigration in that area. They consider "local" not just the city in which we meet, but the greater region, Cascadia in the case of Portland. This regional focus means immigration at each local day would be unique.
2. Formalize workshops on issues related to immigration. Workshops charge a fee and whatever profit comes from that fee would be plowed back into the immigration initiative fund. Those workshops could be talent-building workshops on subjects such as how to produce town hall meetings around immigration; how to talk to the media (print and electronic); and how academics can talk about immigration in effective ways. One idea under consideration for Portland's 2019 meetings is to bring an immigration lawyer to

conduct a workshop focused on best practices.

3. Develop a clearing house for information and talent about immigration. One of the most important issues in the US is finding translators for languages other than Spanish.
4. Develop partnerships with organizations in Portland who are serving various immigrant communities or are dealing with issues related to immigration in that area. Portland has come together around the Somali refugee community, for example.
5. The AAA is developing an immigration initiative along the lines of their race initiative. Judith Freidenburg, a prominent member of the SfAA, is on the committee that is developing that initiative. Those at the Business meeting will recall that Ed Liebow pled for more collaboration between SfAA and AAA; this is an area where we could do that. They will look for ways to advance that collaboration to the benefit of both organizations.
6. Build a website within the SfAA website that includes materials on immigration, people with resources, people who are teaching courses and their syllabi.

As Don stated, "These are just ideas at this point, and we will be developing them and codifying them more over the next few months." He added that this timely initiative will reach beyond the Society to give knowledge and

skills to immigrants as well as their advocates.

Jennifer Weis delivered her sixth Treasurer's Report to the Board. Here is a brief overview. The Society's expenditures in 2017 (\$506,141) exceeded revenues (\$496,886). Jennifer itemized a number of conditions that contributed to this outcome:

- Increased management costs.
- Because Philadelphia is a smaller meeting, fewer revenues came in through the end of 2017.
- The costs of the larger meeting in Santa Fe were accrued through April 2017.
- We often have new members during the registration process for the annual meeting. Because Philadelphia is smaller meeting, we had fewer new members join in 2017.
- The SfAA paid membership dues to the World Council of Anthropological Associations.
- Internationalizing the Board contributed to higher Board travel costs.
- The President and Treasurer made a site visit to Oklahoma City in 2017.
- The Board purchased indemnity insurance.

Thanks to the generosity of Society members, the Board maintains funds designated for years with shortfalls like 2017. This means the Society's financial situation remains stable and strong. Jennifer will provide more details in the August SfAA News.

Though it has rarely occurred, scheduling the 2017 meetings presented a challenge that gave rise to a lengthy Board discussion about meetings that overlap with religious holidays. In scheduling the meetings in Philadelphia, Board found itself between a rock and a hard place. SfAA executive director Neil Hann said, “This was an unusual and unfortunate episode. We were behind schedule, had limited options. We didn’t have a lot of choice.” The issue was also that costs to members would have been higher had the meetings been scheduled earlier to avoid Passover. And while some members are willing and able to pay a little more to avoid religious holidays, others such as students may not be so able to afford the increased costs. With so many different religious holidays to consider, and concern for the respect for different traditions that anthropologists want to guide such decisions, it may in some years come down to weighing benefits against costs to the whole Society. The business office makes every effort to avoid such conflicts. Yet the Philadelphia case was an exceptional one in which some members were excluded and offended. Reflecting what has been the Society’s practice in the past, the Board passed the following motion: *The Society, in scheduling its annual meetings, will make it a high priority to avoid major religious holidays.*

Program chair Carla Guerron-Montero reported on the Philadelphia

meetings. Registration totaled 1574 for the meetings with 34 countries represented. The meetings included 255 sessions, 11 workshops, eight tours, and 1058 papers and posters. In organizing the program committee, she wanted to be sure there were people with long-term experience as well as international representation. They had 15 members. She and former Meetings Coordinator Erve Chambers tried to come up with a robust local committee, but this did not happen. This meant local day in Philadelphia was slim but successful in its engagement of the community, with scholars in a Critical Conversation on the opioid epidemic. The University of Delaware and University of North Texas both provided funding support to the meetings. A highlight of the meetings was our first film festival. The program committee, with two visual anthropologists represented, received 145 submissions from different countries. Carla and two students reviewed all the films and selected 24 from 14 countries to show at the meetings. Nine of the filmmakers came to engage with the audience. They counted 210 people, with the most successful film showings those with film-makers present. Carla offered to work with future committees to set up film festivals she hopes will continue.

Four members finished their terms at the spring meetings and will rotate off the Board. President Sandy Ervin recognized and presented thank-you

gifts to Roland Moore and Laurie Krieger, both outstanding voices for Society practitioners. Kathleen Musante did so much work as the former President of SfAA that Sandy worried he would need a sabbatical to take on the responsibilities. Kathleen remembered that when she took over from Roberto Alvarez, he anticipated her own rewarding experience when he noted that of all the Boards and organizations he served on, the SfAA Board “is the one in which it is most clear that every single member has the best interest of the Society at heart.” Last but not least, Sandy recognized Amy Foust for her dedicated service as student representative to the Society. Amy served on the Immigration Initiative Committee and recently wrote a column for the SfAA News.

New Board members officially took their seats on Saturday, April 7. The Board was pleased to welcome incoming President Sherylyn Briller of Purdue, A.J. Faas of San José State University, and Sunil Khanna of Oregon State University.

## SfAA Call for Nominations

In December 2018 the SfAA membership will be invited to elect members to the following positions:

- Secretary (1)
- Board of Directors Member, Regular (2)
- Nominations and Elections Committee Member (1)

To facilitate the development of a diverse and representative slate, the SfAA Nominations and Elections Committee is encouraging all eligible SfAA Members to nominate themselves or colleagues as potential candidates for these positions. Potential candidates for all three positions must be current Fellow SfAA members and willing to accept nomination should they be selected for the ballot. The submission of nominations will be accomplished with the guidance of the Nominations and Elections Committee.

To nominate oneself or a colleague please provide: 1) a brief statement indicating the candidate's suitability for the position; 2) current contact information; and 3) a current resume or CV. Nominations may be submitted via email to [info@sfaa.net](mailto:info@sfaa.net) through July 17, 2018.

The Nominations and Elections Committee will review nominations, evaluate potential candidates' materials with an eye towards equitable representation of employment type, professional focus, nation of residence, and career stage, and recommend candidates for placement on the slate. Final selections among the candidates will be determined by a vote of the membership in December 2018.

A brief description of each position is provided below for reference and you can find additional information in the [SfAA bylaws](#). SfAA leadership can only

reflect our myriad interests and needs through participation of its members.

The Nominations & Elections Committee strongly encourages nomination of members at all career stages; individuals with a range of orientations to professional, practicing, and applied anthropology; and persons residing outside of the continental United States.

Please direct any questions regarding the nominations process to the [SfAA office](#): ([info@sfaa.net](mailto:info@sfaa.net)), or to the SfAA Nominations and Elections Committee:

Juliana McDonald, Chair

([jmcd02@uky.edu](mailto:jmcd02@uky.edu))

Sera Young

([sera.young@northwestern.edu](mailto:sera.young@northwestern.edu))

Elizabeth Merino

([elizabeth.marino@osucascades.edu](mailto:elizabeth.marino@osucascades.edu))

### Secretary

The Secretary serves a term of three years. The By-laws do not prohibit the re-election of the Secretary. The candidates in the election for the position of Secretary are usually individuals who have served a term as a Member of the Board of Directors. The prior experience provides an understanding of Board procedures and policies that are helpful in carrying out the responsibilities of the position.

The Secretary is responsible for coordinating the agenda of the Board meetings each year, compiling the minutes of each Board meeting, and

managing the process of draft revisions and approval. The Secretary develops the Board meeting agenda in conjunction with the President, establishes a timetable for compiling the Board packet, and invites committee chairs to submit written reports for the Board meeting. As the meeting agenda is established, the Secretary identifies items for the consent agenda. Finally, the Secretary serves as a member of the Executive Committee and is a voting member of the Board. The incoming Secretary will assume office at the 2019 SfAA meeting in Portland, OR.

### Board of Directors Member, Regular

The term of office for a member of the Board of Directors is three years. Board members are expected to participate in the two meetings of the Board that are held each year. The Spring Meeting is customarily held in conjunction with the annual meeting of the Society whereas the Fall Meeting is customarily held in association with the annual meeting of the American Anthropological Association (AAA). Incoming Board members will assume office at the 2019 SfAA meeting in Portland, OR.

### Nominations and Elections Committee Member

The Nominations and Elections Committee solicits and reviews the names of potential candidates for elective offices. The Committee is also responsible for informing potential

candidates about the duties and obligations of the offices. Finally, the Committee is responsible for obtaining from the candidates the biographical statements that are used at the time of the election. The Nominations and Elections Committee consists of three members each of whom serves a three-year term. The term is staggered; one new member is elected each year. The members of the Nominations and Elections Committee are elected by the members of the Society. They are the only elected SfAA Committee, save the members of the Board of Directors and the Officers. The incoming committee member will assume office at the 2019 SfAA meeting in Portland, OR.

## Engaging Change in Turbulent Times



*By Michael Paolisso, University of Maryland  
2019 Program Chair*

We will assemble in Portland, Oregon, for the 79th Annual Meeting of the Society for Applied Anthropology on March 19-23, 2019. Our meeting theme is Engaging Change in Turbulent Times. A fundamental interest in the processes, directions,

and consequences of change lie at the center of our inquiry and practice, regardless of the subject, approach, or location. Today, the content, pace, and process of change are staggering in their breadth, diversity, uncertainty, and impact. The communities where we live and work may be experiencing pronounced uncertainty, isolationism, extremism, trauma and violence, and racial and ethnic tensions. Skepticism is on the rise, along with fear, particularly of others. We recognize the need for more civil dialogue yet struggle to create sustainable and meaningful civic engagement with those with whom we differ. Economic livelihoods and environmental sustainability are in jeopardy. Our trust in elected officials has eroded, and many have lost confidence in our political institutions. Change is at the core of anthropology and related applied social sciences, and these are truly turbulent times.

What do these turbulent times mean for applied anthropologists? How do these times challenge the foundational assumptions and debates within the applied social sciences? Are current political, cultural, economic, health, racial, immigration and environmental discourses and practices combining to create new levels and forms of change, and how are we responding through research, practice, and advocacy? How do we integrate a holistic understanding of these turbulent times into our teaching and training of future

generations of applied social scientists?

The 2019 Annual Meeting of the Society for Applied Anthropology in Portland, Oregon, provides an ideal venue for applied social scientists to reflect on the challenges we face in these turbulent times, and to identify opportunities to positively affect future outcomes. We last met in Portland in 2003 and focused our discussions on Building Bridges and Collaborating Beyond Boundaries.

We now return to the city, whose long history of change has created a culture that embraces its differences and supports creative enterprises in the arts, sciences, and technologies. The 2019 program will include themes related to Portland and Cascadia (Northern California to British Columbia). The first day of the meeting (Tuesday) will be a local-regional day (Portland and Cascadia) with sessions, films, speakers, exhibits, and social events designed to promote SfAA engagement with pressing local and regional concerns. People and organizations from Portland and the surrounding region will be involved in planning the meetings and encouraged to participate. Every effort will be made to invite the participation of international scholars and practitioners.

It is an honor and privilege to serve the SfAA as Program Chair for our 2019 Annual Meeting.

I am pleased to report that we are off to a good start on building the program for Portland. Don Stull, the SfAA Annual Meeting Coordinator, and I have already traveled to Oregon and Washington to meet with SfAA members at universities, government organizations, and non-government organizations, all of whom have generously offered to assist with developing events, sessions and tours. Speaking of tours, we are planning to have a diversity of tours available, covering a wide range of culinary, landscape, community and cultural interests. At our just-completed Annual Meeting in Philadelphia, I convened meetings with additional members from the region and leaders of the Society's Topical Interest Groups (TIGs) to discuss possible program topics and events. Finally, I have formed a Program Committee to help ensure that the Meeting's program includes a wide range of themes important to Portland and Cascadia and representative of our membership's diversity. I welcome suggestions and ideas from all the Society's members and I hope to hear from and see you in Portland!

## Student Travel Awards

The Society for Applied Anthropology announces Student Prizes and Awards for the 2018 Annual Meeting in Philadelphia, PA. The deadline for applications is December 20, 2017. For additional information on all awards, visit:

<https://www.sfaa.net/about/prizes/>

### **Beatrice Medicine Travel Awards**

The Society sponsors two student travel scholarships to honor the memory of Dr. Beatrice Medicine. Dr. Medicine was a descendant on both sides of her family from the Lakota Sioux; she was enrolled throughout her life on the Standing Rock Reservation. Both scholarships are for \$500. They are for Native American students to attend the Annual Meeting.

### **Del Jones Memorial Travel Awards**

Del Jones was a distinguished African American anthropologist who developed perspectives that could assist and transform the lives of oppressed and disadvantaged peoples. The winning papers will best reflect the contributions and/or life experiences of Del Jones. Two travel grants of \$500 each are awarded for students to attend the annual meeting of the Society.

### **Edward H. and Rosamond B. Spicer Travel Awards**

Two awards of \$500 commemorate the lifelong concern of Edward H. and Rosamond B. Spicer in furthering the maturation of students in the social sciences, and their lifelong interest in the nature of community. Papers should be based on "community," broadly conceived.

### **Gil Kushner Award**

The award honors the memory of Prof. Gil Kushner, who was responsible for groundbreaking work

in establishing applied anthropology as a graduate discipline. To be eligible, a student must submit an abstract (paper or poster) for the annual meeting program, and prepare a brief statement on the theme of the awards - the persistence of culture.

### **Human Rights Defender Award**

This Award provides a \$500 travel scholarship for a student to attend the Annual Meeting. To be eligible a student must have submitted an abstract for the Program and prepare a brief statement which describes their interest in human rights. The Award seeks to promote an interest in the conjunction of the applied social sciences and human rights issues.

### **John Bodley Student Travel Award**

The John Bodley Student Travel Award was initiated by former students, and honors an international scholar whose career focused on the impact of development on indigenous peoples. More recently, his research turned to the issue of scale as a way to best understand the contemporary concentration of wealth and power. A travel award (\$500) will be presented each year to a student presenting a paper/poster at the SfAA Annual Meeting.

### **Student Endowed Award**

The award is \$500 for travel to the SfAA annual meeting and a one-year membership. The applicant must submit a Student Information Sheet, CV, and a brief essay on "How applied

theories and methods influenced your research or career goals, and how participation in the SfAA might help you to achieve these goals?"

### **Involuntary Resettlement Travel Award**

The Cernea Resettlement Fund will provide a travel award (\$500) for a student with an interest in issues associated with displacement/resettlement to attend the annual meeting of the SfAA. The purpose of the Award is to attract young students/scholars to an approach to resettlement which brings the displaced population into the planning and management of the displacement programs. While more complex and nuanced, this approach reflects a better understanding of the important factors resulting from displacement/resettlement.

## **Call for Malinowski Nominations**



*Picture of the Malinowski Award*

The Society for Applied Anthropology considers each year nominations for the Malinowski Award. This Award is presented to a senior social scientist in recognition of a career dedicated to

understanding and serving the needs of the world's societies.

The deadline for receipt of nominations is December 15.

A nomination should include a detailed letter, a curriculum vitae, letters of support, and sample publications. A more detailed description of the Award and the nomination process is included on the SfAA web site at:

<https://www.sfaa.net/about/prizes/distinguished-awards/malinowski-award/>

The Malinowski Award was initiated by the Society in 1973. Since that time, it has been presented to distinguished social scientists including Gunnar Myrdal, Sir Raymond Firth, Margaret Clark, and Conrad Arensberg. The nominee should be of senior status, and widely recognized for efforts to understand and serve the needs of the world through the use of the social sciences.

Please contact the SfAA Office if you have any questions or wish additional information by calling (405) 843-5113, or emailing at: [info@sfaa.net](mailto:info@sfaa.net)

## **Call for Sol Tax Nominations**



*Picture of the Sol Tax Award*

Sol Tax provided distinguished service to the field of applied anthropology.

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

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

Each nomination should include:

- a detailed letter of nomination outlining the distinguished service accomplishments of the candidate
- one additional letter of support
- a curriculum vita that includes specific details regarding the nominee's service to the SfAA
- Note: copies of publications and additional letters are not needed.

Nominations are valid for five years from the date of submission.

The deadline for receipt of all materials is October 1, 2018. Supporting documents will not be returned unless specifically requested. Please email nominations to:

Society for Applied Anthropology  
Attn: Chair, Sol Tax Award Committee  
Email: [info@sfaa.net](mailto:info@sfaa.net)  
Telephone: 405/843-5113  
Fax: 405/843-8553

The Award winner will be announced at the 2019 SfAA Annual Meeting in Portland, OR, and will be invited to offer brief reflections about his/her career.

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

## P.K. New Competition



Picture of the P.K. New Award

The Society sponsors an annual student research paper competition in the name of a former President, Peter K. New. The Competition is open to any person who was registered as a student at the graduate or undergraduate level in a college or

university during the calendar year, 2018. An eligible student is one who does not have a previously earned doctoral degree. An eligible manuscript should report on research that in large measure has not been previously published. The Competition will be limited to manuscripts that have a single author; multiple-authored papers will not be eligible. The paper should be double-spaced and must be less than 45 pages in length. Electronic submissions are preferable.

The first place winner of the Competition will receive a cash prize of \$3,000 as well as \$350 to partially offset the cost of transportation and lodging at the annual meeting of the Society. In addition, the winner receives an engraved Baccarat crystal trophy. Cash prizes of \$1,500 to second place and \$750 to third place will also be given as well as a \$350 travel stipend.

The research and the manuscript should use the social/behavioral sciences to address in an applied fashion an issue or question in the domain (broadly construed) of health care or human services. All submissions must be received in the Office of the Society by November 30, 2018. The winners will be recognized and the papers presented at the annual meeting of the Society in Portland, OR, March 19-23, 2019.

## Interview with P.K. New 1st Place Winner



Rebecca Bedwell, 2018 P.K. New 1st Place Winner

By Sara Wilson, PhD Student in Literary and Cultural Studies at the University of Oklahoma (SfAA Office)

Rebecca Bedwell is a PhD student in sociocultural anthropology, with a concentration in medical anthropology. She received her BA in Anthropology and Spanish from Indiana University, Bloomington in 2014, and her MA in Anthropology from the University of Arizona in 2017. Rebecca's research interests include medical anthropology, feminist anthropology, minority health, undocumented immigration, conceptions of risk, structural inequality, health disparities, public policy, and gender.

**Sara Wilson:** Anthropology was your undergraduate major, and I'm wondering what led you to that—did you have a lot of exposure to the field before entering college?

**Rebecca Bedwell:** No, I didn't really know what anthropology was, except for archaeology — I knew what that

was because my little sister was interested in it. So when I went to college, I went to Indiana University. I was undecided, but was thinking about doing international studies, English, or psychology. Anthropology wasn't really on my radar. I did take an introductory class my freshman year, and it really caught my interest, so I decided to major in it after that. I also explored those other majors and decided anthropology was my favorite.

**Sara:** And did you kind of have a focus in your undergrad—did they ask you to specialize, or did you do a thesis or capstone of some kind?

**Rebecca:** IU is a four-field department, so people majoring in anthropology have to take classes in all four of the subfields, but you do pick one and that's your major. I focused in sociocultural anthropology.

**Sara:** one of the things that struck me in looking at your CV is that you have already accomplished so much in your career, and you're just finishing up your MA. I mean, I was looking at your work as someone who's in graduate school, just like wow, she's done a lot! And by the way, congratulations on finishing the Master's.

**Rebecca:** Thank you!

**Sara:** But it seems like in anthropology a lot of people stop at the Master's degree—many don't seem to need doctorate-level work for the

stuff they want to do. I was wondering what you're thinking about a PhD, and also maybe what the politics are related to those two degrees in the broad discipline of anthropology?

**Rebecca:** The University of Arizona, which is where I am now, has kind of a unique program in that people who don't have a Master's can apply to the PhD program and get their masters along the way. That's what I'm doing—I'm moving on to the PhD as we speak.

**Sara:** that's great! Do you have any skepticism about anthropologists who don't go on to doctoral work?

**Rebecca:** No, I think there are certain skills that you learn while you're getting your PhD, and if you feel like you've gotten the skillset that you need through doing your master's, then there's no need to go on. I think it's great that people do a Master's and then go out and do applied work. I think that people within academia—some people might look down on the idea of just having a Master's, but I think that might just be because if you're going to stay in academia you need a PhD. That doesn't mean that just having a Master's is worse somehow, though. It's all about the skills that you get.

**Sara:** So people choose from these four fields in anthropology—you chose sociocultural—and within that, how did you come to feminist anthropology? Was it a professor;

your research content; was it a place you've been to—how did you arrive in feminist anthropology?

**Rebecca:** I was exposed to it through different courses I took in undergrad, and when I came to graduate school, I got to take classes that were specifically on gender theory. It's always really interested me, but I didn't have the language to talk about it until I learned more in my classes.

**Sara:** I always wonder what's the relationship between theory and fieldwork for anthropologists. Was it an interest you acquired in class and then decided, "I'm going to study women's bodies" or something?—because in your work, you eventually get to the impact of federal breastfeeding policies on women's breastfeeding practices, obviously. And so was it an idea that you had and then went and found it on-the-ground, or what?

**Rebecca:** For the breastfeeding project, I don't remember exactly which it was, whether I read something that piqued my interest, or came across it through some other venue. But in reading anthropology books, articles, there is this—you draw on theory and you also go out into the world and you talk to people. You kind of apply or come up with theory to explain what's going on in the real world. So in things that I read, just the theory behind why breastfeeding is such a contentious issue really piqued my interest. There's a lot of morality

that goes on in infant feeding decisions and lots of social mores. People have some strong opinions about it, and it says a lot about how people see women, how women are expected to be. So that's how and why I got interested in that.

**Sara:** Is this true of both Bolivia and the US (both of which you've studied)—that breastfeeding is a tough set of decisions for women to make?

**Rebecca:** I think it was different for the Bolivian women in the region where that study—where that data is from. I didn't actually go there: one of my undergraduate mentors has been doing longitudinal research in the Bolivian highlands, and she has lots and lots of data. She let me work with—organize, analyze, and eventually publish on—some of the data that she had. So I'm not as familiar with that cultural context.

**Sara:** One of my questions for you centers on what seems to me a popular discourse about—your word was morality—about what's the right thing to do for your child. Some people even talk about it in universal ways, as the right thing to do for all women, in determining whether to breastfeed or not. You must come across of course lots of scholarly discourse about this topic, but it's also very mainstream, and I found that really interesting. Do you read the more mainstream articles on this topic, and do you use that as research—articles from “whattoexpect.com”

for example, about “what's right for mom”?

**Rebecca:** Yeah, I do, and the same kinds of things that women were talking about in my interviews with them are reflected in these articles. On what it means to be a good mother, and what the limitations are—structural limitations going on behind the scenes that people aren't talking about, and the ways these limitations are framed. Infant feeding practices is a decision, and you have to choose one or the other, but oftentimes structural factors, like workplace conditions or just the continuing stigma attached to breastfeeding in public, for example, kind of shape women's ability to make free decisions. They're not necessarily free decisions.

**Sara:** It seems like that's what's missing from a lot of the mainstream discourse about it, and obviously it's probably missing because your analysis is a lot more complex: that it's not just a decision that everyone can make.

**Rebecca:** So I did my Master's on diabetes illness narratives among Mexican immigrants living in Tucson, and individual responsibility also came up a lot in my interviews with people for this project. The larger structural factors shaping people's lives are not in the foreground. Making decisions about “lifestyle choices” is seen as an important contributing factor to diabetes onset, when there are lots of other things

going on that are shaping possibilities for health practices. So that's kind of a parallel between those two projects that I think speaks to how health decisions are viewed as being an individual's responsibility. It's got moral connotations, and then people who develop diabetes, or people who give their babies formula are kind of—there's this stigma attached to it because it's seen as a personal failure.

**Sara:** Have you studied how...I mean, even if you explain away the idea that it's a personal failure, women are still going to experience that decision as a personal failure. So do you theorize about how women can kind of deal with that sense of failure, or is that maybe more of a question for a psychologist?

**Rebecca:** Well, I think just knowing that other women are made to feel this way, and the fact that it isn't a personal failing, and that that discourse exists, can kind of take the teeth out of it a little bit. So just knowing more about it—

**Sara:** Making it a discourse rather than—

**Rebecca:** than fact or truth. I think it provides helpful perspective on it.

**Sara:** What is an illness narrative? You've probably already given me an example of one, but I don't think I have heard the term before just because I'm in a different field.

**Rebecca:** Okay, yeah, it's a—a popular one in medical anthropology. Medical anthropologists distinguish disease from illness: disease is the technical understanding of sickness, and illness is how an individual experiences sickness within a particular context. Experiences of sickness kind of are brought into being through social action, rather than just existing within one person. So it's an interactional kind of experience. Illnesses frequently shape how people view themselves, so illness narratives are stories that people tell about themselves through the experience of illness, and they're often trying to kind of renegotiate or reconfigure their identity after the development of an illness. It's about who they see themselves as in light of having this illness.

**Sara:** Fascinating. Ok so you didn't do work in Bolivia, but you did do fieldwork in Southern Indiana. Is that where you're from?

**Rebecca:** I'm from central Indiana, yeah.

**Sara:** Okay. Why did you choose to study your home state?

**Rebecca:** I like the idea of doing anthropology where you live. I have continued to do that—I'm in Tucson now, and I did my Master's research here. There's this expectation in anthropology that you're going to go off somewhere that you're not from to do research with people that are from

a group you don't belong to. But there is growing support for doing research in the US, for American anthropologists, as well as belonging to the group that you're researching rather than valuing difference just for difference's sake between the researcher and the people they're researching. There's a lot going on: culture is everywhere; there's a lot to research.

In my research on breastfeeding practices, I encountered many people who belonged to a strong support network in Southern Indiana. And so I was able to look at really super-duper pro-breastfeeding people, as well as people who were not necessarily that into breastfeeding. There was lots of interesting comparison of the two existing within the same area. It kind of captured the different discourses that are going on around breastfeeding in the US right now.

**Sara:** Cool; a little microcosm.

**Rebecca:** Yeah.

**Sara:** How were the SfAA meetings this year? You've won third place in one of their poster competitions before, but this year you were present as an award winner: how were they?

**Rebecca:** I really enjoy them. This is the second one I've been to. They're big, but they're not as big as the AAAs, so they feel more manageable. And there are always lots of panels, presentations, and posters that are

related to my research interests, so I get a lot out of going.

**Sara:** What was the Peter K. New Award dinner like?

**Rebecca:** It was really nice! It was great—I got to meet former winners and some of the judges, and one of the other winners from this year was there, as well. It was great to meet all those people and form new connections. One of the judges is actually a University of Arizona alumnus, and so it was also good to meet him. It was a really positive experience—it reinvigorated me kind of for doing research and being a grad student.

**Sara:** right, I mean—I was talking with another of the Peter K. New winners from this year, and it just seems like anytime you get even the smallest bit of recognition for your work, it can kind of keep you going.

**Rebecca:** Yeah, it's like—oh, ok, I'm doing ok! \*laughter\*

**Sara:** Yeah, “people think that I wrote something worth reading”—that's sometimes all you need to continue working \*laughter\*. Well, have you thought about what you'll do in the future whenever you—I guess it's probably kind of early to say since you're starting the PhD now, but—do you have any ideas on what you'll do later?—academia? fieldwork primarily? Both?

**Rebecca:** So I think options outside of academia for someone with a social sciences PhD include working for a government agency or a nonprofit or going into private industry. I haven't decided what I want to do yet. I'm trying to learn as much as I can about all the options, and honestly, they all are appealing to me in certain ways. I really like research and I'm beginning to enjoy teaching. So I think I would be happy staying in academia.

**Sara:** Yeah? cool, what are you teaching?

**Rebecca:** I'm not teaching right now, but I've been a teaching assistant. And then something that I really liked was—so there's this undergraduate internship program that the Bureau of Applied Research in Anthropology has at the University of Arizona, and I was a research assistant there for a year and a half. I got to work on projects with a few undergraduate interns. I got to supervise them, and guide them through the research process, and help teach them different skills, and I really enjoyed that. It was a really rewarding experience.

**Sara:** Well thanks for your willingness to talk! I imagine a few of our readers are students and will be happy to hear of another grad student making it and dealing with imposter syndrome, so I really appreciate you talking with me.

**Rebecca:** Oh of course, I was happy to.

## Interview with P.K. New 2nd Place Winner



*Dr. Nora Bridges, 2018 P.K. New 2nd Place Winner*

*By Sara Wilson, PhD Student in Literary and Cultural Studies at the University of Oklahoma (SfAA Office)*

Nora Bridges earned a PhD in Cultural Anthropology from the University of Pittsburgh in 2017. Her research integrates medical and environmental anthropology to ask how wellbeing is understood and enacted. Specifically, her work is centered on how people interact with plants as food and medicine to shape wellbeing. Nora's research has been funded by the National Science Foundation, Fulbright IIE, and the American Philosophical Society.

Her Peter K. New paper emerges from long-term ethnographic field research in Amazonian Ecuador. There, she collaborated with indigenous Kichwa-speaking communities to document therapeutic narratives of medicinal and culinary plant use and to examine healthcare decision-making in a rapidly changing environment. The

paper argues that we can accomplish a stronger commitment to the “social pillar” of sustainable development initiatives through first understanding the particular lived experiences, felt needs, and expressed aspirations of the intended beneficiaries of such programs rather than parachuting in prefabricated models.

As an Applied Medical Anthropologist practitioner, Nora seeks to combat food insecurity in Pittsburgh, Pennsylvania, partnering with universities, private foundations, and nonprofits to collect and analyze data and share results and recommendations with key stakeholders. The central aim of this community-based participatory research is to promote food justice, sustainability, and wellbeing.

**Sara Wilson:** How did you arrive in anthropology and sociology? How did you get started in those fields: did you begin with those majors, or change to them later? You mentioned the first class you took in college was anthropology.

**Nora Colleen Bridges:** Yeah, so the very first college classroom I ever stepped into was an anthropology class, and from that point on, I was hooked. As for sociology, that came at a later date—in my second or third year, when I decided to double-major in sociology. I was really interested in the history of social theory, and I had a couple really good statistics classes that I thought were really useful.

I'm glad that you asked this question because I think it gets at one of the key principles of what I hope my career will be, which is interdisciplinary. I think that my decision to double major was sort of my introduction to the cross-fertilization between different disciplines. And I really started to explore this in my dissertation research when I focused on ethnobotany, which itself is an interdisciplinary field. And the problems that I'm currently working on—food security and sustainability—I think that they're best approached from a number of complementary perspectives that use distinct lenses.

**Sara:** Ethnobotany! Where did that come from—I imagine you have to take quite a few extra classes or engage in a whole different branch of research to be able to write about that. Did your work in ethnobotany come from anthropology or sociology?

**Nora:** Well, there's a long history of ethnobotany as a discipline, especially in Amazonia. It's a discipline with a vast literature and there are a number of opportunities for presenting one's research in collegial atmospheres. For instance, going to the Society for Ethnobiology conferences is always a great opportunity to network and talk to people about their research. It's a vibrant community of scholars and activists working on issues around the globe.

**Sara:** One of the things I've been interested in as an outsider to the

discipline of anthropology is that it seems like there are maybe some politics between people who have PhDs and those who don't, and it also seems like those who have an applied anthropology Master's degree often just take off and start doing work, and maybe never—never do doctoral work. You had a presentation titled "Choosing to Pursue and PhD after an Applied Anthropology MA": I am curious about what the content of this talk was, and what you would say to SfAA students who are unsure about earning a PhD.

**Nora:** I appreciate that question specifically because where I did my Master's program, the University of Memphis, was a very applied program, and it provided a wealth of opportunities to imagine alternative career paths outside academia proper. And then when I joined the PhD program at Pitt, I found that it was a very different environment. My mentor Dr. Kathleen Musante—a past president of the SfAA—always encourages me to consider applied avenues, especially how our work as anthropologists could inform, shape, or evaluate policy. That said, the larger department as a whole was not centrally focused on Applied Anthropology. So the variety of forms Departments of Anthropology can take was interesting to me.

But as for the invited talk that you mentioned: I was invited by a faculty member from the University of Memphis to talk to the first-year

cohort of grad students at the time, in order to sort of encourage them to begin weighing their decision about what they would do in about a year when they would finish the program. And since the network of people in and around Memphis is so strong, the students generally get a chance to talk with local practitioners, either through guest lectures or through networking opportunities. So my read on this is that the invitation was extended to me because I was well along the path of a PhD program, having just completed long-term fieldwork in the Amazon and working to write up the dissertation. So this talk was an opportunity to encourage the first year cohort at UofM to consider furthering their studies in PhD as another choice they could make.

**Sara:** Do you think there are—I don't know—anthropologists who kind of look down on those who don't have a PhD?

**Nora:** Well, in my experience, I have observed how some view becoming an Applied Anthropologist (whether you have an MA or a PhD) as a Plan B, rather than the ultimate goal. And I think that's a prevailing notion—not that you would choose to be a great practitioner, solving really important problems and handling the concerns of your clients in a really meaningful way—but that in order to be there, you must've failed in some way, for example by not landing a tenure track job at an R-1 institution. And I certainly don't agree with that, and

I'm glad that I had the background at the University of Memphis and my mentor, Dr. Kathleen Musante at the University of Pittsburgh: both were formative and really enriching sources of support that strengthened my commitment to being an Applied Anthropologist.

**Sara:** What drew you to Ecuador?

**Nora:** I had the good fortune of being invited by my mentor Dr. Ruthbeth Finerman while I was doing Master's work at University of Memphis. I, along with two other students, accompanied her to Saraguro, which was her long-term field site in the Andean region of Ecuador. This was a very life-changing and world-expanding experience for me, and I knew immediately that I wanted to return to South America. So I tried to plot ways to get back to Ecuador, and it turned out that one of the best ways to do that would be through language study. So once I came to University of Pittsburgh, I took some classes in Quechua through the Center for Latin American Studies. In addition, I also spent a couple of summers at a field school that taught Kichwa, the Ecuadorian variant of Quechua, as well as a bit about tropical ethnobiology. I'm thankful for the opportunities I've had for the long-term research in Ecuador, a country so culturally and environmentally diverse—it's a really fascinating place.

**Sara:** In terms of living situation and climate, do you have a preference, or

is that sort of an untoward question for anthropologists?

**Nora:** No, it's such a funny question because \*laughter\* I tend to think of myself as a cold climate person—I'm from Santa Fe, I love arid climates, and it's still astonishing to me that I did over 18 months of fieldwork in the Amazonian rainforest! \*laughter\*

**Sara:** How have you balanced language learning with academic study and fieldwork? I mean, this is such a rigorous field just because you're juggling so many different roles and responsibilities—how do you keep up with the language learning?

**Nora:** Thankfully, I had a lot of institutional support: I had the field school and classes at Pitt. But also I had the genuine curiosity. I just enjoyed learning an indigenous language, and I think it made me more attentive to local concerns of the research participants themselves, that I was able to engage with them in and on their own terms. And it helped me to create more meaningful ethnographic interactions where the collaborators and participants could see that I was taking seriously not only what they were saying, but how they were saying it. And that's important in a postcolonial context like Ecuador, where Spanish is such a dominant language. I think that speaking Kichwa really helped to open a lot of doors for me that I would not have even noticed were there.

And then from a research perspective, it was good practice because Kichwa was the language that was used in the domain of food and healthcare, so if I was interested in learning about how plants are used as food and medicine, it was pretty imperative that I learn how to speak Kichwa, since that's the language that people would use in a context of cooking, caregiving, providing care for family members and loved ones. So there are a variety of reasons, you know—political and also practical.

**Sara:** How do you motivate yourself—I guess you're finished with your program now—but have you calmed down after finishing? Do you still have impostor syndrome? This is something that I've never thought of, but it's a kind of terrifying prospect that one could feel like an impostor even after getting the doctorate...How do you do your work?

**Nora:** \*laughter\* Yeah, there's been a period of decompression, and I'm encouraged to see that you're asking about impostor syndrome because I think that it's an important topic, and it's also probably way more prevalent than we realize. Along my own path, the first years of grad school were full of camaraderie—you know, you're all in the same courses together—and then, just like the nature of the program is you go do fieldwork, and you come back and “write up,” and I felt like I faced a lot of challenges while writing up because it felt like such an isolating process. I think

reaching out and having accountability groups can be helpful to some people. I also suspect that Imposter Syndrome probably strikes first-generation college students, let alone first-generation grad students particularly hard, so it is critical to know that you do belong even though sometimes you might trick yourself into not believing it. Thankfully there's more conversation about it and there's a lot of great resources on how to handle Impostor Syndrome. You can read pieces on the Chronicle of Higher Education about it, for example. And if you're based on campus, there are probably a lot of counseling services that you can use, with trained professionals to work through some of these issues.

But—how do I motivate myself after finishing the program? I think of how I can be of service, so I like the idea of being part of a team. I think of the kinds of questions I want to help answer, and I think about how I can use my skillset to create more understanding. By that, I mean understanding in two ways: first is by generating more information or more data about the reality of the situation, and then second by communicating those results in a way that helps to raise—say, the wider public's awareness about the issue at hand.

At the current stage of my career, I feel like it's a really lively time where I'm not just writing for and by myself, which was kind of how it felt with the dissertation at some points. And

instead, I'm working on collaborative teams where my contribution is just one piece of it, and it's powerful to be able to learn from, and sort of build together, with colleagues.

**Sara:** So it sounds like one of your key strategies now and even when you were still working on your doctorate is just—don't be alone? I mean, frankly, maybe it's just about fighting the urge to just write by yourself for weeks on end, and instead to show your work to people. I'm in the process of writing my dissertation, and it can kind of just feel like I'm writing for just me, or for an audience of about two. So it's really encouraging to hear that you're getting out there and working with people.

I see you're teaching; it looks like you're teaching as instructor of record, and that's probably because you're finished now. But were you teaching as instructor of record when you were still doing coursework?

**Nora:** Not while I was doing coursework, but while I was writing up the dissertation, our department at the University of Pittsburgh had a great opportunity for advanced graduate students—typically those who are ABD—can teach classes during the summer where they are the instructor of record. And that's where I first designed my anthropology of food course, and since then I've taught it in a number of different iterations. But that kind of professional development was really prioritized by

the Department of Anthropology at the University of Pittsburgh. I think it's really helpful, especially since the department is so geared towards helping students go on the academic job market. So that's a great asset to have.

**Sara:** In building your syllabus, or even in class, has teaching ever helped you clarify your own research questions? Is your work as a teacher ever connected to your own research?

**Nora:** Oh, absolutely. Yeah, so for the anthropology of food, it's really helped my thinking in terms of narrowing down the kinds of problems I want to work towards solving—issues like food security, which was not really a major part of my research in Ecuador as I initially designed it, but it emerged organically and I saw that it was a real concern for indigenous Kichwa speakers in the field site in Napo Province, Ecuador. But food security, of course, is a problem in many places—here in Pittsburgh, too, so teaching an undergrad class to students who are either from Pittsburgh, or plan on staying in Pittsburgh, I tried to create activities where they can do engaged scholarship where they're going out and interviewing people, or participating in evaluation projects where they can look at whether a program is efficacious or not. The students have, of course, taught me a lot in the process, and that's helped me to get to know the landscape of food insecurity here in Pittsburgh. And this made me a lot more curious

about it as well.

**Sara:** Do you see teaching in your future? I guess you'll probably be in academia, so are you excited about the prospect of possibly teaching later, or would you say you're more excited about research? It seems like there's a lot of people who finish their doctorate work and they don't really feel like teaching ever again or are mostly excited about a tenure-track position so they can focus on their own research. What are your thoughts and feelings on this?

**Nora:** Yeah, I do—I enjoy teaching, quite a great deal. But I remain interested in research. What's surprising to me is that I've become more interested in conducting research here in the Pittsburgh area on issues of food security. And then I would like to return to Ecuador and continue learning about issues of medical decision-making and food security in Kichwa communities. So I see myself growing projects here in Pittsburgh, while also maintaining long-term ethnographic partnerships with people in Ecuador.

**Sara:** In what specifically are you interested in relation to food security in Pittsburgh?

**Nora:** Well currently, I'm working on an evaluation project with some of the programs that the Greater Pittsburgh Community Food Bank is implementing. It's a really interesting participatory action research project

where the intended beneficiaries are giving feedback to the food bank and we're working to create a Community Advisory Council, so I've really been enjoying collecting and analyzing the data for that.

**Sara:** Your future work sounds fascinating. Nora, it's been a real pleasure talking to you.

**Nora:** Yeah, likewise. Thanks!

## Interview with P.K. New 3rd Place Winner



*Colleen Walsh Lang, 2018 P.K. New 3rd Place Winner*

*By Sara Wilson, PhD Student in Literary and Cultural Studies at the University of Oklahoma (SfAA Office)*

Colleen Walsh Lang's research explores the role of children in Uganda as social actors as they live with a highly stigmatized life-long illness (HIV/AIDS) and as they negotiate the process of reintegration in their local communities after prolonged institutional treatment. She examines how the process of institutionalization shapes their

understanding of HIV/AIDS and investigate the ways in which children themselves define their illness, how this affects their social relationships and dreams for the future, and how they negotiate the social, economic and political situations and structures that shape their daily lives. Overall, the lived experience of children with HIV is underexplored in social science literature. As more and more children with HIV/AIDS receive life-saving treatment with antiretroviral medications (ARVs), the need for ethnographic exploration becomes paramount. Colleen's dissertation is titled: "Vulnerable Agents: Ugandan Children's Experiences with HIV Rehabilitation and Reintegration."

**Sara Wilson:** How did you arrive in anthropology? How did you learn about it, first of all?

**Colleen Walsh Lang:** When I was in junior high and high school I fenced, and there was a guy on the fencing team who had studied anthropology, and he planted the seed. He told me, "you should make sure you take an anthropology course when you get to college!"—and I was like, "ok fine, whatever," because I really hadn't heard of it and didn't know what it was.

I went off to college and had the opportunity to take an honors introduction to anthropology class freshman year: I took it and loved it. But at that point, I was still going to major in math and biology because

I always enjoyed math and had planned on being a scientist or epidemiologist. But then, about a year later when I was getting into some of the higher-level, more theoretical math courses, I started to realize that being a math major was just not enjoyable for me.

One day, I was walking through the book store—this was before Amazon; we actually would go to the bookstore to pick up our books—and I was walking down the anthropology aisle of the bookstore, looking at the titles and I thought, “ooh! I want to read that book!...that book looks interesting! that book looks cool!”—and I thought, I am clearly in the wrong major. I want to read all the books in the anthropology aisle and I want nothing to do with the math aisle. I continued with my biology major because I was still—as I always have been—interested in science and biology, but I dropped the math major and picked up an anthropology major. So that was how I really started studying anthropology.

Then, I think in my fourth year of undergrad, I decided I didn't just want to do a double major, I wanted to do a dual degree. I wanted to get my Bachelor of Science in biology and a Bachelor of Arts in anthropology, which meant I needed to take a few more courses, so I needed to take a fifth year.

During the summer between my fourth and fifth year, I went to

Uganda. Now how I wound up in Uganda is a long story in and of itself, but in short, it was through a friend of a friend of a professor that I ended up being able to do research at an HIV/AIDS clinic in Uganda.

**Sara:** So, it was primarily this professor's connection with Uganda that sparked your interest, or was it your own interests that motivated you to find someone connected with the country—or was it something else that piqued your interest?

**Colleen:** I wanted – I was really interested in epidemiological topics, but also with an anthropological perspective. I was interested in the intersections between HIV and malaria and I was interested in pregnancy and how pregnant women understood their risks of HIV and malaria. So, obviously HIV and malaria equals: go to sub-Saharan Africa.

**Sara:** Right.

**Colleen:** So that's what I was thinking, and I was – I was really struggling, in all honesty, to find a place where I could go. My university didn't have an established program, and there weren't any particular programs that I was finding through researching online, so I started going around to the anthropology faculty and knocking on doors, saying, “hi, I really want to go do research,” you know, “this is what I'm interested in, do you know anybody?”, and it was

like I said, through a professor who knew a priest who knew a man who had formerly been in a seminary in Uganda. He left the religious life to start an HIV clinic. And that was how I found the place where I ended up doing my research as an undergrad. I went there for 10 weeks over the summer, planning to study pregnancy and to interview pregnant women, because I was told there was an antenatal clinic. Well, they might have been a little...I don't know what the right word is: ambitious? about their new antenatal clinic. They had started an antenatal program, but there were literally two pregnant women whom I got to see and talk to during the ten weeks that I was there.

**Sara:** So, not ideal for research...

**Colleen:** No, not ideal for that particular topic, but there was still plenty to observe and learn about. I ended up writing my senior thesis about barriers to healthcare and more generally about accessing HIV treatment (this was before ARVs were widely available) and the HIV clinic and its programs as a whole worked to provide access to care. I had a really great experience when I was there, and I came away from my experience saying, “ok, anthropology is great. But I would be able to give back more to this clinic if I had some medical knowledge, some medical training, as well.”

So, I came back home, and I started thinking, “all right, so I know I want to

do anthropology, I've gotten off of the bench-science biology bandwagon"—I left that somewhere around my fourth year of undergrad. But, I'm thinking, "I'm glad I did those biology courses because I might still want to do something medical, but I don't know if I really want to be a doctor." So, I started looking into Master's degrees in global health and public health.

That's what I was initially thinking. Meanwhile, I decided I would do some volunteer work at an HIV clinic in the US. I've had this experience at an HIV clinic in Uganda, which was great; now I wanted to have experience at an HIV clinic in the US. After I graduated, I started working with a volunteer program at an HIV clinic in the Chicago area, and was planning on doing that for about a year after graduation. Unfortunately, after a few months of working with the HIV clinic, it became abundantly clear that they didn't have enough for me to do. They wanted me to do two things.

First, to start-up an informal support group for clinic participants, and second, to track down patients who had been lost to follow up. I worked on starting up the support group, but once it was off the ground, they only met one evening a week. I also called patients who had been lost to follow-up, but that was all they authorized me to do. So, other than a bit of administrative work (calling patients), observing the weekly HIV clinic, and organizing the weekly support group I was literally sitting at a computer

twiddling my thumbs, bored out of my mind the remaining three and a half days of the week.

In hindsight, I think the clinic wanted a volunteer for good reasons – their nurse practitioner had more patients to keep up with and follow than she could manage. She especially didn't have time to track down patients who had gotten lost to follow up or to start a patient support group, but I think there were two problems.

First, while they really did need a volunteer to get their support group going and to maintain it, that wasn't enough work to justify a full-time position. Second, while the nurse practitioner was overworked, I (a fresh out of undergrad volunteer) didn't have the training (at that time) or authorization to adequately follow up with patients and help with her workload. Because of HIPAA concerns, I couldn't leave a message; because I didn't have medical training, I couldn't counsel patients about how to manage the side effects of their medications or discuss their lab results with them, etc...

After discussing my situation with my sister, who had done research with a medical ethicist in Chicago, she said "you need to call my mentor, Lainie Ross, she's a pediatric medical ethicist at University of Chicago School of Medicine. Just call her, she always has a billion projects running, and I'm sure there's something that she could give you to do." I wasn't interested in a

job, just— I just wanted something to do so I wasn't twiddling my thumbs.

As it turned out, she had just gotten a grant to hire a research assistant. So, she interviewed me and ultimately hired me. I ended up leaving the HIV clinic after about six months and began working as a medical ethics research assistant for Lainie. It was really rewarding working with Lainie, who is herself an MD/PhD (Medical Doctor and Doctorate of Philosophy), and it was through working with her, a pediatrician and a medical ethicist who has her PhD in philosophy, that I really began to think about getting an MD/PhD as a possibility. I was working with her and an excellent group of pediatricians, whom I really liked—I liked their approach to medicine. I learned that pediatrics in general has a more holistic approach to medicine than many other fields of medicine. Lainie is a very prolific researcher, prolific publisher, and a well-respected researcher within her field of medical ethics, and she's also a beloved clinician. Her patients and their families love her.

**Sara:** Is that rare? to have both of those professional identities so fleshed out and be well-respected on both sides?

**Colleen:** I do think it's rare—I mean, she was an exceptional model for me to get to work with. She showed me that it was possible to do both and so it was really through working with her that I actually ended up withdrawing...

I had started applying to MPH (Masters in Public Health) programs, and I was thinking like, maybe I'll get an MPH and then be a nurse practitioner, and that would be a way that I could combine these fields (medicine and global health). And it was really through working with Lainie after about six months or a year or so, that I said, "you know what? I'm going to go for it." There's only a handful of MD/PhD programs in anthropology in the country, and each program only accepts one or two applicants per year. So, I honestly didn't think I had a great chance for getting in; I didn't have a great MCAT score—it wasn't bad, but it wasn't super stellar—but I said, "you know what? I'm going to shoot for the stars and maybe I'll land on the moon." Cliché, I know.

So, I did. Lainie encouraged me and I applied to MD/PhD programs and ultimately, I was accepted, and so that's how I ended up doing this combined program. It was really a combination of getting experience with anthropological research in Uganda, recognizing the need for medical experience, and getting to work with a phenomenal role model/mentor.

**Sara:** Right, and with someone who was doing in her own life what you maybe envisioned, or gave you a vision of what it could be like.

**Colleen:** Exactly, yep.

**Sara:** That's really cool.

**Colleen:** So that was how I wound up in the MD/PhD program and then now I'm— well, I'm still working my way through! \*laughter\*

**Sara:** Where are you right now in your program? I can't remember.

**Colleen:** I will graduate in 2020.

**Sara:** So you're writing right now? Doing research?

**Colleen:** I'm doing my clinical rotations right now.

**Sara:** So that's part of this degree, ok.

**Colleen:** Correct. They award both degrees (the MD and the PhD) at the same time.

**Sara:** Wow, that is a lot. So—where are you right now?

**Colleen:** Physically, I'm in St. Louis. I started the MD/PhD program in 2010, and I'll be graduating in 2020—a full 10 years. We start out with the first two years of med school (the pre-clinical years), and then do the PhD, and then come back and finish up the rest of med school (the clinical rotations).

**Sara:** And since 2010, have you been back to Uganda? I know you've published on children's agency in Uganda, which I thought was fascinating.

**Colleen:** Yes, that's what my dissertation is about. I was in Uganda in 2006, which was the first time I went to Uganda as an undergraduate, and then I returned to Uganda in 2012 at the start of graduate school. I had stayed in touch with the organization I had worked with in 2006 (which I call St. Damien's in my dissertation), and they sent me updates about what was going on. I had learned about the building of a "children's rehabilitation center," as they call it. It's basically a long-term residential treatment center for kids with HIV, who in most cases are coming from more remote, rural villages.

These are children they can't manage just as an outpatient. The children live at this center for about 3 to 18 months (with a median stay of 6 months).

This place is different from other "AIDS homes," which tend to keep kids for prolonged periods of time—years and years. Instead, this organization is really committed to getting kids "reintegrated"—reunited and back living with their family members. And they continue to follow up with the kids after they've been reintegrated. The center provides for school fees and some school requirements. Although, as I discuss in my dissertation (and the paper I submitted for the Peter K. New Award), that support is being cut back each year due to an increasing emphasis on "sustainable in 2008—when it first opened, and I thought it might be a good topic for my dissertation — but I didn't actually get

to go see it until 2012.

My 2012 summer fieldwork was to reestablish connections at St.

Damien's (the larger HIV organization),—I called it my pre-preliminary fieldwork. I needed to see what St. Damien's actually looked like on the ground. After having been away for 6 years, they'd built a new clinic and expanded their programs. I was always very interested in the rehabilitation home, since I had heard about it, but I needed to go and actually see it before I committed to doing my dissertation on it.

**Sara:** Now that I am understanding a little more about your degree and your time in Uganda, I'm wondering how did you arrive at that emphasis on agency that we see in your dissertation (titled "Vulnerable Agents: Ugandan Children's Experiences with HIV Rehabilitation and Reintegration")?

**Colleen:** That was through anthropology grad school. Basically, in 2010, I started the MD/PhD program and did mostly medical school. Then, starting in 2012, I started anthropology graduate school, and was a full-time anthropology grad student, in sociocultural anthropology. So, you know, I took courses on socio-cultural theory, the history of medical anthropology, etc., and the emphasis on vulnerability and agency definitely grew out of my anthropology grad school, for sure. The emphasis on vulnerability and agency came both from the literature

and from my fieldwork. The tension between vulnerability and agency is an especially prominent topic in the anthropology of children and in childhood studies. Children are often presented as either entirely vulnerable and lacking agency, or as dangerous because of their agency (think of the portrayal of street children).

However, like with so many things, the truth is both. In my fieldwork, I worked with children who are almost certainly among the most vulnerable children in the world – HIV infected children in Uganda. But they also daily demonstrated their agency – their will power, their independence, and the subtle but profound ways in which they worked to influence the circumstances of their lives.

Children's agency is often easily overlooked, and I think anthropology (with prolonged ethnographic fieldwork) is especially suited to recognize it without overemphasizing it. Children's agency and vulnerability are concepts that I try to hold in frame simultaneously throughout my work, and I strongly believe that if we fail to recognize BOTH children's vulnerability and agency, we cannot adequately understand children's lives, and any interventions we make on their behalf will ultimately fall short.

**Sara:** One of the reasons we love hearing from PK New winners is because many members of SfAA and readers of its journals are students

themselves, and if they're anything like me, they enjoy reading about other successful people's experiences in trying to figure out what their next step could be, or how others have envisioned their futures. So how did you make your decision to end up in this program: was it just like you got accepted and got some funding? Did you apply for other degrees or positions at the same time?

**Colleen:** I did. The year that I applied, I applied to a bunch of different MD/PhD programs, not just in anthropology, but also some where I'd be getting my PhD in public health; I applied to some MD/MPH programs; I applied to some MD/MA programs, where I'd be getting my masters in anthropology; I applied to some straight MD programs, with the idea that I could go to graduate school after completing medical school. I applied broadly because, I knew at that time, and it's still true today, that the MD/PhD programs for anthropology are really few and far between, so I needed to cast my net wide.

Ultimately, it came down to the fact that Washington University in St. Louis was just a great fit for personal and professional reasons. Wash U med school is one of the top med schools in the country, and the anthropology program is also one of the top ones in the country, especially for medical anthropology. It had numerous faculty whom I could see myself working with, and I think that's

a really important factor when you're deciding to go to grad school.

Additionally, it was close to family, and my dad and sister were facing some pretty serious health issues, so I wanted to be close. In my case, it was a pretty obvious choice once I came off the wait-list.

**Sara:** And since being in school at the graduate level, have you had time to feel like you're dealing with impostor syndrome, or are you just too busy to feel this anxiety about that kind of stuff?

**Colleen:** Oh yeah, oh yeah. I think we all do, all the time. \*laughter\* I think it's a part of academia, it's also a part of medicine, to be honest--

**Sara:** --really? see that surprises me.

**Colleen:** Oh, absolutely! You just—as a med student, at some point, earlier than you think you're ready, they start sending you into patient rooms. And you have to play doctor, and even though you feel like you don't know anything, you have to work with real live patients. I mean you hear it in academia, and you hear it in medicine too: “you fake it ‘til you make it.” So yeah, I would say that I'm not unique, I think we all deal with impostor syndrome on a nearly daily basis, and I don't know—I don't think there's any secret to it, I think you just keep going—you fake it ‘til you make it, I guess. \*laughter\* you just keep trying... I'll let you know when I feel like I've “made it.”

**Sara:** Keep waking up and doing your work, and—

**Colleen:** Yeah—I mean, you can only do the best that you can do. And you do your best while still living your life. One big thing, especially with this – the MD/PhD program is a really long program, right? I'm going to be in this for a decade by the time I graduate. And I knew it was going to be a long program going into it, so I have always focused on it as, “ok, this is my lifestyle now.” And yes, of course there are going to be times when it's more intense and less intense, but I've really worked to maintain a pretty good work-life balance. I have a husband, I have a dog—I have, you know, stuff outside of grad school/med school.

This is important to me. You know, I'm not the top student in my med school class, and I've just accepted that because the amount of life that I would have had to sacrifice in order to get that academic gain, is just not worth it to me. To get 10 more points on the test, I would have to study for 100 more hours, and I just can't. So, I guess I've just sort of come to accept that I can only do the best that I can do. And I still feel like an impostor, like I said—on a near-daily basis—you know they keep sending me into patient rooms, \*laughter\* but all we can do is the best that we can do.

**Sara:** Right. And then tweak that CV whenever you can. \*laughter\*

**Colleen:** That's right. That's right, and take every little win that you get. You know—any little award, or anything, and you put it on there.

**Sara:** Put it up there, massage your ego, move forward.

**Colleen:** Yep, yep. Speaking of the whole CV thing, I know there's like the CV of failure.

**Sara:** I've heard about this!

**Colleen:** For example, I applied for five different paper awards this year, and the Peter K. New was the only one that I received.

**Sara:** There you go, yeah.

**Colleen:** You just have to put your work out there and know that if you keep putting it out there, you'll eventually find some place where it's a good fit.

**Sara:** So whenever you've finished your dissertation, you've graduated—after that do you apply for postdocs and teaching positions, or do you go and do fieldwork, or what do you think that next step would be?

**Colleen:** In my case, the next step will probably be medical residency, either in pediatrics or emergency medicine or both. I have to finish my clinical training, otherwise I don't get to be a doctor. But that actually makes it really hard, because as I'm sure you'll find unsurprising, it's really hard to find time to publish when you're

doing medical training. \*laughter\*

**Sara:** Oh gosh, what a nightmare.

**Colleen:** See, currently I'm only working about 60 hours a week and when I start residency it's going to be 80 hours a week, and I don't have time to publish now, so I really don't think I'm going to have time to publish during residency. I worry that, by the time I'm able to publish, my work is going to be eight or ten years old. I'm still trying to figure out how I'm going to make that work. I hear that there are some residencies that give you more time for research. And there are some residencies that are more interested in global health research in particular, so I will probably be prioritizing those places, but I think moving forward for me, it is going to be really important to find institutions and programs that value the type of research that I do as an anthropologist and that value the type of perspectives that anthropological research brings. So that's what I'm going to be looking at moving forward, just trying to find those places where my expertise will be appreciated.

**Sara:** Well, I wish you the best of luck, and thanks so much for talking with me.

**Colleen:** You bet. Take care.

## World on the Move: 100,000 Years of Migration



*By Judith Freidenberg, University of Maryland*

Now that the Society for Applied Anthropology has a funded Immigration Initiative, it could be instructive to explore what other organizations of anthropologists and related disciplines in the United States have already done, in particular the American Anthropological Association. AAA has developed two public education initiatives to engage the public in conversations on important matters using scholarship and public engagement.

First, it developed The [RACE Project](#), which aims to contest public conceptions of race by explaining differences among people and showing the complexity of the concept of race. A second, more recent initiative, [World on the Move: 100,000 Years of Human Migration](#), focuses on helping people explore moving and settling across the globe's territory. This public education initiative aims to

explore migration as a long-standing phenomenon, spanning "100,000 Years of Human Migration" using the perspectives of the traditional four-field approach subscribed to by the AAA. The AAA began by establishing an international advisory committee to spearhead the project, and organized a variety of events in collaboration with its partners.

For example, World on the Move collaborated in the past two years with the Smithsonian's Center for Folklife and Cultural Heritage in Washington, DC, the Science Museum of Minnesota in St. Paul, and the San Diego Museum of Man to help host the Smithsonian Institution's Folklife Festival. This is a two-week event that provides the public with opportunities to learn about and engage with a diverse range of cultures and peoples: recent themes have included "Basque: Innovations by Culture," "Sounds of California" and "On the Move: Immigration and Migration Today."



What sorts of activities does World on the Move host at the Festival? The "On the Move: Immigration and Migration Today" part of the festival facilitated two interactive workshops inviting visitors to consider how immigration and migration both challenge and energize culture. Facilitators asked visitors about what objects they would take with them if

they suddenly had to move and how they would cope if they found themselves in new surroundings, to help them reflect upon and even embody the experiences of migrants. The most popular objects people stated they would take with them were their cell phones, money and personal identification. Other objects mentioned include an assortment of survival and first aid items, as well as their pets. When asked how they would cope with moving, visitors overwhelmingly stated that they would seek out people who share similar cultural and linguistic backgrounds. Many of the visitors indicated that retaining their cultural, national and community identity would help them adjust to new surroundings because it would remind them of the home from which they departed.

AAA interns created a story map by asking visitors to plot their migration experience or the experiences of their family. The intentions of these activities were to help people understand how we create communication barriers in our daily lives with misconceptions of who is and what it is like to be “the other.” By 2017, World on the Move had taken a more central stage on the National Mall, showing how movement into and out from the US has significantly shaped US culture. The programming highlighted the role of youth as well as intergenerational conversations to explore migration as a facet of cultural communication.

Some of the outcomes of the AAA’s public initiative on migration include showing diverse audiences that migration is a normal, rather than exceptional, occurrence in society and helping to develop empathy for others by underscoring similarities in experiences. By attempting to influence public attitudes, the initiative seeks to contribute to framing the current popular and political discourse and influence policy makers. The SFAA Immigration Initiative, started in response to the current administration exclusionary legislation, shares AAA’s vision to engage publics with a social issue that has created dissent and separation in US society.

## Tourism & Heritage TIG



By Eric Koenig ([ericskoenig@gmail.com](mailto:ericskoenig@gmail.com))

### 2018 SfAA Annual Meeting THTIG Recap

Welcome to the Tourism and Heritage Topical Interest Group! If you were able to attend, we hope you had an insightful and productive trip to Philadelphia for the SfAA annual meetings, where over fourteen tourism and heritage panels were organized relating to diverse

historical, heritage, identity, sustainability, museum studies, and tourism matters in the “City of Brotherly Love” and settings around the world. The Tourism and Heritage TIG hosted a total of 11 special sessions between April 3<sup>rd</sup>– 6<sup>th</sup>, spanning topics of economic, cultural, and environmental sustainability in tourism, (world) heritage spaces, places, and practices, identity, Native peoples and National Park collaborations and community co-management, ethnographic field schools, and incipient tourism and heritage scholarship. In addition to these special sessions, we organized the 12<sup>th</sup> annual Valene Smith Tourism Poster Competition during the student poster session on Thursday afternoon, April 5<sup>th</sup>. Our poster competition showcases innovative applied research of emerging anthropology of tourism and heritage scholars, and award travel funds to students with the top tourism and heritage posters.

During the conference, we also held our annual business meeting between 5:30 and 7:20 p.m. on Thursday, April 5<sup>th</sup>, in the Tubman room at the Lowe’s Philadelphia Hotel to discuss to the promotion of our TIG, the annual Valene Smith Tourism Poster Competition, plans for creating an annual fund / sponsor for the Tourism and Heritage Student Paper Competition as well as events and involvement by the TIG leading up to the 2019 SfAA annual meetings in Portland, Oregon.

We are looking for people to organize paper sessions, roundtables and panels, and tours as well as any events or activities that could be of interest to the 2019 Portland SfAA annual meetings program theme – “Engaging Change in Turbulent Times.” During the business meeting, we circulated a few ideas for paper roundtables, sessions, and tours, including a roundtable on the “Sharing Economy,” tourism, and micro-entrepreneurship; a food / culinary tourism session panel possibly tied to a local Portland culinary tour with an invited discussant; a panel on “Dark / Disaster Tourism;” and a paper session on “Reverse Tourism / Migration.” The THTIG will begin a call for paper panels and sessions in August. If you would like to become involved as an organizer or participant for these or any other panels or if you have any suggestions, please contact Melissa Stevens ([melissa.stevens7@gmail.com](mailto:melissa.stevens7@gmail.com)). Also see the THTIG members update through the email list-serve for additional information.

We are accepting new officer nominations for Chair-elect and Newsletter Column Editor for our Tourism and Heritage TIG. Each position is for a two-year, renewable term, and self-nominations are accepted. If you are interested in either of these TIG officer positions, please contact Melissa Stevens ([Melissa.stevens7@gmail.com](mailto:Melissa.stevens7@gmail.com)), the THTIG chair, for additional information.

Joining the TIG officers this year is Lauren Smyth, an anthropology graduate student at the University of California, Santa Barbara, who will serve as our social media manager. Stefan Krause, an assistant professor at Beacon College, is continuing as the Valene Smith Tourism Poster Competition coordinator, while Eric Koenig will be stepping down from his role as the SfAA Newsletter THTIG column editor.

## The SfAA Supports Anthropology Books Donations



*The SfAA Donates Anthropology Books & Journals to the National University of the Altiplano; Puno, Peru*

*By Ralph Bolton*

Upon retirement, some anthropologists end their careers completely, preferring to devote their golden years to grandchildren, hobbies or travel. For many of us, however, anthropology is part of who we are, and we continue to be engaged professionally even long after we no longer teach or work as applied anthropologists. We may continue to do research, to write, and to publish

when blessed with opportunities to do so post-retirement.

Eventually, of course, we all face some important decisions related to our careers: What to do with our fieldnotes and other materials? How to dispose of our libraries? We may lose office space or need to downsize our living arrangements. The Association of Senior Anthropologists has been urging members to think about these issues, especially the question of disposing of fieldnotes, professional documents, and artefacts. At the annual meeting of the AAA last year, the ASA organized a field trip to the National Anthropological Archives of the Smithsonian Institution, one option for preserving valuable records that might otherwise get lost to posterity and the history of our discipline.

Last year, too, the ASA sponsored a two-part report that I wrote outlining some options for disposing of anthropologists’ personal libraries (Bolton, Ralph. 2017. “Retiring Your Library (Part One). Anthropology News website, July 25; Bolton, Ralph. 2017. “Retiring Your Library (Part Two). Anthropology News website, July 25). Many of us accumulate hundreds and often thousands of books and journals. Even in a digital age, these books and journals may have a second life if donated to an institution where they may be used by new generations of students. In Part Two of that report, I recounted the steps involved in my personal odyssey

of donating a large portion of my library (more than 5,000 items) to the National University of the Altiplano in Puno, Peru. Some colleagues have added commentaries to that report, detailing their experiences in donating their libraries to foreign institutions. More comments are welcomed on the web page.

The cost of sending my library to Peru was approximately \$3,000, to cover packing, shipping and customs expenses. Despite some delays and setbacks, the publications finally reached their destination. In September 2017, the Professional School of Anthropology at the National University of the Altiplano inaugurated a new library incorporating this collection, which effectively doubled the number of items in their existing library. The ceremony, attended by faculty and students as well as some visiting anthropologists from Norway and the USA, was held during the School's anniversary celebrations. I had the honor of performing the traditional obligatory ritual of breaking a bottle of champagne. Only a portion of the new acquisition was catalogued and shelved prior to the ceremony because within a few months the School will be moving to a new building with much expanded space for the new library.

This project was supported by the Society for Applied Anthropology with a grant of \$700 to help pay the costs of shipping the library. The students, faculty and authorities of the Escuela

Profesional de Antropología at UNA asked that I relay their thanks to the members of SfAA for helping to make possible this donation of important educational resources, which include decades of copies of Human Organization, Practicing Anthropology and many other major journals.

## Interview with Erve Chambers



### The Beginnings of Practicing Anthropology; an Interview with its Founding Editor

*By John Van Willigen*

This interview is focused on Erve Chamber's experiences being the founding editor of Practicing Anthropology. It follows a more comprehensive, career-focused interview of Chambers done by Judith Friedenber, also published in the SfAA Newsletter. The idea for the publication grew out of a visit to the University of South Florida by University of Chicago anthropologist Sol Tax concerning the development of the Applied Anthropology Graduate Program there. In addition to his editorship, Chambers has done extensive service to the Society, including being its President. Now

retired, he was on the faculty of the University of Maryland. The interview was done in March 2017 by John van Willigen, who also edited the transcript.

**VAN WILLIGEN:** We're in, Santa Fe, New Mexico at the SfAA meetings. This is a follow-up of an interview that Erve did with Judith Friedenber. [The questions are] divided into vision, board politics, editorial plan, early articles, other editors, like the corresponding editors, and then the format.

**CHAMBERS:** Okay.

**VAN WILLIGEN:** I'm really interested in the mechanics of it, and you know, the day-to-day, more concrete things about it. Although, the first question has to do with the issues that were operating in the discipline and in the national economy basically at the time when [Practicing Anthropology was] started.

**CHAMBERS:** Okay.

**VAN WILLIGEN:** I mean, I'm not really interested in what those conditions were, but what you were thinking basically.

**CHAMBERS:** Okay.

**VAN WILLIGEN:** So, what were some of the conditions on the discipline?

**CHAMBERS:** Well, what had

happened was, from my perspective, I had just gone to the University of South Florida. And before I'd been there, I'd been to Mississippi State for a while, and then before that, I'd been working outside of academia for Abt Associates. And when I came back from Abt Associates, that was the period of time where we were just beginning to talk about the idea that there were not enough jobs in academia for people. And there was kind of a panic. And having had some experience outside of academia, I was concerned that the discipline wasn't paying attention to those potentials.

Well, the answer to what was happening in the discipline was that the discipline wasn't paying attention to those potentials and there's just an ignorance in the idea of what you could do anthropology successfully outside of academia, except in a very limited way. There was the recognition that there were a few people working for the government and doing things like that, but that it wasn't a significant career track.

**VAN WILLIGEN:** Based on the start of your career, did you feel like you were pushed outside?

**CHAMBERS:** No. I didn't feel pushed outside because I got an academic position, but I felt that a lot of others, a lot of us as a discipline were going to be pushed outside and not recognized.

**VAN WILLIGEN:** Yeah.

**CHAMBERS:** And that there were more people doing stuff outside of academia. And what I mean by the discipline are the organizations, both the SfAA and the Triple A just weren't recognizing what was happening in terms of careers, directions for anthropologists associated with practicing anthropology, as when I got to Florida, I also put a resolution into the Triple A for the support of anthropologists working outside of practice, outside of anthropology. And that met with a lot of resistance at the Triple A because people, people were saying, "Well, this isn't a serious issue," you know. That once there were more jobs opened up--

**VAN WILLIGEN:** Can you, can you think of the people that, the specific people that you think about in terms of, for the Triple A as resisting this?

**CHAMBERS:** Yes, when the resolution came up, for example, it was discussed, it was up for vote. And we had the discussion of it in the meetings. And the President was [Francis] Hsu then. He was there, and one of his comments when they were discussing it was "Well, I don't think it's a serious issue because as soon as more jobs open up in academia, you know, then, then the people will go there." And I think [William C.] Sturtevant stood up and spoke against it.

**VAN WILLIGEN:** Wow.

**CHAMBERS:** And, I can't remember all the others, but there were a number of, old-time, well-recognized people who were speaking against it.

**VAN WILLIGEN:** I see.

**CHAMBERS:** And then nobody spoke for it. You know, then all of a sudden Mike Trend, who I'd known he worked with me at Abt Associates. And he is still at Abt Associates. And he, finally he got up and he said, "You know, this year--" And he huffs and puffs when he talks. He says, "This year, I hired nine anthropologists. How many of your departments hired that many?" (They both laugh) And that was a break, you know. That, was where it broke. And then other people stood up. I can't remember who all. And the resolution passed. And one of the parts of the resolution was to publish a guide of anthropologists who practiced outside of academia. And they only published it once, but they did publish it. And those were just members of the Association, but there were like about 80 people or so. Which people had never, you know, recognized. And so then at, on the heels of that, Practicing Anthropology, the publication started out.

**VAN WILLIGEN:** I see.

**CHAMBERS:** So that, I mean, there was real resistance to the idea that there was any a field outside of academia for anthropologists.

**VAN WILLIGEN:** Yes. And, Hsu's

thought that it was a cycle basically.

**CHAMBERS:** Right. And that it would just happen. And that seemed to be, among the establishment, that seemed to be the feeling.

**VAN WILLIGEN:** You're talking about a business meeting of the Triple A. And it was some time in the '70s.

**CHAMBERS:** I was still at South Florida. It was probably about '78 or '79. The same time I think PA, came out. Well, the first issue was '78, right?

**VAN WILLIGEN:** And well, anyway. Um. And then in the interview with Judith [Friedenberg] there was a good discussion about, Sol Tax visiting and Bob Wulff, being the first editor. And then it was passed on to you [after he took a position elsewhere.] You were still working at South Florida when it was passed on to you?

**CHAMBERS:** I had just come to South Florida. I got hired and they asked, asked me if I--because Bob then was going on to--

**VAN WILLIGEN:** I see. When you were hired, it was part of the understanding that--

**CHAMBERS:** Well, it was part of the discussion, you know. Would I be interested in doing that? And, and, because Bob was leaving. And, I said,

you know, being naïve and stupid, I said, "Sure." (Laughs)

**VAN WILLIGEN:** I see. And then at that point, it was thought of as a SfAA publication?

**CHAMBERS:** No. I mean, that was the real interesting part. The SfAA had put up some money to get started. And that was after [Sol] Tax, you know, and that was before me. Like Bob and Gil Kushner and, and Al Wolf had gone to the SfAA and asked for a little money to start it. And I don't remember how much money it was even, but there was no discussion of who it would belong to at all. And that it would be--and so when it came out--and I actually thought, you know, "God, I could copyright this in my name." (Laughing) You know?

**VAN WILLIGEN:** I see.

**CHAMBERS:** You know, because I didn't know. But, and I said I wanted to make sure that it would hang around. So, I made a decision to call it "a career-oriented publication of the Society for Applied Anthropology." But that that wasn't their decision at all.

**VAN WILLIGEN:** I see. (Both laugh)

**CHAMBERS:** But it encouraged them to think of it as theirs.

**VAN WILLIGEN:** There it is.

**CHAMBERS:** Yeah.

**VAN WILLIGEN:** We're now looking at the front page of the first issue, which has the statement, "A career-oriented publication of the Society for Applied Anthropology."

**CHAMBERS:** Yeah. And that was just made up. (Laughs)

**VAN WILLIGEN:** (Laughing) I see. You alone made it up.

**CHAMBERS:** Absolutely. Just to ensure that--or to try to ensure that, that they would think of it as theirs and that they would support it.

**VAN WILLIGEN:** Yes. And then, just thinking mutually, who were the, the SfAA people that you linked up with?

**CHAMBERS:** I can't remember who it was. I remember the first meeting I went where we discussed it as it was starting, was in Mexico, and I think in Mérida.

**VAN WILLIGEN:** Okay. And was there any resistance on the part of the SfAA or Human Organization?

**CHAMBERS:** I don't think so. There was resistance to me, including archaeology in the early issues. And just a couple people said, "Yes. Okay. It doesn't deal with archaeology."

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