

SfAA President's Column



Allan Burns

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Dear Colleagues: This is the last column I will write as President of the Society. I will hand over the Presidency to Merrill Eisenberg during the Friday business meeting in Seattle April 1st. The business meeting also includes the recognition of student awards and the presentation of the Sol Tax award with comments by this year's winner of that award, Michael Angrosino. The Sol Tax award honors a member of the society who has given extraordinary efforts to SfAA. I hope to see you at the business meeting for this and other awards and discussion. When Merrill takes over as President, the Society will be well poised to be of better service to all members. Merrill brings enthusiasm, skills as a leader, and the

kind of inspiration that I know will keep the Society moving forward in good directions. One thing I didn't know until I became president is that there is an official (and very large) hand-hewn gavel that the President is given to safeguard for the time of their presidency. I don't believe it symbolizes power as, first of all, this was the first I had even laid eyes on it, and so previous SfAA presidents have evidently wielded power without resorting to the gavel. One of the elders of the society, and I can't recall who, said that they thought the gavel was created by Margaret Mead. In that case, perhaps the gavel symbolizes that saying, "walk softly and carry a big stick," since many of us can recall Dr. Mead strolling through meetings with her staff. Could it be that the gavel was cut from the same tree? I prefer to think of the gavel as a gift that helped the Society stay together under difficult conditions, a legacy of an applied social scientist that ensured that this voluntary association could flourish in the intersection of applied anthropology and allied disciplines.



SfAA President's Gavel

Gifts

One of the most enjoyable things I have done as president is to write notes and letters of appreciation for members who have donated to SfAA. We have a development committee, headed up by Doug Feldman with the help of several other members. Gifts to the society have been growing in the past several years, and we are now seeing the results of the new activities these gifts have created. Some of our members have been able to endow funds for SfAA use, so that the awards and activities are now guaranteed for the future. Among them are the Peter K. New Student Award, the Valene Smith Tourism Poster awards, the Michael Kearney Memorial Lecture, the Robert Hackenberg Memorial Lecture, and most recently the Human Rights Defender Award. I would like to thank our many members who have developed these awards with the endowments to back them up. There is not room to list everyone here, but the generosity that the endowments illustrate is quite spectacular. The Society is slowly emerging as one of the most effective professional associations for achieving development support. It has been especially rewarding to see how many of you have added ten or twenty dollars to dues renewals, a few hundred dollars for particular awards, or even more to the "Friends of SfAA." In the past, donating to a professional association like SfAA would seem an odd thing to

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do, because even though our dues are remarkably low, the Society has generated income through journal subscriptions and other activities to be the nimble and rewarding association that we enjoy. But giving an extra gift, whether small or large, is a more activist position to take. A bequest of part of an estate, for example, ensures that the applied perspective of someone continues to be a source of inspiration and activity long into the future. The Peter K. New Award is certainly in this category: Peter's legacy and inspiration have now influenced dozens of young scholars, many of whom have gone on to influence the fields of health, education, and other applied arenas. A gift is also a way of giving back. All of us realize that the quality of our lives is better through belonging to SfAA, either in our instrumental activities such as grants, employment, or projects, but also through the inspiration we count on as members of SfAA.



SfAA Fellow,
Michael
Cavendish,
creator of the
"Human Rights
Defender"

Gift giving will be increasingly important as other revenue streams become restricted in the future. The "open access" movement and digital availability in publishing and journal distribution is already having an effect on the number of subscriptions that we receive each year. Our dues remain very low, but even when they are increased they are designated to cover the everyday operations of the Society. The annual meetings have been successful, but we all recognize that growing the size of the annual meetings quickly begins to dramatically change the society. The voluntary contributions and gifts, whether small or large, are an appropriate and practical way that all of us who are members can help SfAA to flourish in the future. The 75th Annual meetings of the Society will be held in 2015, and part of that meeting will celebrate and honor our founders. Margaret Mead was one of them, and who knows, maybe we can find out if the SfAA gavel fell from the same tree as her staff. That will be a good year for the past presidents to pledge continuing support for SfAA.

Scientific Integrity

The Department of Interior is the first federal agency to comply with President Obama's March, 2009 directive to all executive departments and federal agencies to develop policies and procedures on scientific integrity. The Department of Interior was quick enough to recognize that integrity is not only necessary in scientific discovery or documentation, but also in the scholarship of analyzing, advocating, or making public what scientists do. I have been in contact with Dr. Alan Thornhill, one of the Scientific Advisors at DOI regarding the new policies, especially as they might affect our members who work at

DOI or who work in other federal agencies who are developing their own policies themselves. I include his message here and invite you to look into the policy manual:

I am pleased to announce that today the new Policy on Integrity of Scientific and Scholarly Activities of the Department of the Interior (DOI) was officially announced. To review the policy, please visit the DOI Departmental Manual here: http://elips.doi.gov/app_dm/ and look for Part 305: Chapter 3, or try this: http://elips.doi.gov/app_dm/act_getfiles.cfm?relnum=3889

This policy reaffirms Interior's commitment maintaining integrity in DOI scientific and scholarly activities because scientific and scholarly information considered in DOI decision making must be robust, of the highest quality, and the result of as rigorous scientific and scholarly processes as can be achieved. Of particular interest to professional associations, the policy provides clear guidance for federal employees who wish to engage with the communities of practice represented by professional societies.

This new policy covers all Department employees, including political appointees, when they engage in, supervise, manage, or influence scientific and scholarly activities, or communicate information about the Department's scientific and scholarly activities, or utilize scientific and scholarly information in making agency policy, management, or regulatory decisions. The policy also covers all volunteers, contractors, cooperators, partners, permittees, leasees, and grantees who assist with developing or applying the results of scientific and scholarly activities.



Northwest Coast Salmon: Lower Elwah chefs at work, Port Angeles, Washington

Roll out of this policy will begin immediately and training for employees and others who are covered by this policy is under development.

*Best wishes -
Alan Thornhill*

This is the letter that went forward from the SfAA and other Scientific Associations.

15 February 2010
The Honorable Ken Salazar
U.S. Department of the Interior
1849 C Street, NW
Washington DC 20240

Dear Secretary Salazar:

The undersigned scientific and professional societies, representing thousands of scientists and resource professionals, many of whom are employed by your Department, thank you for your support of scientific integrity through the recent adoption of the Department of Interior's Scientific Integrity Policy as part of the Department Manual. We especially appreciate the acknowledgement of the benefits of full participation in professional and scholarly societies.

We welcome your commitment to scientific integrity through this policy and we stand ready to work with the Department's agencies to ensure that our nation's resources are managed openly and scientifically. The Department's scientists and managers deserve to work in an environment where scientific findings are appreciated and valued, when concerns about misuse of science are openly expressed, they are not met with retribution, and where decision-makers apply them properly.

Policy is about making decisions that consider different values while obeying and implementing the mandates of the law. If a strong scientific foundation exists that indicates that a certain policy alternative will result in undesirable consequences to some resources if implemented, it is not an abuse of science if that policy alternative is selected as long as the decision makers acknowledge the science but choose the alternative based on the importance of other values. We cannot expect that good science will always result in a minimization of impacts to resources in policy decisions. However, far too frequently, policy makers have abused science and masked the true reasons behind recent policy decisions. We expect the new policy will help to make the process of weighing science, values, and the requirements of the law more transparent, more true to the best available science, and thus more effective at fulfilling the mission of the Department. We are especially grateful to see participation in professional societies encouraged in this new policy. Scientific and professional organizations play many important roles, including sharing information through scientific and popular publications, facilitating expert networks, providing an independent and science-based perspective on relevant government policies, and offering professional development and certification programs. Such organizations also allow agencies to maintain a diverse and highly qualified professional workforce, help to develop a higher degree of public confidence and trust in

professional abilities, and provide greater agency visibility and enhanced professional reputation. Full participation in professional societies is an important part of a scientist or resource manager's career and professional development.

Leadership in professional societies is crucial to many resource professionals' careers and should be encouraged, rather than hindered by the federal government. Thank you for recommending the removal of barriers to your employees serving as officers or on governing boards of such societies. In recent years, some federal agencies have chosen to enforce a policy that prohibits employees from serving on the boards of outside organizations under any circumstance, or have created conditions that make it virtually impossible for their employees to serve. We look forward to changes in these policies in light of your announcement.

While the Scientific Integrity Policy makes important strides in protecting the integrity of science within the Department of Interior, there is still work to be done. The policy does not address key issues, such as peer review or whistleblower protections, identified in President Obama's March 2009 memorandum regarding scientific integrity in all federal agencies. Our organizations stand ready to work with you to incorporate these, and other important topics, into future iterations of the policy or into other Department documents and procedures as appropriate.

Thank you for your strong public support for scientific integrity in the federal government. The undersigned organizations look forward to seeing the general principles elucidated in your policy translated into action at the agency level.

Sincerely,

American Fisheries Society
American Institute of Biological Sciences
American Society of Agronomy
Coalition of Natural Resource Societies
Crop Science Society of America
Ecological Society of America
The Ornithological Council
River Management Society
Society for Applied Anthropology
Society for Conservation Biology
Society for Range Management
Society of American Foresters
Soil Science Society of America
The Wildlife Society

Annual meetings: Seattle and beyond

The annual meetings in Seattle are quickly approaching, and Program Chair Darby Stapp has put together a compelling and insightful program for all of us. The program promises to put us in touch with the edgy world of Seattle and the many NGO's and businesses that are part of that scene. For anyone who hasn't had the opportunity to eat NW Coast salmon, you are in for a real treat. You will probably never be able to eat farm raised salmon again after the meetings are over! And we are already looking forward to getting back to the East coast in 2012 in Baltimore, Md. The 2012 meetings promise to be especially interesting with the great participation of University of Maryland applied anthropologists, the many applied social scientists working in the greater Baltimore area (including Washington, D.C., New York City, and more), and the enjoyable venue of Baltimore itself. Finally, the SfAA Executive Board has reviewed venues for the 2013 meeting and has chosen Denver, Colorado as the site for those meetings. If you are interested in developing something for either Baltimore or Denver, let me or any board member know and we will work to use your suggestions.

Working towards Greater Equity and Understanding: Examples of Collaborative Archaeology and Museum Initiatives with Indigenous Peoples in North America

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Readers of the *Vancouver Sun* were recently treated to a rare view of a Squamish Nation *sxwayxway* mask that is to be shown at the North Vancouver Museum (Griffin 2010). These masks were traditionally owned by high-ranking Squamish families and used in spiritual cleansing rites. This mask was gifted from Xats'alanexw Siyam (Chief August Jack Khatsahlano), a spirit dancer, to Maisie Hurley, a non-Native who was an activist for Native rights in the

1940s and 1950s, demonstrating a high degree of mutual friendship and respect. Hurley's collection of 190 objects was eventually donated to the North Vancouver Museum. Due to their spiritual power, *sxwayxway* masks have not been shown in museums in the last thirty years and the fact that this is occurring now demonstrates a shift in the relationship between museums and First Nations. What made the display of this mask possible, notes journalist Kevin Griffin, is that the North Vancouver Museum "brought aboriginal people into the decision-making process." Through this process it was determined that the mask was safe to display since it had not been danced or used in ceremony. This kind of informed and sustained relationship is at the center of efforts to make archaeology and museums more accessible to, representative of, and beneficial to Indigenous peoples.

The *sxwayxway* exhibit is an example of how Indigenous concerns are successfully being addressed through recognition of and respect for cross-cultural differences regarding heritage concerns, cultural authority, and identity. It thus provides an apt opening to addressing Barbara Little's request to write on "how have practicing archaeologists and museologists helped US and Canadian First Peoples do their own archaeology and museology." This is a formidable topic, with so much happening in the last decade alone that even a book-length treatment would be hard pressed to do it justice. We've therefore chosen to focus on select examples of innovative collaborative efforts that contribute to Indigenous peoples in North America achieving their goals and benefitting from new modes of archaeological practice and museum initiatives.¹



The authors at the Museum of Archaeology and Ethnology, Simon Fraser University

We begin with a brief historical review of archaeological and museum-based projects or initiatives that directly involved Indigenous peoples. Building on this, we then provide examples of archaeological and museum endeavors that benefit Indigenous peoples (as well as others). We reiterate here that this is illustrative not exhaustive and also emphasize that our division of these examples is somewhat arbitrary and increasingly difficult to recognize or justify, since collaborations with Indigenous peoples have increasingly underscored the need to look at heritage matters as a whole.

Over the last twenty years there have been significant developments within archaeology as a result of greater integration of, or response to, Indigenous peoples and other descendant communities. To be sure, there was very early involvement of First Nations in archaeology. Arthur C. Parker, himself Seneca, was the first President of the Society for American Archaeology and more famously, the collaboration between George Hunt and Franz Boas, but these were rare instances. Generally, the role of Indigenous people in anthropological endeavors was as informants, guides, and laborers, with little direct benefit flowing to their communities (Hollowell and Nicholas 2009).

However, by the 1970s archaeologists, anthropologists, and museologists began to react and to address Indigenous concerns in a sustained manner in response to the increasing politicalization and cultural revitalization efforts of Native Americans (e.g., Deloria 1969), the passage of various legislative acts (such as the American Indian Religious Freedom Act of 1978), and an emerging awareness within the discipline of the political and intellectual challenges confronting anthropology (e.g., Hymes 1974). Archaeology and museums were increasingly seen as a colonial enterprise at this time. This view fed a "crisis of representation," precipitated by the critiques and protests of Indigenous peoples who saw museums presenting their cultures without their input and in often in conflict with their belief systems (Cooper 2008). For North American museums, the most significant changes came about in the late 1980s and early 1990s when formal policies—in the form of the Native American Graves Protection and Repatriation Act (NAGPRA) in the United States and the Assembly of First Nations/Canadian Museum Association's *Task Force Report* in Canada—outlined the rights of Indigenous peoples over decisions made about their heritage and demonstrated a need for consultation. Repatriation of human remains, burial items, and sacred and communal objects to communities, as well as the removal of culturally sensitive material from public view, was also an important part of this movement.

In response to these events, what followed was a series of important developments worldwide that would open a new chapter in the relations between Indigenous peoples and archaeologists. In North America, pioneer initiatives

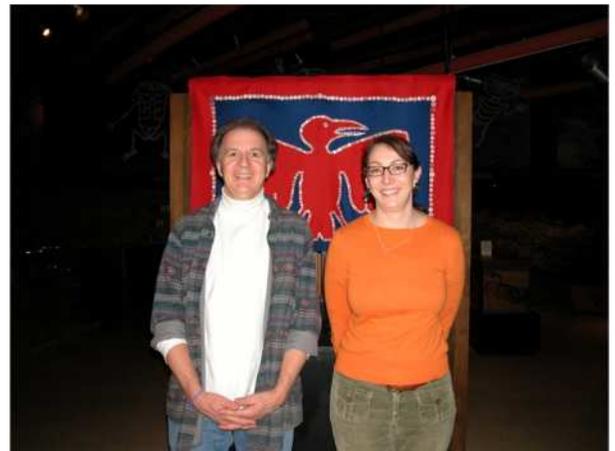
such as the Zuni Archaeology Program, established in 1975, illustrated what a tribal-based heritage program could achieve. A variety of post-secondary education programs and training opportunities provided interested Indigenous youth and others with the means to obtain training and provide capacity in their communities. And such organizations as the Society for American Archaeology and the Canadian Archaeological Association called for, and supported, greater participation of Indigenous peoples in the discipline.²

These efforts have yielded many benefits to Indigenous peoples, including a greater involvement in issues affecting their heritage. This is aided today by an impressive number of those who are practicing or even teaching archaeology and related fields (Nicholas 2010) or whose knowledge of archaeology is assisting them in their administrative duties as council members, for example. Benefits also flow from First Nations developed and operated heritage programs and cultural centers, whose primary mandate is to serve community needs, but also welcome the public (e.g., Zibiwing Center of Anishinabe Culture and Lifeways in Michigan).³ In a similar vein, the Mashantucket Museum and Research Center in Connecticut⁴ not only has a substantial public education program but also a very active archaeology program headed by Kevin McBride. Large, public institutions such as the Canadian Museum of Civilization in Ottawa and the National Museum of the American Indian in Washington DC have also provided a venue for Indigenous peoples to tell their own stories through collaborative exhibits.

At the same time, non-Indigenous practitioners have benefited substantially from a deeper and more complete understanding of other ways of seeing “the past,” and the different ways that tangible and intangible heritage are treated in non-Western settings. What has emerged from both individual and collaborative efforts are new models of archaeological practice (Dowdall and Parish 2003); of museum acquisition, display, and curation, such as virtual exhibits (e.g., Srinivasan et al. 2010); and of knowledge creation and dissemination (e.g., Sleeper-Smith 2009).

As a result of these efforts, archaeological and museological practice today is far more inclusive and accommodating than ever before. Nonetheless, a variety of topics, issues, and challenges are on the agenda for the coming decade that relate to, amongst other things:

- substantial inequalities in heritage management and benefit flow;
- viewing heritage as a living and dynamic, rather than as a static, artifact-oriented representation of the past;
- honoring and acknowledging different ways of interpreting and talking about the past;
- achieving a more holistic study of culture (disrupting the academic silos that separate archaeology, anthropology, history, ethnology, and museum studies; and
- more equitable modes of information sharing and protection that recognize and respect Indigenous cultural values.



The Benefits of Collaborative Archaeology

Moving beyond the generally improved relationship that Indigenous peoples today have with the discipline of archaeology, we offer some examples of innovative studies to demonstrate that new research collaborations stand to enhance, rather than restrict the research process, thus increasing the benefits of archaeology to descendant communities.

Exemplary approaches to archaeological practice that directly benefit communities are found in the efforts of TJ Ferguson and Chip Colwell-Chanthaphonh, both individually and together. One example must suffice. *History is in the Land: Multivocal Tribal Traditions in Arizona's San Pedro Valley* (2006) focuses on a collaboration between the Hopi, San Carlos Apache, Tohono O'odham, and Zuni that shifts the frame of reference of heritage “as things” to heritage “as relationships.” In doing so, archaeological materials and information become part of a wider sphere of cultural heritage, along with ethnohistory and other ways of knowing. Heritage values and stewardship strategies are thus revealed and contextualized by Indigenous knowledge and the landscape itself. The result is a history that emphasizes the continued connections of people to the land and to those who came before: As Micah Lomaomvaya states in that volume (p. 249), “Our interpretations are based on experience, not hypotheses. That’s why this continuity is so important to us. To us it reaffirms ties to the land—it’s one element of our identity, who we are.”

Issues of reburial and repatriation have long been contentious, representing a collision of politics, science, and traditional beliefs. While the passage of NAGPRA in the United States marked a watershed moment in North American for archaeology (and museums), it was not the end of the world as many archaeologists feared at the time. In fact,

some would argue that it forced a long-overdue dialogue that has benefitted both descendant communities and archaeology itself. What has received far too little attention is that First Nations across North America have been turning to archaeology to provide them with information on ancestral remains prior to reburial, including radiocarbon dating and DNA studies (see Nicholas et al. 2008). In addition to First Nations archaeologists and community members becoming directly involved in the recovery and analysis of ancestral remains, new research projects are underway to negotiate some of the difficult questions associated with recovery and analysis, knowledge production and intellectual property associated with these remains.

An example of this is the “Journey Home Project,” which involves the repatriation of ancestral remains from the University of British Columbia’s Laboratory of Archaeology (LOA) to the Stó:lō Nation/Tribal Council of southwestern British Columbia, Canada. This collaboration includes Susan Rowley (LOA), David Schaepe, and Sonny McHalsie (Stó:lō Research and Resource Management Centre) working with the Stó:lō House of Respect Care-taking Committee as cultural advisors in this dialogue. For the Stó:lō, knowing about the life histories and antiquity of these ancestors informs the repatriation process. This community-initiated project is addressing questions central to the Stó:lō’s relationship with both their ancestors and the LOA, and seeks aims to provide guidelines for generating knowledge within a mutually acceptable framework of authority, control, and use. The initiative is a component of the “Intellectual Property Issues in Cultural Heritage (IPinCH) project.”⁵

One final example of the benefits of archaeology concerns initiatives that help to connect elders with youth, while also generating new and useful knowledge about the past. The “Arviat Archaeology and Oral History Project” (Lyons et al. 2010) was a collaborative project between Inuit elders and community historians from Arviat (in Nunavut, northern Canada) and archaeologists. The project was conceived and jointly developed to provide new archaeological information but more important was to integrate this with existing community histories to make it meaningful. What was especially important to the participating Elders was connecting with Inuit youth—a theme highlighted in many community-based archaeology programs in northern Canada. They wanted “to educate their young people to think, learn, and thrive in an Inuit way. They are weaving a thread of Inuit knowledge through past, present, and future generations that makes the land and histories of their forebears comprehensible and useable to their children and grandchildren, who will inherit them” (Lyons et al. 2010: 21).

The Benefits of Collaborative Museology

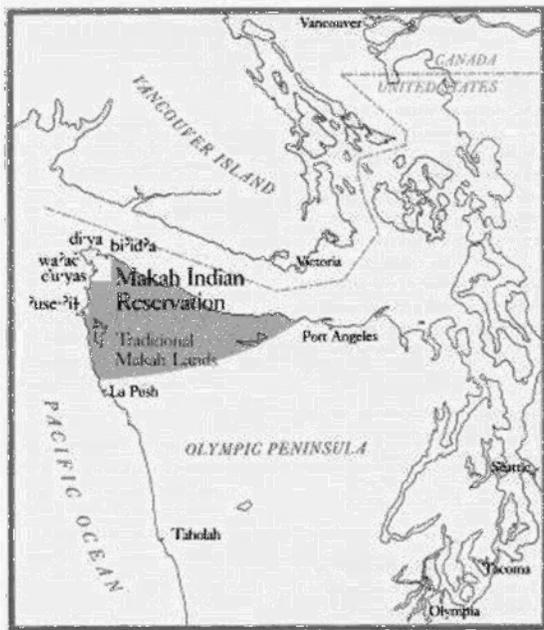
While archaeological practice involves researcher/excavators and community partners, the public forms a third stakeholder community with respect to museums. The public nature of these spaces accounts for their focus as sites of both resistance and of collaboration. Despite the calls for collaborative methodologies and their mention in ethical guidelines,⁶ museum curators and staff have not always been sure about the shape that collaborative museology should take and how Indigenous voices might be included in museum displays (Ames 2004; Shannon 2009). On a wider scale, there is a need to redress museums’ role in colonial programs, which imagined Indigenous peoples and their cultural heritage as stuck in the past and irrelevant to contemporary cultural practices.

An innovative example of collaboration and recontextualizing museum objects is the Reciprocal Research Network (RRN), a project co-developed by the Musqueam Indian Band, the Stó:lō Nation/Tribal Council, the U’mista Cultural Society and the Museum of Anthropology.⁷ The RRN is a virtual space where researchers, community members, and museum professionals can collaborate on research and projects concerning the cultural heritage of the Northwest Coast of British Columbia. The website features the collections of sixteen institutions who have uploaded collections’ images and information so that they can be accessed from anywhere using the World-Wide Web. This enables rural First Nations community members to access information about collections held in museums and cultural centers around the world and to play an important role in enriching understanding about them. The information provided by community members and researchers about objects also feeds back into institutional databases and enriches the information available to visitors to the brick and mortar institutions, making the effects of reciprocal research wider than the RRN project. As the website states, “the RRN is groundbreaking in facilitating communication and fostering lasting relationships between originating communities and institutions around the world.”⁸

The public nature of these spaces accounts for their focus as sites of both resistance and of collaboration.

In 2007, the Department of Anthropology of the Denver Museum of Nature and Science launched a program to research their entire collection more fully (Colwell-Chanthaphonh et al. 2010). In order to do this in an ethical way,

the Indigenous Inclusiveness Initiative was launched as a vital part of this program. The intended purpose of this program is to include Native American perspectives and voices in the museum and to cultivate partnerships that create better and more holistic understandings of Native American culture and history in general, and the Denver Museum collection specifically. Several programs that fall under this initiative are aimed at supporting aboriginal people with training and capacity building: a Visiting Indigenous Fellowship Program; Native American Science Scholarships for college students; Native American science internships; and a Native American Science Career Day.⁹ The lofty goal of the Denver Museum is to have the “best understood, and most ethically cared for anthropology collection in North America,” and they understand that this is realizable only through collaboration and partnership with their stakeholder communities.



The Makah Cultural Centre in Washington State is a good example of an Indigenous-run institution that participates in both museology and archaeology. The Makah Indian Tribe created this museum on their reservation after undertaking a collaborative archaeological project at Ozette as a place to store and display material culture recovered in the project. The museum is a collaborative venture with non-Makah researchers, with the Makah retaining control over project approval. While Western knowledge and expertise is employed by the Makah center, tribal worldviews and sensibilities are reflected in the way collections are stored, sorted, and labeled. Rather than sorting objects according to archaeological or traditional museum categories, the community decided to sort the objects by ownership according to household, thus enacting contemporary cultural practices. These sorting methods have enriched understanding of both the objects in the collection and on Makah language and ways of understanding the world (Bowe chop and Erikson 2005). This integration of archaeology, language, education, place-name research, and the like within Indigenous-run museums is quite common and reflects the seamless relationship of these aspects of life and culture in Indigenous communities.

Conclusions

In recent decades, archaeologists and museologists have sought to make the work they do, and their use of other peoples’ cultural heritage, more meaningful to and respectful of descendant communities. The challenges are substantial because of the historical legacy that has so deeply affected their lives, and has been exacerbated by the difficulties of cross-cultural communication.

What Indigenous peoples want more than anything else is to have the right to be involved in the management and presentation of *their* past and culture. Moving beyond “working together,” new collaborations are shifting the focus from research *results* to the research *process*. Indigenous peoples’ roles as full and equal partners in collaborations, or as lead developers, ensures that they benefit from research on their heritage. As the examples provided here demonstrate, this can serve to enhance, not constrain, the research process.

It is only fitting to end by noting that the theme of forthcoming World Archaeological Intercongress¹⁰ – “Indigenous Peoples and Museums: Unwrapping the Tensions” – will provide an opportunity for extensive discussion on many of the issues noted in this essay.

Acknowledgements: We thank Barbara Little for the invitation to prepare this essay, and Chip Colwell-Chanthaphonh for reviewing a draft version of this paper.

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¹ Our approach is informed by our respective experiences and interests in overlapping realms of applied anthropology: Carr-Locke, with community archaeology and involvement in museum projects, and Nicholas, with Indigenous archaeology and collaborative research practices.

² This has taken various forms, such as the SAA's Native American Scholarships (<http://saa.org/AbouttheSociety/Awards/SAANativeAmericanScholarships/tabid/163/Default.aspx>), and the CAA's Statement of Principles for Ethical Conduct Pertaining to Aboriginal Peoples (<http://canadianarchaeology.com/caa/node/901>).

³ <http://www.sagchip.org/ziibiwing/>

⁴ <http://www.pequotmuseum.org/>

⁵ IPinCh is an international consortium of over 50 scholars and 25 partner communities and organizations that is investigating how and why concerns and harms about intellectual property emerge, and how best can they be avoided or resolved (www.sfu.ca/ipinch). One component of this seven-year project is a set of 15 community-based initiatives that investigate local heritage at ground level, which are co-developed with Indigenous communities.

⁶ Several recent publications provide extensive examples of more ethical and effective research methodologies (e.g., Denzin et al. 2008; Lydon and Rizvi 2010).

⁷ <http://www.moa.ubc.ca/RRN>

⁸ See <http://www.rrnpilot.org>

⁹ The Museum has been able to offer 3-5 scholarships each year, and has secured funding for 3 internships each year for the next 10 years (Chip Colwell-Chanthaphonh, pers. comm.).

¹⁰ June 22-25, 2011, in Indianapolis, Indiana. For information: <http://wacmuseums.info/>



Reflections on January 8 and Beyond

By Diane Austin [daustin@u.arizona.edu]
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On January 8, 2011, during what began as a typical Saturday morning, I was sitting in my living room working on my laptop when, just after 10am, the young woman who lives with me came in and announced that Representative Gabrielle Giffords had been shot. I spent much of the weekend doing what I do when faced with a complex problem—I gathered data. I realized that I needed to understand not only what happened but also how others were reacting to it. I went online for news and followed stories throughout the day, alternating with occasional views of television broadcasts. I paid particular attention to the comments appended to the various online articles and blogs and to messages coming through various academic listserves. I listened as about 20 friends who had gathered at my house for dinner—neighbors who had come to Tucson

originally from Mexico and Guatemala as well as from other parts of the U.S., parents and their children ranging in age from 12 to 17—discussed what we had seen, heard and felt so far that day.

During the time I spent online, I was sickened by the descriptions of the shootings, and also by the responses. In that anonymous world of online discourse, the knee-jerk reactions, the propensity of the writers to either lay the blame on one or another group, or to argue that the event was a random occurrence that had nothing to do with social or political issues, began immediately. With the viciousness of the recent elections as well as the death threats to Tucson’s political candidates fresh in mind, I could only worry about how we, as a community, would handle this. The verbal attacks and criticism were accompanied by the replaying again and again of statements taken out of context. How would we ever begin to sort this out? Even the academic listserves became active with people making assertions and using the opportunity to accuse those they disagreed with. Still, amidst the clamoring were some calmer, more thoughtful posts—people asking others to stop and think, to give us a time to process what had happened. As the enormity of the tragedy sunk in, I exchanged messages with deans and colleagues discussing the role our university and our college might play in the response to these terrible events.



City of Tucson.
Source: www.pima.edu

But mostly, in those first two days, I cried a lot. As a mother and grandmother, a former elementary school teacher, a university professor with students the age of the killer and the first responder, a family member of persons struggling with severe mental illness, I was overcome by the enormity of what we would face in coming to terms with this tragedy and finding a way forward. How would we get beyond the ugly accusations and the ready willingness to blame this on a single cause, to use this as political ammunition, or to use it as an excuse for more draconian policies against those we fear, whether persons with mental illness or the “radical right” or the “far left” or immigrants? (A friend informed me that one of the first stories that she heard was that the killer was an “illegal immigrant” and that our Mexican neighbors feared this would be an excuse to

expel more of them.) I did not know any of the victims of this tragedy personally, but as SfAA President-Elect Merrill Eisenberg reminded me in an early email exchange afterward, most of us in Tucson are only one degree of separation away from someone involved. And, this was about much more than the taking of six lives and destruction of many more.

Our conversation about how to proceed as a unit, college, and university reflected the fear and uncertainty surrounding not only the killings but also the response. How did Tucson, the birthplace of campaigns such as the Sanctuary Movement of the 1980s, become the focal point for this terrible tragedy? Conversation whipped through our university halls and across emails on Sunday and Monday as we sorted out what would be a proper response. Should we have a panel of experts discussing this? No, it was too soon and emotions were too raw. How would we ensure that in this environment of fear and anger someone’s words, well-intended as they might be, would not set off more violence? Should we allow politicians to speak? How would we provide the necessary security for the event? By Monday afternoon we learned that a decision had been made in our college to wait until things calmed down a bit. Not long afterward, we learned that President Obama had agreed to come to campus for a public service Wednesday evening and that classes had been canceled that day.



On Wednesday, the lines to enter the McKale Center for the “Together We Thrive: Tucson and America” event began forming very early. One of my students and I had to be in Nogales, Sonora for meetings that day, so we knew we would not make it into the arena, but we had learned that the football stadium would be opened and hoped to make it there. Despite a frustrating wait at the border, we made it back to Tucson, parked at the house of a friend who lives just south of the stadium, and walked

toward the line. We walked, and walked, and walked, amazed and heartened by the number of people present. As we stood in line to get in and talked with people around us we'd never met, we were cautious in our words—the event attracted conservatives and liberals, people of all persuasions. We talked about it being okay if we did not even get into the stadium, that we were there to show support, to show ourselves as well as the rest of the world that we will stand together and challenge hatred and violence. We were not naïve enough to believe that this one simple gesture—of showing up—would solve much, but we also needed to do something. At one point, an eager Hispanic male yelled “Ven”(Come!) and we all jumped, evidence that beneath the calm we were all a bit on edge, until we realized he was calling to his family because they had opened a second entrance to the stadium. Tension remained with us throughout that evening and into the next day. Heartened that the service was completed without any major incidents, we worried whether President Obama would get out of Tucson unharmed and breathed a sigh of relief when he did.

The Wednesday service was probably not what any of us had expected, but we were all feeling our way through it. Should we clap? Is a standing ovation appropriate? Without a script for an event such as this, we mostly just did what felt right. There were many things to critique about the event—who was included and who was not, the nature of the discourse, the venue—but on that occasion I elected simply to be a citizen. Still, at times throughout the evening I imagined what this would look like to those who don't know us, don't know our campus, don't know Tucson, don't know how disempowered and frustrated so many of us have felt recently. Sure enough, the commentary and criticism of the service began almost immediately afterward.

Fortunately, so too did more positive signs. A group of Tucsonans initiated Tucsonans for Civility and created a pledge for others to sign (<http://tucsonansforcivility.com>). The message that circulated via email with the pledge simply stated, “No commitments other than to yourself. Become a source of inspiration for others so we can lighten the shadow of Tucson's losses through our shared humanity.” The University of Arizona created the National Institute for Civil Discourse (<http://nicd.arizona.edu>) to “support research and policy generation and a set of innovative programs advocating for civility in public discourse.” Are these simply shallow gestures or, as some have suggested, opportunities to capitalize on a tragedy for PR purposes? In a world where it seems everything has become commodified, where we sell and give away t-shirts sporting corporate logos for almost any occasion, it's possible we have forgotten how to do anything without worrying about how it will be branded, talked about, and used by someone for personal gain. And we recognize that these gestures do not address what one of my colleagues has referred to as the “normalized bigotry and hate against brown peoples” that has become prevalent throughout our state.

But that does not mean that all sincerity is lost. Tears have come to my eyes many times in the past few weeks, and not all of them were prompted by grief. Such as when John Green, Christina's father, said he'd like to meet the girl who received one of Christina's organs and added, “I'd give her a big hug. It's a blessing.” And when Captain Mark Kelly, Gabby's husband, agreed to meet with Jared Loughner's parents, commenting, “They've got to be hurting in this situation as much as anybody.” Perhaps the words and actions of those who seek healing will lead the rest of us who have lost much less to reflect, too, on what we say and do.

Along with our friends and neighbors around the world, we in Tucson have been through much and will continue to reflect, question, try to understand, and work to foster understanding. We take pride in the actions of our neighbors who helped save lives on that day and in the days that followed. We, too, will seek action, though it's too early to know the many forms that will take. Above all, we will try to quell unhelpful criticism, reach out to our neighbors, and regain a sense of the hope that we can make a difference.

SfAA Policy Committee: Update on Arizona's Immigration Law

By Merrill Eisenberg [Merrill@u.arizona.edu]
President-Elect, SfAA
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Last Spring Arizona Governor Jan Brewer signed SB 1070 into law. A detailed history and analysis of the law was outlined by Joe Heyman in the August SfAA News. Briefly, Joe's summary of the content of the law is that it “...creates an Arizona state crime of being undocumented that is parallel to, but different from the federal administrative violation of unauthorized status and the crime of entry without inspection. Specifically, for any non-citizen not authorized to be in the United States, it is an Arizona state crime to fail to carry a federal immigration document issued to the person or to fail to register under a specific federal



statute. By making this an Arizona crime, it gives probable cause for Arizona state and local police to make immigration-status based warrantless arrests.”

Shortly after the Governor signed the bill, US Congressman Raul Grijalva, whose southern Arizona district has a 2-1 Democratic majority made up of largely Hispanic voters, called for an economic boycott of Arizona. Remembering how an economic boycott of Arizona had persuaded state officials to recognize Martin Luther King Day, many organizations joined the boycott hoping it would create economic hardship in Arizona and force the political powers to rescind the law. After considerable lobbying by SfAA members, the Board adopted a boycott of Arizona, and removed Tucson from a list of potential cities for our 2013 meetings.

Much has transpired here in Arizona since Brewer signed SB 1070. The following is a brief summary of the impact of the boycott, of the law itself, of the legal challenges, and next steps.

Impact of the Boycott on the Arizona Economy: Overall, the economic impact of the boycott is difficult to determine, given the concurrent downturn in the economy. By some estimates, the boycott has resulted in the loss of as much as \$140 million in conference and convention bookings. Because SfAA’s decision to boycott Tucson occurred before we had started our discussions with the local tourism folks, our action did not contribute to the estimate of loss.

Another issue regarding lower conference bookings is that the estimate does not take into consideration the fact that the State also de-funded the Office of Tourism, which promotes conferences and conventions to organizations. To be sure, some conferences were lost as a result of the boycott, but it is not clear how many. According to the Bureau of Labor Statistics, the state lost 2,100 hospitality jobs in 2010—jobs that were likely held by low wage and unskilled workers.

Re-thinking the boycott: Although one would think that in these difficult times any economic loss would be of great concern to Arizona’s political leadership, this clearly has not been the case. SB 1070 proved to be extremely popular with Arizona voters. Governor Brewer (who had assumed the Governorship when Janet Napolitano, a Democrat, left Arizona to head up Homeland Security for the Obama administration) was one of several Republican candidates for Governor in the Spring, and was not the front-runner. After signing SB 1070 she was propelled to the front of the pack and easily won the nomination and election in November.

Rep. Grijalva, who had never really had a political contest in the past, faced stiff competition from a virtually unknown Republican. Many moderate and liberal voters objected strongly to his calling for a boycott in the midst of an economic downturn, when jobs were being lost for other reasons, and people were hurting. Grijalva called off the boycott in July, but was branded as “anti-Arizona” throughout the campaign. After having won election in 2008 with 63% of the vote, he barely squeaked by in 2010, winning with 48% to his opponent’s 46% (two minor candidates were also in the race).

Overall, I believe it is fair to say that the boycott decreased economic opportunity for low wage workers, drove voters away from candidates that supported the boycott, and propelled Jan Brewer to a full 4 year term as Governor. Senator Pearce, the author of the bill, is now the President of the Senate. In a recent statement Grijalva said, “I am encouraging national groups to return their conventions and conferences to the state to help us change the political and economic climate.” The SfAA Board of Directors will discuss this at our annual meeting in Seattle.

Economic impact of SB1070: The economic impact of driving Hispanics out of Arizona has been much more powerful than the boycott. A study done by the Perryman Group, an economic and financial analysis firm, predicts that the state will lose \$26.4 billion in economic activity, \$11.7 billion in gross state product, and approximately 140,324 jobs as a result of Hispanics leaving the state. The 2010 Census confirms that Hispanics are indeed leaving. Based on trends in the American Community Survey, the Census Bureau expected Arizona’s population to be 6.67 million, but the actual number was only 6.39 million. This was the largest shortfall of any state. It will result in the loss of \$775 million in federal funding. Nevertheless, there is no indication that these economic losses will persuade Arizona politicians to rescind the law.

Legal challenge: The legal challenge to SB 1070 has had a more productive impact on implementation of the law. In July, the Justice Department filed a lawsuit challenging the constitutionality of the law. Many other groups also filed lawsuits and amicus briefs, including the Arizona jurisdictions of Tucson, Flagstaff, Somerton, Tolleson, San Luis, and the Tohono O’Odham Nation. Just before SB 1070 was scheduled to go into effect, a federal judge issued an injunction that stopped enforcement of some of the provisions, including:

- Requiring officers to make a reasonable attempt to determine the immigration status of a person stopped, detained or arrested if they possess “reasonable suspicion” that the person is unlawfully present in the United States, and require the verification of the immigration status of any person arrested prior to releasing that person;
- Criminalizing noncitizens’ failure to apply for or carry alien registration papers;
- Barring unauthorized aliens from soliciting, applying for, or performing work; and
- Authorizing the warrantless arrest of noncitizens where there is probable cause to believe the person has committed a public offense that makes the person removable from the United States.

For supporters of SB 1070, the future looks bright.

Arizona has appealed this ruling and in early November, a 3-judge panel of the Ninth US Circuit Court of Appeals heard the case and is expected to reinstate but weaken the provision allowing police to stop and question suspected illegal immigrants. We are still awaiting the formal appeal decision as of this writing. Since many Arizona jurisdictions oppose the law, enforcement is likely to be uneven. For example, in Pima County (where Tucson is located) Sherriff Clarence Dupnick publicly portrayed SB 1070 as “racist,” “disgusting,” and “unnecessary” and stated that he will not comply with the provisions of the new law.

What next? For supporters of SB 1070, the future looks bright. After the November elections, the makeup of the Arizona legislature is even more heavily weighted toward anti-immigrant sentiments. Senator Pearce is now promising to introduce a bill that seeks to reform the 14th Amendment of the U.S. Constitution, which grants U.S. citizenship to any person born in U.S. territory without regard to the immigration status of his or her parents. In addition to SB 1070, the legislature also passed a law that prohibits teaching ethnic studies in public schools. The architect of that law was Tom Horne, who was serving as the Superintendent of Public Instruction. In November he won election as Attorney General, and will now represent the State in challenges to that law.

For those who are defenders of human rights, the future looks challenging. Not only do those of us in Arizona have a tremendous obligation to re-frame the immigration debate in public conversation, but 25 other states are considering similar provisions. These will surely spark opposing lawsuits and judicial opinions across the country, and the issue will eventually end up in the Supreme Court. At the same time, Federal immigration reform appears to be stalled and is not likely to be successful in the upcoming Congress.

As a professional society, SfAA has a responsibility to contribute to the public conversation on immigration reform. One of our stated ethical and professional responsibilities is to communicate our “special knowledge and skills in interpreting sociocultural systems... to the society at large.” To that end, our upcoming meeting in Seattle will include a Plenary session on migration, sponsored by the School for Advanced Research (SAR), and for the first time we will send our SAR scholars out into the community to stimulate conversation about immigration. Thanks to a grant from the Washington Council on the Humanities, the SAR scholars will partner with local scholars in Bellingham, Yakima, and Wanatchee to conduct community discussions of broad themes/patterns of immigration with specific examples from the area. For example, the local scholars in Yakima will surface the example of the Japanese Americans from Yakima who were imprisoned in 1942, and who never returned to the area. The Forum will be at the Yakima Valley Museum where there will be ongoing an exhibit of the Japanese-American Community before 1942, and their removal. This is a new level of engagement in public policy debate for SfAA—one that puts our mission to work. We hope to continue to integrate community policy conversations into our future annual meetings.

The Policy Committee urges each of you who reside in the US to become informed about possible immigration legislation in your own states, to identify and collaborate with the groups that opposed such legislation, and to participate in the public conversation about these issues.

SfAA has also joined a consortium of academic and community organizations that was formed in reaction to Arizona's anti-immigration and anti-ethnic studies legislation "...to address issues of social and environmental justice. Loosely coupled, these organizations are committed to marshalling their respective resources and speaking in one voice, whenever feasible, to condemn actions by individuals and organizations, including government bodies, that unjustly threaten the rights and dignity of individuals and communities, academic freedom, and the health of the planet." The SfAA, through the Policy Committee, will play an active part in the consortium's activities.

The Policy Committee urges each of you who reside in the US to become informed about possible immigration legislation in your own states, to identify and collaborate with the groups that opposed such legislation, and to participate in the public conversation about these issues.

The US Peace Corps: Looking Back and Moving Ahead

By Paul L. Doughty [pdoughty@bellsouth.net]
University of Florida

It is the 50th anniversary of the ambitious, daring and popular Peace Corps program formed upon President Kennedy's inaugural call for citizen involvement in international life. Americans eagerly volunteered when his Executive Order in 1961 created the Peace Corps and Public Law 87-293. The Order stated the PC would "provide help to peoples of interested countries and areas in meeting their needs for skilled manpower," and "to promote a better understanding of other peoples on the part of the American people. To date about 200,000 volunteers have served in over 100 countries.



Lest we forget that this was a hot period in the "Cold War" era, it is not surprising that Kennedy saw the program as a way of addressing the "threat of communism" with creative non-military actions that would "counter ideas of American imperialism abroad and help revitalize our economic assistance efforts" (PC Founding Documents). Kennedy selected his businessman brother-in-law, Sargent Shriver, to organize and direct the program. He gathered a group of "head-hunters" to recruit staff in the countries willing to receive volunteers. In January 1962, one member of that early PC staff, Cornell anthropologist Bob Textor,^[1] suggested that Shriver invite me to go to Peru to help set up the program and remain as a PC staff member.^[2] Shriver offered me the position, but after some consideration, I called back to say thanks but that I had another priority: finishing my dissertation at Cornell. "Paul," he said, "you are turning down a great opportunity to serve your country, and I am sorry for you."

As that thought weighed heavily on my mind other opportunities arose. With the dissertation completed in the summer of 1962 and Cornell given the contract to train 100 PCVs for Peru, I found myself organizing, designing and lecturing in the general orientation program for the group, and, continuing on to direct a two-year field evaluation of this group's work in Peru as in-country (and last) director of the Cornell Peru Project.^[3]

The First Volunteers

Peru was one of the first offering to accept volunteers. At the start, plans were delayed by a coup d'état that ended the Prado government, but the first three groups of PCVs arrived there the fall of 1962. Full of their imaginations about both Peru and what Peace Corps volunteer work would be like, the volunteers were quickly scattered throughout the coast and highlands of the nation working in a variety of Peruvian government and other programs: Credit Union development, "Food for Peace" school lunch programs, education, Indigenous community development, UN projects, literacy projects. Individual communities requested volunteers to work as well.

Of the volunteers among the first three contingents we evaluated, only 8% were fluent Spanish speakers at the start and none spoke either Quechua or Aymara. Nevertheless the PCVs plunged into this environment with well-intentioned efforts, seeking to translate their engagement with international issues by applying their skills to address real local needs. Volunteers worked under varying degrees of Peruvian institutional and community guidance, an experience fraught with all of the misunderstandings, good things and disasters one should expect from such a venture.

Facing the PCVs were various levels of expected and unexpected relationships, almost all of which differed dramatically from those which customarily faced Embassy personnel or USAID experts. These distinctions quickly

emerged as the idealistic assumptions and theories about PCV roles and possibilities were challenged by the process of operationalizing them. Unlike others in the American Embassy or with AID establishments or well-financed agencies, the volunteers were sent to live amongst lower class Peruvians and, roughly speaking, at similar levels of subsistence. They were expected to participate in the life of the neighborhoods and communities where they were living and be in close personal contact with counterparts and neighbors. This was a grassroots, participatory program in contrast to the experts and functionaries who managed the trickle down strategies of foreign aid and lived in the best districts of the capital. Peace Corps work was to be a 24-hour-a-day occupation of direct interactions with Peruvians, an anthropological adventure.

The Challenges of Engagement

Several challenges confronted the PCVs: how to utilize the skills and modify unrealistic expectations they brought to their task; the effects of culture shock and adjustment to the norms of Peruvian society; relationships with Peruvian institutions and personnel; and, PCV relationships with the US institutional establishment in Peru. The difficulties and experiences encountered as PCVs worked out a *modus operandi* in their Peruvian ambience help explain the variety of results that flowed from the work, from notable successes to total failures, with the large majority falling in between.



Quechua villager from Yungay, Peru ca 1970. Source: P. Doughty.

In the initial recruitment process only 6 men (no women) possessed any rural or farming experience even though most of the group we studied was scheduled to be working in or with peasant farming communities. There were some skilled individuals such as carpenters and teachers, but on the whole, the large majority came to be classified as “A.B. generalists.”

PCVs needed to be willing to fit into an on-going program activity and be able to develop productive roles in that context. The most successful volunteers, we discovered, did this in impressive ways, but many could not. For example, the erstwhile PCV farmers, although knowledgeable, largely proved unable to put their skills to good use. They were unable to fit their skills into local practices.

Conversely, the Peruvian institutions and personnel with whom PCVs worked seemed often at a loss as to what to expect or how to employ them. When it was realized that the volunteer was not the great *Gringo* expert they wrongly assumed any American would be, uncertainty in relationships was created. Sometimes when the Peruvian project leader was uncomfortable in giving orders or correcting the *Gringo* volunteer, he or she would simply ignore the volunteer and let the person “figure it out.”

Culture Shock and Peruvian Society

The demands on volunteers to learn how to function in the socio-cultural context were to be expected and understood from the beginning, at least intellectually. Although no one of those studied “went native,” all volunteers made accommodations to the culture. Only a handful managed to learn some Quechua and most – but not all, surprisingly – improved their Spanish. As it turned out, high fluency in Spanish, *per se*, did not necessarily predict volunteer success because of social circumstances and the volunteer capacity and willingness to learn. A number of PCVs, however, basically gave up on the cultural challenges, spending much time in their lodgings and pursuing personal interests such as reading, managing their living space and the like.

As the volunteers left for home, interviews revealed that several could not name ten people in the community where they had lived for two years. When our Peruvian interviewers later visited those places of residence and work, similarly, the volunteers’ neighbors and others could not say what their names were, or what they did with their time.

PCVs and the US overseas establishment

The reception of the PCVs by the US embassy and USAID was, if anything, less enthusiastic than that of then President Fernando Belaunde Terry. Although making all the correct diplomatic noises, many of the professionals regarded the PCVs with discomfort as these eager citizens prowled the countryside and on occasion invaded the embassy environs in downtown Lima. The PC offices were in a separate building a short distance away, and volunteers visiting Lima from the “provinces” as well as those working in the city made frequent use of embassy facilities: the cafeteria, bathrooms. In addition they used the embassy as a place to make contacts about programs they were working on. It wasn’t long however before problems emerged from these contacts.

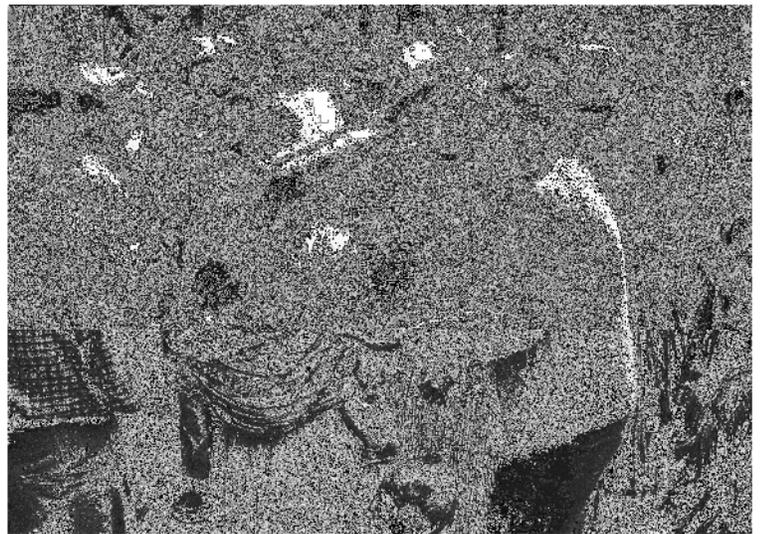
In cooperation with a USAID/Ministry of Education program to support primary education in Lima's squatter settlements, PCVs were promoting neighborhood school construction and bringing barrio leaders and parents to the AID office in the Embassy to request delivery of the promised TV sets and other materials. These groups of lower class *cholos* (local term referring to Indigenous highlanders in the process of changing their identity to mestizo) from squatter settlements, accompanied by a PCV, would encounter smartly dressed Peruvian middle class women receptionists who responded by ignoring them and on one occasion summoning the Marine guards to expel the "communists." The clash led to angry words, and the AID project director had to personally escort the group to his office. Such episodes led the ambassador to ban volunteers from the embassy cafeteria and limit their access to "by appointment" only arrangements.

There are numerous examples of PCV successes in this period and, of course some striking failures. Community level, participatory work by volunteers with the social skills and cultural acumen was both predictably successful and mutually satisfying when things fell into place. It is quite clear that when community members were sufficiently motivated and mobilized around issues that concerned them, doors were opened for project success and the volunteers could be useful participants, even key factors in some cases. But the people had to "own the project" to support and work on it. If not, volunteer efforts failed.

Appreciating the PCV experience back home

Many volunteers went through difficult and stressful periods and a few departed early because of these things. Most others however lived through these contretemps to make progress towards reaching their original goals for joining the PC. About 34% of the PCVs did much more than that, making significant and measurable contributions to the places they lived in and to the institutions with which they worked. Of the total sample, 20% were well above the rest in positively aiding Peru through their work as PCVs. At the other end of the scale, about 20% produced virtually no positive, measurable result from their two years

Of the PCVs we studied, many years later those whom I have been able to contact or learn about had their lives usefully altered by the experience. Many have returned to their work sites "to see what happened." Upon leaving the Peace Corps, it appears that a significant percent changed directions in their lives, pursuing new careers suggested by the experience. Statements from volunteers in the group studied indicate that even though their own PC careers were not outstanding, the experience itself, in the words of one: "(gave) me a new, different, and lasting perspective on life and living." This person was in the lower echelon of volunteer performance, but *her* life changed. Another whose work had actually measured as negative in impact terms, years later confessed, "It was the best learning experience of my life." Indeed, in this early period, the Peace Corps became a veritable recruiting ground for anthropology and I suspect that it continues to do so.



Volunteer Ida Shoatz, 23, of Philadelphia, runs a school lunch program in 13 villages in the Peruvian Andes. Here she greets a young friend in the Pisac market where she has gone to buy food.

Source: J.F.K. Library. photo shot by Paul Conklin.

One of the hypotheses underlying our research 49 years ago was that the impact on the volunteers themselves would be a significant contribution to their lives and others at home. Unfortunately follow up research on those studied was not to be, because the PC felt at the time it would lead congressional opponents to diminish funding. As a civilian, international cross-cultural enterprise, the PC has succeeded despite errors, critiques and politics. As Margaret Mead noted, "the greatest benefit will accrue not to the countries to which the volunteers go but to America to which they will return. In an even broader sense the Peace Corps program can and certainly does constitute a response to an interdependent world" (1966:ix-x). One might call it a recommended course in "Popular Applied Anthropology 101."

Notes:

1. One of the most outstanding successes in this period was that of PCV Ralph Bolton who helped lead the relocation of a village to found a new community on former church property. Last year Bolton received the Franz Boaz Award from the AAA for his anthropological work. Forty years later, he returned to Chijnya to elaborate upon his PC work. (Chijnya Foundation.org).
2. See Textor's Chapter, "An Anthropologist Helps to Create the Peace Corps in Darkest Washington" in Alice Kehoe and Paul Doughty, editors, *Expanding American Anthropology 1945-1980: A Generation Reflects*, University of Alabama Press, 2011 (in press)
3. *Measurement of Peace Corps Program Impact in the Peruvian Andes: Final Report* (with Henry F. Dobyns and Allan R. Holmberg). Cornell-Peru Project, Department of Anthropology, Cornell University, 650p, 1965. Offset edition issued by U. S. Peace Corps, 329p, 1966.

Editor's note: Saturday Session at SfAA's Celebrating the 50th Anniversary of the Peace Corps

At the recommendation of various members, Seattle Meeting Program Chair, Darby Stapp, has secured a room for a Peace Corps Celebration. The tentative title is: Celebrating the Peace Corp's 50th Anniversary. It will be held on Saturday from 10-11:50AM (Stevens). Stapp writes to say, please send this message off to anyone you think might be interested in this session. It would be nice to have an organizer who could come up with a plan for the time slot. The idea is more an informal gathering than serious discussion, although it would be great to get a policy statement from this session, even if it just said: "the Peace Corps is great and anthropology has contributed to its development in the following ways..." And even better if it closed with, "As applied social scientists, we would like to see the Peace Corps improve by doing the following: ..."

Anyone interested in helping with this session, please contact Darby Stapp [dstapp@pocketinet.com].

Applied Anthropology in Qatar and the Neighboring Gulf States

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Qatar and the neighboring Gulf States are currently amidst a period of extraordinary academic expansion and change. This expansion is directly planned by the states themselves, and this process serves as one component of a strategic response to the petroleum dependency that currently characterizes the economies of all the Gulf Cooperation Council States (that is, Kuwait, Saudi Arabia, Bahrain, Qatar, United Arab Emirates, and Oman). For states dependent upon a single and unsustainable resource, the extrapolation of a robust and cutting-edge educational sector is framed as a key component in the development of the knowledge-based economies envisioned as the ideal stepping stone into a post-petroleum future. Much of this state-directed investment is being channeled to higher education. Heavy and sustained investment has allowed the expansion of national universities and, more visibly, the construction of satellite campuses connected to American and European-based institutions.



While constructing universities and dispensing research monies will, ideally, help foster an educated citizenry capable of contributing to these knowledge-based economies, the educational construction boom also discreetly addresses the fact that cultural norms generally dissuade many students (and particularly female students) from pursuing higher education abroad. While norms vary by country and by family, these concerns were sharpened in the post-9/11 era as the general resurgence of the Orientalist discourse and, more directly, episodic violence directed at Middle Easterners abroad made western institutions increasingly uncomfortable destinations for potential students. These satellite campuses address these concerns by providing a local option for higher education. At the same time, the satellite campuses of western institutions serve the new nationalisms in the region, for as symbols of a cosmopolitan modernity, these campuses index Qatar and its neighbors' arrival amongst the cosmopolitan and developed global elite.

In Qatar, this investment in educational infrastructure has been coupled with investment in research, particularly through the Qatar National Research Fund (QNRF), a substantial fund modeled on the National Science Foundation. Some other GCC states have similar programs, and large quantities of research are funded at the level of ministries and other state components as well. The QNRF alone annually funds over \$100 million in research through its National Priorities Research Program, and significant portions of this research funding are devoted to projects that fall within the ambit of the social sciences. The QNRF deploys regulations and guidelines for research that may be unfamiliar to American anthropologists: all research proposals must clearly articulate how the project connects with the state's national interests; all



projects must partner with local universities or ministries; and the majority of funding must be spent in country. Despite these regulations, the QNRF has been extremely competitive—over the past years, the QNRF’s acceptance rate was lower than that of the National Science Foundation.

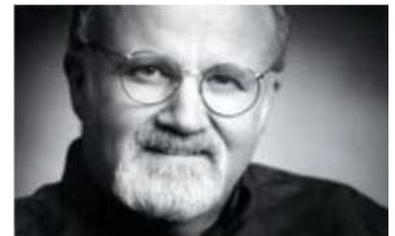
Anthropology’s position in this expanding arena is not strong. While all the GCC states are fostering research in the social sciences, anthropology is generally an unfamiliar discipline in the region. This is perhaps because of the region’s long interconnections with Europe and its academic traditions. As a result, anthropology remains a largely unknown discipline to the populace, and much of the research that one might call applied anthropology operates under the banner of sociology.

While anthropology’s public presence is negligible, anthropological research is nonetheless being conducted throughout the GCC, although much of that explicitly anthropological research is being conducted by foreign (and typically western) anthropologists with foreign funding. Anthropological research in the region currently congeals around a small set of topics. First, there is ongoing interest in the pastoral nomadic Bedouin peoples indigenous to the region. This research has a long and storied history (and includes the seminal works of Donald Cole, Paul Dresch, William Lancaster, Dawn Chatty, and many others). Second, there has been a plethora of research devoted to ethnographically grappling with transnationalism, diaspora studies, and migration, for the region as a whole comprises the third largest migratory destination in the world after North America and Europe. My own work falls in this category, but there are many others active on these topics: anthropologists on that list include Sulayman Khalaf, Anh Longva, Sharon Nagy, Karen Leonard, Pardis Madhavi, Neha Vora, Attiya Ahmed, and many more. Other anthropologists in the region are working in urban anthropology (including Donald Cole and Soraya Altorki, and more recently Ahmed Kanna), and there are a variety of anthropologists working on important topics that don’t fit these rough categorizations (including, for example, Mandana Limbert and Jane Bristol Rhys).

This is not a comprehensive list, and I recognize the fact that another anthropologist might produce a significantly different taxonomy of anthropological research in the region. Perhaps more importantly, with the expansion of the academic infrastructure in the region, it seems clear that a substantial wave of new research will soon be entering the pipeline to dissemination. Amidst this florescence of research, applied anthropology has a sunny future in the region—indeed, almost all of the social research fostered in the region is applied in nature. But like anthropology as a whole, applied anthropology in the GCC must find a way to step from the shadow of sociology.

John W. Bennett’s Recollections About the Early History of Applied Anthropology: An Interview from the SfAA Oral History Project.

By John van Willigen [John.vanWilligen@uky.edu]
University of Kentucky
Chair, SfAA Oral History Project



Of all the interviews in the collection, this one between John W. Bennett and his Washington University anthropology colleague, Robert Canfield, most clearly addresses the early days of applied anthropology. Bennett did his graduate work in anthropology at the University of Chicago. There he was influenced by W. Lloyd Warner. Bennett served the Society as its president, 1960-1961. His contributions to applied anthropology were recognized with the Malinowski Award in 2004. Bennett died in 2005. The interview was done in 2002. The interview provides a glimpse of the disciplinary naming conventions that operated among some of the founders of SfAA. That is, the term anthropology was represented to mean something more than general current usage suggests—more akin to the term social science. This helps explain why many of the founders were sociologists and early charter-like statements were very interdisciplinary.

In the rest of the transcript Bennett discusses his involvement in an important early study of food ways in Southern Illinois and his experiences working as an anthropologist with the military occupation of Japan following the surrender. His work in Japan (1948-1951) is addressed in an interesting site at the Ohio State University Libraries web site entitled “Doing Photography and Social Research in the Allied Occupation of Japan, 1948-1951.” The website appears to be John Bennett’s last publication. OSU has a collection of his papers. Bennett was a faculty member at OSU in the 50s and 60s. Robert Canfield is a sociocultural anthropologist specialized in central Asia.

<http://library.osu.edu/blogs/japanese/2005/04/08/john-w-bennett-digital-collection>

CANFIELD: This is Bob Canfield and I am talking with John W. Bennett, and we are discussing his involvement in applied anthropology.

BENNETT: All right. We're talking about applied anthropology, and I hope also, action anthropology, which in some ways was more interesting.

CANFIELD: That's it. You remember van Willigen's original question was, how did you get started in applied anthropology? And we'll go on from there.

BENNETT: Did he actually use those words?

CANFIELD: He actually asked us . . .

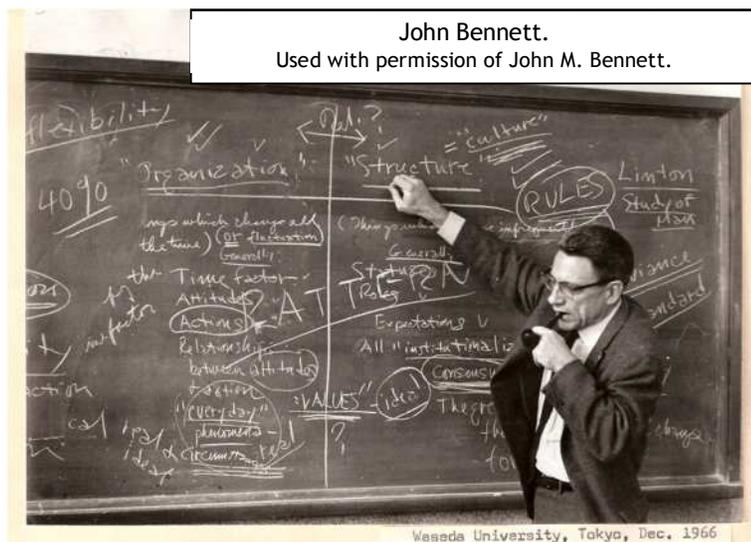
BENNETT: Well, you see, my problem is I never had a consciousness of being an applied anthropologist, nor did I feel that I was getting started in applied anthropology. I just did what was necessary at the time. I would like to point out that the 1940s were a time of war, and at the University of Chicago it was assumed, as a matter of fact, that graduate students in the social sciences would eventually become involved in the war in some way or another. We were all antifascist. I mean anti-Hitler, I should say, so that it was taken for granted and that we would do some kind of war work. Now, what I seem to be implying is that war work is applied anthropology, but I want to say that we didn't conceive of it as such. We conceived of it as useful work related to the world situation, and also useful work to defend democracy against the European fascists and sooner or later, although this was a more quixotic attitude, against the European communists. But that's another story. At any rate, the work I did was directly related to the war. I can remember that when the war started in 1939, I think the first thing that I did . . . well, Herb Passin [Editor: A fellow student, Herbert Passin, a Japan scholar, became the chair of sociology at Columbia University] and I were together on this, and Passin and I... the first thing we did was go to Washington and see what was available in the way of wartime work.

CANFIELD: What year was this?

BENNETT: We're talking about 1939, the fall and winter of 1939. Well, winter of 1939. Actually, the trip we took to Washington may have been early spring 1940, you see, but the point was we didn't waste any time and nobody else at Chicago in the graduate field in social sciences wasted any time. Not everybody did what we did. We were encouraged to do this by Lloyd Warner. Lloyd Warner was, of course, the Professor, to use the title that he preferred, Professor of Comparative Institutions in the Department of Anthropology. He had been trained at Harvard by the Harvard Business School crowd that were interdigitated with anthropology at that time, and his consciousness was, I think, the same consciousness that I eventually adopted.

You don't really define anything as applied or pure; you simply do what's important. It should have theoretical implications, but also should have practical implications. It should be carrying out something useful for society, you see. In other words, we didn't have a clear-cut concept of applied anthropology. I think Lloyd Warner probably did, but the point was his influence was more ideological than it was professional. And so Passin and I had been working with Lloyd on and off, and as we considered his course in Comparative Institutions to be probably the most important course in the department next to [Robert] Redfield's course called the Folk Society, which was miles apart from Warner. But that was the great thing about Chicago; you had every conceivable shade of proto-ideology as well as every conceivable shade of anthropological theory represented there at that time.

You must remember that Chicago was a unique environment during these years. This was the Hutchens-Adler era at Chicago, the era of the great books and the era . . . in other words, of all sorts of innovations in the teaching of social science and history and so on. This was the era of the famous College of Chicago, capital 'C.' The undergraduate program had been bifurcated, taken away from the graduate program. The graduate program was the university, but the undergraduate program was the college and had a separate teaching staff. Eventually there was overlap between



the two teaching staffs, but for a time there, undergraduate teaching was done by people, even some had master's degrees. It was a question of their articulateness as teachers that was important, whereas the graduate faculty, ... these were scholars, guys that write books and so on, you see. So that, we were influenced at Chicago by great minds, let's put it that way, and to some extent by great books. Even in the anthropology department at Chicago we were encouraged to take courses in statistics—this was the early 40s. We were encouraged to take courses in political science and economics, and we were encouraged to explore other social sciences other than anthropology, and we could get credit in our course program in anthropology for these courses. We didn't have to take them on our own, so to speak. We could add them to our official curriculum as our advisors conceived of it. So this was an atmosphere in which social science was... in the first place, there was a concept of social science.

Chicago probably had the first formal official use of the term 'social science.' It was the social science division or the Division of Social Sciences at Chicago, and that included everything, including anthropology. And the Dean of the Social Sciences for many years was an anthropologist, Robert Redfield. It didn't matter what kind of a social science scientist you were. The point is, it was social science, and social science was conceived by most people and most faculty as a mixture of relevance and also theoretical stuff. Relevant... I'm not using the word 'applied' now, you see? I'm using the word 'relevant.' In other words, what you do is relevant to society. You don't apply what you know, you do what you think is necessary to do and it has full theoretical [interest] and application, you see, inherent in the way you do it and what you do, you see. Now, this, I think, is terribly important because this mindset, this attitude, stuck with me the rest of my life. That is, no matter what I did, whether it was defined by outsiders as applied or theoretical, I regarded it as social science. That's what I was doing, you see. I didn't discriminate, you know, and that also counts for something else. I think everything I did that would be classified by somebody as applied anthropology also had theoretical interest, and I've been reminded of that many, many times, you see. The fact that my work can't be stuck... can't be put in either applied or theoretical because it has implications and aspects of both.

CANFIELD: Okay.

BENNETT: Now, this attitude developed at the University of Chicago, there's no question about it. Now the interesting thing is that we were aware in the courses that we took from various anthropologists and sociologists at Chicago, we were aware of something out there at Harvard called applied anthropology. And then in the early 194—... I mean 1941, the [SfAA] organization was founded and they started a journal called *Applied Anthropology*, and I can remember that we regarded this as a kind of cult formation. That is, I think our attitude was, 'Well, so what's all the fuss about?' It should be applied, you know; it should have some mix... do something that has relevance for the world, for... for men, for humans, you know.

Now, the interesting thing is that Lloyd Warner, I think, had the same attitude which, I think, tells you something again about Harvard. You see, the genesis of applied anthropology at Harvard was really something much more general than, I think, it became in later years. In later years, applied anthropology began to emerge as some kind of a field, a special field, and some people like Laura Thompson, for example, tried to make a discipline out of it which never worked because it's so heterogeneous in the principles and ideas that are brought to bear on things that you can't possibly make a discipline out of it, you see. Well,... but she tried to. This is in the 1950s though, ten years after the period I've been talking about now. I think that people at Harvard in the very beginning saw the applied anthropology that they... they were using that term in a very different way from the way it was conceived in later years. See, here was the thing. The ultimate disciplinary origins or academic... let's call it academic origins of applied anthropology were in the Harvard Business School.

“Relevant . . . I'm not using the word 'applied' now, you see? I'm using the word 'relevant.' In other words, what you do is relevant to society. You don't apply what you know, you do what you think is necessary to do and it has full theoretical [interest] and application, you see, inherent in the way you do it and what you do, you see.

Now, what was going on in the business school to warrant this? You had a number of people at the business school, Eliot Chapple [Editor: Chapple was the first president of the SfAA] and this guy, [Fritz J.] Roethlisberger, and [William] Dickson and other people who were enamored in social science. They felt that business and economics should have a sociological or a social dimension. This was their point of view and this was expounded in a whole series of books and research monographs by the people in the Harvard Business School. And some of these became very famous. That is, they influenced the academic standing and the academic structure of business schools all over the country for a while, anyway, until economics began to reassert itself as the dominant discipline for business. But they were conceiving of...

in other words, of research, economics and business organization—particularly business organization—as a kind of social science. ... Eliot Chapple regarded himself as an anthropologist, and Eliot Chapple represented to these economists and business people in the Harvard Business School as a kind of social scientist. In other words, the word anthropology really in use at that time in the business school meant social science. It didn't necessarily mean what you and I would've called anthropology, the study of tribal people. But on the other hand, at Harvard, anthropology did exist in the pure form in the Peabody Museum.

Now, if you were going to patronize it, if you were going to bring anthropology into the business school as they were doing, it would have to be in a modified form or they would have to also acknowledge the existence of another kind of anthropology, namely ethnology and so on, you see—the Peabody Museum, another department of Harvard—so that you had kind of a hybrid situation emerging. I call it simply the Interdisciplinary Era. The Interdisciplinary Era meant that anthropology was combined with sociology and economics and even business organization, and that is the attitude and the methodology that was translated into research in the war, you see. In other words, people like Lloyd Warner had been imbued with this kind of interdisciplinary attitude. He could call himself an anthropologist with a clear conscience, not only because of this fusion of social science principles that could be named anything—sociology or social science or anthropology. But to please the Peabody people, he did a study of the Maranganji, an Australian tribe; [Editor: the literature refers to the Murngin] about as primitive a bunch of humans as you can get, you see. In other words, that was his accreditation. He never did anything else in that field. Then he went to Yankee City, and Warner became the author of four volumes of research on an American industrial and seaport community in New England, the famous Yankee City Study which was Newburyport, Massachusetts, as you know. That profoundly influenced all of social science at that time.

Now, this was an expression of the attitudes of that time. The attitude that I'm talking about, this interdisciplinary attitude, you don't discriminate among the social sciences, you just do them. You can call them what you want but you do them, you see. And I think that I certainly got this attitude at Chicago. I got it from Warner, but I got it from the general atmosphere. Chicago was moving in the same direction in the social sciences as Harvard was. I think it was something going on all over, in all the major universities. I don't know about Berkeley. Berkeley didn't really come on scene until ten years later, as I remember right. It was not much in the 40s and 50s, it was about the middle of the 50s, I think, that Berkeley began to expand, you know, and become kind of well, one of the three or four major American universities. So what I am trying to say is, yes, I got involved in what people later in the 50s and 60s called 'applied anthropology,' but not because it was applied anthropology, because it was an interdisciplinary social science, and I felt that was the only kind of social science to do. Okay?

A Selection of Books by John W. Bennett

The Ecological Transition: Cultural Anthropology and Human Adaptation. 2nd Edition. 2005. Aldine.

Of Time and the Enterprise: North American Family Farm Management in the Context of Resource Marginality. 1982. University of Minnesota Press. (With Seena B. Kohl and Geraldine Binion)

Northern Plainsmen: Adaptive Strategy and Agrarian Life. 1971. Aldine.

Hutterian Brethren: The Agricultural Economy and Social Organization of a Communal People. 1967. Stanford University Press.

This document was created by John W. Bennett and Robert Canfield and selected and edited by John van Willigen. An relatively less edited version of the full transcript is available on the SfAA website as is a biographical note relating to his receiving the Malinowski Award. The website at Ohio State University Library dealing with Bennett's work during the occupation of Japan includes an extensive biographical statement, which, though focused on the Japanese work, is of general interest. As noted above John W. Bennett's papers are archived at the Manuscripts and Archives Department at the Ohio State University Library.

Bestselling Anthropologist “Predicted” Financial Meltdown of 2008

But Journalist Gillian Tett Has Strong Reservations about the Discipline

By Brian McKenna [mckenna193@aol.com]

University of Michigan-Dearborn

Gillian Tett is an anthropologist on the move. She has worked for a Pakistani non-profit (at 17), covered war in the former Soviet Union and explored marriage rituals in Tajikistan. But Tett's greatest anthropological achievement came when she studied "the tribe" of J.P. Morgan, (a global financial services corporation) right in her own backyard of London, England. Tett sleuthed how a group of Gordon Gekko-type hot-shots brought capitalism to its knees.



"It was completely mad in places," said Tett.

As a columnist for the *Financial Times*, in 2005-2007, Tett went out on a limb and told the world about her ethnographic findings, warning of a catastrophe ahead. Her bestselling *Fool's Gold* (2009) tells this story with dramatic punch, unpacking the history of obscure financial processes, known collateralized debt obligations, and credit default swaps, which she had suspected lay at the root of a possible nightmare. It turns out that these instruments were a chief spark for the meltdown. Why weren't more people aware of this fact?

"It was all incredibly tribal," said Tett, "people's loyalties are tribal. They are in separate silos [canisters of specialization] and all these silos are competing with one another, so people hog onto information at all costs, so only people at the top can see what is going on." But those people did nothing, so Tett did.

And she's now a movie star. Tett plays a significant role in the award-winning film "*Inside Job*" (2010), the first film to provide a comprehensive analysis of the global financial crisis of 2008. If you do not have time to read the book, go see the movie, the counter-curriculum to neoliberal deceptions. Narrated by Matt Damon, it is highly entertaining and dreadfully depressing.

As Managing Editor of the world renowned *Financial Times*, Tett is one of the most powerful women in media. She arrived in the U.S. this past summer and is prepared to take the country by storm, suiting up to take on rivals at the *New York Times* and the *Wall Street Journal*. The FT management so appreciated her fieldwork in *Fool's Gold* that they gave her a column, "An Anthropologist in America."

Defending "Applied Anthropology" against those Anthropologists Who Tell Her to Stop Calling Herself an Anthropologist

Tett got into anthropology because she was "always fascinated with other cultures. I wanted to immerse myself in other cultures and explore 'The Other.'" But after the Ph.D. she left, frustrated with an academic anthropology that was committing "intellectual suicide." That's what she said publically in a searing November speech at the American Anthropological Association annual meetings, "*Silence and Silos: The Problems of Fractured Thought in Finance*." Her speech is accessible at the link below (AAA 2010).



Gillian Tett
Source: Financial Times

"I feel like a bit of an imposter," she confessed, "I don't regard myself as a proper anthropologist. Fundamentally I'm an amateur anthropologist," she said defensively.

"I get criticized all the time," she recounted as she read a "rude email" she'd received from an academic European anthropologist. "Gillian, you are a journalist now, not an anthropologist, Please stop [saying you are]."

"I will not stop!" said Tett. "I'm not going to stop because I feel quite strongly that people need to think how the academic world can be applied more broadly to the wider universe of activities, and particularly the arena of public policy." Her central message is: "Anthropologists are well trained to absorb information, not project it." She says they have to "emit," and she wants to help them do it.

Most Powerful Woman in Newspapers?

On May 16th, *The Daily Beast* ran a headline that pondered whether Tett was "the Most Powerful Woman in Newspapers?" "Are you?" I asked her. "No, no, no. The managing editor of the New York Times is much more powerful as is Arianna Huffington."

"I have a powerful platform," said Tett, "and I have a profound intellectual debt to anthropology."

But make no mistake, Tett is powerful. She hobnobs with the ruling class and reports on their activities as a kind of cultural pedagogue or public anthropologist. A few weeks ago she wrote about her morning fieldwork in "the brand new, cavernous headquarters of Goldman Sachs" followed by "dinner in George Soros's elegant uptown flat (Tett, 2011)." Attending were Gerry Corrigan (former New York Fed governor), and Andy Salmon (former Commandant of the British Royal Marines).

Let's listen in. "But as I listened to the dinner debate—over perfectly cooked lamb—there was a surprising sense of déjà vu. One key theme of the evening was the mistakes that western armies have recently made in Iraq or Afghanistan or Bosnia. And one of the factors that sparked those mistakes, the experts explained, was that the military had been operating with a one-track mind."

I'll comment on her observation, in a minute. First to some more context.

The Silos of Financial Journalism

Anthropologist Keith Hart, creator of the "Open Anthropology website," commented that, "It is a curious fact that the financial crisis seems to have flushed out a number of major monographs by anthropologists. They include: Karen Ho's *Liquidated: An Ethnography of Wall Street*; Alexandra Ouroussoff's *Wall Street at War* (which focuses on conflict between CEOs and the ratings agencies); and Gillian Tett's *Fool's Gold*... A reviewer in the FT noted that books like these suggest a new synthesis of anthropology, economics and history may be round the corner. "

Indeed there is a wealth of books on the crisis by what might be called "finance anthropologists." These include Caitlan Zaloom's excellent *Out of the Pits: Traders and Technology from Chicago to London (2006)* which also used participant observation to explore the culture of capitalism. Another is anthropologist Jack Weathford's *The History of Money (1998)*. Neither book is referenced in *Fool's Gold*.

Terms of the Trade: The Price of Independent Journalism

In her speech Tett told anthropologists that they "have to dumb down [and] make compromises" in order to work in the non-academic world.

Do they? Applied anthropologists are well aware of the impurities of the "applied world," and many know about the maneuverings one must make in order to maintain some level of integrity and "do anthropology." The levels by which one either compromises with power versus challenging power is a daily tightrope that requires on-the-job experience. Yes, compromises must be made; however, the concept of "compromise" misses a lot. Many applied anthropologists pursue a "public pedagogy" or "action anthropology" that continually tests the "line of unfreedom" in their work, finding the place where it may be dangerous to do certain things or teach certain "truths" and debating their next maneuver. They can either test the line, fall back from it, nudge over it or jump madly to the other side! Many anthropologists, like former SFAA President Ted Downing have done the latter to good effect (McKenna, 2008).

... Tett told anthropologists that they "have to dumb down [and] make compromises" in order to work in the non-academic world.

Compromise is rampant in journalism. As journalist Alex Cockburn says, "journalists may start out with the pure urge to tell all but their working lives are spent in environments profoundly hostile to this primal desire (Cockburn 1987:184)." Journalists are highly dependent on source material for their stories, especially from official and powerful sources. This can lead to insufferable compromises as one seeks to pull one's punches in a story so as not to offend said source, in order to retain access.

Cockburn lauds I.F. Stone whose famous weekly newsletter followed "a slightly different method, less amenable to contamination. He did not move along the usual gossip circuits, but preferred only to read source material, congressional reports, budgetary statements. And in that way he remained immune from the compromises to which his colleagues almost invariably fell prey (Cockburn 1987:185)."

The key point is, how do we all deal with these compromises? How do we circumvent them? How far can we go?

Which takes us back to Gillian Tett's January 28, 2011 column on "Tunnel Vision" in which she suggested that "perhaps it is time for those Wall Street bankers and military leaders to have dinner together, and swap some battle tips on becoming 'multidimensional'. And who better to host than Hank Paulson, the former CEO of Goldman Sachs? After all, he once spent time in the Pentagon himself." Tett said that it's easy to be cynical about this idea, but seemed to support the "various initiatives [that] are under way to persuade soldiers to adopt a multidimensional vision instead (i.e. to teach soldiers how to fight, and build political structures, and win support from the local people.)."

I've written about this idea, as well (*Why I want to teach anthropology at the US Army War College*, McKenna, 2008) and the response was rebuke from faculty at the US Army War College. I guess that part of the problem is about

how one defines "holism." There is a great deal of controversy around a related issue, the use of anthropologists working with the U.S. military to win "hearts and minds." The Network of Concerned Anthropologists are strongly opposed. A new Bullfrog film, "*Human Terrain, War Becomes Academic*" (Bullfrog 2010) addresses these issues well. This topic is at the center of debate for a renewed "public anthropology" (Beck, 2009).

One does not have to agree with Tett's theoretical perspectives to learn from her insights, methods or practices. Her 700 word articles are fieldnotes from the front, read by scholars of all orientations, from Left to Right.

At the same time a critical ethnography of the Financial Times would prove very illuminating! One wonders about the stack of insider insights and secrets that would be uncovered.

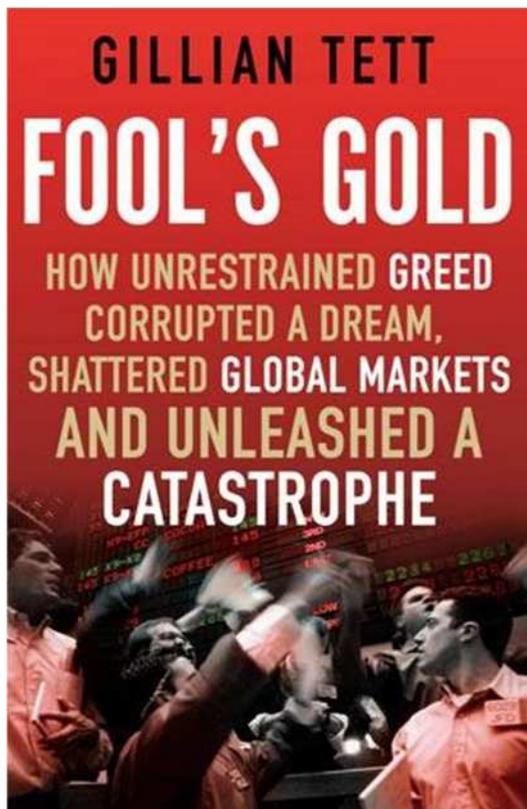
The Holism of Capitalism

One visibly invisible "secret" before us all is capitalism. It is encased in a "culture of neoliberalism," the new common-nonsense (Giroux). Curiously, Nowhere in *Fool's Gold* do we find the word "neoliberalism." Similarly Marx is nowhere to be found. The term capitalism is used only once. Missing as well is a reference to another book that "predicted" the Meltdown of 2008, Michael Perelman's *The Confiscation of American Prosperity, From Right Wing Extremism and Economic Ideology to the Next Great Depression* (2007). Nor is there mention of anthropologist Richard Robbins whose *Global Problems and the Culture of Capitalism* (5th edition, 2010) is a popular text for explaining the inevitable crises of capital. David Harvey, a well-known surveyor of capitalism and a Professor of Anthropology at CUNY is not referenced either. Harvey has a terrific ten-minute animated cartoon explaining the crisis from his point of view (see: <http://davidharvey.org/>). It offers a different perspective on the causes and cures of the Meltdown than Tett.

Open up the Financial Times to Anthropologists for Guest Columns

Cockburn, from the Left, had a long-term column with the *Wall Street Journal* in which he excoriated capital and told the story from the bottom up. Perhaps Tett, in her new found position, might consider opening up the *Financial Times* to an independent columnist from the anthropology world? It could be called, "Voices from Nacirema," or "The Muckraking anthropologist."

Alternately the *Financial Times* could set up a rotating format where different anthropologists are provided with 700 words once a week. The first columns could come from fellow financial anthropologists like Ho, Hart, and Ouroussoff. All of the writers referenced in this piece, like Perelman could be offered a shot. Dr. Tett could also consult the SFAA and the AAA for contributors.



"Emit, Project, Perform!"

Tett is absolutely correct that anthropologists need to project themselves more forcefully into the culture. "Anthropologists are well trained to absorb information, not project it." They have to "emit."

Tett writes from a privileged place in a glamorous and competitive world. At the same time she tests the limits of what is possible. Whether or not she goes far enough is a question to ponder. But all of us must ask ourselves the same question, "How far does each of us go in a hierarchical environment?" As Bourdieu might say, we are all limited by the habitus and the dominant cultural discourse of our own contexts. We all have constraints on what we are able to write, without censor or self-censor.

Learning when to compromise and when not to, or when to feign compliance or not is part of the art of the "weapons of the weak" that anthropologists employ in the "real world." These need to be taught more explicitly in anthropology programs. Tett has some things to learn from applied anthropologists about these issues.

Tett also has much to teach applied anthropologists, and *Fool's Gold* is exhibit number one. She is an anthropologist immersed in high stakes power politics. She is a powerful antidote to the tired rituals of a cloistered academic in the knowledge factory. Fortunately, Tett is "very committed" to using her privileged position "to shuck ideas [from anthropology] into the mainstream for debate." I encourage all anthropologists with ideas to send her an email (gillian.tett@ft.com). She

is very approachable and receptive.

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The Innocent Warriors: Bangladesh's Water Front

By Azizur R. Molla [mollaziz@gvsu.edu]
Grand Valley State University

I have been working on water quality and disease issues in rural Bangladesh since 1998. The recent news from there is tantalizingly encouraging, that is, when we only see certain statistics and read about certain initiatives taken by international organizations such as the World Bank (WB), and the World Health Organization (WHO). According to the Joint Monitoring Program (JMP) for Water Supply and Sanitation of United Nations Children's Fund and WHO, 74% of rural Bangladeshis had access to improved sources of water supply in 2004 (WHO, 2004). In a recent World Bank study on water, it concluded that Bangladesh has achieved a sustainable water supply, and the WHO has declared a decade on "Water and Culture." It seems the big institutions believe they have achieved a certain level of progress on this issue and are now ready to move on to another phase. That may be true, but only if we rely on their own figures and facts. However, my recent trip to the Southern part of the country concerned me more than in my previous visits.

Being a medical anthropologist I relied on data I collected in summer 2010 directly from the villagers living in Cox's Bazar and Bandarban districts. My results do not jibe well with those of the big institutions. For example, I observed the water-culture of the villagers living in *Mujib Nagor* village located on a hilltop at an elevation level a mile up from sea level. This village is near the Cox's Bazar - Chittagong highway. Cox's Bazar is a tourist spot with the world's longest sea beach while Chittagong is the financial capital of the country. Most of the villagers collect their drinking water from the little *coop* (ditch shown in the picture). I observed the young girls and boys lined up with their water pitchers. When it was her turn, one girl was collecting water and giving a bath to her younger brother. I talked to her and she responded politely to my questions, but she was busy like a little soldier. She told me she had to collect several pitchers of water to meet the need of the family members. Each family must wait at least an hour to get a pitcher filled. The family members use this water for drinking as well as for many other household uses.



The author collecting ethnographic data from the wife of a fishermen living in the Zele para (fishermen's village) in 2010.



Young Bangladeshi girl collecting water seeping through the mountain where she and her family live. The water is contaminated with *E. coli* and coliform bacteria.

I asked the girl whether she goes to school. The face of the girl became brighter and lit up with a smile. She nodded her head up and down and to say “yes” but I observed some sadness in her face, too. Her neighbor informed me that the girl loves school, and that she is a good student too. But she cannot go to school often as she cannot get her assigned household work done fast enough. Since the time she could walk, the little warrior has been busy finishing her tasks for the family even when it conflicts with her desire to be educated. These facts would not come out in any institutions’ statistics. Villagers who have empathy for such situations do not have the financial strength to change them. Committed hearts are chained by a lack of resources.

As an applied anthropologist I sometimes feel I am like a smart bird without enough calories to fly to its nest. Paul Farmer has been working to establish the simple and undeniable fact that “holism” is essential to deal with health. Scholars know how successful he is. It is time to energize ourselves to take initiatives such as providing clean water and other resources.

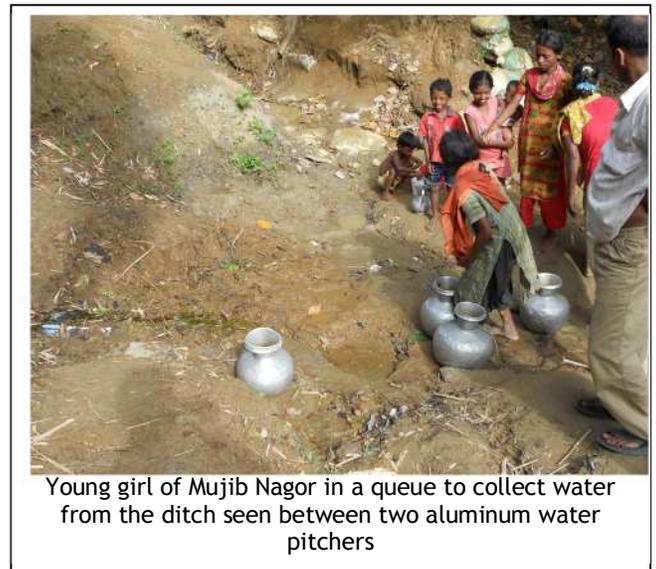
While ethnography should be the fuel for academic progress, it can also complement improvement for our study populations and benefit every pixels of our social landscape.

I also observed another village called *Zelay para* (fishermen’s village) where 11 families are living. All eleven families (100%) are relying on nearby spring water and usually the family’s young boy/girl collects water for every house. Recently a seven year old boy died due to diarrhea he got from drinking water from the spring located near the Cox’s Bazar-Chittagong highway. The fishermen live on government land. They do not pay any rent, however the government sometimes demolishes their houses as they do not own the land. These people came here from all over the country due to factors like poverty and river erosion. The fishermen families collect water from two sources: a spring and a *coop* (sand ditch). There is 24/7 water flow in the spring except during the dry season. They make a ditch closed to the sea so water seeps through the sand and they collect it by filtering it with a thin cloth, usually a girls’ *Orna* (scarf). They always collect water from these two sources to meet the demand of the family members.

We all know that water is one of the most important natural resources on which humans depend. Access to plentiful and safe water should be a right for each of us. Lack of safe water causes disease and costs lives. There is empirical evidence that the nature and impact of water-related infectious diseases to human health are mediated by both ecologic and socioeconomic processes (Eisenberg et al. 2007; Batterman et al., 2009). Consequently, unsafe and unsustainable drinking water systems in countries like Bangladesh are the result of a complex set of economic, ecologic, geologic, social, and ethnographic factors. Health can be viewed as a central criterion for judging human sustainability (McMichael, 2002). Health and water are just two sides of the same coin.

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Young girl of Mujib Nagor in a queue to collect water from the ditch seen between two aluminum water pitchers

Obituary

John L. Landgraf

Dr. John Leslie Landgraf, 96, passed away quietly on Dec. 14, 2010 at Smith Care Center in Plymouth Harbour. He is survived by his wife, Dr. Mary Lindsay Elmendorf, and his two daughters, Leslie Landgraf of New Haven, Conn. and Susan Landgraf, and his granddaughter, Gabriela Landgraf-Neuhaus of New York City as well as Dr. Elmendorf's two children, Lindsay Elmendorf of Sarasota and Susan Elmendorf Roberts of Hudson, Wisconsin, and their nine children, to whom he was a loving grandfather.



Dr. Landgraf was born in Albany, Ore. on Aug. 2, 1914. For five of his earlier years his family lived in Southeast Asia, on Sumatra and Borneo, where his father served as an oil well technician for the Shell Oil Company. Between 1930 and 1933 Landgraf finished Alhambra California High School. With a Storrs Scholarship, he entered Pomona College in 1933 and graduated in 1937 Phi Beta Kappa. Next, he attended Columbia University's Graduate Program in Anthropology where Ruth Benedict was one of his advisors. Then in 1941-42 he was Research Assistant to Clyde Kluckhohn at Harvard University, where his 1950 Columbia PhD dissertation was published in 1953 as *Land-Use in the Raham Navaho Area of New Mexico*, Harvard University XLII-No.1. He taught for a year at M.I.T., 1942-43.

In 1944, he married Marion Marchetti in Springfield Mass. The couple started a family and moved to New York. From 1951 to 1968, the family lived in Hickory Hill, New York, a cooperative community that Landgraf helped to found. In 1977, Marion died while they were in Washington after his appointment as Director of the Senior Fulbright Program. During World War II, he spent two and a half years of active duty in the Pacific in the U.S. Naval Amphibious Corps in the Pacific as Ensign and Lieut. (JG) U.S.N.R.

In 1946, Landgraf began 23 years of teaching at New York University, moving from Instructor to Associate Dean of the Graduate School of Arts and Science. With the help of Margaret Mead, he started the Department of Anthropology with support from President James Hester in 1967. He took two leaves of absence, first in 1954-55 for research and publication on the Murut tribe in North Borneo and in 1960-61 as U.S. Peace Corps Director in Sabah. In November 1981, Landgraf married fellow anthropologist Dr. Mary Lindsay Elmendorf, widow of educator John Elmendorf, in Sarasota, Fla. In 1987 Landgraf received a Wenner-Gren Foundation Grant to return his field notes, photos and artifacts to the Sabah State Museum in Kota Kinabalu, Sabah, Malaysia. His papers are deposited with the Borneo Research Council in Phillips, Maine.

From 1981 until 1995, Landgraf accompanied Mary Elmendorf on many of her assignments with the World Bank, International Research Council, USAID, ISTE, etc. and together they prepared several papers including one on renewable energy in Thailand and an evaluation of 150 rural water supply and sanitation projects in Guatemala. Until 2004, they lived together in the first home built on Lido Key, where Landgraf tended a garden and maintained his role of "anthropologist in charge of salads."

Editor's Note: Obituary Courtesy of the *Herald Tribune* <http://www.legacy.com/obituaries/heraldtribune/obituary.aspx?n=john-landgraf&pid=147165715>, December 18, 2010.

SfAA Seattle Meetings

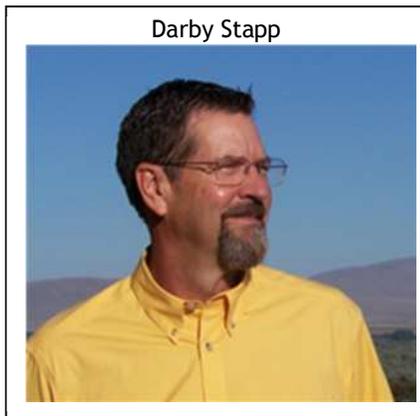
Update from the Program Chair Darby Stapp

By Darby Stapp [dstapp@pocketinet.com]
2011 SfAA Program Chair
Northwest Anthropology LLC



It will be a pleasure to welcome all of you next month to the exciting city of Seattle and the 71st Annual Meeting of the Society for Applied Anthropology. We look forward to your participation in our effort to expand the influence of applied social science in this globalized world. Applied Anthropology is as relevant as ever, and we have endeavored to create a meeting that reflects on recent achievements and guides us into the next decade. I invite you to take advantage of the sessions, workshops, and events our committee has assembled. And of course, we hope you all enjoy everything the culturally rich city of Seattle has to offer.

Our program this year promotes our desire for invigorating discussions and presentations about experiences and approaches to solving contemporary cultural problems. Topics are wide-ranging, with case studies that bridge practice and theory, application and evaluation, tradition and innovation. In our quest to build a sustainable, relevant, and vibrant discipline, our sessions incorporate the voices of our senior, junior, and student colleagues; our partners; our clients; and the people we are trying to help.



One of our goals this year is to leave Seattle with a product. Collectively, our 5-day meeting represents a minimum of \$5M to \$10M investment in applied research; we need to take that investment in our discipline and make it grow. Working with the SfAA Policy Committee, we are soliciting input from our conference attendees regarding policy insights emanating from their applied research. Please stop by our policy booth and share your thoughts on how your work has contributed to improving policy at the local, regional, federal, or global level. We will assemble this input and make it available to our membership and to those who can help effect change. We can use help on this so if policy interests you, please contact me immediately

Another highlight of the meeting will be the 2011 SfAA Applied Film Festival. Over a dozen high quality films have been submitted and viewing by judges has commenced. The winning film will be announced and shown Thursday evening, March 31, with the other films shown in the hotel theatre throughout the meeting.

We are particularly excited about the Traditional Foods Summit, taking place Tuesday and Wednesday. Indigenous groups from near and far are gathering at the Grand Hyatt to work collaboratively to improve access and use of traditional foods. Key goals of the Summit are to highlight innovative approaches to natural and cultural resource management through a traditional foods framework, foster dialogue, share experiences, build collaborative networks, and develop policy recommendations. The Summit will kick off with a welcoming from Washington Commissioner of Public Lands Peter Goldmark, who will describe initiatives currently underway and discuss some of the challenges that remain, and which we can address during the Summit.

We were pleased to see our members respond enthusiastically to the subtheme of migration, highlighted by the School for Advanced Research special Thursday two-part session "Managing and Mismanaging Labor Migration." Over 50 papers in ten sessions are directly focused on migration or immigration issues. Our challenge will be to build upon this work and become part of the national and international dialogue.

Whether you are participating in the various tours we have arranged or just exploring on your own, I hope you have a great Seattle experience. Be sure to stop by the Seattle Art Museum, eight blocks away, where your registration badge will serve as your admission ticket.



Traditional Foods Summit at the Seattle Meetings

A "Traditional Foods Summit" will be held in conjunction with the 71st Annual Meeting of the Society in Seattle. This special two-day event (Tuesday-Wednesday, March 29-30) will feature papers, films, and interactive discussions. The Summit will be a part of the SfAA Program and will share meeting space at the Grand Hyatt Hotel.

Individuals who wish to attend only the Food Summit may register for those two days (see the [online registration form](#)). Registrants for the full SfAA Program will also be welcomed to the activities of the Traditional Food Summit.

Indigenous groups from near and far are gathering at the Grand Hyatt in Seattle, Washington, to work collaboratively with land managers and applied social scientists to improve access and use of traditional foods. Key goals of the Summit are to highlight innovative approaches to natural and cultural resource management through a traditional foods framework, foster dialogue, share experiences, build collaborative networks, and develop policy recommendations. Through this collaboration, Tribes, natural and cultural resource managing agencies, and applied social scientists will better understand and manage for the needs and rights of tribal and aboriginal communities.

The highlights of the Traditional Food Summit include the following:

- 20 presentations by individuals from more than 30 tribes, universities, agencies, and companies, with topics including access, use, nutrition, preservation, protection, oral history, and regulation. The foods discussed are from the Northwest Coast, Alaska, the Southwest, and Hawaii.
- 10 roundtables, designed to allow in depth discussion on specific topics in a small group sessions, have been developed and are available by reservation on a first-come, first serve basis.
- 30 tables have been made available in the ballroom for individuals and organizations to exhibit traditional food-related displays, posters and demonstrations; tables are available by reservation on a first-come, first serve basis.

SfAA Meeting Workshops

Workshop #1

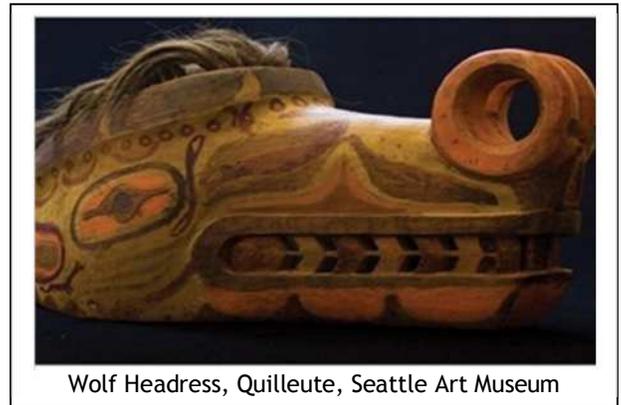
Methods of Ethnoecology

Wednesday 8:00-11:50

STEPP, J. Richard (U Florida) This half-day course provides an introduction to field methods used by ethnoecologists and ethnobiologists. An emphasis is placed on how to collect and analyze data on traditional ecological knowledge and ethnotaxonomy. The course will also introduce software packages used by anthropologists and ecologists in the field. In addition, techniques for proper collection of ethnobiological specimens will be presented.

Limited to 30 participants

Cost \$30, includes coffee



Wolf Headress, Quilleute, Seattle Art Museum

Workshop #2

Transdisciplinary and Human Rights: Lessons from the NAPA-OT Field School in Antigua, Guatemala

Thursday 8:00-9:50

FRANK, Gelya and **HALL-CLIFFORD, Rachel** (NAPA-OT Field School) This workshop offers a model for a transdisciplinary approaches to an applied medical anthropology field school program that puts students from anthropology and occupational therapy into a common framework of shared problem solving in the context of human rights issues. The organizational structure, logistical elements of program development, and our current curriculum, emphasizing social justice, will be discussed. The workshop will also highlight the ongoing process of developing local NGO and university partnerships and invite interested anthropologists and students to participate in conceptualization of future NAPA-OT Field School sites. rachelhallclifford@gmail.com

Limited to 20 participants

Cost \$20

Workshop #3

Network Analysis

Thursday 9-5

JOHNSON, Jeffrey C. (E Carolina U), **PODKUL, Timothy** and **WOJCIK, Deborah** (U Florida) Social network analysis (SNA) is the study of patterns of human relations. Participants learn about whole networks (relations within groups) and personal networks (relations surrounding individuals). This one-day, introductory, hands-on workshop uses examples from anthropological research. Whole networks are analyzed using UCINET and NetDraw; personal networks are analyzed using EgoNet. Free short-term demos are available for these programs. Participants furnish their own laptops. johnsonje@ecu.edu

Limited to 16 participants

Cost \$95, includes lunch and coffee break

Workshop #4

Becoming a Practicing Anthropologist: A Workshop for Students Seeking Non-Academic Careers

Thursday 3:30-5:20

NOLAN, Riall (Purdue U) This workshop shows students (undergraduate, Master's and PhD) how to prepare themselves for practice, even within a traditional anthropology program. Six areas will be covered: 1) Practice careers; 2) Practice competencies; 3) Making graduate school count; 4) Career planning; 5) Job-hunting; and 6) Job success.

rwnolan@purdue.edu

Limited to 30 participants

Cost: \$15

Workshop #5

Text Analysis

Friday 9:00-5:00

GRAVLEE, Clarence (U Florida) and **WUTICH, Amber** (Arizona State U) This one-day course provides an introduction to systematic methods for analyzing qualitative data. Topics covered include: techniques for identifying themes, tips for developing and using codebooks, and suggestions on how to produce qualitative descriptions, make systematic comparisons, and build and formally test models. The course is not a software workshop, but we will introduce participants to software packages that can facilitate the systematic analysis of qualitative data.

Limited to 16 participants

Cost \$95, includes lunch and coffee break

Workshop #6

Opportunities and Challenges of the Nonprofit Research Institute Model

Saturday 9:00-12:00

JONES, Eric T. (IFCAE) The nonprofit research organization the Institute for Culture and Ecology (IFCAE) was co-founded by applied anthropologists in 1999 to fill a social science gap in environmental and natural resource problem solving. Drawing from the experiences of IFCAE this workshop is intended to help both new entrepreneurs as well as established small nonprofits understand the risks, challenges, opportunities, and advantages of a nonprofit business model. Participants will also receive an overview of start-up steps such as recruiting and maintaining a Board of Directors, as well as get introduced to practical tools and information such as software, bookkeeping services, and establishing an indirect cost-rate. The workshop will be in a roundtable format with some presentation and extensive opportunity for question and answer from the speaker and other experts in attendance. etjones@ifcae.org



If you are interested in one of the Workshops, please go to the website and sign up and send your payment in advance to the SfAA Office: <http://sfaa.net/sfaa2011/2011workshops.html>. Tickets will be issued on a first-come, first-served basis. In the event that an insufficient number of people register and a workshop is not held, your fee will be refunded. Cancellations must be made 48 hours before workshop begins.

The SfAA Podcast Project: 2011 Podcast Sessions Selected

Yumiko Akimoto [YumikoAkimoto@my.unt.edu]

Associate Chair, SfAA Podcast Project
University of North Texas

Jen Cardew Kersey [jencardew@gmail.com]

Chair, SfAA Podcast Project
Sapient



The SfAA Podcast Team has selected 17 sessions to be recorded at the 2011 Annual Meeting! The session suggestions were solicited from a wide audience through our website (www.SfAAPodcasts.net), Facebook, Twitter, Ning, and various anthropology departments, as well as the SfAA Board. This year, we utilized an online survey to collect

suggestions for the first time, and this contributed to an increase in the number of suggestions. We sent out various communications to the above sources and asked anthropologists and social scientists to recommend sessions that they wanted to be recorded based on the following criteria: a wide range of topics from various disciplines and sub-disciplines, the popularity of topics or speakers, and a representation of students. We then selected the 17 sessions based on the sessions that got the most votes and the scheduling of the sessions.

The sessions to be recorded will be announced on our website, www.SfAApodcasts.net, after consent is obtained from the speakers.

As we finalize the pre-Meeting preparations, the SfAA Podcast Team continues to work closely with the SfAA IT Task Force and the SfAA Board to organize the Project. Now that the sessions have been selected the SfAA Podcast Team will contact each session to introduce the project to them, give them an overview of what will take place during their session, and to gain consent for them to be recorded. It's important for the team to be in touch with the session organizers to make sure they have all of the information they need, and to get consent from speakers with whom the team may not have been able to reach prior to the annual meetings.



In addition to the four University of North Texas (UNT) Team members we introduced in the last newsletter, we are in the process of selecting two local Team members from universities in Washington State. Furthermore, a graduate student from Northern Arizona University, Kelly Alleen-Willems, has also joined our Team and has been of tremendous help with the pre-Meeting preparations. This is Kelly's fourth year on the Project.

The SfAA Podcast Team will kick-off the conference with a training dinner where everyone will learn about the history of the project, the preparation for each session, and the logistics of the recordings. Each session will have two team members in it, and those team members will give each speaker an information sheet, gather any missing consent forms, and will help the professional audio recorder, Tommy Wingo, to set up the microphones. The process has been streamlined to cause minimal distractions in each session.

Just as we have in years past, we will start to publish the sessions on our website www.SfAApodcasts.net within a few weeks of the conference ending. Each audio recording will be made available for free for download. These recordings have become a valuable tool for making conference sessions available widely to both SfAA members and non-members. There is a comment function on each session so that people can discuss the content and share thoughts with speakers. We've also learned that some sessions have been used in college courses!

The www.SfAApodcasts.net website has had over 40,000 visitors since its launch and has over 250 subscribers on the site.

Commemorating the 30th Anniversary of the Praxis Award at the SfAAs

Charles Cheney [charles_cheney@comcast.net]
Chair, WAPA Praxis Awards

In 1981, two members of the Washington Association of Professional Anthropologists, Robert Wulff and Shirley Fiske, organized the first competition for the WAPA Praxis Award for Excellence in the Practice of Anthropology. The competition was open to all M.A. and Ph.D. level anthropologists and addressed the lack of recognition given to the significant and groundbreaking work being done in government and industry by the discipline's practitioners who were translating anthropological knowledge into action to solve their clients' problems. Thirty years on, the award is still going strong.



This year's SfAA Annual Meeting in Seattle will offer a fitting forum to celebrate the 30th anniversary of the Praxis Award. In a panel session to be held on Saturday, April 2, 8:00 - 9:30, Wulff and Fiske will describe the genesis and early history of the biennial Praxis competition, and former award winners and jurors will provide their perspectives and insights on the evolution of what has become a significant tradition reflecting changes and new directions in the field of practicing anthropology.

The Chronology of the WAPA Praxis Award: 1981 - 2009 may be found on the WAPA website (<http://wapadc.org>). The website also provides guidelines for entering the competition for the 2011 Praxis Award.

Human Rights and Social Justice Committee

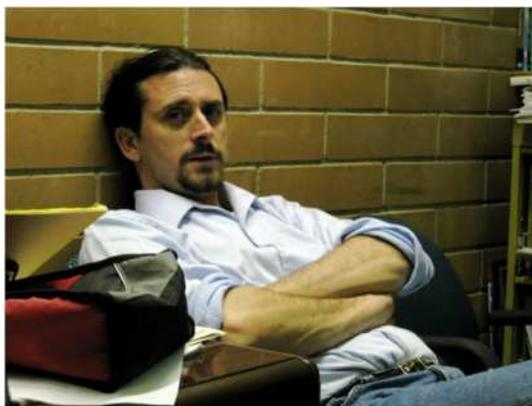
Human Rights and Social Justice Committee invites your involvement

By Mark Schuller [mschuller@york.cuny.edu]
New York College, City University of New York

The Human Rights and Social Justice Committee has been active this year. We invite you to join our effort.

We began organizing a Human Rights and Social Justice Issue Briefing. Thanks to Josiah Heyman for our first Issue Briefing on Arizona's new immigration law. We are commissioning other briefings, including the recent mobilizations in Tunisia, Egypt, and now Libya. With all kinds of changes happening around the world, applied anthropologists can play a critical role in engaging and educating ourselves, our students, and citizens. We offer long-term, holistic, engaged knowledge offering timely and useful information and analysis on the events that are currently shaping our world.

In this vein, committee member Diane King, a specialist in Kurdistan and Iraq, is organizing a special roundtable to discuss the wave of protests in North Africa, for Friday morning of our SfAA annual meeting at 10 p.m.



We invite you to be part of our ongoing efforts to engage in and offer timely analyses of emerging human rights and social justice issues. In Seattle we will have our business meeting on Thursday at noon. All members interested in advancing human rights and social justice are welcome to attend.

Following up on last year's media workshop, we are also pleased to offer a roundtable on advocacy efforts, organized by Keenan Washington, Friday at 1:30 p.m.

President Allan Burns announced on October 10 a new student travel award—the “Human Rights Defender Travel Award”. This Award will provide a \$500 travel scholarship each year for a student to attend the annual meetings of the Society.

The Human Rights Defender Award was made possible by a generous contribution from Michael Cavendish, a Sustaining Member of the Society who is a practicing attorney in Florida and a strong advocate of human rights. As a graduate student, he was first exposed to the link between applied anthropology and disciplines like law, journalism and social work. The first competition for the Human Rights Defender Travel Award was held in December, and has been presented for travel to the 71st Annual Meeting in Seattle in March 2011.

The committee received 25 excellent nominations. This bodes well for the future of an activist applied anthropology. We wish we could support more future leaders within the field. But we are very pleased to announce that Marine Thomson, a graduate student at the University of Colorado, is the recipient of the inaugural Human Rights Defender Award.

Lessons Learned from the ICRC's Responses to Violations of Civil-Military Agreements in Gaza

By Angela Bennett [bennettcci@gmail.com]
CEO, Community Connection International, Inc.
www.cciinfo.org

Humanitarian aid has become a familiar backdrop to violence in the twenty-first century. Aid workers and activists risk their lives to aid those in need amid severe danger during violent conflicts. The International Red Cross and Red Crescent Communities are known for their neutral, unbiased, and politicized care of the needy in human emergencies. The Red Cross takes the stance of being willing to engage belligerents on all sides of the conflict while not developing a partisan relationship to any side.^[1] However, two events which occurred involving aid headed towards



the Gaza Strip in 2009 and 2010 provoked the ever-impartial Red Cross to summon its political voice. The following describes Israel's violation of international agreements including the breach of a vowed ceasefire and guaranteed safe passage on a humanitarian corridor as well as the creation and violent defense of what the ICRC called an illegal sea blockade. The scarce utilization of the Red Cross's political influence indicates the gravity these defiant actions represent to humanitarians, particularly in the civil-military interface.

The first event that spurred a Red Cross reaction occurred in the Gaza Strip on January 8, 2009. The Red Cross, United Nations factions, and sundry other public and private organizations were attempting to distribute aid to those trapped in an urban battlefield. Gunshots and rocket fire rained over Gaza. Many were fearful to leave their homes even to bury their dead. The standard influx of goods had been halted by the violence and by Israeli road blocks. Death tolls, injuries, and hunger were on the rise, and a major humanitarian response was warranted. Due to the deplorable conditions in Gaza, markedly in the Zeitoun refugee camp, and the inaccessibility of this and other population centers, Israel came under harsh international criticism. The ICRC protested that in this instance the Israeli military failed to meet its obligation under international humanitarian law to care for and evacuate the wounded, and that the delay in allowing rescue services access to areas in need was unacceptable.^[2]

The day prior to the event, January 7, 2009, Israel agreed to a daily three hour pause to allow humanitarian aid workers and supplies to enter Gaza via the humanitarian corridor between Erez and Kerem Shalom. During the ceasefire the following day, drivers of forklifts identified with UN flags were spotted, fired upon, and the drivers were killed. Outrage rang out through the international community at this blatant violation of humanitarian law and international agreements. The ICRC and the United Nations halted all humanitarian missions in Gaza until assurances of workers' safety could be given by Israeli officials.

The three hour ceasefire had been agreed upon between Israeli and Palestinian forces as well as humanitarian aid officials to allow authorized convoys to pass with vital food and medical supplies through the fifty-nine kilometer (thirty-seven mile) humanitarian corridor between Erez and Kerem Shalom. This incident is one of many examples of the risk encountered by international humanitarian aid workers and the necessity for clear communication and clear consequences for the violation of human rights and international agreements. This specific case emphasizes the importance of respect for humanitarian corridors and the tipping point of neutrality in the interface of humanitarian and military operations.

Humanitarian corridors are key to the delivery of relief, aid, and development as they are protected routes for the delivery of supplies to target populations. These corridors are used to facilitate civil-military cooperation. Humanitarian aid organizations and military units often have complementary missions; the corridors allow for defined passage ways, clear exchanges of information, access through check points, and burden sharing between the two sectors.^[3] Successful use of humanitarian corridors in past conflicts has led to their frequent utilization in recent conflict emergencies. Respect for accords regarding humanitarian corridors is essential to their success. While Israeli and Hamas forces were battling, approximately 1.5 million people were cut-off from basic necessities.^[4] The opening of the Erez to Kerem Shalom corridor was vital to alleviate the suffering of citizens of Gaza. The use of violence during the ceasefire in the humanitarian corridor area was an affront not only to the Palestinians, but aid workers, supporters of aid, and potential future aid recipients worldwide.

A more recent event, which occurred on May 31, 2010, had the ICRC speaking up again. The unfortunate event has further compromised the trust and effectiveness of the delivery of humanitarian aid into Gaza. The ICRC responded to the attack of an aid flotilla headed to Gaza. In this situation, the aid was not traveling on a clearly defined humanitarian corridor, but rather attempting to break the sea blockade enforced by Israeli military, which many, including the ICRC, call illegal. At the time of the raid, Israel blocked the entrance of all but eighty items into Gaza by sea. Israel's blockade began in 2007 in reaction to the Hamas takeover of the Gaza Strip. Hamas' refusal to handover Israeli soldier, Gilad Shilat, held hostage since 2006, has an additional cause for Israel's inflexibility.^[5] The blockade

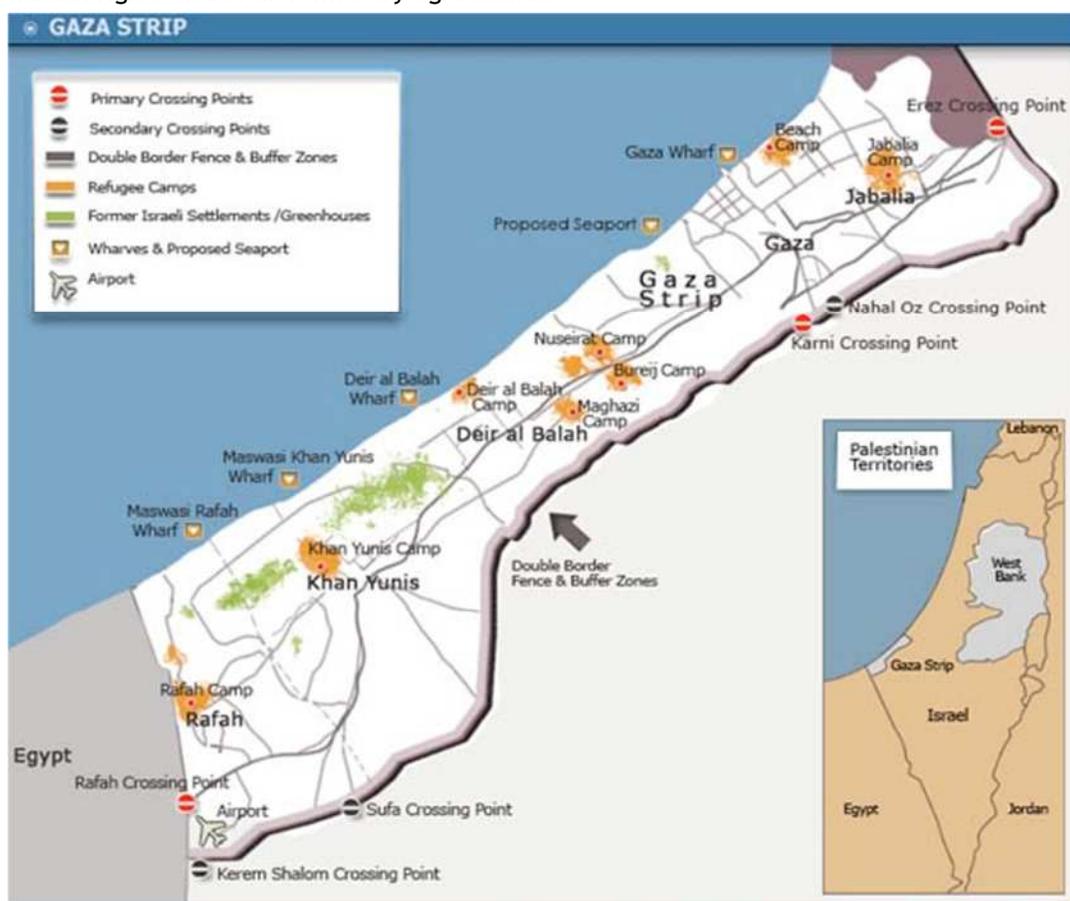
has not only impeded arms from reaching the hands of the Hamas leadership, but has also hindered life-saving aid from reaching the civilians of Gaza.

Hundreds of activists boarded eight ships, which comprised the Freedom Flotilla sailing from Turkey towards the shores of Gaza. Previously, on May 31, 2009, members of the Israeli military boarded the ship Mavi Marmara in international waters, killing nine and wounding dozens of others. The deadly attack on the Mavi Marmara was condemned widely in the international community. Questions still abound about the intent of the activists and the soldiers. While a humanitarian corridor may have been a means to have avoided this tragedy, ultimately, mistrust between soldiers and humanitarians at the civil-military interface can lead to conflict.

These unfortunate events, although deplorable, opened a new avenue for humanitarian aid. How? The quick, bold, and frank responses of the classically silent ICRC as seen in the following:

The whole of Gaza's civilian population is being punished for acts for which they bear no responsibility. The closure therefore constitutes a collective punishment imposed in clear violation of Israel's obligations under international humanitarian law^[6].

This suggests the limitations of militaries at the civilian-military interface in regards to human rights and humanitarian aid. Of course, the loss of life of the workers and activists as well as the death and suffering experienced by the vulnerable residents of Gaza are horrendous; however, one positive result is that the civilians held their ground at the interface. The public outcries and the protests of the organizations themselves fostered global recognition for their work and global revulsion for the breach of the temporary ceasefire, the illegality of the sea blockade, and Israeli's attack of civilians in international waters. The enormous objection to Israel's actions is a lesson learned for future militaries that may be tempted to infringe on the temporarily hallowed ground of humanitarian corridors or to deny civilians their right to aid and health care. The reaction of the aid organizations also provides a "best practice" standard for the humanitarian enterprise: even neutral organizations must speak out in the face of gross violations of human rights and of civil-military agreements.



- Recommendations:
- *Increase international legislation regarding consequences for intentional violence used in identified humanitarian corridors or against deliverers of humanitarian aid.
 - *Make clear agreements about who can deliver aid into a conflict area.
 - *Utilize respected organizations like the ICRC to deliver initial shipments through humanitarian corridors or through previously blockaded areas to create trust.
 - *Employ high levels of media coverage to alert people locally and internationally about identified corridors and illegal blockades to invoke responses to violations.
 - *Organizations that identify themselves as neutral or impartial should include in their charters what, if any,

actions are deemed as unacceptable or that warrant a public response.

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SfAA TIGs

Grassroots Development Topical Interest Group

By Emilia Gonzalez-Clements
emiliagonzalezclements@gmail.com

Join us at the TIG Meeting in Seattle 2011



The Grassroots Development TIG will hold its third meeting during the SfAA Seattle conference. Charter members Art and Ellen Campa, Jack and Mary Schultz, Andrea Shuman, and Dave and Emilia Clements will welcome practitioners, professors and students involved in or interested in working in the development arena. The TIG goal is to build a community of practice to share knowledge and experience and to include students into this challenging domain of application. We will present our draft mission statement for review.

Join us in discussing topics such as

- Issues in participatory development
- Working with community women's groups
- Funding for fieldwork
- Millennium Development Goals 2010 World Summit (September 2010)
- Methods and best practices
- What about sustainability?
- Balancing academia and practice
- Development approaches (e.g. capacity-building)
- Working with small rural producers (peasants) and indigenous peoples
- Technology transfer

Please check the final program for date, time and location.

Contact: Emilia Gonzalez-Clements: emiliagonzalezclements@gmail.com

Join Us to Discuss Organizing a Local Practitioner Organization (LPO) in the Pacific Northwest

Local Practitioner Organizations (LPOs) are regional professional organizations of practicing anthropologists, university and college professors, students, and others interested in the anthropological perspective and using the tools of anthropology and related disciplines to help solve contemporary human problems. LPOs, affiliated with SfAA, have varying organizational features and activities. Members share experiences and knowledge, and connect with other social scientists.

Some LPOs organize annual conferences, publish newsletters or journals, hold monthly meetings and/or hold special events. Membership is not limited to local individuals or solely to professionals. Student involvement is encouraged.

Look for our table at:

- The Book Room
- The Opening Reception

Join us at our open discussion:

Society for Applied Anthropology

Organizing a Local Practitioner Organization (LPO) in the Pacific Northwest

- Session W- 67
- Wednesday 12:00-1:20 p.m. Discovery A

Check out our flyers at the conference

Questions? Comments? Contact:

Emilia Gonzalez-Clements emiliagonzalezclements@gmail.com

Kevin Preister kevinpreister@gmail.com

Gender-Based Violence TIG

Praxis and Collaborative Action in the Midst of Hegemonic Bureaucracy

By Mahri Irvine [mahri.irvine@american.edu]

American University

I became involved in anthropology several years after I joined the anti-sexual violence (ASV) movement because I was attracted to anthropology's powerful methodological tools. I view anthropology as a tool to be used to help strengthen the ASV movement. Prior to, and during my undergraduate years, I volunteered for two ASV non-profits which were relatively egalitarian, welcoming of diverse opinions, and extremely respectful and trusting of volunteers and staff members. However, when I encountered "Haven," a rape crisis center, I sensed a different type of atmosphere. Unlike the welcoming and open atmosphere of my other non-profits, Haven seemed to be rather hierarchical, with strictly differentiated roles for upper- and lower-level staff members.



A few months after joining Haven, I was introduced to Kivel's critiques of social service agencies (2007) and Rodriguez's conceptualization of the US non-profit industrial complex (2007). Despite my initial impression of Haven, I was reluctant to admit that it might serve as an example of the overly bureaucratic, hierarchical entities about which Kivel and Rodriguez warn us. In fact, I was rather offended by the idea of non-profits who maintain the status quo rather than work to create positive change; furthermore, after working with such inspiring organizations, the notion that I might simply be serving as a tool in a broken system was disturbing.

I decided to examine Haven's policies to determine how closely they aligned with the seemingly harsh critiques of activist-scholars like Kivel and Rodriguez. I hoped to prove Kivel and Rodriguez wrong, but through participant-observation, conversations with volunteers, and a dialogue with Jaclyn and Renee, two lower-level staff members, I began to identify several key ways in which the organization was immersed in harmful hegemonic practices. At Haven, the executive director maintains a stranglehold over the organization, and her disproportionately large salary, mistrust of lower-level staff members, and an unwillingness to engage in dialogue with volunteers all reflect serious problems with the organization's supposedly feminist framework.

For example, the executive director closely monitors the creative initiatives of those below her. All written materials must be approved at the highest level of command, even when the content of the materials is identical to the information found at other rape crisis centers. According to Jaclyn, this policy creates "a very slow process [for new materials] ... it becomes like a little bit of a bottleneck." In fact, more than eighteen months after a new volunteer created a brochure for the organization, the upper management has not approved its use. This micro-management discourages the innovation of lower-level staff members or volunteers who want to create new materials for Haven. Additionally, this type of unnecessarily bureaucratic policy creates a workplace environment with implications that the upper management does not trust lower-level participants to make educated, informed decisions about even simplistic written materials.

Haven's management also tends to disregard the suggestions of its lower-level employees, even while the employees insist that Haven's workplace environment is "egalitarian" and "flat." It is apparent that while lower-level

staff members are allowed to give their opinions about policies, their recommendations are not necessarily viewed as important enough to create change. For example, after extensive research on the increasing role of male volunteers at rape crisis centers around the country, the crisis services staff members recommended the inclusion of males on the crisis hotline. In direct contradiction to Jaclyn and Renee's claims of a "flat" non-hierarchical organization, the upper management made a closed-door decision to continue excluding male volunteers from the hotline. Jaclyn explained, "It was decided that we weren't ready for that change yet." Notably, she used the passive voice to avoid clearly stating who made the decision, and only when further prompted did she make it clear that the decision was entirely made by the upper management, admitting, "Frankly, we weren't in those meetings. You know, it was like we were allowed to pitch it, and we pitched the data, but we weren't included in the meetings." Haven's exclusion of the lower-level staff in programming meetings, and the rejection of their carefully-researched recommendations, is clearly problematic.

After examining Haven's policies and noting obvious power imbalances among the staff and volunteers, I was troubled, and unsure of what to do next. I resolved to continue talking with Jaclyn and Renee, and to start communicating my concerns to some of the volunteers. I was pleased to discover that other volunteers felt similarly frustrated, and a few of us even fantasized about taking radical actions, such as formally protesting the inequities we saw.

Almost a year later, things took a turn for the worse at Haven. The upper level management announced its decision to lay off an invaluable staff member due to funding cuts. The volunteers reacted with shock and dismay. Sensing an opportunity to take advantage of the discontent, a small group of volunteers, including myself, met to strategize. To my amazement, the meeting resulted in a decision to strike; I had never expected that the group would choose an action considered so revolutionary! Working within a very short timeframe, we contacted almost all of the volunteers, and over half of them immediately agreed to strike. During many conversations with the volunteers, I took the opportunity to explain my critiques of Haven, translating my theoretical critiques into language that was clearly understandable and applicable to their own experiences.

Unfortunately, the strike was not initiated because of some irresolvable logistical factors. However, the significance of this incident is notable: the overall experience created a much stronger sense of community and connectedness among the volunteer corps. Volunteers seem more cognizant of the tremendous power they can collectively wield to address problematic policies, and their willingness to engage in an action which is so often stigmatized in US culture indicates that they are passionately committed to changing Haven's policies. Even though we did not implement a wildly successful strike or drastically change policies, we still took steps in the right direction. Currently, the volunteers are planning meetings to continue building solidarity.

... it is important to remember that even when bureaucracy and other hegemonic practices seem daunting, if we carefully study, strategize, and collaborate, we can take action from within organizations to begin making a difference.

As I examine my involvement at Haven and contemplate the future, I am reminded by Sartre (1975) and McGuire (2008) that collective action is vitally important for successful praxis. Additionally, a reliable tactic for challenging the status quo is to encourage dialogue among undervalued people. Once collective action is organized and implemented, higher-ranking members within a hegemonic bureaucracy often have no choice but to listen to calls for change. Thus, activist-anthropologists who are able to blend intellectual critiques with collaborative action will be able to strengthen communities and work toward change.

As Sartre notes, people transform from technicians into intellectuals as they realize that they have been used by the system as nothing more than tools to perpetuate inequities and maintain the status quo. Therefore, it is imperative for those of us who work with non-profit agencies to "monstrously" challenge seemingly innocuous issues, such as bureaucracy and micro-management, in order to assess the ways in which broader cultural ideologies negatively impact these

groups. McGuire explains that a successful engagement of praxis requires three key features: knowledge of the world, critiques of the world, and action to change the world. In this way, anthropologists can play a vital role in creating successful praxis because our research produces knowledge that can strengthen social movements.

For those of us who are interested in improving the working conditions of our beloved non-profit groups, it is important to reflect on the ways that we can use our knowledge of the inner workings of these organizations to determine the best ways to promote change. Personally, I find it very rewarding to incorporate the guidance of

scholars such as Sartre and McGuire with the insights of critics like Kivel and Rodriguez: it is important to remember that even when bureaucracy and other hegemonic practices seem daunting, if we carefully study, strategize, and collaborate, we can take action from within organizations to begin making a difference.

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Tourism Topical Interest Group

By Melissa Stevens
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The SfAA Annual Meeting

This year's SfAA meeting in Seattle is promising to be busy for tourism scholars. The **Tourism TIG meeting** will be held **THURSDAY 12:00-1:20pm** in the Menzies meeting room. We invite everyone interested in the anthropology of tourism (including students) to join us as we discuss tourism-related topics and plans for TIG involvement in next year's SfAA meetings. We would love to have your input and ideas.

The **Valene Smith Tourism Poster Competition** is now in its fifth year. The competition is endowed through the generosity of Valene Smith, one of the founders of the study of tourism. Dr. Smith's groundbreaking book, *Hosts and Guests: The Anthropology of Tourism* established the foundation for the study of this topic. The award is given to support the research of future leaders in the field of applied tourism studies, and this year's submissions represent an interesting variety of topics by many promising students. The tourism posters will be displayed during the general poster session (FRIDAY, 1:30-3:30, Leonesa I). Stop by to see cutting edge tourism research and to meet the students presenting their work.



Tourism TIG Co-Chair Tim Wallace is chairing a roundtable featuring many of the preeminent voices within the anthropology of tourism. **Heritage and Tourism, Memory and Process Roundtable: Linking Theory and Practice** (SATURDAY, 10:00-11:50, Cayuse) will involve a discussion between Erve Chambers, Quetzil Castañeda, Tim Wallace, Walter E. Little, Alayne Unterberger, Betty J. Duggan, Cameron Walker, and Julie Tate-Libby. In this roundtable the participants discuss their theoretical and practical understandings of the role of heritage and tourism in contemporary society. Heritage is about the practices, the memory, place, and performance of tradition, as well as the sites and objects. Moving beyond the static view of heritage, this roundtable focuses on approaches as they pertain to a community's present-day relationships to the past. Tourists, the focal point of much heritage development, are the unwitting actors in the negotiations over the meaning and control of heritage. In what ways can we think about and analyze heritage tourism as a dynamic, negotiated process in which communities and tourists come to understand and represent that which is held to be accepted heritage, "tradition" or "traditional" norms of practice? In this roundtable each participant presents a 5-7 minute opening comment on the directions to take, the ways to analyze, the crucial concepts to use, the criteria to develop, and the problems to formulate in the present and future study of heritage and heritage tourism. This is followed by a general discussion with the audience on these topics.

Valene Smith is chairing a session entitled **New Directions in Tourism Research: Roles and Responsibilities** (WEDNESDAY, 1:30-3:20, Portland A). The session explores the role of anthropology in both critiquing and influencing tourism enterprises as well as the ethical implications. Papers, one of which is presented by Dr. Smith, focus on the current and future directions of anthropological contributions to cultural tourism, community-based tourism, voluntourism, and heritage tourism.

Other tourism and heritage related sessions include:

(W-44) WEDNESDAY, 10:00-11:50, Menzies, Issues in Heritage Resource Management: Tools, Tactics, and Tensions in Applying Anthropology on a Community Level

(TH-09) THURSDAY, 8:00-9:50, Portland A, Regional Tourism in Southeast Asia: Mountaineering, Authenticity, and Commodification of the Tourist Experience

(TH-39) THURSDAY, 10:00-11:50, Portland A, The Politics of Tourism: Exploring Eco, Volunteer and Community-based Tourism in Different Locales

(TH-49) THURSDAY, 10:00-11:50, Stevens, The Management of Heritage and Cultural Resources

(TH-99) THURSDAY, 1:30-3:20, Portland A, Interaction and Exchange in the Tourism Experience

(F-09) FRIDAY, 8:00-9:50, Portland A, Is Tourism a Sustainable Enterprise?: Longitudinal Research on the Political Economy of Tourism in Latin America, Part I (SLACA)

(F-19) FRIDAY, 8:00-9:50, Stevens, Preserving Our Heritage: Case Examples

(F-39) FRIDAY, 10:00-11:50, Portland A, Is Tourism a Sustainable Enterprise?: Longitudinal Research on the Political Economy of Tourism in Latin America, Part II (SLACA)

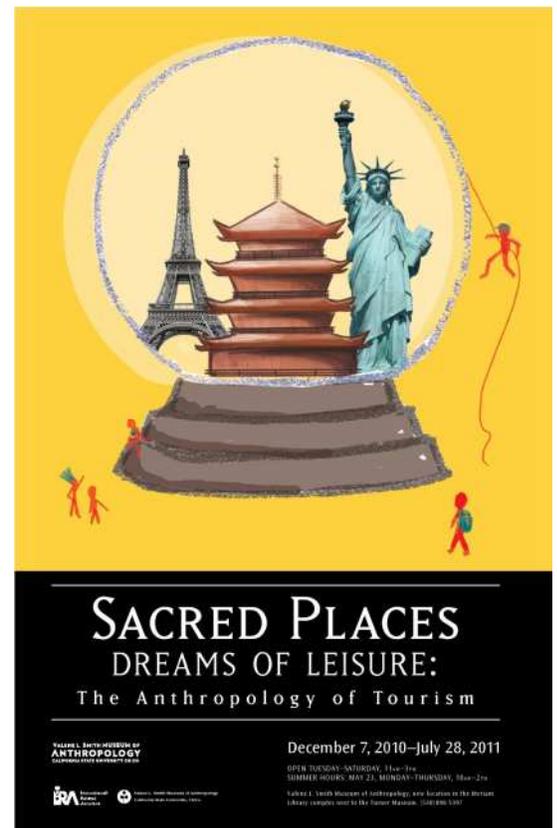
(S-05) SATURDAY, 8:00-9:50, Leonesa III, Tradition, Tourism, and Community in Sololá, Guatemala, and the Yucatán, Mexico: Reports from the 2010 Ethnographic Field School of NC State U. and the Heritage Ethnography Program of the Open School of Ethnography and Anthropology (OSEA)

While exploring the wealth of activities to be found at the meetings, don't neglect the opportunities to be found outside of the conference hotel. James Spradley's classic ethnography of Seattle's skid row homeless men [You Owe Yourself a Drunk: An Ethnography of Urban Nomads](#), first published in 1970, has left a lasting impression on anthropology students as well as homeless advocates and policy-makers. Spradley's sharp critique of an unsympathetic and ineffective system has been recognized as having had a significant impact on the treatment of recidivist alcoholics, inspiring more compassionate and humane approaches. Seattle's skid row, now better known as Pioneer Square, is the city's oldest neighborhood and has been the site of rapid revitalization since Spradley's fieldwork there. The area now attracts tourists to its many art galleries, bookstores, antique shops, restaurants, and nightclubs, but also remains a popular area for the city's homeless. A visit to the area during the meetings would provide context for Spradley's eloquent narratives, as well as the opportunity to explore how much things have changed and/or stayed the same.

Chico State Tourism Conference and Exhibit

The Valene L. Smith Museum of Anthropology at California State University, in Chico will be hosting the conference **Reflections and New Directions: A Conference on the Anthropology of Tourism in Honor of Valene L. Smith**, March 4-5, 2011. The conference celebrates and explores the contributions of anthropology to the study of tourism, as well as the specific impact that Dr. Smith has had on the domain. The conference is chaired by Dr. Sharon Gmelch and will feature a keynote address by Dr. Margaret Swain. Session themes include the uses of tourism, tourism as economic recovery, and tourism in film and media. Register for the conference through the Museum's website (<http://www.csuchico.edu/anth/museum/>).

The conference will be held in conjunction with the Museum's current exhibition entitled **Sacred Places, Dreams of Leisure: The Anthropology of Tourism**. The exhibit takes the public on a visual journey through the topics



and issues explored within the anthropology of tourism, including the influence of media on destination choices, meeting famous explorers, following the religious pilgrim's journey, and embarking on an all-American road trip. Tours of the exhibit are offered during the conference. The exhibit runs until July 28, 2011.

Updated Conference Program—Reflections and New Directions: A Conference on the Anthropology of Tourism In Honor of Valene L. Smith

Date: March 4-5, 2011

Location: California State University, Chico

Conference Chair: Sharon Bohn Gmelch

Keynote Speaker: Margaret Byrne Swain

Registration: Register online at <http://www.csuchico.edu/anth/museum/>

Registration Fee: \$85 **Early Bird Fee:** \$75 **Student Fee:** \$35

For More Information Call: 530-898-5397

Friday

Opening Tribute to Valene Smith: Nelson Graburn (UC Berkeley)

Keynote Address: Margaret Byrne Swain (UC Davis)

Saturday

Welcome to Conference: Sharon Gmelch (U San Francisco & Union College), Georgia Fox (CSU Chico) & Valene Smith (CSU Chico)

Session 1: The Many Uses of Tourism (session chair: Sharon Gmelch)

Jesse Dizard (CSU Chico): The Commodification of Experience

Amanda Stronza (Texas A&M): Visions of Tourism: From Modernization to Sustainability

Elizabeth Garland (Union College): Poverty Tourism: NGOs, 'Voluntourists,' and the Work of Government in Africa

Alexis Buntin (Humboldt State University): More Like Ourselves: Balancing Ethics, Commerce and Representation in Indigenous Business Models.

Discussant: Margaret Swain

Session Two: Tourism as Economic and Disaster Recovery (session chair: Adam Kaul)

Adam Kaul (Augustana College): Tourism in the West of Ireland: Solution to Economic Collapse or Part of the Problem?

Connie Z. Atkinson (University of New Orleans): "In that Number" - Tourism in Post-Disaster New Orleans

Teresa Leopold (Sunderland University): Community Vulnerability in the Recovery of a Disaster Destination

Susan Stonich (UC Santa Barbara): A UNESCO World Heritage Site at Risk: Addressing the Contradictions between Tourism Development and Conservation in the Belize Barrier Reef Reserve System

Discussant: Adam Kaul

Session Three: Visualizing Tourism: Film, Photography and Fantasy (session chair: Jim Hoesterey)

Kent Wisniewski (Santa Rosa): "I Just Want to Participate a Little Bit": An Ethnographic Look at Caboclo Perceptions of Tourists and Tourism along the Middle Rio Negro, Brazil

Jim Hoesterey (Lake Forest College): Fantasies of First Contact: Tourism on the Travel Channel

Brian Brazeal (CSU Chico) and Steve Selka (Indiana University): African-American Heritage

Tourism and Religion in Brazil

Jamie Meltzer (Stanford): La Caminata - A Simulated Border Crossing and Indigenous Tourism

Discussant: Jim Hoesterey

Saturday Evening Banquet (CSU, Chico), Toast to Valene Smith: Charles Urbanowicz (CSU Chico)

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

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

Bauu Institute

The Annual Meeting in Seattle is fast approaching, and based on the hard work of Program Chair Darby Stapp and others, this year's meeting is filled with a wide range of papers, roundtables, and sessions that are of interest to TIG members. Beginning on Tuesday, March 29 with the Traditional Foods Summit and continuing through to the final day, TIG members will find a wealth of events and sessions to attend. I would like to congratulate Darby and all those involved—as well as those who are presenting—on putting together such a wonderful meeting.



The TIG will be hosting its annual informal meeting on Friday, April 1 between 12:00 - 1:20. I encourage all TIG members to attend and to also invite colleagues, friends, and others who might be interested. We will be discussing the launch and implementation of our new email list, which is aimed at enhancing our abilities to communicate and discuss relevant topics. We will also be hosting an open discussion on the future of applied anthropology and its role in working with—and on—indigenous issues.

I would also like to bring TIG member's attention to a couple of reports recently released that may be of interest.

Canada: Water Challenges and Solutions in First Nations Communities

Water Challenges and Solutions in First Nations Communities, a report written by Suzanne von der Porten and Dr. Rob de Loë, summarizes the major findings from a two-day workshop entitled Sharing Water Challenges and Solutions: Experiences of First Nations Communities.

The key themes identified were as follows —

- Capacity: Many First Nations are under-resourced and lack the capacity to adequately address the increasingly severe water governance challenges they face.
- Common voice: There is a need for a common voice among First Nations in Canada; this common voice should account for the cultural and situational variation of each nation.
- Community water strategy: Many First Nations would benefit from a clearly articulated community water strategy that reflects the needs and vision of community members.
- Consultation: Workshop participants emphasized the inadequacy of consultation conducted by government and industry with First Nations on projects that directly affect water in their traditional territories and communities.
- Jurisdiction: The problem of unclear and overlapping political jurisdiction over water complicates many of the problems related to decision making in regards to water governance in First Nations.
- Respect: Participants identified the notion of mutual respect among parties involved in water governance as something that is crucial to the success of all negotiations and dealings over issues related to water and First Nations; the necessary respect, they emphasized, is not always present.
- Scale: The issue of varying scales, such as watershed versus political jurisdiction, confounds the perspective from which water governance decisions should and can be made by First Nations. Scale-related problems should be recognized explicitly in evaluating challenges and creating solutions.

The entire report can be [downloaded here](#).

Also, I would like to bring TIG members attention to a wonderful video series produced by *tpt* Saint Paul, Minnesota public television. Entitled *First Speakers: Restoring the Ojibwe Language* the series is described as:

A language is lost every fourteen days. One of those endangered tongues is Minnesota's own Ojibwe language. Now a new generation of Ojibwe scholars and educators are racing against time to save the language. Working with the remaining fluent-speaking Ojibwe elders, they hope to pass the language on to the next generation. But can this language be saved? Told by Ojibwe elders, scholars, writers, historians and teachers, this *tpt* original production is filled with hope for the future.

You can watch the [entire program here](#).

I would like to remind everyone that if they would like to share announcements, calls for papers, or other news with the TIG email list to do so. You can send it to sfaa-native-tig@googlegroups.com.

As usual, if anyone is interested in joining the TIG email list, you can go to <http://groups.google.com/group/sfaa-native-tig> and join.

SfAA Students' Corner

The Student Corner

By Elizabeth Marino [ekmarino@alaska.edu]
University of Alaska-Fairbanks

As the annual SfAA meeting draws near, the Student Committee would like to take this opportunity to highlight some of our work from the previous year and announce our upcoming events in Seattle.

A Quick Notice: The SfAA student committee is taking self-nominations for several open board positions. For further information, please contact the Chair of the SfAA student committee, Boone Shear: bshear@anthro.umass.edu.

Seattle here we come!

The SfAA Student Committee Events schedule is as follows:

Wednesday 6 pm: Student Welcome Session

Thursday 12 pm: Student Committee Business Meeting (open to all)

Thursday 5:30 pm: Mentoring Panel

Friday 12 pm: Alternative and Non-capitalist Political Ecology Planning Meeting

Student Welcome Session

This is a student social. Bring you enthusiasm and get to know fellow anthropology students.

Business Meeting: Open to all

This is your chance to steer student participation in the SfAA. During this meeting we will discuss what we, as students, hope to accomplish together throughout the coming year. We will also be developing strategies for increasing student spaces throughout the SfAA. If you want something done, see something lacking, or are curious as to the nuts and bolts of student participation (and by this I mean the committee members ourselves), please come to this event.

Mentoring Panel Topic: Career Advice

The Student Committee is pleased to present an excellent panel of scholars and applied anthropologists to discuss career possibilities with students and young professionals. The panel will feature Sue Hyatt (Indiana University - Purdue University Indianapolis) and Susan Greenbaum (University of South Florida) among others. This pragmatic and insightful session will discuss topics that range from grant writing, publishing and job searches to working for government agencies and grass roots organizations and more.

Alternative and Non-capitalist Political Ecology Planning Meeting

We are delighted to offer this important and topical session at this year's meetings. The ecological and economic crises implore us to imagine and enact new ways of being in the world. This open discussion will serve as a thinking and planning session to help develop an event for the 2012 SfAA Meetings. We envision this event as a platform to discuss the theory, politics and pragmatics behind a range of alternative and non-capitalist possibilities being proposed and enacted in response to ecological degradation and social inequality. The SfAA student committee invites students, faculty and practitioners to join the student committee in proposing and discussing potential ideas and formats for the event.



Student Guide and Helpful Hints: On-Line

Because as anthropology students most of us are, let's face it, on a budget and broke none-the-less, your helpful SfAA student committee is compiling information on cheap eats and other Seattle attractions. You can read and/or contribute to this helpful guide on line at: <http://www.applyinganthropology.net/>.

The Year in the Rear View

This year the SfAA Student Committee has worked towards creating space to facilitate discussion among students and others about anthropological issues in the broadest sense.

In conjunction with the SfAA newsletter, the Student Committee has collected micro essays from students on the topics of gender and the environment, migration, and reflections on the SfAA meeting held in Merida Mexico. In what we now call *The Student Corner*, student authors presented important pieces that ranged from editorials to research summaries to theoretical contributions on this range of topics.

The Student Committee is also proud to announce the launch of a website and blog for students, by students, on applied anthropology. We invite any and all to read student essays, comment, and participate through this new medium of student interaction. <http://www.applyinganthropology.net/>. The student committee also has a new presence on facebook and is working on many fronts towards democratizing the voice of students in the Society for Applied Anthropology.

Applying Anthropology to the Working World: Good News for the MA in Anthropology

Maureen McNamara [mcmcnamara@gmail.com]
Colorado State University
Boulder County Public Health

In the past two years, I have spent hours bent over books, harvesting beets, writing my thesis, teaching art students about evolution, and exploring “behind the scenes” of restaurants. How is it all connected?... through anthropology.

When I entered the MA program in Cultural Anthropology at Colorado State University, I knew I wanted to study agriculture and production. I was driven by questions of policy, research, and applied anthropology. Throughout my community based thesis research on the economic viability of the local food movement in Northern Colorado, I gained important research, communication, and community development skills.

This past summer, in between hours of writing, I let my brain wander to thoughts of the future. After working for four years post-undergraduate, I went back to school to re-awaken my brain and to further my career options. I knew I wanted to work in some combination of research, policy, teaching, community work, and food. But, I had no idea what that meant. With an open mind, a commitment to anthropology, and a supportive network of colleagues who notified me of job openings—I moved from graduate school to the working world.

As I finished writing the draft of my thesis, a friend suggested I apply for a county-level Public Health position, Bilingual Food Safety Specialist. With the flailing economy and my lack of experience in public health, I did not think I stood a chance. At the end of my first interview, I wanted to make sure that the panel understood anthropology and the skills I had to offer. I have spent years learning about different communities and cultures in Guatemala City, the Guatemalan highlands, North Carolina agriculture, Northern Colorado farmworkers, and various educational systems. These intercultural experiences made me an anthropologist, allowed me to apply a holistic approach, and understand communities from the inside and the outside. I explained what applied anthropology is all about—working with people and communities to create the change they want to see in the world. The day after my second interview, I was offered the position. My advisor, who served as a reference, told me that “I was not what [the panel] was looking for, but I convinced them that I was the right person for the job.” In my interviews and subsequent conversations, I emphasized the skills I learned through my fieldwork and anthropological training. I am a good listener, a researcher, a



communicator, a community partner, an advocate—an anthropologist. I do not have a food safety background, but I can learn. I can apply my anthropological skills to prevent food-borne illnesses and strengthen the public-private sector partnership.

I have only been working in public health for a month, but my colleagues have told me how excited they are to have an anthropologist on the team. I am currently in training. I will conduct restaurant inspections, lead food safety training for restaurant workers, and over time, build community partnerships, implement research and evaluation on the program's effectiveness, and collaborate on food safety policy. I am fortunate to work for a team that is progressive in their approach to food safety. The team wants to become even more proactive (as opposed to a reactive regulatory approach) and continue to build community partnerships, develop more food handler and consumer education programs, and advocate behavior change. I look forward to working with the community, restaurant workers, and policy to improve food safety.

I am thankful to the anthropology discipline and community, especially my great advisors over the years—Tim Wallace and Kate Browne. I entered school skeptical about what anthropology had to offer and leave a proud believer in the discipline and application of anthropology.

The Graduate Program in Applied Anthropology at Oregon State University

By Bryan Tilt [bryan.tilt@oregonstate.edu]
Graduate Program Coordinator
Anthropology, Oregon State University

I'm pleased to have the opportunity to describe some of the programs and activities taking place in the Anthropology Department at Oregon State University, which has a strong tradition of combining scholarship with community engagement. It's a difficult task to do justice to the wide variety of things we do, but here goes. First, a little bit of historical context. Despite its relatively small size (currently 11 full-time faculty), the Anthropology Department at Oregon State University offers four-field graduate training in Anthropology. Our M.A. degree was established as one of the first programs in applied anthropology in the early 1990s, and our Ph.D. degree became fully operational in 2006. Both programs are geared toward filling an important and growing niche: the need for anthropologists with advanced training in applied research. We currently have about 35 M.A. students and 10 Ph.D. students in the program. Our graduates go on to careers in academia or employment in a huge variety of other areas, including government agencies (recent examples include



Paleocoastal Survey

the Bureau of Land Management and the National Oceanic and Atmospheric Administration); the non-profit sector (examples include global organizations such as Oxfam, and regional organizations such as the Pacific States Marine Fisheries Commission); tribal groups around the country, and the private sector.

AREAS OF EXCELLENCE

The Department has 11 faculty with wide-ranging areas of expertise from the archaeology of prehistoric and historic northwest coast populations to Latino migrants and youth culture. Given our emphasis on applied research projects and community engagement, I would like to highlight a few recent areas of excellence and describe how these areas are integrated into our curriculum and graduate training programs. Each area touches on key lines of inquiry in contemporary anthropology with both theoretical and applied significance.

Historic and Prehistoric Archaeology

The archaeologists at OSU conduct fieldwork and run archaeological field schools in a variety of locations. One example is Loren Davis' excavations on the Lower Salmon River Canyon in Western Idaho, a site occupied by hunter-gatherer groups between 13,000 and 8,000 years before present. This project is supported by a cooperative agreement

between OSU's Department of Anthropology and the Bureau of Land Management. Davis also has ongoing projects in Baja, Mexico with the goal of understanding the migration route of the earliest North Americans some 13,000 years ago. Meanwhile, historic archaeologist Dave Brauner has led effort to design the 130-acre Fort Hoskins Historic Park, which features interpretive signage about historical events and artifacts amidst an ecological tapestry of Oregon oak savannah. This work combines archival and archaeological research to answer some fundamental questions about early Euro-American settlers in the Pacific Northwest. Leah Minc focuses her research on Meso-American archaeology. Her work builds bridges between the Anthropology Department and the neutron activation analysis program in the Radiation Center at OSU, where she uses cutting-edge technology to examine the clay composition of pottery. One of the goals of this body of research is to understand the chronology of the rise of complex state societies in Meso-America.



Food Sharing

Food and Culture

Another signature area of excellence in our department is the interdisciplinary study of food and food systems. Cultural anthropologists Joan Gross and Nancy Rosenberger, among others, are studying the strengths and challenges of local food systems and exploring ideas for innovation and improvement. OSU's location in the Willamette Valley, a rich and fertile area with a legacy of both small-scale, community-centered agriculture and farming operations with increasingly global ties, makes this a great place to do such research. One applied outcome of this research is the Emergency Food Pantry, which was established in 2009 at OSU by anthropology faculty and graduate students, with the goal of improving food security among university students during these economically challenging times. The project is a collaboration between the Linn Benton Food Share (a multi-county organization), the Ten Rivers

Food Web (a non-profit organization), and Oregon State University. The result is a vibrant hub of activity where, according to one graduate student researcher, people can "share in food, fellowship, and advocacy."

Environmental and medical anthropology

Several department faculty members have expertise and on-going research projects in environmental and medical anthropology. Melissa Cheyney, a medical anthropologist and certified home-birth midwife, has several research projects that examine the disparate outcomes between home births and hospital births, with the goal of improving health outcomes and fostering communication between different types of maternal care providers. Sunil Khanna explores the politics of gender preference in India and its intersection with state policies and new medical technologies such as prenatal ultrasound. He also leads research efforts here in Oregon to improve cultural competency among health care providers. Deanna Kingston leads an interdisciplinary team in the study of the culture and ecology of the Alaskan Arctic and other circum-polar regions. These efforts have far-reaching implications for understanding indigenous knowledge and predicting how cultural groups will be affected by new challenges such as global climate change. Bryan Tilt, an environmental anthropologist, focuses his research on human-environment interactions in contemporary China, with a focus on sustainable development.

Globalization and Localization

Many of our faculty members have research interests that focus on the increasingly global flows of people, capital and ideas. David McMurray, for example, studies the impacts of increased mobility of people, cultural practices and capital due to globalization. This work has implications for understanding popular culture, music and ethnic identity in the U.S., Europe and North Africa. Joan Gross also examines such global flows, with a particular focus on language and cultural identity. Fina Carpena-Mendez is researching Mexico-U.S. migration and its effects on families—particularly children—on both sides of the border. This work has implications for understanding how people cope with dramatic economic and cultural shifts due to globalization. The applied outcomes of this body of research include raising awareness of the important role that language plays in cultural identity formation, and promoting multilingualism as a means of fostering cross-cultural



China, Rural Survey

understanding.

WHAT CAN POTENTIAL STUDENTS EXPECT?

Given all of this, what can potential graduate students expect from their anthropological training at Oregon State University? First, they can expect to get involved in a variety of research projects. Many of these projects are funded by entities such as the National Science Foundation, Fulbright, Oregon State Parks, the Bureau of Land Management, Oregon Sea Grant, the U.S. Department of Agriculture, and many other organizations. Graduate students can also expect to get involved with interdisciplinary curriculum and research opportunities. We often collaborate with colleagues and students from other strong units on campus, including Forestry, Agriculture, Engineering, Public Health, and related programs.

The majority of our graduate students receive financial support in the form of research assistantships and teaching assistantships; our graduate students play a critical role in helping us to educate a diverse student body. In collaboration with their faculty advisor, graduate students chart out a demanding but relatively flexible curriculum in which they can take courses from within the department and from related disciplines. We also require our graduate students to complete an internship, which serves several purposes: it gives them an opportunity to use their training in a hands-on setting; it often gives them access to the study populations and data sources that they need in order to write theses and dissertations; and it provides them with professional networking opportunities, which improves their chances of getting employed after graduation.

In short, we're using anthropological skills and methods to work with people, understand the past and present, and shape the future. If you'd like to work with us, please visit our web site (<http://oregonstate.edu/cla/anthropology/>) or contact us for more information.

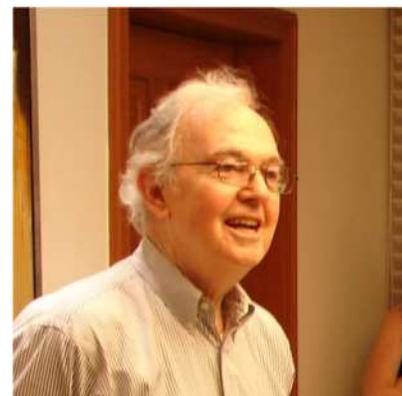
SfAA News

A Possible Student Internship in the SfAA Office?

By Tom May [tom@sfaa.net]
Executive Director, SfAA

The Business Office of the Society is currently exploring the possibility of initiating an internship program. Toward this end, we are investigating several key issues associated with such a program. With this note, we solicit comments and statements from members who have had experience with internship programs, or who have an interest in them. In particular, we invite comments on the following:

1. Length of time. What is the ideal length of time for an internship? Why?
2. Focus of internship. An individual completing an internship should be able to document competence in certain skill areas. We would expect to cover business-office tasks such as payroll, taxes, audit preparation, and related activities. What other task areas would be important to master?
3. Future employment. We expect that an intern would use the experience to enhance their access to a particular occupational field, such as association management or tourism/hospitality. Are there particular occupational fields toward which your students are directed? What other employment opportunities should we consider?
4. Remuneration. Is it essential (or preferable) that an internship carry a financial stipend? Are there alternatives to a cash stipend which would be valued?
5. Methods of evaluation. We solicit suggestions for tools and methods for assessing the effectiveness of an internship program.



If the program were established, the SfAA Office would define a particular project for the intern, matching to some degree the topic with the skills of the incumbent. The project might focus, for example, on the preparations for the annual meeting. Alternatively, the intern might be assigned a project dealing with journal subscriptions and publications.

We propose to collect information and develop the outline of a plan which will be presented to the Board of Directors at their Spring Meeting on March 29th. Would you please forward your comments/suggestions to me by March 1.

Thank you, Tom May

CALL FOR PROPOSALS FOR SEMINAR IN APPLIED ANTHROPOLOGY

Proposals are sought for a two-day seminar in applied anthropology to be conducted in 2012 at the School for Advanced Research (SAR) Santa Fe, New Mexico. The purpose of the seminar is to finalize plans for a proposed plenary session at the annual meeting of the Society for Applied Anthropology (SfAA) in spring 2013. The resulting manuscript will be submitted to SAR Press for publication in its Advanced Seminar Series.

In keeping with the vision of the Society for Applied Anthropology, topics should employ anthropological perspectives to address specific human problems. Interdisciplinary perspectives are encouraged.

Travel support as well as room and board for up to ten participants will be provided for the SAR Seminar. Each participant will be expected to contribute a paper, which will be discussed during this two-day session in preparation for the 2013 plenary session and resulting book manuscript. Participants will be responsible for expenses incurred in attending the plenary session at the SfAA meetings in 2013.



SAR Seminar Courtyard



SAR Reception

Deadline for receipt of proposals is September 15, 2011. Information concerning application procedures, including a cover sheet, is available through the Seminar section of SAR's web site at www.sfaaproposal.sarweb.org. For additional inquiries, please contact Nancy Owen Lewis, Director of Scholar Programs, School for Advanced Research, at seminar@sarsf.org or 505-954-7201.

Mike Angrosino wins Sol Tax Distinguished Service Award

Dr. Michael Angrosino, Professor Emeritus, University of South Florida has won the 2010 Sol Tax Distinguished Service Award. Professor Angrosino was the editor of *Human Organization* from 1989-1994. He was the Chair of the SfAA Nominations Committee in 1983-84; sat on the Executive Committee from 1989-1996. He was the Co-Chair of the 2007 Annual Meeting, and he has as well participated many SfAA Committees over the years. Beyond these many accomplishments for the SfAA, Professor Angrosino perhaps is best known for his many publications on the methods and practices of applied anthropology and on the unique role of the internship/practice experience in student training. Through his prolific publishing, mentoring of graduate students, and contributions to both his university as well as to the field and the



SfAA, he is a very deserving winner of the 2010 Sol Tax Award to be presented in Seattle at the 2011 Annual SfAA Meetings.

Sol Tax provided distinguished, innovative service to the field and to anthropological societies. The Sol Tax Distinguished Service Award 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 one or more of the following areas: 1) leadership in organizational structure, activities and policy development; 2) central roles in communication with other disciplines or subdisciplines; 3) editing and publishing; 4) development of curricula in applied anthropology; 5) formulation of ethical standards of practice; and 6) other innovative activities which promote the goals of the Society and the field of applied anthropology, or to the public at large.

Notes from NAPA

By Mary Odell Butler, Past-President [maryobutler@verizon.net]
National Association for the Practice of Anthropology

I'm not NAPA President anymore. Tim Wallace took over during the AAA meetings and I moved into the enviable slot of Past-President. I've agreed to continue writing this column for a while. Tim has his hands full editing this newsletter as well as running NAPA. And I still have a lot to say. Now I even have time to think about it.

Following up on themes that emerged at the AAA meeting, this time I'd like to talk about professional development for both students and professionals who are engaged part-time or full-time in the practice of anthropology. Specifically I'd like to talk about what we can do to build a scholarly community for practitioners.

When I got my PhD, I was welcomed into the community of scholars. That sounded great, even inspiring, but I didn't think about it much for a long time. What can a community of scholars mean to practitioners of anthropology. The academic community provides its denizens not only with an identity but with many tools to pursue their profession. It provides forums for dissemination of ideas, development of innovations and scholarly critique. It generates opportunities for professional connections, collaborations and networks, not only at meetings, but year round. It encourages dissemination of ideas in presentations and publications. It provides avenues for recruitment, training and integration of new professionals and for the movement of mid-career folks into positions in which they can develop their careers in new directions.

These things can be very difficult for practitioners to find, especially if they work completely outside of the academy. To some extent, of course, practitioners are anthropologists and can use existing professional associations to connect to a community of peers. In another sense, however, they have special needs that require directed attention. Many practitioners work in interdisciplinary environments where they may be the only anthropologist. There isn't much opportunity to discuss anthropology over coffee or to strengthen your anthropology in seminars. Practitioners rely almost completely on professional organizations to remain connected to anthropology. If we don't offer what they need, it isn't available to them anywhere else.

It's not that practitioners can't do scholarly research. In fact, good practice—like any other kind of anthropology—depends on developments in theory and method that will make our work ever more rigorous, reliable and applicable to sociocultural and policy problems. But the opportunities to do so are different outside of the academy. We need to develop ways to do it, and we need to make these ways available to our students and to each other

For example, practitioners often lack access to libraries and other kinds of scholarly support that academics take for granted. I can order articles and books through the research service component of the organizations with which I work, but I have to know what I want. There are none of the hours of creative browsing that I did when I was teaching in the university. And when I was an academic, every year I had opportunities to apply for specialized programs, such as the Fulbright I was awarded to learn Brazilian language and culture. As a full-time practitioner, these opportunities are difficult to pursue. Even if I could negotiate the time off (and I usually could), I didn't hear



about them, and often when I did, they required too long a time commitment. I needed short-courses and online resources.



Poster Session at the SfAA Meetings 2010

Similarly, opportunities to publish are different outside of the academy and practitioners need to learn to navigate this terrain. Interdisciplinary work requires publication in interdisciplinary journals that may have different standards for acceptance than anthropological journals have. For example, one time a primary journal in the field in which I worked as a practitioner refused to publish work that was not quantitative at its core. I was on teams that published in this journal, but the quantitative components of our studies got our articles accepted. In other cases, I lost articles to clearance processes in client organizations. It isn't that practitioners can't publish, but we need to learn how to do so in a much different arena. And we need access to the non-commercial "grey literature"—such as technical reports to government agencies, working papers from research groups of committees, white papers—in which our own and our colleagues research is often published.

For practitioners to become engaged in activities that will strengthen the *anthropology of practice*, our professional organizations must incorporate a community of practitioners to support scholarship in practice. Our scholarly community will be built around activities that both encourage and require the commitment of practitioners to generating an intensive experience of *anthropology* in practice. For example, over the past few years NAPA has worked to incubate special activities to strengthen *anthropology* in practice settings. The Ethnographic Praxis in Industry Conference (EPIC), now an independent 501c3, began as a NAPA-sponsored activity, with support from the AAA, to get its conference organized, register attendees and publish proceedings in a timely enough fashion to be useful in a rapidly-developing field. (The [seventh annual EPIC Conference](#) will be held this year in Boulder, Co, September 18-21.) Currently the NAPA-Occupational Therapy Field School is providing training to both occupational therapists and anthropologists as they develop anthropologically-informed approaches to occupational therapy in a [summer field school in Guatemala](#). NAPA has Special Interest groups in Design Anthropology and Evaluation Anthropology as well. These activities have generated professional identity for practitioners and have raised the profile of anthropology among anthropologists and non-anthropologists alike.

In my years working with NAPA, AAA and SfAA, I have heard over and over that practitioners, especially those outside the academy, fail to join our associations because they feel that their needs are not being met. This loss of potential members is more important than the simple loss of dues to our treasuries. These people matter because their experience and their achievements are also lost to us. These "lost" anthropologists are often working at the cutting edge of change. Their contributions can link us—and our students—to the dynamic world of work in which the future will happen.

Many of the "lost anthropologists" will be difficult to find because they do not identify as anthropologists. We can of course reach out to anthropologist colleagues, including them in sessions, showing what we have to offer them and soliciting their input on what will help them. We can sometime find them through local practitioner's organizations (LPOs) that attract people who are not connected to national organizations. But the best way to find the lost anthropologists is never to lose them in the first place, to recruit them into the association as students, to provide them with meaningful mentoring and professional development, and build them toward leadership in developing the field of anthropological practice. Most of all, once we attract people, we need to find ways to make their participation in our organizations meaningful enough so that they stay.

A Word from COPAA

Nancy Romero-Daza [daza@usf.edu], University of South Florida
Lisa Henry [lisa.henry@unt.edu], University of North Texas
Sunil Khanna [skhanna@oregonstate.edu], Oregon State University

The Consortium of Practicing and Applied Anthropology Programs (COPAA) continues its efforts to promote collaboration among practitioners and applied academic programs through the Visiting Fellow Program (VFP). The VFP provides an award of up to \$2,000 to a COPAA member department to sponsor a visit by either practitioners

Nancy Romero-Daza



or applied faculty who can contribute their skills and knowledge to the department's existing curriculum. Funds can be used for a variety of activities depending on the needs of the department and the expertise of the visiting fellow. Please visit our website http://www.copaa.info/resources_for_programs/index.htm for additional information. The award winner will be announced during the 2011 SfAA meeting in Seattle.

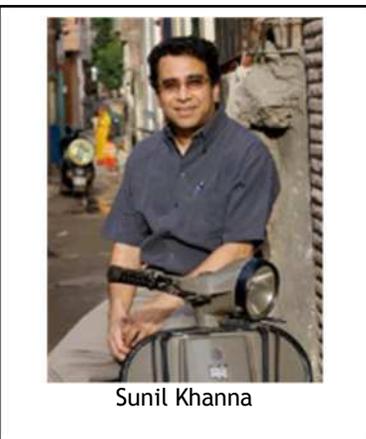
COPAA continues its collaboration with CoPAPIA, the Committee on Practicing, Applied, and Public Interest Anthropology, an AAA committee that disseminates information about practicing, applied, and public interest anthropology at AAA meetings, in AAA publications, on the AAA website, and via other media. During the 2010 AAA meetings in New Orleans COPAA and CoPAPIA brought together representatives from different applied programs to share their experiences regarding "Guidelines for Evaluating Applied, Practicing, and Public Interest Anthropology." The session nicely complemented the already extensive work COPAA has conducted regarding Tenure and Promotion in applied programs. We look forward to continuing the discussion of these very important issues in future meetings.

As every year, COPAA will have a strong presence at the SfAA meeting in 2011, highlighting the work of academics, practitioners, and students. This year COPAA has organized three sessions and is also the sponsor for a session put together by a student group from the University of North Texas. The first COPAA session, "Strategies in Developing Successful Graduate Programs in Applied Anthropology" is scheduled for Friday, April 1st from 8 to 9:50 in Portland B. This session is organized by Kerry Feldman (University of Alaska, Anchorage) and Lisa Henry (University of North Texas) and brings together colleagues from AK-Anchorage, San Jose State, IUPUI, Mississippi State, and Oregon State. Panelists will discuss their experiences in creating their applied anthropology programs, and will provide valuable insights for departments interested in initiating similar programs.



Lisa Henry

The second session, "Putting the Best Foot Forward": Promoting Applied Anthropology for Tenure and Promotion" is scheduled for Friday from 1:30 to 3:20 in Portland B. This session, organized by Linda Bennett (U Memphis) and Sunil Khanna (Oregon State) builds on the work COPAA has undertaken since 2003 to develop meaningful ways of defining, documenting, evaluating, and promoting diverse forms of applied scholarship and to raise awareness and recognition for applied work among department chairs, deans, and members of tenure and promotion committees. Panelists include representatives from the University of South Florida, the University of Maryland, and the University of Memphis.



Sunil Khanna

The third session, "Becoming an Applied Anthropologist: Diverse Training Models With a Common Goal", is organized by Jamie Petts (Oregon State) and Nancy Romero-Daza (South Florida) and is scheduled for Friday, from 3:30 to 5:20. Participants will discuss their experiences as graduate students to highlight some of the commonalities and differences among several prominent applied anthropology programs (North Texas, South Florida, Memphis, Oregon State, and California State University-Long Beach).

Finally, COPAA is sponsoring "Pushing Anthropology into the Real World: An Exhibition of UNT Applied Anthropology Client Projects", a session organized by Jocelyn Hueslman, and scheduled for Thursday, March 31st from 8:00 to 9:50 in Leonesa I. The session highlights the work of UNT students as they interact with a variety of stakeholders in their local communities. We know these four sessions will provide important perspectives for students, academics, and practitioners alike, and will attract sizable audiences. We also want to encourage COPAA members to participate in our business meeting, scheduled for Thursday, March 31st, from noon to 1:20 in Douglas. Please note that the times presented here are those included in the preliminary program and may change. Please visit our website to obtain additional information about COPAA's activities as well as to find resources for applied programs and for individual faculty and students http://www.copaa.info/programs_in_aa/list.htm#sc13

SOCIETY FOR APPLIED ANTHROPOLOGY: TREASURER'S REPORT IN SFAA NEWSLETTER

Sharon D. Morrison, Treasurer
February, 2011

Greetings to all. I trust that 2011 is progressing nicely for everyone. Despite freezing temperatures and snow storms, the financial forecast for the Society looks good. As we launch into the 2011 budget year and reflect on 2010's outcomes, the Society generated steady revenues that offset annual expenditures.

Current Financial Status

As of November, 2010 the Society's assets totaled \$218,785.76. This includes \$39,954.79 in cash or liquid assets. The Society also has \$3110.89 in furniture and equipment and \$175,720.08 in investments assets. The January-November 2010 report reflects a total of \$398,652.43 in revenues and \$408,782.27 in expenditures. The year-to-date revenue is below that of last year (\$398,652 versus \$411,605.09), however expenditures were lower (\$408,782 versus \$420,173) than that seen during this same period in 2009. Finally, the year-to-date disbursements were lower than the budgeted estimate of \$431,104.



The main sources of revenue for the Society continue to be annual meetings, membership dues, and subscriptions to publications. Recorded revenues generated to date from the 2010 Merida meeting (\$42,497.33) were just below projected for this period. However, pre-registration revenue total to date is \$131,374, just below expected for this period.

Typically the membership dues and meeting pre-registration payments for the Society occur in October of the calendar year. As of the end of November 2010, membership dues (\$135,869) were just below the 2009 amount (\$139,346) for this same period. They are however in line with the budgeted amount. Subscriptions for Human Organization have grossed \$42,250. However, actual receipts are significantly less (\$23,717) than the year-to-date budget sum. Revenues from Practicing Anthropology (\$6964.16) is above that projected in the 2010 budget. Monograph revenues (\$168) are below projections.

2011 Budget

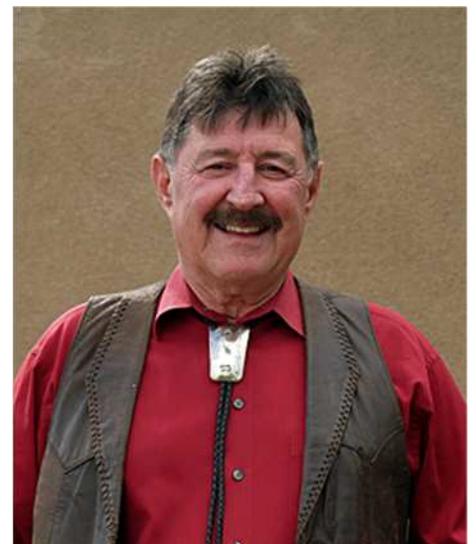
The 2011 budget passed by the Board of Directors in December 2010 is close to that adopted for 2010. That is, the budget reflects a projected slight increase in revenue and expenditures over the 2010 budget.

Looking forward to a productive and enjoyable time in Seattle. Safe travels all!!

SfAA Members in the News

Ralph Bolton wins 2010 Franz Boas Award

AAA President Virginia Dominguez presented the 2010 Franz Boas Award for Exemplary Service to Anthropology to Ralph Bolton. President Dominguez said, in presenting the award to Dr. Bolton, a professor at Pomona College for the last four decades, that "he has made exceptional contributions to anthropology with respect to the breadth of scientific knowledge that goes beyond traditional anthropology. In addition to his record of teaching and research he has made substantial contributions to the anthropological community and to the public. Bolton is recognized for his detailed ethnographic research with a strong emphasis on cross-cultural comparisons. He blends traditional qualitative participant observation techniques with sophisticated quantitative methodologies that elucidate his



findings. Ralph Bolton is a generous collegial collaborator and draws on wide variety of ethnographic settings using a variety of theoretical perspectives and diverse methodologies.

For the last four decades, Ralph Bolton has served on a number of American Anthropological Association committees, foundation boards, and other institutional committees and task forces. He has further devoted enormous amounts of time and personal resources to serve the profession as an officer in multiple sister organizations such as the Society for Applied Anthropology (SfAA), the Society for Medical Anthropology (SMA), the Association for Political & Legal Anthropology (APLA), the Society for Psychological Anthropology (SPA), the Society for Cross-Cultural Research (SCCR), and the Southwestern Anthropological Association (SWAA). He was a founding member of the Society for Anthropological Sciences and served on the International Union of Anthropological and Ethnological Sciences' (IUAES) Commission on Folk Law & Legal Pluralism (charter member), and more recently he co-chaired the Society of Lesbian and Gay Anthropologists (SOLGA), as well as the AIDS & Anthropology Research Group (AARG). In addition, Ralph has served on the editorial boards of *Medical Anthropology*, *Aggressive Behavior*, *AIDS & Anthropology Bulletin* and *Cross Cultural Research*. Ralph Bolton received the AAA's Stirling Award in Culture and Personality Studies twice, the HRAF's C.S. Ford Award for Cross-Cultural Research, and the AIDS & Anthropology Research Group's Distinguished Service Award.

Bolton is involved with numerous philanthropic activities such as *The Chijnaya Foundation*, a non-profit, private organization that he founded. This philanthropic foundation is dedicated to benefiting people in rural Peruvian communities, particularly in educational and technological projects. He has raised over a quarter million dollars for it. His philanthropy reflects his commitment to applied and practical anthropology. Bolton's involvement reflects a commitment to human and civil rights advocacy that includes ethnic minorities and immigrants in the United States, Peru and Western Europe, for gays & lesbians, and for HIV-positive individuals and AIDS patients, locally, nationally and internationally.

Bolton and his partner, Robert Frost, received the Heritage Preservation Award from the City of Santa Fe, New Mexico in 1999 and from the State of New Mexico the following year for restoring the Witter Bynner Estate. He has also cooperated with the local schools as part of his own personal local civic involvement. He generously hosts private mini-conferences there on topics of his interests (at no cost to participating scholars from the humanities, to the biological and social sciences)."



Shirley Fiske Nominated to Run as Candidate for AAA Presidency

Shirley was recently nominated to run as one of the candidates for President of the American Anthropological Association. The elections take place in late Spring of this year. Fiske, recently a member of CoPAPIA, writes the following, "I am pleased that NAPA supported me to put my hat in the ring for President-elect and I really appreciate all the positive feedback and supportive greetings and emails that people have been sending. NAPA has been an incubator for leadership since its inception and continues to put forward leaders in a number of critical places who collectively have helped deepen the understanding of practitioners and applied anthropologists. I am glad to be a part of this process."

"Anthropology as a profession and discipline faces many challenges as the economy contracts, employment opportunities become scarcer, and the world globalizes and shrinks under the weight of cell phones and social media. More than ever we need to be able to articulate why anthropology is important and valuable—whether as educators, advocates, public citizens, or decision-makers. In two stellar plenary sessions at the last AAA, Jeremy Sabloff and Gillian Tett both urged engagement, from outreach to public policy. Sabloff argues that anthropology de-incentivizes anthropological outreach at the same time we need to nurture our own public intellectuals as spokespersons for a disciplinary perspective. Gillian Tett admonishes us to think how academic anthropology can be applied more broadly to the wider universe of activity, as she did with financial service institutions and credit markets prior to their crash. If you weren't able to be at the sessions, you can see them and check it out at the AAA site: <http://www.aaanet.org/meetings/2010-Annual-Meeting-Coverage.cfm>."

"I believe we have this momentum towards greater engagement now. An increasing number of anthropologists are extending their analyses into public issues and civil discourse, whether disasters like the Gulf oil spill, climate change, critical analyses of the underbelly of the forces of globalization, or advocacy for people who have been wronged materially or culturally. Growing numbers of anthropologists are working full-time in applied work in non-profit organizations, foundations, consulting organizations and government, at all levels; and the pendulum toward

applied work in academia has swung far to the left. I would like, if elected, to encourage this direction and momentum as President of the American Anthropological Association.”

Forest Service researcher receives prestigious Presidential award

The USDA Forest Service’s Pacific Northwest (PNW) Research Station officially announced in December that Dr. Lee Cerveny, a research social scientist based at its Pacific Wildland Fire Sciences Laboratory in Seattle, is a recipient of the Presidential Early Career Award for Scientists and Engineers (PECASE). Cerveny was presented with the award—which is the highest honor bestowed by the U.S. government on science and engineering professionals in the early stages of their research careers—at a recent formal White House ceremony.

“On behalf of the four hundred employees of the Pacific Northwest Research Station, I want to say how proud we are of Dr. Cerveny’s accomplishments,” said Bov Eav, Station Director. “Her research into the human dimensions of natural resource management provides insights that help guide land managers as they consider options for land use decisions.”

Cerveny was recognized for a decade of social science contributions that have elevated understanding of the human dimensions of natural resource management in the Pacific Northwest and beyond. In 1999, the same year she began working for the Forest Service, she launched a creative line of research examining the effects of a variety of social changes—including a sharp increase in cruise ship travel and subsequent explosion in nature-based tourism—on small communities in southeast Alaska. Since that time, her studies have expanded to include investigations of the use of science by recreation and fire managers and the role of partnerships in maintaining the Forest Service’s organizational capacity.

Most recently, Cerveny launched a multiyear study to visually map human activities and important places in forests on Washington State’s Olympic Peninsula. The community-workshop-based project is identifying the diversity of recreation, cultural, historical, and economic connections residents have to the Olympic Peninsula, information that will help managers and planners there make decisions about the area’s lands and resources.

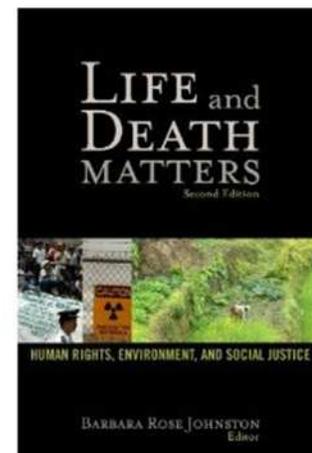
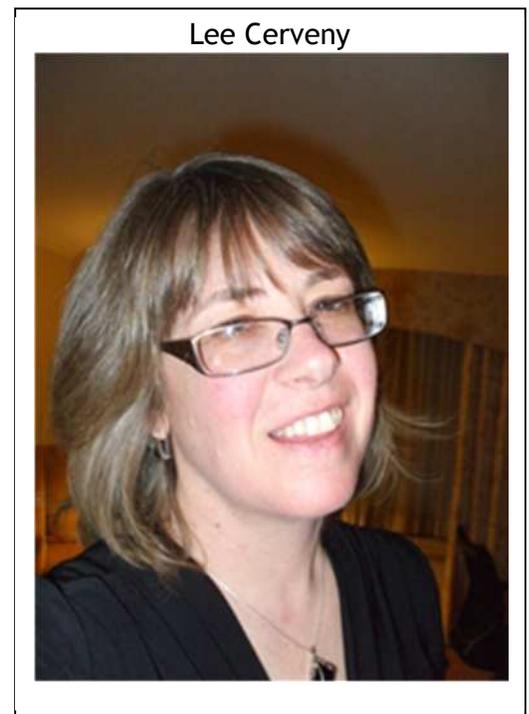
As a PECASE recipient, Cerveny will be receiving a research grant that she will use to complete her regional human ecology mapping project. She also plans to begin studying emerging issues in the forests that surround cities, where land uses are rapidly changing with shifting economic conditions and the growth of new population groups.

The PECASE, established by President Clinton in 1996, is coordinated by the Office of Science and Technology Policy within the Executive Office of the President. Awardees are selected for their pursuit of innovative research at the frontiers of science and technology and their commitment to community service as demonstrated through scientific leadership, public education, or community outreach. This year, the award recognized a total of 85 scientists from 10 government departments or agencies. Cerveny is the Forest Service’s only recipient.

The PNW Research Station is headquartered in Portland, Oregon. has 11 laboratories and centers located in Alaska, Oregon, and Washington and about 425 employees.

Barbara Rose Johnston’s Edited Book, *Life and Death Matters*, Published

Society for Applied Anthropology



It

The second edition of *Life and Death Matters—Human Rights, Environment and Social Justice*, edited by Barbara Rose Johnston, was released in January 2011 by Left Coast Press. This unusual collection of essays and vignettes is from a wide array folks who work on environmental, medical, disaster, development, human rights and other troublesome issues in anthropology, political science, sociology, geography and other fields. It is a big book, organized into seven thematic sections. Abstracted versions of the original cases crafted in the mid-90s when rights-based governance was a dominant ideal in governance are used to launch new content exploring what has happened as a result of the global embrace of a resurgent security state and associated politics of plunder. The resulting work offers a series of snapshots - a look at human rights, environment and social justice in various regions of the world "then" and "now" - with focused attention on the driving forces and controlling processes that both structure and shape our current human environmental crises, and influence what people are doing in response.

Announcements

University of Alaska Anchorage Anthropology Department News

Kerry Feldman [afkdf@uaa.alaska.edu]

Anthropology Professor David R. Yesner was selected (51% appointment) to serve as Associate Dean of the Graduate School of the University of Alaska Anchorage beginning in January 2011. He will be involved in developing new MA programs and cooperative PhD programs at the university and moving toward UAA-based PhD programs, among other tasks. Yesner wrote the MA in applied anthropology program proposal that was approved by the University of Alaska Board of Regents in 1999 (27 MA graduates in anthropology since then). The anthropology department is also searching for an assistant professor of medical anthropology to replace recently retired applied anthropologist, Kerry Feldman. Feldman will likely assume duties as president of the Alaska Anthropological Association during the 38th meetings of the association in Fairbanks, Alaska, March 9 - 12, 2011.



Marie Lowe (PhD in applied anthropology, Columbia University) has proposed to sponsor Canadian PhD candidate Sara Komarnisky (University of British Columbia, Department of Anthropology) for her 2011-12 year of ethnographic research, studying the transnational living experience of Mexican people residing in Anchorage. Over 94 languages, including a significant number of Spanish speakers, are now spoken in Anchorage homes. Komarnisky (MA student mentored by now-retired Canadian Professor Ray Wiest) published aspects of her MA thesis regarding food connections among Anchorage Mexican-origin people ("Suitcases full of mole: traveling food and the connections between Mexico and Alaska") in the 7(1) 2009 issue of the Alaska Journal of Anthropology (AJA), edited by Kerry Feldman. That volume is the first issue of AJA devoted to applied anthropology in Alaska. Lowe is Assistant Professor of Anthropology and Public Policy at the University of Alaska Anchorage in the Institute of Social and Economic Research (ISER) at UAA. Lowe, a fisheries expert, is also interested in globalization processes as they affect Alaska (we can see Russia from our home decks, as everyone now knows).

WAPA has a New Website

The Washington Association of Professional Anthropologists (WAPA) is excited to introduce its new website (<http://wapadc.org>). The new site integrates organizational announcements, event calendars, discussion forums, news blogs, and public and private directories with membership services for those who want to join or renew. The new site facilitates information sharing among members about jobs, mentoring opportunities, and helpful information about WAPA's prestigious Praxis Award. New features include announcements of books and articles penned by our own members and notices about upcoming presentations and exhibits at local institutions such as the Smithsonian Institution and the many organizations, universities, and museums in the D.C. area. We expect our new website to enhance our ability to address local, national, and international issues of unique appeal to those practicing anthropology in and around the nation's capital. Please check out our other new tool, our new Facebook page, through the link on our new website or directly on Facebook.



Founded in 1976, WAPA is the oldest and largest regional association of professional anthropologists in the world today. WAPA's mission is to serve as a resource, and a social and career development center for anthropologists seeking to apply their knowledge and skills to practical problems for the betterment of society.

INTERNATIONAL BOOK COMPETITION

University Of California Press/Center For A Public Anthropology

The California Series in Public Anthropology draws professional scholars from a wide range of disciplines to address major public issues in ways that help non-academic audiences to understand and address them. To date, the California Series in Public Anthropology has enjoyed significant success. Many prominent scholars—from Paul Farmer, Margaret Lock, and Aiwa Ong to Nancy Scheper-Hughes, Philippe Bourgois, and Carolyn Nordstrom—have or, will soon, be publishing in the Series. And some of the authors, such as Paul Farmer, have not only sold well beyond the academy but their writings have helped shape how particular public problems are addressed.

To reinforce this effort, the University of California Press in association with the Center for a Public Anthropology is sponsoring an international competition that awards a formal, publishing contract for the best book proposal submitted, independent of whether the author has completed (or even started) the proposed manuscript. The Series is open to working with authors as they wind their way toward completion. The winner will receive, in addition to a formal book contract from the University of California Press, a five thousand dollar advance.

The editors encourage prospective authors to keep four important points in mind in preparing their proposals:

First, in developing their submission, authors should focus on questions readers beyond the academic pale find compelling. This means forsaking the questions that absorb academics and addressing the questions that are relevant to others.

Second, authors should write their proposals in ways that will likely attract the interest of a wide range of readers. They should avoid theoretical jargon and put obscuring details, theoretical elaborations, and citations in footnotes. Authors will know they have succeeded in this regard when they can show their proposals to non-academic friends and these friends not only understand the proposals but find them interesting.

Third, authors' proposed manuscripts should tell stories. A whole manuscript might present a story or, if an author prefers, stories could be used to develop concrete points within particular chapters. Humans, by their nature, are story tellers. We understand the world around us not only through our experiences but, also, through stories people tell about the world. The proposed manuscript—by the way it is structured, by the way it develops its “plot”—should keep a readers' attention while drawing the reader towards new insights.

Fourth, a manuscript's importance should not be equated with its length. The Series rarely publishes manuscripts of more than 100,000 words (including footnotes and references). It does so only in exceptional circumstances.

SUBMISSION PROCESS:

Interested individuals should submit a 3-4,000 word overview of their proposed manuscript - detailing (a) the problem to be addressed, (b) the manner in which the problem will be approached, and (c) a summary of what each chapter will cover. The proposal should be written in a manner that non-academic readers find both interesting and thought-provoking.

We would discourage the submission of CV's. A short summary of the author's preparation for writing the book with any personal background deemed relevant to the project is sufficient.

NEW DEADLINE FOR SUBMISSIONS IS MARCH 1, 2011

Submissions should be emailed to: bookseries@publicanthropology.org with the relevant material enclosed as attachments. They can also be sent to: Book Series, 707 Kaha Street, Kailua, HI. **Questions regarding the competitions should be directed to Dr. Rob Borofsky at: bookseries@publicanthropology.org.**

CAFE Classifieds: Help Wanted

By Jeanne Simonelli [cafe@wfu.edu]
Co-editor, *Cafe*

This spring, C&A's journal begins to publish under its new name: *CAFE*. This change means more than just a new logo, it means a broader focus which encompasses *Culture, Agriculture, Food and Environment*. Instead of publishing articles and book reviews that see agriculture as crop and animal production, *CAFE* will seek out research and practice that pays attention to all aspects of food security and its related concerns of nutrition, environment and sustainable cultural practices. You can look forward to work that ranges from the culture of fishing on the Carolina coast to water and environmental contamination related to natural gas fracking.

As editors, Bill Roberts and I can't wait to bring this exciting writing to you, but we can't do it without you. If you are writing about any of these broad topics, we want to hear from you. If you've read a great new book, we want you to review it. If you've discovered a super documentary film, share the news! *CAFE* seeks your contributions in all of these areas.

CAFE publishes full research articles (up to 30 double-spaced pages), brief research contributions and technical reports (up to 20 double-spaced pages), research commentary (up to 10 double-spaced pages), book reviews and review essays (up to 5 double-spaced pages). Submissions and inquiries can be sent to the editors at our dedicated email of cafe@wfu.edu. For full information, see <http://cultureandagriculture.org/publications/journal/index.html#author>.

We want you to write for us, but we also need your energies in reading manuscripts that may go beyond the expertise of our regular list of reviewers. So please volunteer for timely review of submissions. Let us know your geographical and academic areas of expertise. Send us an email listing your interests and focus, and we'll gladly add you to the reviewer list. You don't have to be a member, but we join C&A section president Richard Adams in inviting you to become part of this vibrant and energetic small organization. Read all about it at: <http://cultureandagriculture.org/join/>

What's up for the next issue? Transitions can be tricky, so we are looking for lots of help from past editor Kendall Thu and editorial assistant Mary Thomas. The Spring 2011 issue will travel to Bolivia to examine agricultural systems and the relationship between modern farmers and Amazonian soils. It will take a look at Latino farmers and risk taking in Missouri, and provide an analysis of agricultural politics in relation to California's Proposition 2. Book reviews will be supplemented by a review of the documentary film *Gasland*, which was recently nominated for an academy award. This last takes *CAFE* out of the more formal area of agriculture and into the issue of environmental integrity.

If you want to see a thriving journal with cutting edge writing about the new theories, enhanced methods, and major controversies on food management in peace and crisis, WE NEED YOU. If you want lively discussions, positive case studies, and frank analysis of "worst practices," WE NEED YOU! So modify your AAA, SfAA, and other papers and posters and send them now. And if you join the team as a reviewer, we can promise authors a fast turn around and readers the timely and critical analysis they seek. See you at the *CAFE*.

From The Editor...

Anthropology, Service and the SfAA on the 50th Anniversary of the Peace Corps

By Tim Wallace [tmwallace237@gmail.com]
NC State University

In my last column I suggested that multiculturalism is in retreat. There is at least one caveat: not true for anthropologists!



The editor as a tourist in Barcelona in 2010.

2011 sees the 50th Anniversary of the Peace Corps and it is still going strong. International Studies at my own university, NC State University, led by a pair of anthropologists, Drs. Nora Haenn and Seth Murray, has become one of the fastest growing undergraduate degrees. There are approximately 370 majors for this degree program! The program requires students to have an international study abroad experience. NCSU students I have met recently seem more committed than ever to understanding the global in the local. They still have the “right stuff,” the stuff of adventure and service that marked the start of the Peace Corps in the 1960’s.

The adventuresome spirit embodied by President John F. Kennedy’s call to action in his 1960 Inaugural Address was captured in the establishment of the Peace Corps. The Peace Corps is now 50 years old. Paul Doughty’s article (this issue) reminds us where we were in the 1960’s and how far we have come since then. The Cornell Peru Vicos Project was still going on. I remember vividly watching *So That Men Are Free*, an hour-long review of the Allan Holmberg’s Vicos project on a show called Twentieth Century Presents, hosted by Walter Cronkite.

I, too, wanted to be a part of the Peace Corps, and participate in something like the Vicos Project I was selected but didn’t go, however, instead going on a year-long sojourn on a Fulbright in Ayacucho, Peru. While there I met a number of anthropology students and university professors who would eventually become part of the Sendero Luminoso guerrillas (Shining Path). My experience in Peru led me to apply to Indiana University for my PhD, where I thought I could learn how to apply anthropology to the problems I had seen and experienced in Peru. My experience at IU was sobering, because it was there I first learned that “real anthropologists,” according to the tenured faculty at that top twenty university, were not applied anthropologists. No one there, at the time (and things have changed since then), discussed the Society for Applied Anthropology. During my graduate years, I did not know it existed. Maybe I should have, but in the mid 70’s IU Anthropology was not interested in applied anthropology, even though I was. Thank goodness I eventually found the SfAA. Once you have attended an SfAA meeting, you know that you have found another home for kindred (adventuresome) spirits. I hasten to add that NAPA (National Association for the Practice of Anthropology) is another oasis for applied anthropology with the American Anthropological Association. Applied anthropologists also embody that adventuresome spirit underscored by JFK two score and ten ago.

The 2011 SfAA meetings are an opportunity to again see how applied anthropology is not only a theoretical field, but also a field marked by community and international service. One of the sessions that excites me is the one bringing together action anthropologists to discuss the legacy of Sol Tax, for whom the SfAA has named its signature Distinguished Service Award. (This year’s very worthy recipient is the University of South Florida’s Mike Angrosino.) Key SfAA founding figures like Sol Tax and John Bennett—see the Bennett interview clip prepared by John van Willigen in this issue—saw their work as anthropologists as a way to make what they did relevant to the lives of the people in their studies or activities. They had a spirit of service that continues today with the work of people like Angrosino, Darby Stapp, our Program Chair for 2011, our President, Allan Burns, our President-Elect, Merrill Eisenberg, and our colleague, Shirley Fiske, who will be running for AAA President.

What is even more exciting is to see the new generation of students and anthropology program graduates step up to volunteer for committee work in the SfAA, as well as for engagement with national and international communities. The SfAA Student Committee, for example, is an active group whose focus is on finding ways to make their work resonate with everyday people whether it be here in the US or somewhere else in the world. Every time a new issue of this publication emerges from the cyber-ether, there is always an exciting story by a student that shows anew why anthropology, as practiced by our membership, is as relevant and vital today as it was in 1941 when the SfAA was born, as it was in 1948 when Tax took his first group of graduate students to meet the Meskwaki and begin what became known as action anthropology, or when Allan Holmberg and Mario Vazquez began the Cornell Peru Project in 1952 or what young Maureen McNamara has begun to do as part of her job in Colorado as a food safety specialist (this issue).



Assistant Editor Mary Katherine Thorn

There are plenty of places to engage applied anthropology today, from the southern border with Mexico to our solidarity with public employees in Wisconsin to our brothers and sisters fighting for freedom across the Middle East to neighbors seeking help in your own backyard. I am reminded, too, of the key role that Eric Lassiter played, in his work in Muncie, Indiana that resulted in the publication, *The Other Side of Middletown: Exploring Muncie’s African American Community* (AltaMira Press, 2004). The earlier study of Muncie by the Lynds

completely overlooked an important part of the community. Lassiter, along with his students, was able to engage this population, the African American community, and help them recover a part of their heritage.

Applied anthropology, somewhat like the Peace Corps experience, is not a set of grand acts of development, rather it is a serious commitment to engage communities, work with communities, learn from communities and facilitate communities to achieve all they can. Examples of this are found in every issue of the *SfAA News*. As we celebrate the 50th anniversary of the founding of the Peace Corps, let's also toast our own organization, the Society for Applied Anthropology, on its 70th anniversary. Let's raise our glasses together in Seattle. See you there!

One final note: With this issue Mary Katherine Thorn, a graduate student in anthropology at NC State University, whose interests lie with working in the migrant community of North Carolina, has signed on to help me put together this and future issues of the *SfAA News*. I am grateful, very grateful, for her help.

The *SfAA News* is published by the Society for Applied Anthropology and is a benefit of membership in the Society. Non-members may purchase subscriptions at a cost of \$10.00 for U.S. residents and \$15.00 for non-U.S. residents. Checks or money orders should be made payable to the Society for Applied Anthropology.

All contributions reflect the views of the authors and not necessarily viewpoints adopted by the Society for Applied Anthropology, the institutions with which the authors are affiliated, or the organizations involved in the *News*' production.

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

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

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