



# SfAA Newsletter

A Publication of the Society for Applied Anthropology

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## President's Message



*Sherilyn Briller, SfAA President*

## Words from the Wise

Summer greetings! Over the last couple of months I have reflected more on long term and short term issues impacting SfAA and our broader world. In the last newsletter, I introduced why SfAA is embarking on strategic planning right now. As we turn 80 next year and look towards our 100 year anniversary coming up, we must deeply consider what we want our organization to be, how to ensure its well-being and vitality, and how we can work together to apply social sciences to “make a difference in the world”. For obvious reasons, we must think hard about and take action if we want to make a better, more inclusive world today.

In light of what is above, I had mentioned that the SfAA board was going to do some preparatory work to launch the strategic visioning process. The next phase will involve getting a wide range of opinions from SfAA members and interested others (hopefully future members) about what they would like to see going forward. Overall this visioning process calls for much creativity, engagement, enthusiasm and honesty.

We need all kinds of voices and perspectives well-represented in strategic planning. This includes those who are starting out, those with different life and work experiences, those with strategic planning backgrounds, those with novel ideas, those whose opinions are regularly heard, and those being asked for the first time. Like many others, I am excited for this conversation and how it can help us frame our overarching goals and how we will achieve them. By having this conversation, I believe we can connect our history of promoting applied social sciences with a sustainable and productive future.

At the Spring board meeting, we discussed how we might best embark

upon assessing our environment, considering our current strengths and weaknesses, and proceed with dynamic planning for growth. We acknowledged that like many professional organizations, we must consider key transitions in anthropology, professional organizations, and in the world.

Following that meeting, we organized a set of summer board working groups for carrying out some preparations for the strategic planning process.

These groups are helping organize our initial conversations about:

- Financial Health – revenue streams, fundraising and development, sustainability
- Membership – current and future members' needs and desires, membership drive
- Leadership – professional development at every career stage, mentorship, leadership
- External Change – broad mission, maximizing our impact by applying social science

Each working group is meeting during the Summer to initially brainstorm, gather resources, explore what other professional organizations do, prioritize key items and prepare for a wider membership discussion of these topics.

Stay posted for another update in the Fall as we move forward with the next phase of our collaborative strategic planning. In the meantime, if you have burning issues and thoughts to share now, please send them to:

[info@sfaa.net](mailto:info@sfaa.net) and use the subject line Strategic Planning. That will help ensure that we get all of these thoughts collected and assembled together. Thanks to those who have already expressed great interest in this strategic visioning process and your willingness to participate. You may be excited to hear that we are also planning to incorporate a time for collegially and collaboratively discussing strategic planning into the SfAA's annual business meeting.

And on a related note...Hopefully you are starting to think about attending our annual meeting in Albuquerque from March 17-21, 2020. The program theme "Cultural Citizenship and Diversity in Complex Societies" could not be more timely and important. We have an experienced and dedicated program committee, headed by Program Chair Lois Stanford, who have great passion for and dedication to the program theme. Many people are expected to attend and present who know about this meeting theme in important personal and professional ways. They are engaged in applying social science to address issues of human wellbeing, migration, outreach activities, policy, health, organizational capacity building and the list goes on.

The pre-registration and abstract submission information is up on the SfAA website now. Please note that the abstract submission deadline is October 15<sup>th</sup>. Registration rates will increase after that date. We need to do this because both the SfAA staff and

other people assembling the sessions (e.g., TIG leaders) need enough time to process and work with the submissions. Adhering to this October 15 deadline will benefit all of us by allowing adequate time to ensure that we can have the best organized sessions possible.

That's the update on what is going on with our strategic planning process and getting ready for the 2020 annual meeting in Albuquerque. We are setting up our process now for thoughtfully and substantively working with the large amounts of dialogue and input we anticipate that SfAA members will generate. After assembling this information from the membership, we will be able to make critical decisions about what to prioritize and what next steps to take. A real advantage is that we have many members with expertise in creating appropriate strategies, goals and objectives – as well as the ability to evaluate and determine our success in implementing the strategic plan we create. I am extremely hopeful about what we can accomplish together in the future and look forward to going further into the SfAA strategic visioning and planning process with all of you.

## From the Editor

*By Jeanne Simonelli*

For academics, summer is almost over, as you get ready for a new semester to begin. For practitioners, it's time to grab a few days of leave in

grab a few days of leave in a year that never seems to end. Neither the former or the latter, I've traded my SfAA and ExtrACTION hats for the National Park Service flat straw, working this summer as an Interpretive Park Ranger at Bandelier National Monument. The location is stupendous, the staff is great, and most of the visitors are happy to be here and fun to guide.

I've always thought of interpretation as Applied Anthropology. Its like teaching Intro to Anthropology to folks who come to the topic with little or no information. Bandelier is an ancestral pueblo site and helping visitors connect ancient potters, farmers and weavers with the contemporary potters, farmers, and weavers living just 15 miles away is a daily treat. That said, It's a hard time to be working in a uniformed paramilitary organization. From immigration to racism to climate change, many visitors want to engage on the topics that weigh heavily on their minds. But talking about what is considered to be politics is against Park Service policy and I often find myself saying quietly that I just can't go there. It is especially hard in New Mexico which, from Los Alamos to Laguna Pueblo, from Chaco Canyon to the Permian Basin, is an on-going extraction nightmare. To paraphrase Bob Dylan, I spend a lot of time "on the pavement, thinking about the government."

SfAA meets in Albuquerque this year, so I hope to see some of my NPS

colleagues on New Mexico Day talking about interpretation, archeoastronomy, cultural values and any of the myriad of topics that bring anthropology and the Park Service together. By then we'll also have new decisions on mining and drilling on the way into Chaco, or in Bears Ears National Monument; yet another ruling on Keystone and Constitution Pipelines. We look forward to seeing all of your submissions to the upcoming meetings and the newsletter. Check below to see what's proposed, what went on last year and where you can submit.

## Registration Rate Increase

Registration Rates will increase on October 16, 2019.

**Make sure you Register by October 15 to receive the lower rate.**

## From the Program Chair



*By Lois Stanford, 2020 SfAA Program Chair*

### **2020 Meeting of the Society for Applied Anthropology**

March 17-21, 2020

Dear Colleagues and Students,  
As you probably know, the next SfAA annual meetings will be held in Albuquerque, New Mexico, March 17-21, 2020.

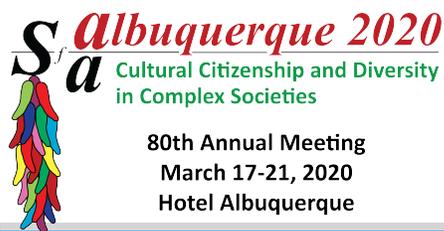
The theme of this meeting, Cultural Citizenship and Diversity in Complex Societies, offers a space to address the issues facing cultural minorities, indigenous peoples, immigrants, and other marginalized groups in complex societies. Anthropologists have recognized that cultural citizenship entails the "right to be different (in terms of race, ethnicity, or native language) with respect to the norms of the dominant national community, without compromising one's rights to belong" (Rosaldo 1994:57). These times now bring these issues home to all of us, as anthropologists and as citizens. New Mexico, and the Southwest, provide an ideal context to learn more, to discuss, and to address the complexities we now face. We need to examine the issues of cultural citizenship as it plays out in education, access to economic opportunities and medical care, voting rights, human rights, health, immigration, food sovereignty, cultural sovereignty, language conservation, environmental justice, and more. We are looking forward to sessions on Local Day (Tuesday, March 17, 2020) that situate these issues within the context of New Mexico and the US-Mexico Border. In addition, some of the local and regional tours planned for this meeting will focus on the meeting's theme.

We hope to bring together anthropologists and other applied social scientists and humanists to consider these issues, both within the regional context and more broadly in the challenges faced by marginalized peoples around the world. In this vein, I would like to broaden our participation at these meetings. I encourage participants to organize sessions, but also I encourage those interested in presenting papers and/or participating in workshops to contact me, as program chair, individually. We want to bring in students, professional anthropologists, community activists, etc., who may have specific insights and knowledge to contribute. I am more than happy to assist in bringing together individuals into organized sessions so that we can make our discussions and panels as fruitful as possible.

If you have an idea for a paper and are looking for a session, if you have an idea for a workshop and need a few more other participants, please contact me directly at [lstanfor@nmsu.edu](mailto:lstanfor@nmsu.edu) or 575-646-6092.

Looking forward to seeing you all in Albuquerque, New Mexico, in March 2020.

## Call for Papers



The Society for Applied Anthropology (SfAA) invites abstracts (sessions, papers and posters) for the Program of the 80th Annual Meeting in Albuquerque, NM, March 17-21, 2020. The theme of the Meeting is “Cultural Citizenship and Diversity in Complex Societies.”

The Society is a multi-disciplinary association that focuses on problem definition and resolution. We welcome papers from all disciplines. The deadline for abstract submission is October 15, 2019. For additional information on the theme, abstract size/format, and the meeting, please visit our web page [www.appliedanthro.org/annual-meeting](http://www.appliedanthro.org/annual-meeting).

Registration Rates will increase on October 16, 2019.

**Make sure you Register by October 15 to receive the lower rate.**

## Society for Disability Studies (SDS)



*By Joanne Woiak & Devva Kasnitz*

### The Society for Disability Studies at SfAA 2019

The Society for Disability Studies (SDS) organized a strand of 7 sessions with 35 presenters. Our Friday afternoon panel, Inclusion on Campus: The Role of Anthropology,

was featured as an SfAA podcast and on [twitter](#). The other SDS sessions were: Structural Vulnerabilities, Individual and Collective Agency, and the Creation of Care, Parts I & II; Living Well with Disability: Gender, Aging, Care; “Benefits” of Disability and Framing Research; Aging into Dis/ability, Dis/ability into Aging; I’m Not Old! Early Onset Disability Experience.

The Society for Disability Studies is over 400 members strong and growing. SDS promotes the study of disability in social, cultural, and political contexts. Disability Studies recognizes that disability is a key aspect of human experience, and that the study of disability has important implications for culture and society as a whole. SDS publishes the leading multi-disciplinary journal in the field, *Disability Studies Quarterly*. In the past, SDS has held its own annual conference, but more recently, has begun partnering with other allied professional associations, including SfAA. For the past several years, SDS has partnered with the Multiple Perspectives on Access, Inclusion, and Disability Conference at Ohio State University each April. (This year, 140 SDS members will give papers at Multiple Perspectives.) Four members of the SDS Board of Directors and 2 SDS past-presidents (one a founding member who is now Executive Director) participated in SfAA this year. We were delighted at the depth and nuance of the papers presented in our sessions, especially by emerging scholars who are

integrating a critical disability studies lens into cultural and medical anthropology.

The Disability Research Interest Group (DRIG) of the Society for Medical Anthropology (SMA) also convened a business meeting during the conference; SMA co-sponsors the annual conference with SfAA every other year. A representative for the Disability TIG (Topical Interest Group) of the SfAA also met with other TIGs and the Program Chair for the 2020 conference, Lois Stanford. At both sessions, discussion focused on: building collaboration with other interest groups, advocating for more inclusion of disability studies in anthropology, efforts to improve the accessibility of anthropology conferences, and developing session strands for the SfAA 2020 conference. SDS, in collaboration with the DRIG (SMA) and the TIG (SfAA) will put out a call for a joint strand at the SfAA conference in Albuquerque 2020. The CFP will be posted on the [SDS website](#), along with information about other SDS activities and membership.

For more information about the DRIG, please see: <http://www.medanthro.net/interest-groups/drig/>

For more information and/or interest in joining SDS, please <http://disstudies.org/>

See you in 2020!

## SDS Call for Papers

Dear Colleagues,

For the past decade or so, a group of anthropologists interested in disability have been presenting in multiple sessions (a 'stream') at the Society for Applied Anthropology annual meetings. For the 2020 annual meeting, we will continue that initiative by gathering a list of all of the sessions (all or in part) and papers with a disability focus. We have three goals: to promote disability scholarship, to create a community of disability topical scholars within SfAA, and to ensure maximum disability access to the SfAA meetings. Most of the anthropologists involved are active members of the Society for Disability Studies (SDS), the Society for Medical Anthropology (SMA) and in the Disability Research Interest Group (DRIG) - but we also often have contributors from the subfields of Educational Anthropology, Linguistic Anthropology, Bioarchaeology, and other subfields.

We have a good working relationship with the SfAA, and they are very responsive to our requests for programmatic and physical access to SfAA. We are inviting people who are organising submissions related to disability to let us know so we can include you on our list! Please let us know ASAP!

Please also let us know if you need additional panellists, as we can

probably steer people your way. Also let us know if you need a home for your paper - we can often be a matchmaker of sorts!

If you are all set, please go ahead with your own submission but remember to also send us a list of titles of the submissions and authors' names ASAP.

If you know it already, please include any information on accommodation requests that you have. This is for both your and for SfAA - we work with SfAA to have the most accessible meeting possible without unneeded extra costs. For example, we flag sessions that will need Computer-Aided Real Transcription (CART) and/or ASL, Revoicing, an accessible microphone, podium, stage, etc. Some of these require quite a bit of planning, so if the schedulers know that these accommodations are needed for either the presenter or the audience, they can schedule the session accordingly.

This is just a sample of what we do. If you think your session/paper will draw either disability scholars and/or practitioners, or if you expect to make an accommodation request of your own (including your hotel room), please let us help! We are not an official group except within SMA, but we have decades of professional experience as disabled and allied disability rights and justice advocates.

Please send your requests, notifications and/or submissions to

Narelle Warren  
([Narelle.Warren@monash.edu](mailto:Narelle.Warren@monash.edu)), Sara  
Acevedo ([sacevedo@ciis.edu](mailto:sacevedo@ciis.edu)) or  
Devva Kasnitz ([devva@earthlink.net](mailto:devva@earthlink.net)).

## Folly of Frack



### Nefarious Fossil Fuel Characters Show up at Portland Day Events and Make a Scene; WAT Team Intervenes.

On Portland Day, King Coal, HydraFracka, and the evasive and dangerous escape artist, Methena, took over a pre-scheduled lunch hour session at the SfAA Annual meeting. Aided by the slick, forked-tongue Charmer, the cast of characters attempted to gain conference-goers' trust, claiming that the future of fossil fuels is bright and boundless. One witness, however, likened their efforts to "the chicanery of an old-time, side-show, complete with a barker who lures innocents in, only to find it's all verbal smoke and mirrors." Wearing the somewhat thin and clearly outdated clothes of authority from a bygone era, King Coal made a case for his continuing relevance. The many-headed HydraFracka claimed future job and other economic benefits from planned fracked gas pipelines, storage facilities, and export terminals in the

Pacific Northwest, but according to one attendee, and as this reporter confirms, it was hard to know from which side of its mouth (or which head) it was speaking. Methena argued that she just wants to be free, and would remain at-large and unconstrained far longer than any of her colleagues had ever achieved.

Halfway through the session, a WAT team of water, air, and terrestrial creatures burst in on the scene and countered the carbon crew's claims with reports of pervasive misdeeds and deceptions of the public. A Soothsayer was present and weighed in on what it all portends for the future, suggesting other, better paths are possible. By the end, several conference-goers claimed, "Boy, that sure showed 'The Folly of Frack' " and vowed they, too, would make a scene should the carbon cabal ever come where they live. (Showings of 'The Folly of Frack' can be arranged anywhere in the country by contacting members of Stop Fracked Gas PDX and 350pdx ([goto350pdx@gmail.com](mailto:goto350pdx@gmail.com)).

## Call for Malinowski Nominations



The Society for Applied Anthropology considers each year nominations for the Malinowski Award. This Award is presented to a senior social scientist in recognition of a career dedicated to understanding and serving the needs of the world's societies.

The deadline for receipt of nominations is **December 15**.

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

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

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

## Call for Sol Tax Nominations



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

Nominees should be those who have made long-term and exceptional contributions in several of the following areas:

1. leadership in organizational structure, activities and policy development
2. central roles in communication with other disciplines or sub-disciplines
3. editing and publishing
4. development of curricula in applied anthropology
5. formulation of ethical standards of practice
6. other innovation activities which promote the goals of the Society and the field of applied anthropology

Each nomination should include:

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

Nominations are valid for five years from the date of submission. The deadline for receipt of all materials is October 1, 2019. Supporting documents will not be returned unless specifically requested. Please email nominations to:

Society for Applied Anthropology  
Attn: Chair, Sol Tax Award Committee  
Email: [info@sfaa.net](mailto:info@sfaa.net)

Telephone: 405/843-5113

Fax: 405/843-8553

The Award winner will be announced at the 2020 SfAA Annual Meeting in Portland, OR, and will be invited to offer brief reflections about his/her career.

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

## Call for P.K. New Papers



The **Peter K. New Student Award**, an annual student research competition in the applied social and behavioral sciences. Honoring the late Peter Kong-ming New, a distinguished medical sociologist-anthropologist and former president of the SfAA, this award offers an incredible opportunity for students to showcase their research and publish their work. There are three prizes available for first, second, and third place winners. The first place winner of the competition must be available to attend the Annual Meeting of the Society in Albuquerque, NM, March 17-21, 2019, and present the paper. The winner is also expected to submit the paper to the SfAA journal *Human Organization* for review and possible publication.

This competition is open to anyone registered as a student at the graduate or undergraduate level during the calendar year 2019. The research and the paper should use the social/behavioral sciences to address in an applied fashion an issue or question in the domain (broadly construed) of health care or human services. The first place winner of the competition will receive a cash prize of \$3,000. In addition, the winner will also receive a Baccarat crystal trophy. Second place will receive \$1,500, and third place receives \$750. All winners will receive a sum of \$350 to partially offset the cost of transportation and lodging at the annual meeting of the Society.

Award Submission Deadline:  
November 30, 2019. [See here](#) for

submission guidelines, eligibility requirements, information on criteria/judging, and the work of previous winners who have now been published.

Please submit your paper through the Online submission form by November 30, 2019.

## Student Travel Awards

SfAA offers several Student Travel Awards to help offset some of the expenses for traveling to the Annual Meeting in Albuquerque. Please visit the links below to review the eligibility. Deadline for submission is December 20. Click here for online submissions.

### John Bodley Student Travel

**Award:** honors an international scholar whose career focused on the impact of development on indigenous peoples. Awarded each year to a student presenting a paper/poster at the SfAA Annual Meeting.

### The Human Rights Defender

**Travel Award:** provides a \$500 travel scholarship each year for a student to attend the annual meetings of the Society.

### The Del Jones Memorial Travel

**Award:** intended to increase minority participation in SfAA, particularly African American participation. Supports a travel grant of \$500 for a

student to attend the annual meeting of the Society.

### The Gil Kushner Memorial

**Travel Award:** in memory of Gil Kushner's pathbreaking work in anthropology and his dedication to students' ability to experience early field research. Two awards of \$500 each are available to students accepted to the annual meeting and presenting work concerned with the persistence of cultural groups.

### The Beatrice Medicine Award:

two \$500 awards offered in honor of Dr. Beatrice Medicine to assist students in attending the annual Society meeting.

### The Edward H. & Rosamond B. Spicer Travel Awards:

commemorating the Spicers' concern in the intellectual and practical growth of students in social sciences. Two \$500 awards are available to students accepted to present a paper at the annual meeting discussing some concern for "community."

**Student Endowed Award:** a student-administered, \$500 award covering the costs of a one-year student membership and travel to the annual meeting.

**Involuntary Resettlement Travel Award:** A travel grant for students in Anthropology and related social sciences interested in researching and writing about development-caused population displacement and involuntary resettlement.

Click here for the Student Travel Awards online application form.

## ExtrACTION & Environment TIG

### CALL FOR SESSIONS, PRESENTATIONS, AND POSTERS

Society for Applied Anthropology  
80th Annual Meeting  
Albuquerque, New Mexico  
March 17-21, 2020

"Cultural Citizenship and Diversity in Complex Societies"

The SfAA's ExtrACTION and Environment topical interest group (TIG) welcomes organized sessions, individual papers, posters, and more\* that deal with any aspect of social scientific engagement with resource extraction, environmental politics and activism, and human-environment relationships. We are delighted to include sessions you organize but can also place individually-submitted abstracts into an appropriate session. We look forward to seeing you! The theme for the 2020 SfAA meeting is "Cultural Citizenship and Diversity in Complex Societies." As one of the most interesting—and most imperative—dimensions of contemporary cultural citizenship, we anticipate a stimulating set of presentations and conversations around key environmental themes.

## HOW TO GET INVOLVED:

**OPTION 1:** Organize a session! Take ownership of a topic and invite others to participate. You can ask people you know or send out a “call for papers” on the ExtrACTION listserv ([extraction-TIG@googlegroups.com](mailto:extraction-TIG@googlegroups.com)) or another relevant list. All you need is a 100-word abstract for the session. Paper authors will supply their own 100-word abstracts.

**OPTION 2:** Propose an individual presentation of your work. All you need is a 100-word abstract. We’ll form the actual sessions. For now...if you are interested in organizing a session, roundtable, or workshop, please send preliminary inquiries to Anna Willow ([willow.1@osu.edu](mailto:willow.1@osu.edu)). Later, you’ll be asked to send a title, 100-word abstract explaining the session’s topic, and a list of potential participants. For workshops, please also specify what kind of facilities or resources you might need. Feel free to get in touch with any questions that arise.

For planning purposes, we would like hear from you as soon as possible and to receive proposals for sessions, roundtables, and workshops by September 15, 2019. Participants will be provided with instructions on how to submit to the SfAA’s conference portal before the official October 15, 2019 deadline. Now is the time to start planning!

For those who wish to submit individual papers, there will be a

button to click to indicate the TIG cluster you want to review your submission. Just select ExtrACTION and Environment! We anticipate that a “New Mexico Day” will be held on the first day of the conference and will feature speakers and panel discussions from nonprofits, grassroots organizations, and independent researchers working on issues related to extraction and environment in the region. To participate or for more information on New Mexico Day, please contact Jeanne Simonelli ([simonejm@wfu.edu](mailto:simonejm@wfu.edu)) or Stephanie Paladino ([macypal@gmail.com](mailto:macypal@gmail.com)).

## Fisheries & Coastal Communities TIG

The Fisheries and Coastal Communities TIG has been active this year. We are connect a disparate group of transdisciplinary individuals who work on similar issues in Sea Grant, NOAA Fisheries, and academia. We have been adding members every year since our founding in 2015, and our Google Group now has 90 members. We used this Group to coordinate and plan 9 fisheries sessions, many of them double sessions, for the 2019 SfAA meeting in Portland, on topics as varied as:

- Fishing, food, and governance;
- Risk, resilience, and climate change;

- Collaborative marine reserves and other protected areas;
- Engagement, well-being, and funding in marine and coastal management
- Oral histories of fishing communities
- Integrating social research in fisheries and marine policy
- Indicators, forecasting, and long-term assessment in US fisheries
- Equity and well-being in fisheries governance
- Subsistence, food security, and environmental justice

Members also presented in several other sessions on related topics, such as food or disasters or climate change. We also helped to organize a roundtable on centering indigenous collaborations, which was very well attended. In addition, the subsistence session was chosen for a podcast recording. That can be found here: <http://sfaa.net/podcast/index.php/podcasts/2019-portland-engaging-change-turbulent-times/re-thinking-subsistence-turbulent-times-new-contexts-configurations-and-intersections-social-and-environmental-justice/>. The TIG lead, Dr. Patricia M. Clay of NOAA Fisheries, was also chosen for an individual podcast. This is not yet available, however.

One evening we held a FishyFolk gathering at the 2019 meeting at a room at a local pub, with 42 positive RSVPs and an attendance of 35-40 people. It was a great success and a Google Photos Group was used afterward to share pictures from the event. The Google Group also serves

as a place to share jobs and grad student opportunities. To join the TIG, please email Trish Clay ([patricia.M.Clay@noaa.gov](mailto:patricia.M.Clay@noaa.gov)).

## Anthropology of Higher Education TIG

The Anthropology of Higher Education TIG had another very successful meeting this past spring in Portland. We had over 30 sessions with 100+ papers and other contributions. We are also a very large group with now over 500 affiliates. At the capstone session at the Portland meeting, three closely related themes emerged as areas for cluster sessions:

- (1) How do different higher education sectors compete (e.g., research, regional comprehensive, public/private, CCs) with one another for students, in the political arena, and an overall lack of collaboration in telling the compelling higher education story?
- (2) How do relations between faculty and administration play out (e.g., trust, values, disciplinary and professional perspectives)?
- (3) How do we navigate the often conflicting demands placed upon us by diverse constituencies (donors, trustees, accreditors, legislators, employers, disciplinary organizations, parents/students, etc.)?

While these are broad areas we would like to pursue, this list in no way limits the myriad of possible sessions that the TIG can sponsor. Collectively we are working to craft a comprehensive understanding of the complex dynamics of today's higher education.

Please let us know your thoughts about how you might contribute to the meeting or anything else related to the upcoming Albuquerque meeting. The 2020 meeting will be held March 17-21 at the Hotel Albuquerque at Old Town. The theme is "Cultural Citizenship and Diversity in Complex Societies." It's a great match for the Anthropology of Higher Education TIG. For more information go to [sfaa.net](http://sfaa.net). The deadline for submitting paper or session abstracts is October 15th, 2019. The cost of registration increases after that date.

We look forward to hearing from you!  
**Brian Foster**, Emeritus Provost and Professor of Anthropology, University of Missouri-Columbia

**Lauren Herckis**, Simon Initiative Research Faculty, Carnegie Mellon University

**James McDonald**, Professor of Anthropology, University of Montevallo

**Karla Davis-Salazar**, Associate Professor of Anthropology, University of South Florida

## Im/migration TIG Analysis

A thematic analysis of Im/migration sessions was developed from the 2019 Portland SfAA meeting abstracts. This report was produced by Amy Carattini at the request of the Immigration TIG and funded by the Immigration Initiative at the SfAA. The following is the executive summary with a weblink to the [full report](#) with appendices.

Thirteen percent (12.57 %, or 188 of 1496 abstracts) of SfAA 2019 meeting abstract submissions included the term im/migration, and related variants, in their wording. This report analyzes the coverage of the topic using four analytical entries: key words, related terminology, thematic content, and study geographical area. Frequency distribution tables help understand the prevalence of terms by entry. The report findings help analyze 2019 meeting participation on im/migration, connect past meeting participants with each other, encourage collaboration for further participation in the 2020 meetings, and systematize knowledge garnered at 2019-2020 meetings on the topic.

## Risk & Disaster TIG

*By Thomas Hanson & Mei Johnson, Co-Chairs of the R&D TIG*

The Risk and Disasters Topical Interest Group (R&D TIG) celebrates its 6th anniversary as we prepare for the 80th anniversary of the SFAA. Globally, R&D TIG members continue to engage in practice and research related to disaster and risk. R&D TIG members continue to be active in disseminating anthropological

perspectives on risk and disaster. Katherine (Kate) Browne led the first risk and disaster field school focusing on Hurricane Harvey recovery in Rockport, TX. In May, Heather Lazrus and Julie Maldonado ran another successful Rising Voices workshop in Boulder Colorado. Several members presented at the annual Hazards workshop and related researchers meeting including Keely Maxwell and Laura Olson in the session “Cultures with an ‘S’: Encouraging Grassroots Preparedness and Mitigation” and Heather Kirkland’s session asking “Are We Speaking the Same Language? Breaking Down Silos in Disaster Research and Mitigation.” Roberto E. Barrios has a new interview regarding the history of Guatemalan disaster anthropology on Soundcloud. AJ Faas presented “Varieties of Vulnerability Thinking: A (Dis)Orientation to the Anthropology of Disasters,” at the Earthquake Science Center series for the USGS. Jennifer Trivedi recently accepted a faculty position at the University of Delaware in the Department of Anthropology and will be a core faculty member at the Disaster Research Center.

We are looking forward to forthcoming books from TIG members, including: *Disaster upon Disaster: Exploring the Gap between Knowledge, Policy and Practice* (eds. Susanna M. Hoffman and Roberto E. Barrios), the second edition of *The Angry Earth: Disaster in Anthropological Perspective* (eds. Anthony Oliver-Smith, Susanna M.

Hoffman), *Anthropology of Disasters in Latin America: State of the Art* (ed. Virginia Araceli García Acosta), and *The Haiti Exception: Anthropology and the Predicament of Narrative* (eds. Alessandra Benedicty-Kokken, Kaiama L. Glover, Mark Schuller & Jhon Picard Byron). We are excited for the upcoming 2020 meetings and look forward to hearing from members in the coming months.

We are happy to welcome anyone who is interested in risk and disasters to our membership. In addition to our sessions throughout SFAA annual meetings, we have a listserv you can join at <http://bit.ly/JoinRDTIG>, a Twitter account at <https://twitter.com/RiskDisasterTIG>, and a Facebook page at <https://www.facebook.com/groups/1481802688698765/>. We also maintain a directory of interested members and their specialties at <https://bit.ly/RDTIGDirectory>. The directory is intended to allow members to share their expertise and promote their work to the public or interested groups. If you are interested in being added, please contact Thomas Hanson at [Thomas.hanson@colorado.edu](mailto:Thomas.hanson@colorado.edu).

## Gender-Based Violence TIG

By Liat Mayer

### Grief and the Ethnographic Encounter

Prism

Colossal heart  
too big-  
too heavy-  
dragged down into earth,  
river storming to sea.  
Waterlogged-  
grief gory-  
heart ground to a hollow fury,  
heaven bound.  
Vanished-  
given everything  
everybody-  
But the battle-hardened heart  
Is not yet vanquished,  
hoary-  
the wild sacred-  
speak.

I met Gina for our interview at a park, two weeks after she had been permanently kicked out of Inanna House, a shelter for commercially sexually exploited youth. The morning of our interview, she had just returned to her mother’s house after a week doing sex work and meth at a motel. We sat in the park for more than an hour, talking and playing with my dogs, who I had brought because I knew she loved animals. At the end of the interview, I walked her back to her mother’s house and she asked to give me a hug. “I love you,” she said, as she turned to go. I was struck. Then, breaking my freeze, I replied, “I love you too.”

The time I spent working and then conducting research at Inanna House, a voluntary emergency and long term residential shelter for commercially sexually exploited youth between the ages of 14 to 21 in the Pacific

Northwest, was transformative for how I myself grappled and processed my own trauma, and how I have come to understand the glimpses of what I saw as good in the often devastating messiness of that place. I think that it is imperative that I am upfront and candid about how the encounter with these youth changed me. Even across all of our differences, across all of our uneven distribution of difficulty, pain, and economic access, our encounter changed me, and I glimpsed that our encounter changed the youth as well. Being changed does not mean that much in a lot of ways. I would not say that the changes, the effects we had on each other, are connected to justice per se; they are not affecting the structures of race, class, or gendered oppression. Perhaps, though, registering and attending to moments of deep relatability we shared at Inanna House points to what is wrong with and missing from oppressive paradigms. Perhaps attending to deep relatability offers the new foundation needed from which to build other worlds.

When we numb ourselves to the pain of others, we also lose the ability to grieve their pain. The ability to grieve unveils our embodied interconnection, for it actualizes our recognition of the Other through the welling of our tears. Without grieving, we lose our human bearings. Without fostering my relationship with grief while working, doing research, and then writing about Inanna House, I would have been overwhelmed

beyond my capacity to engage with the complex realities of our world. Without grief I became stuck, frozen, shut down, unable to relate to myself or to other people. Making contact with the things that touched me deeply, and paying attention rather than ignoring the corresponding grief, made a difficult world more bearable. Violence can be hard to comprehend mentally, but feeling heartbroken that people experience violence can make sense straight to the gut. I understand myself through this wrestling with grief, and in so doing understand Inanna House and its residents and staff through the lens of this relationship with grief. What I learned from my time working at and researching Inanna House is that we need to foster our relationship with grief and cultivate our sense of deep relatability. To support our anthropological encounters and visions of applied projects of care, we may be bolstered by understanding others' suffering throughout our own pain and vulnerability, and through the tender disorientation of our own grief.

Inanna House raised vital questions about human connection and the many realms of relationship. From pain, caused by the people and systems that commercially sexually exploit youth, comes the implication of the collective, including the people and systems that come to label and rescue them. Considering the ways in which people who are traumatized make a way back toward the whole that was consigned to the fragmented

part during traumatic dissociation, how people who have experienced terror make their way back to relationship, I found experiences of violence very closely threaded with a deep sense of belonging. This belonging to one's own body, to a network of relationships, also includes life's belonging to death, death's belonging to life. Judith Butler writes, "It might be that the constituting relations have a certain pattern of breakage in them, that they actually constitute and break us at the same time" Through the space of Inanna House, a novel frame of relationship formed. Each of us became an "I," a "You," and Inanna House a place marker for a tentative "We." Youth and staff shared an immediacy there, a presence, a "Here we are."

#### Hue

We are all dealing with the same crimson, carnelian,  
burgundy, brick, blood, cinnamon,  
rose, fire-  
Or is it we all dance in brass, dance in  
amber-

We are all swimming in jade, in  
jungle, swimming in mint,  
sinking in hunter, olive, moss, myrtle,  
fern -

Or is it we all sweat in violet, in lava,  
sweat in smoke-

We are all thinking opal, dreaming  
lavender, lemon,  
forgetting and forgetting baby blue-  
Or is it we all hope in royal purple,  
hope in gold-

We are all down to our last russet,  
saddle, roast, root, pearl,  
down to our last, to our last, our last  
pig, pine, silver, salmon-  
Or is it we all worry satin, scarlet,  
sangria, saffron, sage-  
Coral, cobalt, carmine, corn, copper,  
ghost white, granite, gunmetal,  
glacier, coal.

Butler, Judith (2015) *Senses of the Subject*. Fordham University Press, p. 9.

Liat Mayer has recently graduated with a Master's Degree from Portland State University. Her interests include integrating anthropology with critical trauma studies, cultural somatics, and working with youth. She loves collaboration and correspondence.

You can reach her at [mindfulmyths@gmail.com](mailto:mindfulmyths@gmail.com).

For more information on the GBV TIG or to join our listserv, please drop us an e-mail at [gbvanth@gmail.com](mailto:gbvanth@gmail.com).

## 2019 Praxis Award Competition



**Recognizing Excellence in Practitioner Anthropology**

**THE 2019 PRAXIS AWARD COMPETITION**

Since 1981, the Washington Association of Professional Anthropologists' (WAPA) biennial Praxis Award competition has recognized outstanding achievement in translating anthropological knowledge into action as reflected in a single project or specific endeavor. Ideal award candidates are anthropologists who can demonstrate the value of anthropological knowledge, theory and methods to solve problems addressed through public and/or private sector efforts (e.g., government, industry, or non-profit).

Award recipients will receive a \$1000 prize and will be recognized at a Praxis Award ceremony and reception at the 2020 meeting of the Society for Applied Anthropology. For further information, requirements, and a list of past award recipients, please see <https://wapadc.org/praxis>.

A brief pre-application (2 pages) is encouraged. Both the pre-application and full application templates are available on the [Praxis Awards Guidelines](#) page.

The competition is open to anyone holding an MA or PhD in any subfield of anthropology. WAPA strongly encourages submissions from individuals, mixed-discipline groups, or organizations where at least one anthropologist worked on and influenced the designated project. Entries are encouraged from anthropologists worldwide. All entries

will be evaluated by an expert panel of anthropological practitioners.

Key Dates:

- Optional (recommended) pre-application deadline: July 1, 2019
- Full application deadline: September 1, 2019
- Awardees and other applicants notified: January 2020
- Praxis award(s) presented: March 2020

Please direct questions to me at [rwinthro@umd.edu](mailto:rwinthro@umd.edu), noting Praxis in the subject line. Pre-applications and applications should be submitted to [praxisaward@gmail.com](mailto:praxisaward@gmail.com).

## Texas Applied Anthropology Summit 2019



The third biennial Texas Applied Anthropology Summit (TAAS) will take place on Saturday, September 28 on the campus of Texas State University in San Marcos, TX. The single-day event will include a poster session; a morning resume, interviewing and professionalization event; and two concurrent afternoon sessions (with options to attend methods workshops, a panel on

anthropological entrepreneurship, and a facilitated discussion on diversity in applied settings).

Registration for the summit is now open. The cost is \$20 for students and \$30 for professionals and faculty; this includes breakfast, lunch and snacks.

Details of the conference including the program and the registration page can be found at: <https://txappliedanth.com/>

## No-Cost, Online-Only Conference

# KTDRR

**2019 Knowledge Translation  
Online-only No-  
cost Conference, Oct. 28, 30  
and Nov. 1, 1-5 p.m. ET**

You are invited to a no-cost, online-only conference, "**Innovative KT Strategies That Work**" sponsored by the Center on Knowledge Translation for Disability and Rehabilitation Research (Center on KTDRR, [ktdrr.org](http://ktdrr.org)) from 1-5 pm ET, Oct. 28, 30, and November 1.

Register here: <https://www.surveygizmo.com/s3/5057953/Registration-KTDRR19>

Researchers use knowledge translation (KT) strategies to share their findings with a variety of audiences. KT activities are used to create a change in awareness, behavior, or action on the part of the identified audience. This online

conference is designed to address strategies in the planning and implementation of effective and efficient KT approaches. Presentations will address a range of effecting and innovative approaches to co-creating, translating, disseminating, and utilizing knowledge, as well as describe methods designed to measure the impact of KT outcomes.

### Registration is open!

See [www.KTDRR.org](http://www.KTDRR.org) for more information and to access archives of past years' offerings.

The Center on KTDRR is funded by the National Institute on Disability, Independent Living and Rehabilitation Research (NIDILRR award 90DPKT0001), which a center within the Administration for Community Living, Dept. of Health and Human Services (HHS).

## Master's Career Survey



### 2019 American Anthropology Master's Career Survey

A team of graduate students from the University of North Texas, in cooperation with the American Anthropological Association (AAA) the National Association for the Practice of Anthropology (NAPA), are

replicating the 2009 AAA/CoPAPIA Anthropology MA Career Survey: a major online survey designed to better understand the training and career trajectories of anthropologists with master's degrees. The survey is open through August 31st to anyone who received a master's degree from a North American institution prior to 2019, regardless of previous and subsequent degrees.

If you have any questions, please contact the survey team at [anthrosurvey@unt.edu](mailto:anthrosurvey@unt.edu).

Survey Link: [https://unt.az1.qualtrics.com/jfe/form/SV\\_aWagSH21VPECLGt](https://unt.az1.qualtrics.com/jfe/form/SV_aWagSH21VPECLGt)

## Member News: Ralph Bolton



### SfAA Member news: Honorary Doctorate, Ralph Bolton

On May 17, 2019, Ralph Bolton, Professor Emeritus, Pomona College and longtime active member of SfAA, was awarded an honorary doctorate by the Universidad Nacional San Cristóbal de Huamanga in Ayacucho, Peru. The title of doctor honoris causa was bestowed in an elaborate

ceremony presided over by the Rector of the university, Dr. Homero Ango Aguilar surrounded by the council of deans of the university's various professional schools. This honor was granted in appreciation of Bolton's scientific contributions to Andean ethnography and of his humanitarian activities as an applied anthropologist from 1962 to the present on behalf of people in indigenous Quechua communities. Bolton is the founder of two nonprofits working to improve living conditions in high-altitude farmers and alpaca herders in southern Peru, The Chijnaya Foundation and the Asociación Pro Desarrollo del Altiplano. This was Bolton's second honorary doctorate from a Peruvian university. His first honoris causadegree was from the Universidad Nacional del Altiplano in Puno (2016). In 2014, a third Peruvian university, the Universidad Nacional de Trujillo, recognized Bolton's work with its highest award, the Libertador Simón Bolívar Medal of Distinction.

## Commentary on Embodying Ethnographic Messages



*By Veronica Marconi, PhD Candidate, Oregon State University*

### Expressing Research Through Dance: Embodying Ethnographic Messages

Many can be the modalities of expressing what it is that we want to say. Why not that be the case for anthropological research? In my case it has been fear of rejection, of ridicule, of not been taken seriously, and so on. Truth is, however, that I know I am at my best when I fully enjoy myself and what I am doing, my experience, including the ways I deliver my message. At “my best” translates here into the highest level of performance given that I am in my happy place, into the most effective deliverance because my enthusiasm for what I am experiencing is palpable and contagious. And while I enjoy writing as a mean of articulating and interweaving ideas and experiences, often I let the parameters required by journals and publishers stiffen my process and take away from the immediacy and the passion of my message.

Other artistic expressions, perhaps because less utilized in mainstream anthropological circles, may help maintaining the vitality for the messages we want to share with the world, infusing our own work with renewed enthusiastic energy and captivating our audiences in less conventional manners. One of my favorite means of expression is dance, that I have enjoyed for years and I currently practice at least weekly

among my amazing dance community in Portland, OR. But for an anthropologist of migration, humanitarianism, and anti-human trafficking, what does it mean to bring research at this level of performance?

The translation for me is not literal; instead, I chose to embody what I consider the message that emerged through the complex process of undergoing ethnographic fieldwork, and subsequently analyzing and reflecting on data, theories and experiences. I will be delighted to show what this looks like for me in occasion of our gathering in 2020 in Albuquerque, NM.

Of course there are infinite ways to move writing into a different art form, through theatrical pieces, songs, films, photographs, paintings, installations, poetry, and any combinations of the above to any degree and involvement of the audience. It is pivotal, I feel, to maintain the art form as free as possible from preconceived notions of what exactly it should look like, to let that passion for our message to express itself authentically and uninhibited. The idea is less about showing how inventive and creative we are, and more about letting the essence of our—always co-created—message emerge undisturbed.

## Commentary on Connecting with Hemp Studies

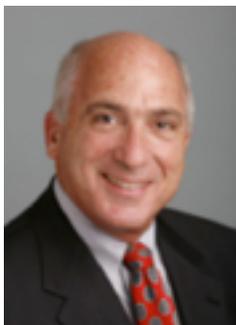


By Elizabeth Brazelton, University of Alabama

I'm looking forward to connecting with researchers in Anthropology focused on studies involving hemp. I have just completed my Master's degree from the University of West Florida on The Resilient Warrior: A Lakota Ethnography in Hemp Economics, and I'm starting my Ph.D. at the University of Alabama in BioCultural Medical Anthropology. One of my favorite sayings by Alex White Plume, the face of the resilient warrior is "Hemp is our new buffalo." Alex believes hemp is the solution to overcoming economic hardships on the reservation, as well as providing relief for many of the health disparities within the reservation population as a bioremediation crop and decolonizing food source. My research will focus on tracing and examining this theory. I'm interested in starting a group or joining a group focused on hemp research in an

anthropological context. Please contact me at [eabrazelton@crimson.ua.edu](mailto:eabrazelton@crimson.ua.edu).

## Commentary on Anthropology of Higher Education TIG



By Herbet J. Paine

### The Future of Higher Education ~ To What End and In What Direction?

Herb Paine is President of Paine Consulting Services, now in its thirtieth year of operation, specializing in organizational development, strategic planning, turnaround management, mergers, and governance.

The works of two eminent thought leaders ~ Steven Pinker, a cognitive psychologist and linguist, and Yuval Noah Harari, a historian ~ present profound and quite different implications for the future utility and direction of higher education. Pinker's *Enlightenment Now: The Case for Reason, Science, Humanism, and Progress* is an optimistic overview of human progress. Observing that the

centuries-old phenomena of war, plague, and famine have abated and been replaced by significant upturns in life, liberty, and the pursuit of happiness, he posits the importance of a convergence between the best elements of reason and science, which historically have been at odds. It is in this context that his prescription for the goals of a university education, enumerated in a September 2014 *New Republic* essay are relevant. To wit, he stresses the value of knowledge about the prehistory of our species; the basic laws governing the physical and living world, including our bodies and brains; the diversity of human cultures and their corresponding systems of belief and values; the principles behind democratic governance and the rule of law; and the worth of fiction and art as sources of aesthetic pleasure and reflection.

In *Homo Deus: A Brief History of Tomorrow*, Harari takes a cue from Pinker's prescription to fathom the arc of human progress but with radically different conclusions and implications for education. In a future world where the religion of "dataism" (the proposition "that the universe consists of data flows and the value of any phenomenon or entity is determined by its contribution to data processing") may influence, if not control, occupation and a decision-making, what shall we teach? What is the role of the professor or the need of the student if "interactive algorithms" and "digital teachers" have preempted them with tailored lesson plans and

analysis of student performance?

What is the value of all that knowledge anyway if humanism becomes subservient to the “all-knowing and all-powerful” global data processing system to which we have entrusted all bits of our personal information and preferences? Will the educational institutions and processes to which we have been inured become irrelevant if not extinct?

It is not too soon to have a serious encounter with these questions and challenges that, in the long run, will define society, politics, and daily life.

## Oral History



### Applying Anthropology at the Intersections of Food Production, Health, and the Environment

Barbara Rylko-Bauer  
[rylkobauer@gmail.com](mailto:rylkobauer@gmail.com)  
 Michigan State University  
 Member, SfAA Oral History Project

Susan Andreatta is Professor of Anthropology at the University of North Carolina at Greensboro (UNCG), where she has taught and worked since 1996. She is also Director of Project Green Leaf, a program that supports sustainable

local agriculture by promoting community between farmers and consumers. She has also played a key role in developing community supported fisheries. Her commitment to teaching is reflected in her successful efforts to establish student/community gardens on the campus of UNCG and in her textbook, *Cultural Anthropology: An Applied Perspective* (co-authored with Gary Ferraro), now in its 11th edition.

Susan Andreatta received her Master’s degree from Iowa State University and her Ph.D. in anthropology from Michigan State University. Her wide-ranging areas of research, both international and domestic in scope, deal with environmental and medical anthropology. Her work has focused on human and political ecology applied to small-scale farmers and fishermen, as well as resource management and environmental change in Latin America, the Caribbean, and Southeastern United States. These research interests are also shaped by concerns regarding the impacts of climate change.

Susan Andreatta has had a long history of involvement with the Society for Applied Anthropology, which continues to this day. She has served on a wide range of committees, in various elected positions on the SfAA Executive Board, and was the Society’s President from 2007 to 2009.

This interview was conducted in Portland, Oregon by Barbara Rylko-Bauer on March 22, 2019. It was edited for accuracy and continuity by John van Willigen and Barbara Rylko-Bauer; added material is presented in brackets.

RYLKO-BAUER: Welcome, Susan, and thank you for agreeing for the interview. We've been trying to do this for a while.

ANDREATTA: Yes, we have.

RYLKO-BAUER: I'd like to focus on your background and education, on your very long history of service to the Society, and on your research, teaching and community engagement at the University of North Carolina at Greensboro, where you're currently full Professor in the Department of Anthropology, correct?

ANDREATTA: Yes.

RYLKO-BAUER: So why don't we start at the beginning. What led you to choose anthropology as an area of study and as your career?

ANDREATTA: I think I owe it to my father, who is Geno Andreatta and was Dean of [Student Affairs at] the Upstate Medical Center in Syracuse, New York for thirty-three years. His area was admissions and it was always about students and student involvement. And in his capacity, he knew a lot of professors there and it's a teaching hospital. And he provided

me with opportunities to be a candy stripper and work in the labs, for people doing research on cancer. And was really hoping I'd be a medical doctor.

RYLKO-BAUER: So, can I stop you for a minute? He was a medical anthropologist in an administrative position?

ANDREATTA: Yes. He was at Syracuse University and then got picked up by the medical school to teach future doctors and nurses cross-cultural medical issues.

RYLKO-BAUER: And this was in what time period?

ANDREATTA: Um ... see, I was born in 1961, so he was Associate Dean by 1968.

RYLKO-BAUER: That's an unusual position for an anthropologist at that time.

ANDREATTA: It's so unusual because all he had was an MA. And he lasted through all the [University] Presidents until he retired in 1994.

RYLKO-BAUER: Okay. So, go ahead with his influence on you.

ANDREATTA: His influence ... [his] first language was in Italian, and we spoke Spanish and English. Our trips were always multicultural, and I think that was subliminal. And by the way, being an Italian, we always had a garden and he was a little winemaker. So, there were things that

were just in our upbringing and that you learned vicariously. I began my undergraduate education at the University of Delaware and started pre-med as I had been groomed, after candy striping and working in labs for cancer research. And I found other things of interest, and anthropology and Spanish really made a deeper connection for me than being pre-med.

RYLKO-BAUER: So, when did you take your first anthropology class?

ANDREATTA: The very first semester.

RYLKO-BAUER: Oh. And what about it captured your imagination?

ANDREATTA: I think the professors were wonderful. We were four-field and I loved all of it. Even if I go back a little bit, in our high school we had the opportunity to work on digs near the Iroquois nation and so I think I was getting a little bit from social studies and just a really rich experience. [So,] I already knew what anthropology was. And I was not going to miss out on the opportunity to take it at the college level.

RYLKO-BAUER: This was in Syracuse that you were in high school?

ANDREATTA: In high school. The University of Delaware, at that time, was cheaper than staying in New York. So, I think taking [anthropology] right away and then having some capacity and knowledge of Spanish too, early on—we had it

through high school—it was an easy double major. And that was very exciting. I did my sciences and I think what I left with was a good foundation in liberal arts.

RYLKO-BAUER: You graduated what year?

ANDREATTA: 1984.

RYLKO-BAUER: You graduated with a BA in ...

ANDREATTA: In anthropology and Spanish. And I had two, three, four wonderful professors. Juan Villamarin, who was department head at the time, took me under his wing and I did a lot of independent studies with him, learning a lot about Latin America and using my Spanish. And then, Norman Schwartz was a delightful buddy of Mike Whiteford and Scott Whiteford. And “Stormin’ Norman” said, “You've got to go to graduate school, and I'll help you make that happen. And you've got to look at Iowa. So, I applied to a number of schools and I got accepted with a full scholarship to Iowa State University.

RYLKO-BAUER: Wow.

ANDREATTA: And I got to work with Mike Whiteford. There were only two in our entering class. It's right when Apple [2e] computers came out, and Mike was all into this technology. Rob Sams and I were the first two of his students to be able to type on a

computer and complete our master's thesis. Mike gave me the key to his office and said, "You know you can work on it at night, and I get it during the day. You're funded for two years; you're going to be finished."

I was still interested in Latin America, women in development, women in agriculture. And we scrambled for grants and then he said, "I know how this could happen." [Mike] had a friend, Fred Lang, who said, "I've been working in Guanacaste, Costa Rica and they're trying to do something to that community that's going to tear it apart. They want to build two hotels in the area. And I've been doing archeology here with field schools." Mike suggested that I do an impact assessment on a village. So, I went down and documented what's going on. I didn't know about applied anthro before that, but this was Mike's entrée for applied anthropology. I was there for six months working on data collection, came back, and [completed] a master's thesis. It was a terminal MA program and Mike said, "I think you should apply to Michigan State and work with my brother."

RYLKO-BAUER: Oh, that's right. You were at Michigan State.

ANDREATTA: I applied to Michigan State, was accepted there and I carried on with Latin America and women in development and then things just blossomed. I just saw applied in a variety of different ways and realized if I'm going to do things with

environment, health, nutrition ... I started thinking about it [as] a bicycle wheel, and the applied anthropology was the center. And all these other things were the spokes, and the rim, the wheel held it all together.

RYLKO-BAUER: Oh, that's an interesting image.

ANDREATTA: Yes. So, I took courses in natural resource management, I took courses from sociology in farming systems. I took courses in nutrition and health, I was all over the place—ag economics. And it was all of these things that began building my foundation as an applied anthropologist in these areas [of] environment, health, and nutrition.

RYLKO-BAUER: So you created your own applied program?

ANDREATTA: I sure did.

RYLKO-BAUER: Because there was no formal program then?

ANDREATTA: No. And then I got an opportunity to work on a project in Jamaica on agroforestry. I'd taken forestry classes and was nicely funded, and they sent me there for a year. And I ended up staying thirteen months to work on a forestry project. My role was to figure out where to plant the trees and in which community and for what reason. That was really fascinating. One of my contributions in that project was [that] everybody thinks about farmers homogenously, and what my data was able to reveal is

not all farmers were the same. There are women farmers, poor farmers, rich farmers. This was a [sugar cane] plantation where people were forced to relocate because they were removed from the mountains for the Jamaican government to enable bauxite to be extracted from the land. Mining. And the people farming didn't know how to work in sugarcane. And there was rapid turnover, there were some new people, old people.

Cane production was just not on anybody's radar. The erosion level was amazing. So, they wanted to plant trees to help the cows but also [to] retain the soil. Who do you work with, who are your models? I was able to disaggregate what farmers looked like. And that helped [to plan] the next step, [which] was where to plant the trees. That was exciting. Then I got a postdoc. There was a conference I went to for the forestry project and I met David Watts. And, lo and behold, when I finished my PhD, I was just idling in California for a while in San Diego teaching across the border. I was a migrant worker, teaching peasant studies in Latin America at COLEF [El Colegio de la Frontera Norte], and I get a telephone call from David Watts, who said, "Could you come to England and work with us on a postdoc in the Caribbean?"

RYLKO-BAUER: Wow, what an opportunity.

ANDREATTA: Oh my, yes. I was two years at the University of Hull and then they sent me island-hopping to

to look at environmental conditions. And they wanted ... it was on water issues, and I said, "Well, the best people, the canaries for me are farmers and their need for water." My whole dissertation was on absence of water. And that's what we were finding at the time that we were in the Caribbean, [there was] drought and they had missed three rainy seasons, so the number of cattle that were dying ... and you're not going to be planting many trees during the drought.

RYLKO-BAUER: Right, no, absolutely. So, when you were at the University of Hull, where were you based?

ANDREATTA: I was in the department of geography and natural resources with two human geographers. David Watts, [who had] longtime Caribbean experience and wrote the seminal work on the history of the English Caribbean. And Terry Marsden, my other coworker, and they were the ones that got this Erasmus+ grant to work on this project. He was a human geographer interested in natural resources.

RYLKO-BAUER: Tell me again where was the project based?

ANDREATTA: We were in three ... they sent me to Antigua. [There was also] Barbados and Saint Vincent. It was different islands in terms of the degree of agriculture and where tourism fit in.

But we all concentrated on the agriculture sector and water use.

RYLKO-BAUER: How did doing this postdoc expand your knowledge in anthropology?

ANDREATTA: Well, I had ... I need to backtrack just a little bit. While a graduate student at Michigan State, I had the opportunity to get employed by USAID [United States Agency for International Development] and they sent me to Antigua.

RYLKO-BAUER: As a graduate student?

ANDREATTA: As a graduate student to work in Antigua. I hadn't finished my PhD. [It was] to look at pesticide use among cattle producers to help eradicate a tick from the island of Antigua that was causing a disease in the cattle that would give them mange and kill them. Or they weren't sure it was causing that spongiform stuff in the brain. So, they wanted to control that. I had pesticide training in how to assess what the farmers were using to treat their cows. I think working with farmers doing social impact and environmental assessment from graduate school, [was] anthropology applied on to these other projects. I think that there was always a connection—environment, health, and food.

RYLKO-BAUER: Un-huh. Also, you were working with geographers as ...

ANDREATTA: Yes, interdisciplinary, and ag economics.

RYLKO-BAUER: I can see how that really fleshed out and broadened your experience and your knowledge base and theoretical base too because ...

ANDREATTA: Absolutely.

RYLKO-BAUER: ... every discipline comes at these things from a different perspective.

ANDREATTA: That's right. I was still in graduate school when I had read Piers Blaikie and Harold Brookfield's work on political ecology of the environment. And that one really shaped [me]. Then there were other people, David Campbell and Jenny Olson, who created something that I really like using. It's called the Kite and it was a model where you had a kite that had political, economic, cultural, and environmental systems all connected in the shape of a kite. And connected to [the] local, national, state, region, and global. They said, "Well, all kites fly. It's got a braid and strand that includes time and history, power, scale, like local; the three positions of the kite and space. And that theoretical approach [of political ecology] and visual connection is how I do my research when [in] the field. And being in these different islands, you could see space, exposure to pesticides, or where do you plant trees or who's doing what? Where does the power lie? What's going on with women versus men, class, [and so on].

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