

# Newsletter

## Society for Applied Anthropology

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### Applied Anthropology and Counterinsurgency

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A piece in the Christian Science Monitor that appeared last September begins: "Evidence of how far the US Army's counterinsurgency strategy has evolved can be found in the work of a uniformed anthropologist toting a gun in the mountains of eastern Afghanistan. Part of a Human Terrain Team (HTT) - the first ever deployed - she speaks to hundreds of Afghan men and women to learn how they think and what they need" (Peterson 2007).

This image of the embedded-anthropologist and the use of anthropology as a tool in the GWOT (global war on terror) were reinforced in various newspaper articles and other venues (e.g., NPR's Diane Rehm Show). Such high visibility of an arguably controversial application of anthropology led the American Anthropological Association to respond with a statement disapproving the involvement of anthropologists, as military contractors in combat zones, in the new Department of Defense program known as HTS or Human Terrain Systems (<http://dev.aaanet.org/pdf/upload/EB-Resolution-on-HTS.pdf>). This action was based on ethical concerns regarding voluntary informed consent, transparency, ability to uphold the principle of "do no harm" (given the potential for targeting of individuals or populations), and the *sine qua non* obligation to those under study. Subsequently, the AAA published the final report of its Commission on the Engagement of Anthropology with the US Security and Intelligence Communities; further elaboration of these concerns appears in Appendix A ([http://www.aaanet.org/pdf/FINAL\\_Report\\_Complete.pdf](http://www.aaanet.org/pdf/FINAL_Report_Complete.pdf)).



Civil War Re-enactors in 2003, Ft. Macon, NC

The response from the two major organizations representing applied anthropology and its practitioners was more muted. The SfAA leadership refrained from issuing a formal statement because of (1) an unwillingness to "position itself as a voice of all applied and practicing anthropologists" and other social scientists; (2) a preliminary perception that involvement in HTS did not conflict with the SfAA Code of Ethics; and (3) a desire "that further exchange and discussion may proceed in a productive fashion and to the benefit of our members" (Andreatta 2007:1). A follow-up article offered a balanced assessment of HTS anthropologists, urging colleagues to "keep an open mind and cool heart" and engage in dialogue to learn more about anthropology's involvement with military and intelligence communities (Roberts 2007).

The National Association for the Practice of Anthropology's position statement on HTS was equally cautious, critiquing the rush to judgment and calling for "careful evaluation of data." It even pointed to "a legacy of contribution to new understandings that have come from the 'embedding' of anthropologists in industry, in government, in medical institutions, in retail establishments, and beyond . . . [and] our knowledge of humankind has

been expanded by these engagements" (see <http://www.practicinganthropology.org/docs/newsletters/2007-11-05.pdf>).

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The debates surrounding HTS, however, are not about embeddedness, per se. After all, the fundamental essence of fieldwork is embeddedness in another culture, social system, institution, or community. Instead, the issues concern the *purposes* of embeddedness and the *means* of accomplishing this. Additionally problematic is the *identification* of anthropological work with a *broader context* of institutions, policies, and events that, at best, have an ambiguous relationship vis-à-vis the targeted population; and at worst, have been accused of violating international law (The Guardian 2004), going to war on illegitimate grounds (Lewis and Reading-Smith 2008), and human rights abuses (Physicians for Human Rights and Human Rights First 2007).

Anthropologists know the importance of broader contexts to understanding any facet of a socio-cultural system, and socio-political context is also relevant in relation to anthropological research, as the history of U.S. involvement (or interference) in Latin America and Southeast Asia has repeatedly demonstrated. Proponents of increased engagement of anthropology with the military argue that we now have a unique opportunity for "speaking truth to power" (McFate 2007:21). Unfortunately, the current socio-political context makes it unlikely that *power* is interested in anthropological truths, except those that support favored ideologies and policies. The Union of Concerned Scientists has amply documented the unprecedented degree in recent years of political interference in science and public health, and the misuses of scientific knowledge to further political agendas (<http://www.ucsusa.org>). This is not to dismiss the very real impacts that anthropology can have at lower levels of federal government, where there are people committed to reform and receptive to our perspective and methods.

A more pertinent example of policies and actions that form part of the broader context of the current debate is the well-documented use of *enhanced interrogation techniques* (i.e., torture) in Iraq, Afghanistan, Guantanamo Bay, and unknown "black" sites (Human Rights Watch 2006). In a disciplinary debate that seems to parallel our own, ethical issues surrounding the embedding of psychologists in GWOT interrogation situations have roiled the American Psychological Association. The justification offered is that the presence of psychologists may decrease the level of torture or the chance that it will take place (Jaschik 2007), but even U.S. Department of Defense (2006) evidence shows that this, unfortunately, has not been the case.

Defenders of the HTS program also argue that the presence of anthropologists may decrease the risks of violence against local populations by making the military aware of local circumstances and needs, and "by winning hearts and minds" (Kipp et al 2006:15, McFate 2007, Peterson 2007). The HTS structure itself, as described in an article in the *Military Review*, is problematic with respect to principles of anthropological ethics. The Cultural Analyst on the HTS team (an anthropologist/sociologist) is accountable to the team's Leader - a military officer. The collected information is sent back to an U.S.-based *Reachback Research Center* to be "collated, catalogued, and placed into a central database." More significantly, "other U.S. Government agencies will also have access" to this database which "will eventually be turned over to the new governments of Iraq and Afghanistan to enable them to more fully exercise sovereignty over their territory" (Kipp et al. 2006:14).

Theoretically, there is logic to the premise that a more culturally aware military may be more effective and make fewer errors that cost civilian lives. The issue at hand is *how* such cultural knowledge is acquired and how it is used. The nature of the HTS program raises a number of ethical questions relating to accountability and possibilities for abuse of ethnographic data by other agencies or by a future government (Gonzales 2007a). The AAA Executive Board Statement and the subsequent Commission's report noted other ethical concerns, among them the potential that responsibilities of HTS anthropologists to their U.S. military units may conflict with their obligations to the persons they are studying or consulting. This *dual loyalty* dilemma is at the core of critiques involving the role of physicians in the military and could be instructive to us, as well (Singh 2003).

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The response of the SfAA and NAPA could be viewed as either a systematic and democratic approach to an emerging issue, or as a defensive circling of wagons. It is important to distinguish between issues raised *specifically* by the employ of anthropologists as part of HTS in war zone situations and the *much broader*, complex set of questions surrounding various levels of anthropological involvement with military and intelligence communities. Critiquing the former does not preclude open, reasoned, and informed discussions about the latter, and this is precisely the approach taken in the AAA Commission's report.

The danger of *not* taking a stand on this specific HTS application of anthropology is that others gladly will (and do) weigh in on issues directly affecting applied anthropologists and that our subdiscipline will be painted with a broad and dirty brush. In the rush to protect the interests and autonomy of practitioners, we may weaken our position of authority in relation to *anthropology of action*. As Merrill Singer, John van Willigen, and I (2006) have argued, academics often write about relevance, engagement, and promoting change that enhances equity, social justice, and human well being. Applied and practicing anthropologists, for the most part, are doing these things and not just writing about them.

This has been a hard-earned status and requires vigilance on our part with respect to conflicts of interest and potential pitfalls in the arenas where we work. There are numerous historical examples (from colonial times, WWII, the Vietnam War, the Cold War) where the actions of a few (deliberate, unwitting, or well meaning) have resulted in the glossing of applied anthropology as tainted and co-opted, especially among the victims of external domination. The animated response to the HTS program and the larger question of anthropology's role in military and intelligence communities, attests to the fact that those historical engagements remain in our collective memory and continue casting long shadows over anthropology.

Just as we are informed by an *ethics of action*, we need to be guided by an *ethics of accountability* - perhaps even more so because we are practitioners. "Applied anthropologists, by definition, are aware of who they are working with or for, so they may have more opportunity (and perhaps more responsibility) to be especially sensitive to various ethical dilemmas such as the exercising by funders of undue influence or even outright efforts to control the products of corporate-sponsored research" (Rylko-Bauer, Singer, and van Willigen 2006:183). In the case of HTS anthropologists, both of these elements apply within the context of one of the most powerful institutions in the world and the unpredictability of the battlefield.

Some might argue that proceeding cautiously and gathering more information is the proper approach to this issue. But while we wait for more "data," the Department of Defense has authorized an expansion of the HTS program with plans to deploy

more teams. It has also launched a new program to research and model how local populations behave in war zones, with the goal of helping “commanders cope with an incendiary mix of poverty, civil and religious enmity, and public opposition to the U.S.-led occupation of Iraq” (Bhattacharjee 2007:535). In addition, a number of private military contractors are recruiting anthropologists to service military operations (Gonzales 2007b). We must assume that any additional information from the military regarding the daily workings of HTS teams and the uses of their findings will be selective, for security reasons; similarly, it is naïve to think that our anonymous anthropologist will be given free reign to write an ethnographic account of HTS once the tour of duty is done.

As anthropology increasingly becomes involved in not just studying, but truly engaging with the everyday world, we need to squarely face ethical issues that arise as we embed ourselves in business, industry, politics, education, medicine ... and the military. Discussing these openly is critical for a robust and respected practicing anthropology, and revisiting ethical codes as new situations arise is always a wise step. The root of our ethical code of practice should be whether we are using our training and voicing our findings in socially-responsible ways.

But we must also be willing to draw boundaries with regard to ethics and our guide, first and foremost, should be the well-being of those peoples who are or may be adversely impacted by either our own actions *or* the actions of those for whom we work. Individual anthropologists are, of course, free to make their own choices and decisions, but if they seek public legitimation of potentially problematic activities and ignore historical lessons from similar past engagements, then we are obliged, as a discipline, to confront this situation.

I urge the leadership of both the SfAA and NAPA to rethink their overly cautious approach. Since the appearance of the earlier-mentioned Christian Science Monitor article, more information about HTS has come to light. Because this is an expanding program and because anthropology is becoming an integral part of the military in substantive ways, guidance is needed from our professional organizations. This may include taking a moral stance. At the very least, the SfAA and NAPA can use the AAA Commission’s report to help identify troubling aspects of HTS that have the potential for ethical transgressions, as laid out in their respective Codes of Ethics. Taking a stand on this issue does not preclude reasoned discussion about the larger, complex question of what role anthropology might play in military and intelligence contexts. The SfAA’s planned sessions on the latter topic for the upcoming annual meeting (and for 2009) provide one venue where this can happen.

Another way of preparing ourselves for current and future issues is to refresh our awareness of ethics in relation to anthropological research and practice (see for e.g., Whiteford and Trotter 2008). The AAA Commission’s final report notes that as we shift from a Cold War to a security paradigm, we face new ethical challenges as we conduct research in complex environments of collaboration.

The success of applied anthropology and the growth of interdisciplinary research means that our tools, theories, methods, and frames are pervading new realms: government agencies, corporations, computer-based communities, laboratories, the thinking of policymakers... Though this presents new ethical challenges for individual practitioners and the discipline, it also represents a “window” of opportunity (p. 22). The current debate surrounding the HTS program affords yet another kind of opportunity: for the SfAA and the AAA, along with its member section, NAPA, to work together toward a meaningful convergence that promotes methodologically sound, critical, responsible, and ethically engaged anthropology.

**Note:** I appreciate the helpful comments of Merrill Singer, Barbara Rose Johnston, Robert Rubinstein, Paul Farmer, and Linda Whiteford.

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## War and Peace

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**A** while back I received a phone call from an anthropologist at a military training center. They'd discovered my book *Language Shock* and wanted me to be part of a conference on language and culture. Several colleagues from my Washington DC days were also invited, specialists in intercultural communication from academia and from consulting firms. I said I'd think it over.

Boy did I think it over. I thought about Vietnam, what a catastrophe it was but also about how angry I was at the pariah treatment returning servicemen and women received. I thought about how I wouldn't have considered the invitation then. I thought about how I wasn't a pacifist, how I accepted as a historical inevitability that wars happen and that some of them are justified. I thought about how horrible the Iraq and Afghanistan wars were and are. I thought about how I'd been offered the most interesting and lucrative project of my career a few years ago but decided to say no once I understood how closely linked it was to nuclear weapons production, and then I thought about how I would never argue that the U.S. should unilaterally disarm. I thought about how colleagues had chided me over the years for working in the drug field, my own Vietnam-era story, because the drug field saw a person dependent on heroin as a problem, and this was a bad thing for an anthropologist to think. I thought about decades of panels and presentations that moaned and bitched about how no one listened to anthropology. I thought about how I had argued that military intervention should have occurred in the Rwanda/Burundi conflict and more recently--and now--in Darfur.



I thought so much I started to feel like Pirsig in *Zen and the Art of Motorcycle Maintenance* when he thought himself into a corner and couldn't move.

So I accepted the invitation.

The first rich point when I walked in the door was gender. Most places I work, and there have been dozens since I left the university a decade or so ago, gender is skewed, a majority of women or a majority of men but not a balance. The group in the auditorium was the most balanced I'd seen, mostly Major to Colonel range officers from all four branches, but also many civilian contractors. I remembered that the U.S. military had been a pioneer in racial integration in the 1950s and in equal opportunity for men and women starting in--I'm not sure when. Wikipedia says the 1991 Gulf War was the turning point. And now the keynote speaker, some General or another, started the day by talking about how the military had to lobby to increase education in language and culture throughout American society.

I then gave a standard *Language Shock* talk of the type I'd give most anywhere. There were two differences. I opened with a video clip I found on the web, an ad for second language learning that features a goldfish that learned to bark like a dog so it could scare away a cat. It seemed like a funny opening for a military audience and it let me talk about how the clip was about a lot more than a fish, a cat and a bark. Then I used a quote from Wolfowitz, shortly before the invasion of Iraq, where he said the U.S. wouldn't have *Society for Applied Anthropology*

the kind of problems in Iraq that they might have in Saudi Arabia, because Iraq had no sacred sites. It marked the policy ignorance that I assumed was a major, if not the most, part of the problem we were there to talk about.

Other than that it was Language Shock down the line.

They must have liked it. They asked me to participate on a closing panel, where I talked about being an old peacenik and how a main connection I could see was with the "civil affairs" officer kind of role and how a lot of what had to change was the language and culture sophistication of the public and the policy makers. I picked a table for lunch with a few guys my age who were senior and experienced Vietnam-era vets. I won't go on and on but it was a good and interesting conversation, plenty of agreement and disagreement, a lot of discussion of the new field manual that was then in process and has now been published.

A second rich point came when a colleague at the conference pointed out that there were somewhere between ten and fifteen graduate degree level anthropologists present, most of them in the thirty-something range, I think. They were anthropologists just like you and me, same kind of view of things, but they--or at least the ones I had a chance to talk with--argued that their expertise was useful in what we in the drug field would call "harm reduction." Given that an armed force was inevitable, they felt it was their mission to apply anthropology to resolve conflicts and reduce the need for the "armed" part. That most emphatically did not mean that they approved of U.S. policy in Iraq, which leads me to the third rich point.



The third rich point is my own construct based on bits of informal conversation I had, sometimes with the other person checking around first to see who might be listening, as well as on subtexts of presentations, as well as responses to what I said in closing comments.

Obviously a military officer can't call the Commander-in-Chief and the Secretary of Defense a languacultural Homer Simpson. Not in public anyway. I bet Colin Powell tried, in private. And of course no one suggested anything like that in any presentation or to me in private.

But I got the sense, over and over again, that the conference, and many other efforts I heard about, was a reaction to the cultural and historical naïveté behind Iraq. In my closing comments I said that it was obvious that Iraq is a catastrophe, that it was and is caused by an astonishing lack of knowledge about the history, language and (never mind, close your eyes and pretend it's a clear concept) culture. In fact, pluralize all those concepts. Having lived in Washington for too many years, I said, support for this kind of change was probably just a flash in the political pan. I said maybe I felt that way because about an hour and a half after I moved to Washington I got cynical. The moderator asked me why it took an hour and a half. I said it was because I got stuck in traffic.



No one argued with my premise. Several people argued against my assertion that it was a flash in the pan that the move to more sophistication in language and culture wasn't going to go away, not this time. Maybe the Iraq catastrophe will turn out to have been a historical "tipping point" for the U.S. in those areas anthropology knows and loves and has been working on for a hundred years and some. I hope so. Probably not--I lived in Washington too long--but I hope so.

At any rate, it became clear that anthropology--along with other fields like intercultural communication and cross-cultural psychology and second language learning and who knows what else--were seen as resources the military wanted to explore for ideas on how to take language and culture seriously. The intercultural and psychology colleagues spent too much time measuring variables that miss the point, but then that was no great shock. I wish the organizers had invited some historians and international policy analysts as well.



There's a lot more to say about the experience of that conference and about a second invitation I accepted a few months later--different service, same kind of place, same kind of feeling that my energy had been well used. But after that second one, I decided I didn't want to make a career of it. It wasn't an ideological or ethical decision, but rather one based on time available and personal preference. Given limited time in both the daily schedule and the getting old sense, I'd rather devote my energy to the peculiar mix of ethnography and complexity theory that I've invented as applied to social service organizations. And in the end, like most anthropologists, I'm more comfortable helping people out than I am dealing with conflict, though I'm grateful that those experts in conflict exist, armed and unarmed, because I believe they are a necessary part of moral efforts to keep the world on track. There's no question that those experts have been abused by ignorant and arrogant policy in the case of Iraq, a policy that represents one of the worst configurations of power and (lack of) knowledge I've seen in my life. I'll bet a lot of the attendees at the conference would have said the same if they could have.

In the end I made the right decision, for me at any rate. If a professional association had told me I couldn't talk to the military, period, I would have ignored them. If a pacifist anthropologist told me they wouldn't do it under any conditions, I would have said they were right ... for them. If I were warned that what I said might be used in evil ways, I would agree that that the risk existed, but that I knew how to evaluate it after four decades in the drug field, because that happens now and then when people pay attention to anthropology. Some of them go away and use it in ways you didn't intend.

I was able to put energy into two things I believe in, with what I judged to be little risk of doing any harm. The first thing was the belief, along with fields like conflict resolution and mediation and negotiation, that if people can communicate there is less chance that they'll shoot each other, but the communication requires some kind of shared languacultural framework. (That's a major reason I wrote *Language Shock* as a book for general readers in the first place). A second thing I believe is that large and powerful organizations, if the timing is right, can amplify ideas of value, value from my point of view. Both of those purposes were well served by my participation in the language and culture conference held by the U.S. military.

## The Military and Anthropology

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Human Terrain System

I have a particular interest in the debate about anthropologists supporting the military, and in the Human Terrain System. I received my BA in Anthropology from the University of Arizona in 2002 and then joined the Army, serving on active duty until 2006. Later, while serving in the Army Reserves, I came across an opportunity to use my bachelor's degree in service of the Army, something I had never anticipated. This article is meant as my personal opinion, and is not meant to be attributed to the Human Terrain System program.

This Human Terrain System is, in my opinion, the best and smartest idea that the Department of Defense has had in years. The academic expertise of anthropology and sociology has been divested from the public and foreign policy arenas for too long. As Dr. Roberts stated, "The events that necessitate military intervention are by nature multicultural and therefore...could benefit from greater intercultural awareness and competency." The discipline of anthropology is best situated to provide that competency.



It heartened me to hear that forward-thinking professors are incorporating this debate into the ethical portion of their research methods classes. Our future anthropologists are the best arbiters of this discussion and will be more likely to frame the issue with the future in mind, instead of the past. That said, I believe the history between anthropology and the military has clouded the discussion on both sides. Instead of beginning the debate with objective discussion bent on understanding each other, the idea was immediately regarded as contrary to the ethics of the discipline and "plain wrong." Two examples of this are the formation and recruitment of the Society of Concerned Anthropologists (even in the anthropology department at my local institution of higher learning, the University of Kansas) prior to any investigation or discussion with the Human Terrain System, as well as the AAA Executive Board Statement on HTS, declaring its disapproval of cooperation with the Human Terrain System prior to the completion of

its investigation. In my opinion, both display an emotional reaction to a viewed threat without regard to an academic discussion between all parties, as Dr. Bill Roberts so wisely advocates (SfAA Newsletter 18(4):3-4, 2007).

Dissenters and unsure observers of the program view it as only desiring to use good social science, in the form of anthropology, to differentiate foe from friend. In truth, that is not the case. The military already trains and employs personnel for that purpose. The Human Terrain System is designed to promote a greater cultural understanding between all parties in order to prevent conflict before it happens, or if the conflict has already begun, reduce the loss of life.

As both a student of anthropology and a soldier, I fear where the seclusion of anthropology from this program might lead. The current short-term fix for almost all military requirement shortfalls is to hire contractors that can support that need. My fear is that, like security detail contractors currently investigated for conduct in Iraq, "contract anthropologists" fulfilling this requirement will not desire or require the rigorous ethical considerations or oversight that anthropologists tied to universities would require of them, including informed consent.

Ultimately I agree with Dr. Roberts. His call for informed discussion, especially with anthropologists already completing work done with the Human Terrain System, would be the most productive course of action. Let us open our minds as our anthropology professors instruct in Anth 101 and objectively discuss each other's ideas and concerns in order to find the best way forward together.

## Living Amidst the "Deprivation of Essentials," "Conjunction of Differences" and the "Expectations of Change"

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As the complex networks of globalization, the internet and international migration transform societies and cultures everywhere, contact among diverse peoples has never been so commonplace: penetrating and disruptive influences breach traditional relationships and constantly launch new ones. The



Huaylas, Peru work party cleaning streets a month after 1970 Quake

phrases in this title come to mind from Homer Barnett's book, *Innovation*, a dense but fascinating exploration about the mechanics of socio-cultural change. A seldom read book today, it is full of what Robert Merton referred to as "theories of the middle range," those useful types of hypotheses for applied anthropology that van Willigen remarked upon.



Television programs currently devise adventurous escapades for the privileged of the industrialized world by thrusting them into tribal societies in New Guinea or Amazonia where they may literally wrestle with the natives for the amusement of an unseen TV audience around the globe. The "first world" competitors find "reality" in exotic recreation and winning grandiose prizes by beating and deceiving each other amongst bewildered "others." In less blatant ways, comfortable tours offer less adventurous persons the opportunity to travel into the "unknown" while enjoying all the comforts of home. People from the world of power, prestige and wealth encounter and provoke the appetites of those who do not enjoy this easy access to what we call "the good life" or, ethnocentrically, the "American dream." What is amazing is the fact that many in the US do not understand why people take great risks to come here for the things we attempt to protect at mind-numbing cost and gargantuan military effort.

It is not surprising that anthropologists have found tourism an exciting activity for research as wealthy sojourners invade the out-of-the-way places that used to be ours alone. I confess that I also practice "tourism" with an anthropological eye, although wrestling with the locals is not my kind of participation.



This past December my family and I were tourists on vacation in the Yucatecan beach area referred to these days as the “Costa Maya.” Although I was vaguely aware of the fact that a hurricane swept through the coast in the summer of 2007, I had not understood just how seriously it impacted the resort town of Mahual until we drove into our destination. Our pleasures were taken midst the uprooted mangroves withering in the sun, crumpled signs, many houses and hotels destroyed or damaged and rumbling dump trucks. Although not as grim as it might have been, our relative luxury was juxtaposed with pressing needs in a situation bringing to mind the brilliant work of Spanish surrealist, Luís Buñuel. His satirical “The Discreet Charm of the Bourgeoisie” comments on the hypocrisy of those whose condition set them above the constraints that apply to others.



Yungay, Peru a month after the Quake

Although luxury trips to visit the impoverished and exploited are commonplace as far as the peoples living in “mature” industrial nations are concerned, forays of this nature to the heart of catastrophes are far less common. Some people have a morbid fascination with the misery of others when they feel themselves impervious to their problems, people I labeled as “disaster groupies” after earthquakes in Peru and Guatemala.

For anthropologists today however, it can almost be considered “the name of the game;” it is inevitable that many of us become involved in disaster contexts. Since 1900, some 361 substantial natural disasters have been recorded (3.4 per year) killing 1.7 million people, with hundreds of “smaller” tragedies uncounted. Today, with heightened interest over environmental conditions, appreciation for the importance of such natural perturbations has reached new heights among the wider public. My own involvement with this sphere started about the time I “discovered” anthropology.

This is my 50<sup>th</sup> year as an anthropologist. Thinking back over this career and how it started, the aphorism “getting there was half the fun” certainly pertained to me as I worked my way towards higher academic

credentials. It could well apply to many other anthropologists as well. In my generation at least, I guess that only a minority of those entering the profession started out in that direction academically speaking, but rather, were attracted to the discipline through experiences that lead them to this calling. I was among the many who never had an anthropology class as an undergraduate.

After all, there were relatively few courses in our exotic discipline in the 1940s and these were not offered in many places of “higher learning.” Searching through my academic debris I uncovered the program of the 1958 Annual AAA Meeting held in Washington DC, a shirt-pocket-sized document of 51 pages that announced 38 sessions with 200 papers by 256 participants. Current meeting programs with 400 pages and attendance in the thousands are the norm. More modest was the mimeographed SFAA program for the 1971 Miami meeting whose 25 pages listed 139 papers: last year, the 152-page program offered 889 presentations. The fact that there were no book advertisements in the 1958 or 1971 programs “spoke volumes” about how few students were taking our courses.



Mancos, Peru woman with salvaged part of home

In my own case, I arrived at the doorstep of anthropology after working in Mexican and Salvadoran development programs. Having majored in extra curricular activities as an undergraduate, I fell in love, got married and found a job as an intrepid insurance investigator for Liberty Mutual in Philadelphia, covering the Philly waterfront researching claims for workmen’s compensation. It was educational, maturing and confidence building to say the least.

My march towards the presidency of the company was interrupted in 1953 when the U.S. Selective Service system pronounced me fit for the draft and ordered me to report for two years of alternative service. As a Quaker I

had registered as a conscientious objector to military service and after considerable negotiation was assigned to the American Friends Service Committee (AFSC) to work in Mexican and El Salvadoran rural development projects. "Innocents abroad" and fearing the "Aztec two-step," my wife Polly and I arrived by bus in Mexico City not having eaten since leaving Laredo. Our education continued for two and half years as we participated in seven development projects in cooperation with Mexican, and later, El Salvadoran agencies.

Paid \$5.00 a month, these were two of the best years of my life as a real world education, eye-opener and motivator. From these experiences came three of my interests that were to become a focus in work I later did in applied anthropology: participatory community development, natural disaster recovery and land reform. While working with the Mexico's Patrimonio Indígena del Valle del Mezquital surveying village work sites with Otomí anthropologist, Maurillo Muñoz, he suggested that I too should be an anthropologist.

The idea took root and in 1955 I found myself back in Philadelphia being interviewed by Loren Eiseley for admission in anthropology at the University of Pennsylvania. I took my first, indeed most memorable anthropology courses with him. After benefiting further from courses by Ward Goodenough, James Giddings, A. I. Hallowell and Anthony Wallace I moved to Cornell to study with Allan Holmberg, a Latin Americanist and a leader in Cornell's pioneering applied anthropology program. It was an environment that was suited to my interests augmented by minors in Rural Sociology with Robert Polson and with environmental activist Richard Fisher in what was then called Conservation Education. Previously John van Willigen described the anthropological resources he used while developing his disciplinary persona, and they were exactly like mine: the same books and case studies. His conclusions correspond to those I have and would continue to make, so I won't echo them here.



The remains of Yungay's main square-2004

My interest in natural disasters began in El Salvador where I worked in 1955 with the AFSC in conjunction with the government's reconstruction program after an earthquake in the "Valle de la Esperanza" near San Miguel. Living in the rebuilt area of Nueva Guadalupe we were witness to the well intentioned but largely "cosmetic" attempts to restore "livability" in a place racked by poverty, social violence and exploitation. The needs were beyond the simple construction of new houses. After living for several years in Mexico and Peru where earthly tremors were common, natural disasters became a larger part of my experience. Earthquakes and avalanches are part of Andean life that people simply "live with." Something

could happen at any time and intrude on one's plans. Kiran Jayaram (SfAA Newsletter, November 2007) described how he was distracted from his research by Hurricane Noel in the Dominican Republic and subsequent ethical and contractual problems that ensued. His desire to be of assistance (or even change his dissertation topic) conflicted with what he was funded to do, a dilemma he resolved by finding a way to do both. I had a similar problem.

In 1970 I had a summer grant from Wenner Gren to pursue research in the Peruvian towns of Yungay and Huaylas where I had previously lived and researched. With a house already rented there, we prepared to arrive on the scene in mid June. However our preparations halted on May 31 when a great earthquake devastated the entire region, killing almost 70,000 and destroying hundreds of villages and towns. A monster avalanche that killed over 90% of its people engulfed Yungay city, and in the quake, Huaylas lost 50% of its houses and about 400 persons. We were very fortunate not to have been there.

Clearly my plans had to be altered, and the area needed all the aid it could receive. Wenner Gren granted my request to change the research plan and utilize the grant for the purpose of aiding those whom I had planned to study. With the help of many colleagues and persons who been in the region I organized the Peru Earthquake Relief Committee (PERC) in the US to raise cash, and a Peruvian counterpart, Comité Pro Desarrollo de Pueblos Damnificados (CPDDP) to put it to use. Over the next 2 years we distributed our resources to 25 communities, in meeting needs they identified, to strengthen local civic initiatives.

In this enterprise we depended on committee members who knew the area well through personal contacts and prior research. In addition we were able to offer occasional advice, when asked, and tracked events with two graduate students, Anthony Oliver-Smith and Stephan Dudasik, who would undertake dissertations about aspects of the disaster and recovery. As impressive as the earthquake and avalanche were, the long lasting effects of the assistance provided, whether well done or mismanaged by the ill-informed intrusions by NGOs and governments, was most significant. A sign on a wall in Yungay put it succinctly: *"Primero el terremoto, despues, el disastre!"*

Ironically, the most serious disasters for life stem not from natural calamities but from wars, although both share one thing in common: their largest impacts stem from human hands. In the past decade, more people have been killed (minimum estimate, 6.6 million) and made refugees (estimated 20-25 million) by war than a century of floods, earthquakes, hurricanes and tsunamis together. Obviously this is one of the dominant problems facing human societies, but it is one in which our problem solving research has apparently contributed little, other than in perfecting ways to kill each other. Some anthropologists have recently addressed this complex dilemma: Walter Goldschmidt on the sociobiology of violence, Carolyn Nordstrom on war brutality, profits, crime and power, Douglas Fry on the cultures of peace, among others. Such mega issues await the attention of more of us, from the grass roots to the top.

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## Applied Anthropology Past and Present- Reflections

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**N**ot long after completion of my Ph.D., I was approached by an administrator from the Department of Public Health, in Washington D.C. who encouraged me to apply for a position as "Chief of Program Evaluation" in the Area C Community Mental Health Center in the city. I had conducted dissertation research in Colombia on the topic of professional women as innovators of change. At the same time a Colombian physician and I had studied patient doctor communication in the three major outpatient clinics of the country. Although my Washington contact did not know much about the details of my educational qualifications in Anthropology, she was acquainted with my earlier work experiences at St. Elizabeth's Hospital, the psychiatric hospital, which served residents of our Nation's Capital, as well as a special group of federal employees. I applied for the position and was selected.



In the late 1960s and early 1970s, there was little discussion about program evaluation in our journals and texts. As anthropologists, we were not too involved with the concerns of policy makers who needed information on the "measurement of outcome" for ongoing program development. The applied anthropology literature, which offered rich illustrative material on the experiences of anthropologists and colleagues in a broad range of fields throughout the world, had limited discussion on the topic of evaluation research. However, pioneering anthropologists and members of related professions who were among the founders of the Society for Medical Anthropology, such as Hazel H. Weidman



and Dorothea and Alexander Leighton, had published a rich body of literature on the conceptualization of psychiatry, culture, and mental health in the contexts of community.

Opportunities for work in this position also inspired me because it was part of a new national movement. In 1955 Congress had passed the Mental Health Study Act, which created the Joint Commission on Mental Illness and Health. After five years of work, the Commission submitted its report to Congress, to the Surgeon General of the United States, the U.S. Public Health Service, and to the governors of several states. The 338-page report, entitled *Action for Mental Health* was proclaimed as a landmark in the history of mental health in the U.S. Of special interest was the call by the National Association for Mental Health for a national leadership conference, which was to be attended by 200 of the country's most prominent civic leaders, and later at regional leadership conferences, to endorse the report.

President John F. Kennedy appointed a cabinet level committee to review the report. In 1963, on the basis of the recommendations of this committee, he presented the first Presidential message ever sent to Congress in support of mental health. On October 31, 1963, Congress enacted P. L. 88-164, the Kennedy sponsored "Mental Retardation Facilities and Community Mental Health Center Construction Act of 1963." This act authorized the expenditure of \$150 million over a three-year period to states for the construction of comprehensive mental health centers. The act required matching funds to be provided by states, localities and private sources. Regulations were issued. By 1968, more than 300 community mental health centers had been approved. This included Washington's first community mental health center, developed during the period of October 1965-May 1966. By the late 1960s, the Program Evaluation component of the center was in operation. I joined the unit in 1969.

During my two years in this position we conducted several modest studies with the Center. As examples, staff who enthusiastically conducted group therapy sessions learned that patients did not really like to talk about their problems "in public." They wanted individual therapy. Delicate issues of gender and ethnicity became evident. The dynamics of emergency room admissions during evenings and nights were of interest as we learned that white women with symptoms of depression were routinely sent elsewhere to the emergency rooms of a general hospital across the city, which served largely a white population. With regard to my own position, I quickly learned to deal with the challenges and responsibilities of serving as an informal consultant, behind the scenes, to the psychiatrist who served as Director of the Center program. There were heavy demands on such Directors as they dealt not only with daily



operational decisions but with requests from city administrators, site visitors from funding agencies, attorneys concerned with the protection of patient rights, and interested persons who wanted knowledge about the workings of a community based mental health center. I rapidly learned to work with the dynamics and politics of governance in communities and organizations.

The greatest challenge was the reality that the community base of the Center was an area totaling approximately 260,000 persons, comprised of diverse neighborhoods and with a scarcity of mental health resources. In light of the limited resources of personnel to conduct evaluations, I invited a colleague from Catholic University and her students to join us in undertaking a comparison of characteristics, experiences and reactions of patients in five programs of the Center, focused on three research areas: 1) The background and prior treatment experiences of a cohort of patients admitted during a specific period of time; 2) The distribution of patients among programs, with focus on their treatment experiences as they moved through the program; and, 3) The meaning to patients and their significant other of the patient's illness, his/her admission to the center, and the treatment provided by the center.

While addressing issues, which would enable us to understand some aspects of the movement of peoples and their concept of effectiveness, the challenges of studying community-based relations were not easy to address. The area concept, as designed, covered an estimated population of 260,000 persons. From an anthropological perspective, this city quadrant was composed of a number of neighborhoods with diverse histories and development. In the process of conceptualizing the challenges of program evaluation, linking persons with communities and their illnesses, I

became increasingly interested in the relations of “mental illness” and “physical illness.” To study etiology in context, I believed that we had to understand the interpenetration of health and mental health symptoms in community contexts. Opportunities to do so emerged for me. As Latino immigrant communities began to grow in the city, I became involved in the development of a health service for this population.

I left Area C Community Mental Health Center because of several changing directions in my work. One of these was the opportunity to study culture disease and stress among Latino immigrants. However, my continued interest in knowledge and its development to policy did not end. I continued to receive invitations to serve on Commissions advisory to the Mayor. In this and related public interest responsibilities at local and national levels, I continued to be involved in understanding processes of city governance and their impact on the health and mental health of diverse populations.

Today, most texts in Applied Anthropology include chapters on Program Evaluation. Anthropologists are invited to undertake diverse tasks in areas related to assessment. In the multicultural societies of our country and throughout the world, there are many efforts to understand the health and mental health of individuals and groups. Innovative program models continue to call for assessment of effectiveness. Applied anthropologists should continue to serve as key participants in efforts to assist citizens and policy makers in evaluation.

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## SfAA in Fateful Context: An Insider-Outsider’s Reflections

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The November 2007 “Meet the Board” profile on me in *Anthropology News* (American Anthropological Association) was titled “Tony Paredes, An Ambassador for Applied Anthropology.” Lately, however, for this *SfAA Newsletter* column, I’ve begun to feel more like “The Spy Who Came in from the Cold.”

When Tim Wallace asked if I would be a regular *Newsletter* columnist, I couldn’t resist when he explained, “you make people think.” I was exceptionally pleased to hear that. Over the years feedback from readers has frequently made me feel that I did more to entertain than elucidate. Tim’s comment also caught me a little off guard; so often I merrily roll along thinking “why am I saying this—isn’t it obvious.” Maybe feeling on the periphery and unheard is well-deserved. Sometimes (perhaps more often than not) I do come at things from such odd angles as to be ignored—or, conversely, so obvious as deserving no further comment. But maybe I do, indeed—to use a well-worn corporate cliché—“think out of the box,” and that “makes people think.”



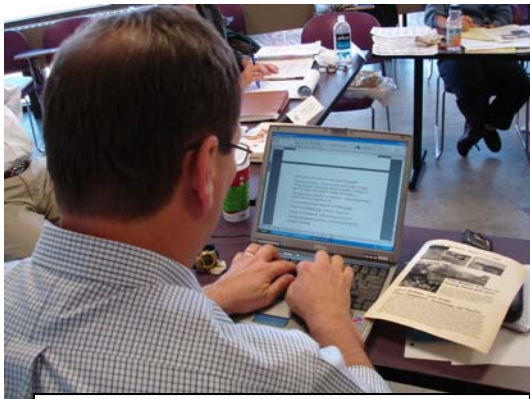
What I had intended for this first column was an ethnographic report on my experience in the “Practicing/Professional Seat” of the Executive Board of the American Anthropological Association (AAA) during 2004-2007. However, the more I thought about it the more overwhelming it seemed, especially being still so close to it. More important, at the very end of my tenure, AAA board discussion of the Human Terrain System, which employs anthropologists in the ongoing war in the Middle East, sent me into an intellectual tailspin about anthropology, applied anthropology, and anthropologists.

*Society for Applied Anthropology*

Lacking the temerity now to attempt a penetratingly incisive “emic” analysis of AAA Executive Board culture, I will opt instead to try an “etic” comparative sketch of SfAA and AAA governing bodies. My comparison derives from my earlier SfAA experience as President-Elect, President, and Past-President during 1992-96. On both the SfAA and AAA governing boards, I was to some degree an outsider. In neither organization did I have any significant role in organizational governance before being elected to office. As one senior SfAA member said to me at the time, “your election was an aberration.” In both, I felt rather out of place from the start.

It’s been more than ten years now, but my recollection of my “outsider” feeling at SfAA board meetings was simply one of being an “out-of-towner” rather than an “Other.” With AAA, however, despite the graciousness of fellow board members, I did sometimes feel downright “Other-ly” even “subaltern-ly.” It is hard to put my finger on it, but perhaps it had to do with being one of only three AAA board members during 2004-07 not employed by an academic institution. It was more than that. I was there by definition as a representative of—dare I say it—a cultural type, the “practicing/professional anthropologist.” With SfAA, I was, more or less, of the same kind; with AAA, I felt, indeed, *de una otra categoría*, (of another category) as, in a reverse stance, one of my rustic relatives in Spain once described me vis-à-vis himself. With SfAA, I might have been a social interloper, but with AAA I was a cultural intruder.

A few words on the names of the two organizational governing boards might help put things in order. When I was an SfAA officer the governing body was called the “Executive Committee.” Later, the Committee changed its name to “Board of Directors.” I wasn’t happy about that but didn’t say anything because I was caught up in trying (eventually successfully) to restore the original language of the SfAA bylaws preamble, which had been replaced by weaker, less inspiring but more contemporary and corporate-sounding language. Maybe that and the change of the EC name were part of a trend to “dress up” SfAA. For me, despite all the jokes about “doing things by committee” the word “Committee” has a nice egalitarian, grassroots ring to it (notwithstanding the “House Un-American Activities Committee” or the “Central Committee of the Communist Party”). “Board of Directors,” however, conjures images of high-ceilinged meeting rooms and long conference tables. It smacks—for me at least—of authority and hierarchy



Secretary Michael Paolisso keeps track of Board notes, Fall 2007 meeting

The AAA governing body splits the difference and calls itself the “Executive Board.” That still has all the authoritarian associations of “Board” but is softened with the idea of “executing” rather than “directing.” Even so, for me the AAA board had more the tone, style and mannerisms of a “Board of Directors” than did the SfAA body. Nonetheless, at a recent SfAA past-presidents gathering I began to feel that the board-of-directors ethos had penetrated the leadership of the organization. I was feeling uncomfortably more “AAA-ish” than “SfAA-ish.”

Now. Now. I’m beginning to run on like some kind of reflexive post-modern interpretivist. Let’s get back to the facts.

The American Anthropological Association is larger than the Society for Applied Anthropology. In a January 31, 2008, e-mail the AAA administrative office reported that membership had passed the 11,000 mark. On the same day, the SfAA business office reported to me that SfAA membership was “3226 exactly.”

Interestingly, according to AAA’s website, it has a staff of twenty, but, according to the SfAA business office, SfAA has a staff of only four. Why should AAA at only 3 ½ times the size of SfAA have a staff five times larger? Maybe it has to do with scale. Despite “economies of scale,” perhaps as non-profit organizations become larger and more diverse their administrative needs tend to increase exponentially. From the outset, recognize that AAA attempts to represent and serve all four historic subfields of anthropology in all their vocational variety, whereas SfAA is dedicated to the more limited goal of practical application.

Internal structure of the two organizations is much different in scale and kind. SfAA has 16 committees. AAA has only 15, but whereas SfAA has six awards committees AAA has only one committee for all its awards, according to their respective websites (old-timers will please refrain from sniping at me for using the Internet). In addition, AAA currently has four “Commissions.” Finally, and most important, AAA is divided into nearly forty “Sections” based on scholarly interests and other criteria, as well as a variety of lesser “Interest Groups.” SfAA also has its “Topical



Interest Groups" (TIGs), but they don't carry the sway that AAA's sections do (nor could I find TIGs on the SfAA website).

AAA has a much more expansive publishing program than SfAA. Not counting its many occasional publications, AAA oversees twenty-two regular publications (according to its website), 7 ½ times more than SfAA's three publications. Not counted either is probably the most universally useful AAA publication, its annual *GUIDE*. Most of the publications are those of the various sections.

The sections of the AAA are a legacy of the early 1980s organizational disassembly of a *de facto* coalition of anthropological societies that occurred when the Internal Revenue Service disallowed AAA's providing publishing and membership services to groups like the Society for American Archaeology and the Society for Applied Anthropology. Suffice it to say, just the background presence of all those sections, with their own joint representation on the Board by voice if not, until recently, vote, makes the Executive Board of AAA a very different kind of creature than SfAA's Board of Directors.

Maybe it's simply this difference in scale and complexity that made me feel more alien on the AAA board than on the SfAA committee. Not to be coy, it is also the case that I was, after all, the President of SfAA, not just the rank-and-file board member I was with AAA. Yet, I think it's more than that. I think it reflects something exogenous to the boards as I knew them and to AAA and SfAA themselves.

To explore this hypothesis, I compared the members of the AAA and SfAA boards on two criteria during the periods of my tenure: (1) current institutional affiliation and (2) sources of highest degree. For data, I used the AAA's 2007-2008 *GUIDE*. (Given the time difference between the two sets of data, I also made the same comparisons between the current boards, and I obtained much the same kind of results as described below.) There was very little overlap between the members of the two boards during my times. Of the twenty-two individuals on the SfAA board with me, only two were among the twenty-six with me on the AAA board

Only six of the twenty-two early 1990s SfAA board members were not listed in the 2007-2008 *GUIDE* as affiliated with an institution in the *GUIDE*; this is partly accounted for by death and retirement. (All anthropologists affiliated with an institution are listed in the *GUIDE*, not just AAA members.) Of those in the *GUIDE*, only one is affiliated with a non-academic organization. Despite the persistent view counterposing "applied" and "academic" anthropologies, most of the SfAA leadership from my era is affiliated with academic institutions. (Incidentally, only a small number of non-academic employers avail themselves of the opportunity -for a monetary consideration- of being listed in the AAA *GUIDE*.)



SfAA Board members at work - Fall 2007 meeting 2007

Of the twenty-six individuals on the AAA Board during 2004-2007, there were three not listed as affiliated with any institution in the *GUIDE*. All those listed were affiliated with an academic institution. Perhaps more important is the identity of the academic institutions with which SfAA and AAA board members are affiliated. There was very little overlap (only three institutions). The two sets of institutions, ranging from Florida State to Harvard, look rather different with respect to types of institutions, locations, and relative academic standing nationally.

Perhaps more telling of the kinds of people I encountered on each Board are the sources of highest degree. (For the sake of consistency, I used only information from the *GUIDE*, even if I knew the information from another source.) Here are the lists:

| AAA Board (2004-2007)<br>Sources of Degrees | SfAA Board (1992-96)<br>Sources of Degrees |
|---|--|
| American Univ. (1)                          | American Univ. (1)                         |
| Brandeis Univ. (1)                          | Southern Methodist U. (2)                  |
| Brown Univ. (1)                             | Stanford (1)                               |
| Harvard Univ. (1)                           | U of Kentucky (1)                          |
| Johns Hopkins U. (1)                        | U of Minn. (1)                             |
| Penn. State (1)                             | U of New Mexico (1)                        |
| Stanford (2)                                | U of North Carolina (1)                    |
| U of Chicago (3)                            | UC Berkeley (5)                            |
| U of N. Carolina (1)                        | UC San Diego (1)                           |
| U of New Mex. (1)                           | Univ. of Colorado (1)                      |
| U of Wash. (1)                              | Univ. of Pittsburgh (1)                    |
| U. of Mich. (1)                             |  |
| U. of Oregon (1)                            |  |
| U. of Wisc. (1)                             | Undetermined (6)                           |
| UC—Berkeley (3)                             |  |
| Univ. of Mass., Amherst (2)                 |  |
| Yale Univ. (1)                              |  |
| Undetermined (3)                            |  |

American University, University of New Mexico, and one of the Berkeley graduates are the same persons on both lists. Taken at face value there appears to be a real academic status difference between the two lists. I suggest further that this is not so much a difference of merit between the people on the two lists (all struck me as exceptionally bright—even smarter than I sometimes), as a difference masking social class differences.

Let me make a run at one “out of the box” reason why this might be so. The other day it dawned on me, that anthropologists born the year Franz Boas died (1942) became eligible for Medicare last year. These and those born slightly before and after are the children of that first generation of Americans to benefit from greater access to higher education through the GI Bill and the postwar boom. They, the children, were themselves later beneficiaries of increased opportunities through the National Defense Education Act, National Institute of Mental Health fellowships, and the like. While many of these “children of the GI Bill generation” went into practical (and better paid) careers in engineering, medicine, etc., some found their way to pursuit of advanced degrees in fields like anthropology. Yet, I submit, few of them were able to make it into the highest reaches of American Academe. I suspect that a disproportionately large number of those who didn’t make it to the top rungs of the academic ladder did (like their economically wiser brethren who went to med school), turn the benefits of their new-found educational opportunities toward practical problems of the world. They would become a more and more prominent part of SfAA.

About the time of the “break up of AAA,” the new-to-advanced-degrees generation was just coming into its own as an intellectual force. By remaining independent, SfAA affected not only the disciplinary structure of AAA but also its social class composition and, with that, its intellectual character as well—especially in sociocultural anthropology. Along the way, there developed that great divide between the “scientists” and the “humanists.” That, too, I think, reflects, in part, fundamental class differences within anthropology.

In the 1970s, before the “break-up,” applied anthropology was becoming a much more integral part of AAA, with, for example, a regular applied anthropology editor for *American Anthropologist*, profiles of “non-academic” anthropologists in the AAA newsletter, etc. This was also the period of increasing concern for the status of “minorities” and women in the anthropological profession, with committees appointed to study these issues and publish reports—now pretty much forgotten. After the break-up, for a few years, however, I submit, the central leadership of AAA was insulated from the marginalized status of women, minorities, and “practicing anthropology” (whether class based or not) within the profession as a result of the creation of various AAA sections, e.g., National Association for the Practice of Anthropology (NAPA), to serve the needs of these groups.

Meanwhile external forces were accelerating the production of graduate anthropologists, especially at the Master’s level, and, equally important, the growth of employment opportunities outside academia, especially in

archaeology. Moreover, around 1980 the number of women recipients of doctoral degrees in anthropology surpassed that of men. The numbers of ethnic and racial minorities in the field was also expanding. Eventually, the AAA could no longer ignore these realities. Thusly, by the mid-1990s, the governing board was establishing central committees to address the needs of women and minorities (and a joint, temporary Commission with SfAA on practicing anthropology). Finally, in 2004—thanks to the persistence of NAPA and people like then AAA board-member Dennis Weidman—AAA formed an internal committee to study and report on the “practicing” situation. As a result, in 2007 the AAA Executive Board established a permanent “Committee on Practicing, Applied, and Public Interest Anthropology” (See <http://dev.aaanet.org/cmtes/copapia/>).

AAA can longer ignore the reality of the growth and momentum of—for lack of a better term—“practicing anthropology.” Nonetheless, I propose, the central power core of the American Anthropological Association still tries to distance itself from old-fashioned, practical anthropology. Nor can it avoid continuing issues of professional elitism. AAA has just appointed a new committee that, if not in title—“Commission on Race and Racism in Anthropology and AAA”—at least in its charge, acknowledges social class in the “...continuation of exclusion and privileging by race, ethnicity, class, and gender in numerous settings and institutions in which we are educated and pursue our craft.” ([http://dev.aaanet.org/cmtes/commissions/rcc\\_information.cfm](http://dev.aaanet.org/cmtes/commissions/rcc_information.cfm)). Fifteen years ago, SfAA led the way in addressing the problem head-on with a “SRO” session at the 1993 Annual Meeting entitled without equivocation, “Elitism and Discrimination within Anthropology,” (*Practicing Anthropology* 17[1-2]: 42-56).

Despite good faith efforts of anthropologists of all kinds to address the undeniable surge of applied anthropology—whether emanating from academia or government or industry—there remains for some a kind of intellectual revulsion at the grubbier aspects of “doing” anthropology. I was first struck with this at the 1995 SfAA meeting in Albuquerque when one of my old University of New Mexico professors said something that prompted me to say how pleased I was that UNM was finally coming around to supporting applied anthropology. “No,” he gently corrected me, “it’s ‘policy’ anthropology.” What is this “policy” anthropology? In a class-structured anthropology, naturally there is a certain element that wants to be up there with the “deciders” and not down in the trenches with the “doers.” I am reminded of Bart Howard’s old Frank Sinatra standard—

Fly me to the moon  
And let me play among the stars  
Let me see what spring is like  
On Jupiter and Mars...

Well, maybe not Mars. He’s the God of War after all. Next time, maybe I’ll venture into HTS. Thanks, Tim.

## Practicing Policy within SfAA: Finding our Voice

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**T**he fruits of our labors as applied social scientists can provide a great deal of insight for the development of public policies. As a professional organization, SfAA’s mission, purpose and vision, as well as strategic values and directions promote the use of our research in the policy process, and support a role in advocating for fair and just policy. Yet, as a profession, we struggle to find a constructive voice in the policy process. It’s not for lack of interest.



While the Society clearly endorses involvement in making public policy, the role of the Society in the policy process is less clear. We do not have a budget to support hands-on advocacy activities, and as a non-profit organization, the Internal Revenue Service restricts the dollar amount the Society can spend on lobbying specific issues. However, as a membership organization, we have stature and strength in numbers. It is possible to lend our voice to the policy debate, endorsing or opposing specific policy proposals.

The Society has developed a mechanism whereby members can propose that the Board endorse a “policy statement,” lending its support to a particular point of view. Policy statements are a standard communication tool in *Society for Applied Anthropology*



policy culture, and being able to write an effective policy statement is a skill that we must master if we want to be a player in the policy world. Instructions for writing a policy statement can be found on the Policy Committee web page at the SfAA website. Policy statements are submitted to the Policy Committee, which reviews them, makes suggestions for strengthening them, and submits them to the Board, where they are considered for endorsement. Few members have utilized this opportunity, though the Board recently endorsed a policy statement calling for the immediate filling of the senior level anthropologist position at the U.S. Park Service (formerly held by Muriel Crespi). From our point of view, this was a no-brainer, hardly controversial within our membership, and clearly in line with our organization's purview.

But what happens when a proposal is made to endorse a policy that *is* controversial? Anthropologists and other applied social scientists are an independent-minded bunch, and are likely to hold a variety of opinions on policy issues of the day such as the war, displacement and resettlement, border control, health care reform, tobacco control, global warming, farm policy, and many others. For example, we had a vigorous debate at a recent Board meeting regarding whether we should accept job advertisements from defense contractors and tobacco companies (we decided not to do so, on a close vote). To what degree does the membership want or expect the Board to represent its' collective will? *Is* there something that can be considered to be collective will among our members? If so, how can the Board gauge the sense of the membership in order to respond in a timely manner? These are questions that are slated for consideration in the next year, with input from the membership. Stay tuned!

When we think about public policy, national level issues immediately come to mind. But many public policies that impact daily life in the US are made at the State and local levels, making the process accessible to us wherever we live and work. State and local level policy making is not only accessible, it is the breeding ground for national level policies. Participating in policy development locally is like catching the train before it leaves the station. And when I say participate, I mean much more than taking a stand on a particular bill. We can be far more effective if we are sitting at the table with those who dream up policy ideas and place them on the agenda, and we can be far more effective if we engage the communities we work with to participate in the policy process as well. Being able to show community support for a particular policy idea is important to those who come to their position in the policy process via the ballot box.

In my opinion, reasons for our lack of success in influencing the policy debate stem from the mistaken assumption that policy making is a rational process that is data driven, a deep misunderstanding of how policy communities operate, and a reluctance to "go native" where policy is concerned. If we believe policy is predicated on data, then all we need to do is submit our data to those in a position to create policy, and it will inform the policy debate. And when we do that, we are ignored. We need to see the policy development process as a *social* process and those who have influence are part of a social world - a culture - that cobbles policy based to some degree on data, but more so on a balancing of interests and compromises that hold the policy culture together. There are roles for experts to play - you don't have to become a lobbyist to influence the policy process - but even then, the experts that are listened to are those who are known and trusted, who are part of the larger social world of those who make policy. There is a culture of policy making that we must penetrate if we want to participate. Toward that end, I draw your attention to a Workshop that Diane Austin and I will be presenting at the 2008 SfAA annual meetings in Memphis: The Exotic Culture of Public Policy: Learning to Act Like a Native. Key questions to be addressed include:

We need to see the policy development process as a social process....

- Should social scientists be involved in public policy?
- How can anthropological methods be used to understand policy culture?
- What roles can and do social scientists play in the policy process?
- How are data used in the policy process?

Of course, there are many examples of instances when applied social science *has* influenced the policy process. We need to know about these! I'd like to propose that we develop a database of policy experiences, whether fruitful or not, that can be analyzed to identify the range of issues we have tried to address, the levels of government we have tried to influence, the roles we have played in the policy process, and the outcome of our endeavors. Perhaps if we develop a "best practices" approach, based on our experiences, we can increase our effectiveness and increase the adoption of policies, regulations, and enforcement mechanisms that are informed by applied social science research. Anyone interested?

## Collaborating to Confront Health Disparities in Syracuse, New York

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**F**or more than a dozen years we have been part of a university/community collaboration addressing health disparities due to racism, structural violence and environmental injustice. Our collaborators include faculty and students from three institutions of higher education (Syracuse University,



Upstate Medical University, and Lemoyne College) and community colleagues from two non-profit agencies (Syracuse Model Neighborhood Facility and the Center for Community Alternatives). These collaborations emerged from shared meals, plentiful conversations over wine and coffee, and led to jointly produced grant applications, publications, and some successful policy changes. The growing trust, goodwill and friendship among our various members, nurtured over time, ultimately overcame what was a profound town and gown split.

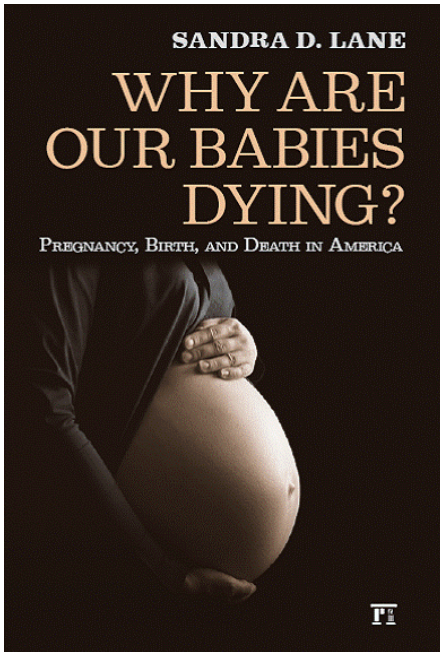


We have both conducted research in the United States and the Middle East. In our Syracuse research we have been struck by how similar the problems are in the developing and developed worlds. Inadequate education and low literacy, barriers to healthcare posed by poverty, discrimination, and misguided policies made on the basis of short-term fiscal analysis, wreck havoc in both settings.

Syracuse, New York, in the late 1980s, led U.S. cities in African American infant deaths. Even today, in this “all American city,” infants of color die more than two times as often as do white babies. Infant mortality is part of a systemic and repeating pattern of embedded racism and structural violence throughout the lifespan. The clearing of whole neighborhoods during urban renewal, coupled with the collapse of industry, brought unintended consequences. Dilapidated rental housing, abandoned homes, and empty lots provide the conditions for lead poisoning, gonorrhea, and illicit drug use. Supermarkets fled the inner city, where corner stores sell cigarettes, malt liquor, lottery tickets, and drug paraphernalia in place of healthy food. Inadequate education, unemployment, and racially biased arrest and sentencing underpin the epidemic of African American male incarceration. Inmate fathers cannot provide financial support and only limited emotional support during collect calls from jail or prison. Working together with community members, we identified this disproportionate incarceration as a root cause of HIV/AIDS among women of color. Rape, sex-for-drugs, needle sharing, and tattooing in correctional facilities, leads to HIV rates that are many times higher than those in the community. Several recent studies among women of color show that a male partner’s previous incarceration occurs significantly more often among those infected with HIV than among the uninfected. We found that, in part, the incarceration of men from the community means that in the community there are more women seeking partners than there are men. This results in the sharing of men, sometimes without the women knowing.

A major finding of our work led us to question the individual responsibility model that guides too many public health interventions. We found that, considering such health risks as illicit drugs or alcohol, individuals of various racial or ethnic ancestries were quite similar. Among pregnant women, European Americans, moreover, smoke cigarettes at higher rates than do women of color. Findings like these forced us to go beyond individual-level risks to look at disease inducing environments as risk factors for the unequal rates of illness and death. A person’s knowledge and ability to protect his or her health, while reducing exposure to disease, does not occur in isolation; unsafe, sickness-inducing environments are hard to overcome. History matters and place matters; the context in which people live—their neighborhoods, as well as their culture and social institutions—shapes their health behavior. We found that such environmental risks as lead poisoning, lack of supermarkets, failing schools and disproportionate incarceration seem to account for much of the inequality in health and survival of people of color in Syracuse. Our findings do not indicate that individual-level risks should be ignored. Indeed, we should all try to avoid smoking, eat healthful food, and wear our seatbelts. But individual-level risks do not fully explain the racial/ethnic health gap.

Several additional threads run through each of our analyses. First, discrimination based on poverty, and on gender, race, and ethnicity overlap, but they are not the same. Women and people of color with financial resources can afford better health care, food and homes, but their resources cannot entirely protect them. Second, many health risks—such as childhood lead poisoning or asthma—have roots in infancy or the prenatal period. Some health risks grow cumulatively throughout life, in a manner that simple cross-sectional, “slice-in-time” analyses do not capture. A few social and health risks become intergenerational, making children suffer from the health inequalities of their parents’ early development. A tiny girl who learns to walk by pulling herself up on the window sills in her home, where layers of paint crumble into dust, too often becomes lead poisoned because the lead dust tastes sweet to thumb sucking toddlers. When years later she becomes pregnant, the lead that was deposited in her bones in childhood leeches out and crosses the placenta, with neurotoxic results to her baby’s developing brain.



Finally, racial and ethnic health disparities emerge from unequal healthcare *and* from patterns of discrimination in housing, education, jobs, incarceration, and exposure to environmental toxins. Efforts to decrease healthcare disparities are important. But even if all healthcare disparities were eliminated, unequal health and survival would remain if we did not address the structural violence and embedded racism in environments, policies, and institutions.

An outgrowth of this work was the formation four years ago of the Coalition for Racial Justice. This group consists of community members, staff from local community based agencies and other university colleagues who work together to mobilize our community. The Coalition held a series of six community forums in which researchers and community members describe and explain the workings of racism and structural violence in the interlinked domains of criminal justice, incarceration, education, health, housing, and employment, and organize for action in these areas.

We have used a variety of means of communicating our research to the community. Our research findings have been published in 11 peer reviewed journal articles, coauthored with community members and students. We have worked on teams with non-profit agency staff to apply our results to their agencies’ program development, program evaluations, and grant proposals. We have given about 10 presentations each year to community groups—from local nurses’ associations to consortia of Black clergy—on the research methods, objectives and lessons learned. We regularly prepare updated needs assessments on various health measures for six community agencies to use in their grant proposals. We have also shared these studies with the Mayor of Syracuse, the County Commissioner of Health, and County Legislators.

Despite all of this community interaction, we felt that the results of the research needed to be presented together, in a format that community members could readily use. As well, we thought that such a volume would also be useful for students of anthropology and other social sciences, medicine and other health professions, and bioethics. To fulfill this need, Sandy wrote *Why Are Our Babies Dying? Pregnancy, Birth and Death in America*, (2008 Paradigm Publishers) in language that was as simple and clear as possible. She pre-tested each chapter of the book with community members and freshman students; any passages that they found difficult or boring were re-written to be clearer and, hopefully, more compelling. She described the various findings in a narrative format, using case studies and the voices of community members as illustrations.

During the past dozen years we have seen first hand how a genuine partnership among researchers, community-based agencies and citizens can develop into a powerful and effective force for social justice. We are privileged to have been involved in this process and look forward to many more years of collaborations with our colleagues, friends, and neighbors.

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# Community-Based Research Organizations (CBRO) in the Coming of Age of Community Participatory Research

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Recently the popularity of community-based participatory research (CBPR) has grown dramatically. Researchers increasingly recognize the significance of community knowledge, perspective and voice and the importance of community member, or “stakeholder,” involvement in the research endeavor. This drives researchers to rethink traditional approaches to the study of community issues and the concept of the “research subject.” While this discussion is not new to anthropology, it gains new significance in the context of broader, multi-disciplinary interest in the CBPR approach. Even major federal and foundation funding agents have now created specific mechanisms to promote and support CBPR as an alternative approach to research in community settings.



ICR building, Hartford, CT

University-based CBPR faces many challenges, despite this new popularity. These include often long-standing tensions between universities and the communities in which they are located and skepticism of tenure committees about the rigor and scientific contributions of CBPR. University faculties also often have trouble achieving the long-term relationships needed to build and sustain community partnerships when depending on students, who change regularly, and sometimes when only intermittently engaged in research activities.

Community-based research organizations (CBRO) that are embedded in the communities in which they are located provide an alternative avenue for participatory research efforts. They offer the potential to generate rigorous, significant, and usable research that meets and competes with the highest scientific and academic standards. When structured around principles of community partnership building and resource and knowledge sharing (meaning, the two-way exchange between scientists and communities), CBRO create the opportunity to develop effective approaches to community/research collaborations and participatory research in the community in which the organization is situated. CBRO can also apply research principles and knowledge from local experiences to the conduct of participatory research in distant communities through broader, including international, exchanges. Sustaining an independent non-profit organization or small business for the purpose of conducting community research has numerous challenges in itself. Nevertheless, CBRO provide an avenue for researchers to connect deeply with communities and to build a



Youth Artists from the Xperience Project perform

track record of effective, significant and relevant science, as well as durable and sustainable partnerships with community collaborators.

The Institute for Community Research is a non-profit CBRO located in Hartford, Connecticut. For 20 years, the Institute (ICR) has developed, promoted, and implemented community research in the arenas of health, education, cultural heritage, community arts, and community development. Applying principles of community/research partnership building, collaboration, and CBPR, ICR conducts basic, intervention, and participatory action research. ICR researchers and their partners have built long term programs that explored and addressed such diverse issues as risk

and prevention in youth, HIV/AIDS prevention for drug users and women at high risk, chronic health and mental health problems of older adulthood, approaches to participatory community research with residents and youth, cultural conservation and representation, and new ways of integrating research and artistic expression. This diversity of efforts springs from combining community concerns with the multi-disciplinary staff and the broad research interests at ICR. It is also a product of the organizational commitment to bridging fields of study (anthropology, epidemiology, psychology, urban development, humanities), methodological approaches (ethnography, survey, social networks, GIS), and professions (research, social service, advocacy, art, public health). During the ICR's first 10 years, research focused heavily on local and regional issues and on building research partnerships in the Institute's own community of Hartford and other communities across the state of Connecticut. The subsequent 10 years demonstrated the capacity of the organization to expand to include multi-city and international research, applying the same principles of sustained community/researcher partnership building, collaboration, and resource sharing.

One of the strengths of a CBRO is its capacity to provide a flexible and supportive environment for community-based staff that represents partner communities. In addition to a multi-disciplinary team of collaborating scientists, with similar visions of the organizational mission and commitment to principles of community collaborative research, essential staff of the Institute include a contingent of deeply embedded community members and representatives, who come from, are knowledgeable of, and remain directly and continuously connected to communities in order to help shape the organization's research agenda. The integration and collaborations of community-dedicated researchers with research-supportive community liaison and members strengthen ICR's programmatic efforts and increase the likelihood that the information gained from research endeavors will have greater meaning and value to the communities of study.

ICR collaborations and partnerships have taken a wide variety of forms, and generally include a meaningful role and often shared research funds and technology transfer for community members or partner organizations that work with the researchers. An example early in ICR's history was a five-agency consortium called the Community Alliance for AIDS Prevention. CAAP brought together two CBRO, two agencies that provided social services to local African

American and Latino communities, and a community drug treatment clinic to develop and test culturally targeted HIV prevention for drug users and their sex partners. Successful CBPR partners bring their unique strengths into the effort, with each contributing their own special background and experience. Such was the case with the CAAP consortium. Together, CAAP collaborators were awarded nine federal research and program grants to conduct community participatory HIV/AIDS prevention research over a 10-year partnership, with which they developed, implemented and tested various culturally targeted HIV prevention models for African American and Puerto Rican drug users.



Pathways to Urban Life Styles Project

sharing, and multi-agency contribution in a collaboration, now over five years old, to conduct HIV/AIDS prevention with women in the sex industry in southern China. ICR scientists and researchers at Peking Union Medical College in Beijing, working with provincial level and county level disease prevention and health promotion agencies (the Chinese CDC at these levels) and township hospital staff have completed one exploratory prevention study, and are currently developing, implementing and testing a new prevention approach to reduce HIV risk in local establishments in which sex work occurs. A parallel model was initiated in 1999 in which ICR and University of Connecticut scientists formed a partnership with the International Institute for Population Sciences in Mumbai, India, along with three local communities, service providers, and non-government organizations. Together, they conducted formative research and multilevel intervention on masculinity, sexuality and HIV risk among men living in low-income communities. The team expanded this effort to examine alcohol related risks among men in three additional communities, planned a national conference series to evolve an alcohol and HIV agenda in India, and is developing a five year collaborative study to reduce HIV risk among women complaining of culturally specific reproductive health problems as an indicator of marital stress and sexual risk exposure.

Community partnerships can also be established between researchers and members of the study population. Working with senior housing residences, both private and managed by the Hartford Housing Authority, resident *Society for Applied Anthropology*



committees developed and implemented a health education and health promotion program among senior residents of these buildings. After using basic research to establish partnerships, research staff recruited and trained a group of senior resident volunteers to create Resident Action Committees (RAC), who developed appropriate educational materials, organized events in the residences, and delivered prevention information and persuasive messages to their neighbors in the housing complex. Building the capacity of the RAC and engaging them in the development and testing process increased the direct relevance of the program content. It also enhanced the effectiveness of the messages when delivered by knowledgeable and trustworthy peers, and improved sustainability of that effect because the capacity remained after program funding ended. This RAC design was used to facilitate an assessment of HIV exposure, a study of mental health risks (anxiety and depression), and to conduct a successful pilot intervention to increase flu vaccination uptake among residents.

The same principal of peer capacity building and peer influence guided the development of the Risk Avoidance Partnership. This study tested a model program to train active drug users as Peer Health Advocates (PHAs) to deliver HIV/AIDS, hepatitis, and other disease prevention messages to drug users in their networks and in the times and places in which they use drugs. PHAs in the pilot phase of the study helped expand the training and intervention content to relate more closely to local drug use and risk patterns, and shaped the delivery of their messages throughout the study in response to their own risk contexts and that of their peers. Nearly two dozen of the trained PHAs continue to meet monthly, now for nearly seven years, to reinforce their connections to each other and the Institute, restock with prevention materials, and rejuvenate their interest in peer health advocacy work in their communities. A similar approach is being used in the Xperience project to identify young urban artists from the greater Hartford area, and train them to develop performance art pieces (songs, poetry, rap, dance) that incorporate poignant drug and alcohol avoidance messages into their art, and deliver it in shows to large local audiences targeting teens and young adults.

Another major arena of work at the Institute trains youth (ages 14-19) in Participatory Action Research (PAR) methods, and assists them to identify, design, develop, and implement research, disseminate findings, and generate community "action" related to topics of direct concern to them and their peers. While focused on educational



ICR's Cultural heritage Arts Program

enhancement, the youth PAR program doubles as an intervention to facilitate youth participants to develop pro-social relationships and positive self-identity, enhance their interest in completing high school and entering advanced scientific fields of study, and prevent their drug and alcohol use and early sexual risks. Youth in the program select a topic through consensus, then learn basic concepts of research model development, theory building and hypothesis testing, measurement construction, data collection and processing, data analysis, and presentation of study findings to a public audience. ICR research and education staff assist youth to find avenues to use their research findings by taking small or large actions to effect changes designed to mitigate the social problems they identified and

documented through their research efforts. Topics youth have pursued over the past 18 years have included such diverse issues as teen hustling, racism, school reform, drug use, youth violence, neighborhood deterioration, and suicide prevention among gay/lesbian/bisexual/transgender youth. Successful "actions" they developed have included creation of a video drama about teen violence and drug selling, and advocating to state legislators to increase public funds to support youth employment.



The diversity of successful, sustained community research and programming is strikingly evident in the ICR's cultural heritage arts, cultural preservation, and community arts development programs. Research and art are integrated in unique and innovative ways in these and other ICR efforts. The Institute runs Connecticut's Cultural Heritage Arts Program. CHAP, now in its 17<sup>th</sup> year, is designed to identify, document, promote, and preserve the many traditional art forms of numerous, diverse ethnic groups and special populations (e.g., refugees, fishers, the deaf) in Connecticut and the northeast. Research and programs conducted in CHAP demonstrate the uniqueness of these cultural histories and artistic forms of expression and representation. Principles of embedded research, community participation, and partner-developed programming guide CHAP, as well as another capacity-building program designed to identify and develop inner city and hidden community artists. The 12-year Urban Artists' Initiative used community outreach and partnership building with community arts organizations to locate and recruit underserved, minority ethnic, and hidden artists, whose art represents the experiences and perspectives of disadvantaged groups and portrays issues of social injustice and community concern. Arts and all forms of cultural expression have the capacity to reach out to people, and influence and embody the views and experiences of communities. ICR



Rollin' & dustin' Pathways to Urban Life Styles

researchers, artists, and community partners have found numerous creative ways to integrate art and research to explore social justice issues (e.g., prison experiences, the effects of war and strife, poverty, addiction, attempted eradication of cultural history), to create effective interventions (e.g., photo art as reminiscence for mental health and social cohesion in the elderly), and to disseminate research findings to diverse audiences (e.g., use of animation and illustrated data presented on mobile panels depicting youth illicit drug use and its consequences).

Sustaining an independent CBRO is not easy. Relative independence to choose research areas, partners, priorities, and directions allows significant flexibility for scientific and programmatic development. Nevertheless, maintaining sufficient funds for the infrastructure and administrative support, providing opportunities for staff growth and development, and bridging periods of reduced funding or transitions between grants create many challenges. These limitations and fluctuations sometimes result in the loss of both material and human resources, and important connections with partner communities. Diversification of funding sources and research arenas and expansive networking with both researchers and community contacts increase the potential to sustain a CBRO through periods of change.

The Institute for Community Research is interested in expanding our organizational capacity and sustainability by creating opportunities for new research collaborations and partnerships with researchers interested in engaging in CBPR. The Institute currently has a job opening for a Senior Research Associate who has significant experience in community collaborative research and a successful track record of federal grant awards. ICR also has established the status of Affiliated Research Associate or Affiliated Senior Research Associate, open to researchers who collaborate with ICR on joint studies and projects. For more information about the Institute, its diverse, interdisciplinary staff and research activities, and the principles and methods this CBRO uses to build and conduct community-based collaborative and participatory research, please visit our website at [www.incommunityresearch.org](http://www.incommunityresearch.org).

## Roll Over Paulo: Universities Domesticate Freire in Civic Engagement Programs

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 Anthropologist  
 University of Michigan-Dearborn



In 1964, after a military coup, Brazilian educator Paulo Freire was jailed for seventy days and later exiled from his country. He did not return for 15 years. His crime? Using critical literacy to teach peasants how to read and write. In 1970 Freire published a magnificent book based on his efforts, "Pedagogy of the Oppressed." The work presented his counterhegemonic approach to overcome peasants' "culture of silence" as a way to teach literacy. After nearly forty years the book retains its power.

I met Freire at a 1986 conference on "critical pedagogy" in Amherst, Massachusetts. I remember him taking the stage with his gray beard and thick glasses talking about the necessity to criticize him and "recreate" his ideas for one's own context, discarding what did not work and developing new critical approaches appropriate for one's given historical times.



Paulo Freire

In 2008 some universities are "recreating" Freire for their own contexts, or so it might seem. In the wave of social responsibility, sustainable development, and civic engagement initiatives several universities tout Freire as a key influence. But do they understand him? According to the newsletter of one university Freire is important for showing the importance of "solidarity between institutions and society." They continue, "in the parlance of 'civic engagement,' the solidarity about which Freire writes is commonly known as campus-community partnerships." According to this view Freire's civic engagement means planting trees, donating blood and mentoring troubled youths.

But can there be civic engagement without identifying the oppressors? Not for Paulo Freire. Such a conception erases his significance. "For the oppressors," wrote Freire, "what is worthwhile is to have more-always more-even at the cost of the oppressed having less or having nothing. For them, to be is to have and to be the class of the 'haves.'"

What might Freire himself do if he was leading a university-based civic engagement curriculum in 2008? We don't know. But we do know that he would hold the idea of "campus-community" partnerships to critical scrutiny. For Freire problem posing was more important than problem solving. We also know that Freire was an irrepressible force against capitalism and imperialism. One way to imagine Freire's approach today is to consider what the leading critical pedagogy activists and scholars are doing today. Chief among them are Henry Giroux, Stanley Aronowitz and Peter McLaren. All three were organizers of the 1986 conference and all have risen to leadership positions in U.S. culture. Over the past two decades they have published hundreds of articles and scores of books between them, developing critical approaches appropriate for our times. All have deplored the domestication of Freire. "Unfortunately," said Giroux, "many of Freire's followers have reduced his pedagogy to a methodology or set of teaching techniques emphasizing dialogue, the affirmation of student experience, and the decentralization of power in the classroom. What has been lost in this analysis is Freire's legacy of revolutionary politics." (Giroux 1998)

Like the civic engagement movements sweeping U.S. universities, all three Freirean influenced writers are deeply concerned about citizen activism and the state of U.S. higher education. They argue that an urgent movement is required to "take back higher education" (Giroux and Giroux 2004) from those who would replace the publicly engaged intellectual with a public relations one instead. For example, in his latest book, "University in Chains, Confronting the Military-Industrial-Academic complex" (2007), Giroux argues that the United States is drifting towards a new form of authoritarianism. Universities, he charges, increasingly serve the needs of militarization, neoliberalism and the national security state. Giroux has even made an authoritative case that the U.S. now contains elements of "proto-fascism." (Giroux 2004) But few civic engagement leaders are knowledgeable about neoliberalism, let alone proto-fascism.

An important 2006 article by Gary Malaney, the director of Student Assessment, Research, and Evaluation Office at the University of Massachusetts, notes that student affairs professionals across the country are very poorly educated on capitalism and neoliberalism. In his article, "Educating for Civic Engagement, Social Activism, and Political Dissent: Adding the Study of Neoliberalism and Imperialism to the Student Affairs Curriculum" (2006), Malaney argues that statements about civic engagement are overly abstract and do not take theory seriously. "Instead of working to educate our students regarding the potentially devastating impact of neoliberal ideology, colleges and universities are contributing to the problem by catering to corporate power and money through such activities as making the primary focus of the curriculum related to jobs, not civic engagement, and by focusing research on corporate interests that do not necessarily consider the impact on the environment." (Malaney 2006: 4) This is similar to the critique by Evans (2001) who found that student affairs philosophical statements excluded important concepts from political science, anthropology, sociology, communication and other disciplines and that "education for

citizenship" often meant little more than adapting to a pernicious social order. Malaney teaches a course for higher education administrators where Friere, Giroux and others are basic readings. He notes that "generally speaking [administrators] are very supportive of the disadvantaged and oppressed, although they might not be attuned to the causes of the disadvantage." (Malaney 2006:7)

Freire was a radical anthropologist. He founded an educational movement based, in part, on conducting an ethnographic evaluation of a community to identify the generative themes (or "dangerous words") which matter profoundly to people and which, for just this reason, contain their own catalytic power. "Any situation in which some men prevent others from engaging in the process of inquiry is one of violence," said Freire. "The means used are not important; to alienate men from their own decision making is to change them into objects."



Brian McKenna and daughter Oonagh, 10

Following Freire, then, can we not say that jobs are a form of violence against workers? And are they not also a form of civic engagement? McLaren argues that workers need to research the way power operates to construct their everyday commonsense knowledge and undermine their autonomy as professionals. In my classroom work we discuss students' jobs as a central point of departure. I ask students to write about their most favorite and least favorite jobs and explain why. I then collect these responses and we dialogue about them, capturing ideas and generative themes on the board and in subsequent handouts. "How much critical inquiry and decision making power are you allowed on the job?" I ask. "How would you redesign your job to make it more civically engaged?" I am always dismayed at how little students know about capitalism. Most reduce it to "supply and demand," "freedom of choice," or "democracy." I've yet to meet one student who is aware of FDR's Four Freedom's inaugural address or Marx's labor theory of value. So we explore the themes of freedom, democracy and exploitation by juxtaposing these concepts to students' own lived experiences, especially their jobs or their parents' jobs, many of which, at Ford or GM, are being lost or moved out of the country. It can become very emotional. We also explore the cultural politics of the university itself. How does capital constrain what is possible? What weapons

of the weak do people employ for resistance?

This semester I am taking part in a university sponsored civic engagement effort through a specially designed class called "Anthropology of Health and Environment." In 2006 the class undertook an ethnographic assessment of Poletown, Detroit, on the occasion of the 25<sup>th</sup> anniversary of its destruction. It was razed in 1981 to build a GM factory, against much community protest. Students conducted ethnographic research including rapid appraisals, archival investigations and interviews with community residents. The class was surprised to learn that one student, an African American woman in her early 60s, had worked as a real estate broker with the dispossessed families and businesses from the area in 1981. In her class presentation she spoke at length about the destruction of the "Black Bottom" neighborhood, telling of several African American businesses that never recovered. She produced a powerful counter narrative to what the non-black students, including the teacher, were aware of.

This year the class's thirty-five students have just turned in their topic areas for research. We shall try to assign students with similar interests to work in groups of three to five. One student was very moved after viewing the 2005 documentary "Libby," last week which documented how W.R. Grace suppressed information about asbestos laden ore in Libby, Montana's Zonolite mine for forty years, contributing to the deaths of over 200 workers. It turns out that Dearborn, Michigan was a central delivery point for the asbestos laden material that is now used as insulation in attics and businesses throughout Southeastern Michigan. One student shared how her father had acquired asbestosis after decades from working at a local car factory. Her group will research this. Similarly, another student wrote in his research proposal, "Living in Dearborn has always made me wonder what the Rouge plant does to our city. My uncle worked there for over thirty years and now has lung cancer and I would love to do further research to figure out if Ford can be blamed for his problems. I know that Ford just lost a lawsuit against the City of Dearborn and had to plant 10,000 trees but that is beside the fact. The people of the south end of Dearborn have suffered for years and I think they deserve an explanation."

Thus, the curriculum is being oriented towards a mutual co-investigation of reality that diagnoses the culture, resources and power of the community. This is all part of the hidden history of Dearborn/Detroit that matters profoundly to students.



For Freire civic engagement has nothing to do with public relations. It is, rather, "education in the practice of freedom." In the Freirean tradition civic engagement seeks to create democratic public spheres against the dominant forces of neoliberalism. In this view, civic engagement is dangerous because it does not bow to dominant hierarchies. It seeks to eliminate them.

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## SfAA President's Letter - February 2008

By Susan Andreatta [s\_andrea@uncg.edu]  
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**G**reetings. I know most of you are getting ready to make your arrangements for the annual meeting in Memphis and put those final touches on your presentations and posters. This year's annual meeting theme, "The Public Sphere and Engaged Scholarship: Opportunities and Challenges for Applied Anthropology," should provide us with much discussion and lively presentations. I look forward to seeing those of you who can make the meeting.

The board, committee members and members of the Society have been involved in a number of activities in the past couple months. I would like to share with you some of the accomplishments.

One of the most delightful parts of our bi-annual board meetings is the discussion of the annual awards and the accomplishments of all the nominees for receiving the Society's awards. The Board recognizes that each year the various award committees have a challenging task in selecting an individual from the outstanding nominations they receive for various awards.

At the time of the Fall semi-annual meeting two of the award committees were poised to make their recommendations to the board. It is an honor for me to share with you the outcome of the hard work from several of the award committees.

As you know the **Bronislaw Malinowski Award** is presented to an outstanding social scientist in recognition of efforts to understand and serve the needs of the world's societies and who has actively pursued the goal of solving human problems using the concepts and tools of social science. It is therefore, with great pleasure that I inform you that this year's Malinowski Award recipient is Professor Orlando Fals Borda from Colombia. He will be honored with the Malinowski pendant at this year's 68<sup>th</sup> Annual Meeting for the Society in Memphis, Tennessee. Additionally, Dr. Fals Borda will be presenting a paper entitled "Continuity and Dissent among Action Scientists." I hope you will all join me on Friday March 28<sup>th</sup> at the Awards Ceremony to honor Dr. Borda and welcome his remarks.

The **Margaret Mead Award** is presented to a younger scholar for a particular accomplishment such as a book, film, monograph, or service, which interprets anthropological data and principles in ways that make them meaningful  
*Society for Applied Anthropology*



and accessible to a broadly concerned public. The award is designed to recognize a person clearly associated with research and/or practice in anthropology. I am pleased to inform you that the Margaret Mead Award recipient for 2007 is João Biehl. Prof. Biehl is an associate professor of anthropology at Princeton University. He will receive the Mead Award for his book entitled, "Vita: Life in a Zone of Social Abandonment," which is an ethnography of an institution for the care of the mentally and terminally ill in Brazil. He has recently completed another book on AIDS. Again, please join us at the Awards Ceremony and to congratulate Prof. Biehl for his accomplishments.



Tom May pledges \$100,000 for the P.K. New Trust.

contributions of Profs. Peter K. New, Bea Medicine, and Robert Hackenberg. As part of the rich heritage of the Society let me share with you each the initiatives that are under way for each of these distinguished former members of the Society.

*Peter .K. New* - Over the summer, our Executive Director, Tom May, developed a plan to make a very generous donation to the Peter K. New Trust, which funds the New Award. The Board accepted the plan at the Fall Meeting. Tom will contribute a total of \$100,000 to the Trust. He will make partial contributions over a seven-year period. Once completed, the cash prize will be increased from the current \$1,000 to \$5,000. At that level, it will be the largest cash prize awarded by a professional association for student research competition. We are very grateful, to you Tom for your generosity, your dedication to the Society, to students and to future applied scholar/researchers. We thank you.

*The Bea Medicine Memorial Student Travel Award* - This committee has been working with family and friends of Bea Medicine. In the past year they have raised over \$18,300 in support of a Student Travel Award. With the support of the board and a pledge of \$6,000, the fund's total is over \$24,300; the committee is currently working on its public campaign. With future contributions the committee anticipates being able to award its first student travel award in honor of Bea Medicine for the 69<sup>th</sup> annual meeting in Santa Fe, New Mexico.

*The Robert A. Hackenberg Memorial Lecture Series* - As you may recall last year after the spring meeting, Robert Hackenberg passed away. His wife, Beverly, contacted past president, Don Stull, and informed him of her desire to establish a memorial in his honor. They propose to establish *The Hackenberg Memorial Lecture on Advancing Applied Social Science* held biannually in years between the SAR Plenary. A committee was established this summer constituting of a number of his past students and family members. Together they have pledged \$10,000 and plan to raise more in the coming months and years. With the support of the board and a pledge of \$10,000 the committee is working on the public campaign with a goal of raising \$40,000. Once the funds are in place the committee will work towards inviting the first Senior International Scholar/Applied Researcher for *The Hackenberg Memorial Lecture on Advancing Applied Social Science*. The committee anticipates being able to invite their first lecturer for the 2010 annual meetings.

*Valene Smith Tourism Poster Competition* - Long-time member Valene Smith contributed \$1,000 to support a student poster competition on tourism at the Tampa Meetings last spring. The competition was a success and she has

The Society has been an interdisciplinary and nurturing place for students, scholars and practitioners as the founding fathers and mothers envisioned. Many who have joined the Society a number of years ago were committed to its interdisciplinary nature, ensuring a place where applied social scientists could gather to share their research, discuss their projects, and find camaraderie at the annual meetings. The annuals meetings have become a supportive place for an exchange of many ideas and for developing future collaborations.

As time moves along we lose some of our dedicated members to what we might all feel as an untimely passing. Nevertheless we realize our friends as well as ourselves do not live forever. Yet, they and we can be remembered by many in the Society. Several initiatives have been started by friends and family members to maintain the memories and

agreed to provide support again for the 68th Annual Meeting in Memphis. Valene was one of the founding mothers who mapped out the sub-field of the anthropology of tourism and she hopes that her effort will attract young scholars to the field.

In the months to come I hope you will join me in I will be working with the Development Committee on future initiatives to celebrate and honor past and present members. The board and the Development Committee welcome all of your suggestions.

The 68<sup>th</sup> Annual Meeting for the Society for Applied Anthropology promises to be an exciting conference. I wish to thank both the SfAA home office for their diligence and the Program Committee, led by Satish Kedia, for all their hard work for organizing the event. I would like to call your attention to an exciting session organized by the Oral History committee and invite those of you interested in learning about the history of the Society to attend. We hope this session at the Memphis meetings will be the first of many of its kind. Their session is entitled "Taking Stock: Personal Reflections on the Society for Applied Anthropology and its Changes for Applied Anthropology (SfAA)."

I wish you well and I look forward to seeing many of you at the annual meeting, whose date is close upon us.

## Notes From the Field - The "Bali Road Map" UN Climate Change Conference

By Pamela J. Puntenny [pjpunt@umich.edu]  
Environmental & Human Systems Management



**D** ecember 1-3, 2007

It was the rainy season in Bali but with the temperatures and humidity so high, a few days before the conference a note was sent to delegates emphasizing the dress code would be informal due to weather. Many

delegates indeed dressed casually in cool and comfortable clothing. The number of Indonesian batik patterns gave me the impression the airport and local shops were doing a brisk business in clothing for tourists.

Talking with the locals two themes emerged. They often commented on the weather, "It's the rainy season now but the clouds bringing rain come as far as the edge of the beach and leave." adding, "we are worried if the rains will come at all". Many commented on how bad the economy has been in Bali since the bombing incident and the Balinese were hoping for a very successful conference to demonstrate to the world that it is OK to come to Bali and enjoy all that it has to offer.

Pre-conference, there are over 800 NGOs registered with their list of participants. My delegation was drawn from non-governmental organizations (NGO) from the UN Commission on Sustainable Development (CSD) Education Caucus. Our team began to arrive to prepare our strategy for the first week. Our intention was to concentrate on what we had identified as a missing priority in the talks, the human dimension.



December 3-14, 2007

The United Nations Climate Change Conference, hosted by Indonesia, brought together more than 10,000 participants, including over 180 countries and their delegations, the media, and observers from intergovernmental and non-governmental organizations. In keeping with the theme of emissions reduction, in addition to the frequent buses and shared taxis, free bicycles were available as transport to and from the various conference sites. Water stations were set up at convenient spots keeping people hydrated. In the meetings people could be found using their documents or makeshift fans to keep cool. Rather than two or three large meetings of the delegations, delegates often met in numerous informal focal point meetings throughout the two weeks, which led to specific decisions that culminated in the adoption of the Bali Roadmap.



Hundreds of informative side events and small meetings were held in various hotels. Like the 1992 Earth Summit in Rio information was shared, connections were made, and networks and/or new partnerships were formed. Press events were arranged throughout the day with spotlights and rolling cameras the norm.

One of the best-attended media events occurred at 6:00 pm everyday. "The Fossil of the Day Award", modeled after the presentation to the medal winners at the Olympics, was presented to those countries that significantly impeded progress. Japan, U.S., Canada, and Australia were among the frequent recipients with an occasional mention of China and Saudi Arabia. In the middle of such an international event it is difficult, if not impossible to get a real sense of the whole and what is being presented to the rest of the world. It was reassuring to learn upon my return the reporting in the U.S. was both good and comprehensive.

### A Different Atmosphere

During the UN Conference on Climate Change, a different tone was set regarding the negotiating processes at the multi-national level. Multi-stakeholder engagement was carefully built into the conference venue, welcoming input into the process from civil society organizations (CSO). What was being started in Bali would be concluded in 2009 when formal negotiation will ultimately lead to a global agreement on climate change for the second period of commitments regarding Kyoto, post-2012.

Significant outcomes of the Bali meeting include decisions taken to establish an Adaptation Fund as well as technology transfer mechanisms, and the reduction of emissions from deforestation. Throughout the conference sub-themes such as health, poverty, equity, right to self-determination (known as "Common but Differentiated Responsibilities"), became strong elements in shaping the steps forward. In keeping with "Walking the talk" many action-oriented follow-up meetings are already taking place keeping the momentum high.



I would like to share with you are a few insights you won't find on Google or in the formal reports.

Just do it!

### We are all in this together

You won't find it showcased as breaking news on the front page of major newspapers or on a special radio segment. Nevertheless, there is a growing realization that we are all in this together. Governments are aware of global responsibilities, national and regional priorities, and local realities. The concern among the key actors is to build the capacity and capability among nations and regions to respond and course correct. Throughout the discussions the United States lobbied hard to move-on from the informal negotiations occurring in Bali and go right into formal negotiations post Bali leading to a legally binding Global Treaty on climate change.

The pressure had built until Thursday evening of the second week when Al Gore's keynote address turned the tide, supporting the need for countries to continue on the current path. As an international ambassador for climate change, he told delegates that the U.S. was responsible and that 'political will' was a renewable energy as will be demonstrated in 2009 when the new President will be taking office. He also indicated there is a strong commitment among Congress and other political actors in the U.S. to address climate change. He listed a number of examples around the country where governments, communities, and organizations were working together around this issue. The transfer of power through collaboration and cooperation has gained prominence.

[http://www.undispatch.com/archives/2007/12/al\\_gores\\_bali\\_s.php](http://www.undispatch.com/archives/2007/12/al_gores_bali_s.php)

### When Nothing Works, not on the Radar

While the major priorities at the conference evolved around science, technology, economic/financial support, and governments, the side dialogues often integrated the human dimensions providing important learning's and raising key questions.

One evening I attended a side event on the impacts of climate change in Indonesia. Eight islands were selected as examples to illustrate what was happening. What was most intriguing that people when faced with the reality that nothing they know works against overwhelming forces, people simply just give up, "they just stopped trying". To



address this issue, Indonesian decision makers met with stakeholders and began dialogues with community leaders about how best to address climate change impacts. The rhetoric we hear is along these lines: we have never been here before, climate change is a global issue, what worked in the past does not apply now, our previous knowledge is not applicable to addressing climate change, due to the level of complexity what actions we choose to ameliorate climate change may actually exacerbate other critical problems. Are we listening? The response was to give the communities climate technology instruments so the local people could know and/or predict when something is going to occur. Doesn't that bring us back to square one after the fact with the difference being we knew it was coming? It is only a matter of time until the rest of us face a similar dilemma.

### **Strong International Leadership 2009**

A common question I was often asked by foreign government delegates was "Who did I think was the best candidate to be the next president of the United States?" As soon as I mentioned that in this election we had many good candidates to choose from, they would inform me that they had been following the process closely and had come to the conclusion that Hillary Clinton would make a strong president and especially a good international leader. They felt with Bill Clinton's connections and networks to compliment her presidency, the world would be able to once again have good strong leadership representing the best of what the U.S. stands for. Since the "election season" was just really starting along with our many rituals, it gave me pause for thought as nobody back home in the national and local coverage was talking in these terms, just political spectrum (R or D, Right, Central, Liberal, etc.), polls and indicators, gender and race, background of the candidates as "real" people, the usual. Oh, yes fund raising and amount of media coverage. Duly noted, no candidate statements on global leadership and addressing climate change.

### **December 15, 2007**

#### **Bali, Indonesia**

Thousands of Balinese were called into service to ensure a successful meeting. People were housed, feed, transported in a timely and easy fashion. Security was very high with many checkpoints. During the second week of the conference I stayed in a small Bali owned hotel with around 37 rooms. Upon arriving I saw 28 policemen, and 3 detectives plus the bomb check equipment at the hotel. On December 15<sup>th</sup>, the conference ended with a huge sense of relief among the organizers and host country, there were no incidents breaching the security systems; the conference was a huge success for Indonesia, and in particular Bali. Whose tourist economy has suffered since the 2002 bombing of the nightclub in Kuta. A new message could now be put out to the world, come to Bali and enjoy. Bali is an excellent place to hold your next international conference.

#### **Climate Change Impacts U.S.**

We have a number of North American anthropologists addressing the human dimensions of climate change from the community to the policy making level. What is missing in the global arena narratives is the articulation of what is systemically happening to people, cultures, and sustainable systems. Listening to the delegates discuss their major concerns and priorities about how to address the impacts of climate change, I thought about the agricultural communities of the Great Plains where I grew up. They too have been hard hit over the last decade with extreme weather, but the difference here is all the layers we have in place that buffer us from knowing and understanding the current realities. We really are all in this together, the principle of "Common but differentiated responsibilities" and "sustainable systems that maintain quality of life" are but three of the major issues needing to be addressed between now and 2009. No matter what our special interest, what will our anthropological contributions be from the local to the global stage to amelioration, mitigation, and adaptation strategies? What plan of action can be put into place



within our professional societies to contribute our knowledge and skills to this global effort? Questions I believe, we should all be thinking about.

To learn more about what is happening, go to: Gateway to the UN System's Work on Climate Change <http://www.un.org/climatechange/>

*Dr. P.J. Puntenney is CEO of Environmental & Human Systems Management which seeks to facilitate and support the further implementation sustainability strategies through learning processes; research and influencing policy making, training and capacity building. She currently serves as Co-Chair of the United Nations Commission on Sustainable Development Education Caucus.*

## Brother, Can You Spare a Dime?: A Reflection from the Field

By Kiran Jayaram, Ph.D. Candidate [mjkiran@gmail.com]  
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In my latest graduate studies program, I have been lucky to have an advisor who spent a large amount of time for considering the relationship between the research a person undertakes and the embedded issues of ethics and applications. While he advanced the idea that while any project should be problem-oriented, that is, directed toward fostering understanding of a pressing social issue, the manner in which one conducts oneself in the field and the political ends to which one pushes research must be decided upon by the individual in the specific context. Classroom experiences provide an excellent setting to discuss and practice field techniques, and fieldwork allows one to see how it all works "for real". In this piece, I will discuss a common issue faced in the field, namely, when (and who) to "spare a dime" for a research subject. After providing some ethnographic context from my



Haitians being detained by Immigration authorities

dissertation research on migrant incorporation of Haitians in Santo Domingo, Dominican Republic, I examine the importance of and implications for ethics and citizenship.

One evening, returning home from one of the tenement buildings where some of my informants live, I decided to walk through Chinatown to get a snack at one of the several storefront restaurants. I was destined not to buy anything that night, for all I could find was *pica pollo*, which I don't eat (as I am a vegetarian), and fried plantains from earlier in the day (equally as inedible). I turned the corner toward home when I saw two huge busses parked on the street next to dozens of taped up cardboard boxes, around which stood about twenty Haitians, mostly women. These were *madansara*,

or intermediaries who buy in bulk in one location to sell (in bulk or piecemeal) elsewhere. In this international version of a traditional market position, they were buying in Santo Domingo to sell in Port-au-Prince.

Behind a group of women, a sole man stood, lurking a few feet back, ear hustling. When a woman asked me how I envision my research can help Haitians in Santo Domingo (Most Haitians in the Dominican Republic are subject to some sort of harassment, by agents of the state or otherwise.), the man drew closer. I responded with the answer I had crafted for this exact purpose, citing the service organization with which I collaborated and intended to share my findings as to better target its work. Though the woman seemed satisfied, the man stopped me. "That's fine for helping people in the future, but what about helping people right now? What good is your research to us at this moment?" I could then partially imagine how Scheper-Hughes (1995) felt after being castigated by shantytown mothers



for her inaction. The group began to disperse, and I spoke with the man, Luc (a pseudonym), at length about his situation.

Like many of the Haitians in Santo Domingo, he had traveled from southern Haiti to the Dominican capital city. Previously, he had been buying and selling in Haiti, but came to the Dominican Republic as he had saved enough money to make the trip potentially profitable. He carried an official passport and visa, and he brought approximately \$1200 in his luggage for purchasing and paying for his journey. Unfortunately, when he arrived in Santo Domingo, he fell victim to an increasingly common scheme: the taxi he took turned out to be used for robbing people. With three guns pointed at his head, as the Dominicans demanded his bag, he quietly got out of the car in an unfamiliar neighborhood with his wallet and his life. He walked night-blindly through the city, eventually making his way to Chinatown. Thus, his question of the urgency of my research took on a different dimension than I originally understood.

This ethnographic moment raises several *ethical* issues. Most immediately, I must consider whether or not I should pay a research subject, a topic of much debate. Should I decide that payment is acceptable to me, I need to consider how to do so when others (notably, the women) will not receive payment. My decision to help was based upon how his story fit with background information I had about the border crossing process and nonverbal gestures suggesting truth or lies. Beyond deciding to help monetarily, I talked with Luc and decided to help him get to the Haitian embassy in Santo Domingo so he might gain a document for passage back to Haiti. People at the embassy, a manifestation of the Haitian abroad, told us that they could not do anything to help Luc, and that he should file a police report from which he could replace the passport and visas lost. Speaking with several Haitian friends who have had experiences with the Dominican police, they insisted that no such report could be attained without Luc paying money. I had to deal with the ethical issue, raised to the extreme by Illich's 1968 condemnation of foreigners supposedly working to help marginalized people of Latin America, of whether I should get involved and use my social capital to get Dominican authorities to act legally. Knowing the exalted position that non-Haitian foreigners have in the country, I decided to



Haitians as vendors in the informal economy

accompany him to the station to attain the document. Not doing so would have potentially relegated him to serious harassment, or worse. Related to but distinct from ethical issues of helping out Luc are the implications of the moral and political act of doing such *homework* in the field to develop citizenship based upon social justice (Brackette Williams 1995, "The Public I/Eye").

As the above episode exposes the continued relevance of discussions of ethics, it also brings attention to *citizenship* related to existing legal frameworks, both of researcher and research subjects. Citizenship, in this sense, entails a governmentality based upon rights and responsibilities bestowed upon them by a state. The importance of this concept can be seen in its inclusion in the AAA Code of Ethics, which contains a provision that researchers should "be alert to proper demands of good citizenship". However, Luc's experience demonstrates how existing institutions within the state are not adequately set up for short-term or regular border crossers. Furthermore, it is unclear how much organizations set up specifically for migrants are prepared to handle such situations. Neither the Dominican state nor the Haitian one could address his needs. It seems Luc, despite having full legal Haitian citizenship, fell into one of the cracks of the state, exposing its *graduated sovereignty* and an *exclusion of neoliberalism* (Ong 2000, 2006), where his value as a part of the insular economy of Haiti and the Dominican Republic downgraded his citizenship.

In bringing to a close this discussion of ethics and citizenship as it relates to helping a research subject, I include a few suggestions. First, academic departments should actively foster discussions of ethics among students and professors beyond those related to submitting an IRB. These discussions should include not only ethics, but also the linked concepts of morals, values, and politics. Second, students of all levels (including professors) need to pay attention to the role of citizenship in research, while not neglecting issues of race (Harrison 2000, "Facing Racism"), gender, or economic position. Finally, researchers should strive to understand why they "spare a dime" for certain people and not others to locate how they imagine themselves, others, and the relation between them, all while not allowing for contemplation lead to inaction. There remains much to be done.

## Strengthening Communities in the Mid-South: Engaged Anthropology at the University of Memphis

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The University of Memphis' Department of Anthropology is nationally recognized for offering outstanding undergraduate and graduate education, for its focus on engaged and participatory action research which benefits the public, and for its commitment to community outreach. Established in 1977, our Master's degree program includes concentrations in medical and urban anthropology; many students complete both



tracks and gain expertise in both subfields. Our award-winning and nationally respected faculty all participate in engaged scholarship, planning and sustaining their research agendas in collaboration with community partners. The Department's Community Advisory Board, which consists of both alumni and leaders from the public sector, guides us in our mission to meet the changing needs of the U.S. Mid-South.

Medical anthropology faculty members include Linda Bennett, Ruthbeth Finerman, Satish Kedia, and Charles Williams. Dr. Bennett's expertise lies in alcoholism, applied clinical research, and family rituals in the US and former Yugoslavia. Dr. Finerman specializes in international health services delivery, maternal-child health, and health disparities in the US and South America. Dr. Kedia's research strengths include HIV/AIDS, alcohol and drug abuse, impact assessment and evaluation in India and the US. Dr. Williams' specializations include substance abuse prevention, migration, the diaspora, globalization, and religion in Oceania and the US.



Dr. Williams is also a core faculty member in the urban track, along with faculty members Keri Brondo, Stanley Hyland, and Katherine Lambert-Pennington. Dr. Brondo specializes in gender, development and indigenous land rights in Honduras, and organizational anthropology, workers' rights, and community development in the US. Dr. Hyland focuses on urban housing, community development and poverty, and voluntary associations in North America. Lambert-Pennington's expertise is in identity, community, and culture change and governmentality in Australia and the United States.

Dr. Robert Connolly collaborates in the interdisciplinary Graduate Certificate in Museum Studies program and is the Director of the Chucalissa Archeological Museum; his research focuses on historic and prehistoric Southeastern US Native American cultures. Dr. Ross Sackett is our expert in quantitative methods and evolutionary anthropology. He will soon be joined by a new faculty hire in biological anthropology with an emphasis on health.

Our MA track in medical anthropology emphasizes the understanding of both biological and sociocultural factors as they influence patterns of health and disease. Students are engaged in the study of receptivity to medical treatment among different ethnic groups, the role of lifestyle and disparities in disease prevention and causation, and the dynamics of medical delivery systems. Examples of work in this arena include substance abuse; complementary and alternative medicine; reproductive health; infant mortality; mental health; nutrition; and health among minority, immigrant, and underserved populations. This track combines theoretical and methodological training with practical experience for applied anthropologists interested in health and healthcare issues.

The MA track in urban anthropology includes three focal areas: community education and neighborhoods; development and social justice; and organizations and equitable work practice. Examples of research areas in this concentration include: urban education; community and economic development; gender and work; industrial and technological change related to demographic shifts; residential community settlements such as low-income housing; community structure and organization; and general social planning for the future of cities. Urban faculty and students are concerned with questions of the construction and negotiation of identity, rights, in equalities, advocacy,



empowerment and social action; how people, goods, structures, and ideas (ideologies) move back and forth across local and global spaces; and anthropological application to policy.



Memphis grad students at work in Uganda on a malaria project

In line with our focus on engagement, graduate students complete a practicum in lieu of a thesis, providing them with practical experience in applied anthropology. The practicum is the highlight of our program, and allows students to work collaboratively with agencies engaged in applied research, urban development, community health, or historic preservation and use anthropological knowledge and skills to solve real-world problems. This year we have students placed with agencies including the University Neighborhoods Development Corporation, United Housing, Methodist Healthcare, Memphis & Shelby County Health Department, and Minority Health International Research Grant program. Many practicum experiences have resulted in employment opportunities for our graduates.

In addition to the capstone practicum experience, our students are heavily involved in community-based and engaged scholarship through their regular coursework. The vast majority of our faculty incorporates service-learning and community-based research components in their courses. The Healthy Information Project (HIP) is one such example. HIP, which was launched in 2005, was designed to develop a participatory process that would engage the community and link its members with health professionals in ways that the traditional dissemination models do not. Over twenty graduate and undergraduate anthropology students have participated in the project, and the Project Coordinator, Cynthia Sadler, is also a graduate of our master's program.



Memphis students working with community partners for a new urban youth enrichment center

Other students are working with anthropology faculty and Methodist Healthcare on a "Faith-Based Health Asset Mapping Project." Memphis is the first U.S. city to apply this new participatory action research methodology, originally developed in Africa for the World Health Organization. The effort includes GIS mapping of community health assets, on-site participant-observation, interviews, and teams of neighborhood leaders who identified and evaluated their area's perceived assets.

Our students are also involved in the "Community Voice" project, an evaluation of the state-funded infant mortality intervention. The initiative trains gatekeepers in high-risk neighborhoods to serve as community health advocates preventing reproductive health problems.

The connections that students make in our program lead them to a life in praxis, both within and outside of the mid-South. Mairi Albertson, a graduate from 1998, works for the City of Memphis Division of Housing and Community Development (HCD) as a Planning Administrator. Jamie Russell, a graduate of the medical track, was recently appointed the Director of HIV/AIDS/STD Prevention Services for the Tennessee Department of Health (TDH). Steve Barlow, a graduate of the urban anthropology track in 1996, was named the first Executive Director of the University Neighborhoods Development Corporation (UNDC), a private not for profit charged with revitalizing the community surrounding the University of Memphis.

Other alumni transfer the skills they gain in our program to new locations. Wendy Barlo, a 2007 graduate, is currently working with a team of anthropologists conducting research on the organizational culture of General Motors. Jason Hodges, a 2007 graduate, is now employed at the Human Services Research Institute (HSRI) in Portland, Oregon



where he and his colleagues assist federal and state governments in enhancing services and supports to families and individuals living with varying forms of mental and/or physical disabilities. Dr. Christina Blanchard-Horn, who has been working in the medical field since her graduation in 1996, has worked on projects such as investigating medically indigent care and community health services, has worked in disparities and malaria treatment behavior in Uganda and the US and currently serves as an international program specialist at Social & Scientific Systems, Inc., contributing to the development of AIDS clinical research units in resource-limited settings (RLS).

These are just a few examples of the range of engaged work our students, faculty, and alumni are pursuing in Memphis and beyond. Our department celebrated the 30<sup>th</sup> anniversary of our Masters program last year and we hope to continue to grow our engagement well into the future.

Acknowledgement: We thank all the faculty and alumni for the material they shared in our departmental newsletter, which we pulled from to write this piece. Please visit our website for more success stories: <http://anthropology.memphis.edu>.

## New M.A. in Anthropology Program at George Mason University

By Joshua Rose [joshy.rose@gmail.com]  
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Xitij Rai [xrai@gmu.edu]  
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*"The distinctiveness of the Master's in Anthropology at George Mason lies in its curriculum, which has been tailored to prepare students for employment in venues where anthropological training is useful, or for further advanced graduate study at the doctoral level".*

Linda J. Seligmann,  
Director of the Anthropology Graduate Program  
George Mason University

George Mason University is located in the periphery of Washington DC, with campuses in Arlington, Fairfax, and Manassas, Virginia. The second largest university in the state, Mason attracts a diverse student base from all over the world. Mason's graduate students hail from all 50 states of the US, and over 80 countries worldwide. Graduate students in the Anthropology program are a diverse group of students representing the Americas, Africa, Asia, and the Middle East.



Mason's Master's degree in anthropology was launched during the fall semester of 2007. The program offers anthropological training and guidance for those preparing to teach in K-12 institutions and community colleges, as well as those seeking employment within non-governmental agencies, international organizations, and local, national, and international governments. The program has three distinct areas of focus: 1) *advanced training in socio-cultural Anthropology*, 2) *culture, health and bioethics*,



and 3) *transnational and global issues*. The program's core curriculum has been crafted to build a foundation of anthropological thought and methodology for future academic work at the MA and PhD levels. Core courses include the topics of historical and contemporary anthropological theory, ethnographic methods and research design, regional ethnography, and ethnographic genres. The core curriculum is supplemented by the program's variety of courses that offers students an opportunity to analyze and discuss the subjects of nationalism and transnationalism, bioethics, social movements, ethnicity and identity, conflict and violence, migration, displacement and refugees, regional ethnography, political economy and globalization, and the ethics of the discipline of anthropology itself. Graduate students in the *Society for Applied Anthropology*

program are expected to attend and participate in a monthly colloquium where invited scholars present their work. Colloquium topics often provoke lively debate and help to prepare students as professionals.

Complementing the curriculum is the program's distinguished faculty. Director of the MA program is DC native Prof. Linda J. Seligmann, whose leadership and determination helped bring the program to life. Other faculty members include Prof. Hugh Gusterson, one of the leading anthropologists on the political culture of nuclear weapons, Prof. David Haines, president of AAA's Society for Urban, National, and Transnational/Global Anthropology (SUNTA), Prof. Andrew Bickford, a medical anthropologist, and Prof. Susan Trencher, who studies the anthropology of American culture. The faculty's many areas of expertise include, but are not limited to, public health, political anthropology, ethnic conflict, social memory, symbolic anthropology, ethnographic interpretation, psychopharmacology, migration, kinship, governance, social inequality, gender and sexuality, science and technology, global production systems, religion, witchcraft and sorcery, political economy and globalization, and transnational adoption. Mason's graduate anthropology faculty has proven to be accessible and encouraging to their students, and is committed to training them to be well-prepared sociocultural anthropologists.

The program's first semester saw a wide variety of student activities, events, and projects. Prof. Seligmann's "Transnational and Transracial Adoption Research Project" has provided students with experience as research assistants, as they learn the skills of interviewing, and coding and analyzing data in the course of looking "at how racial mixing, identity, and family structures and dynamics are understood within the context of transnational and transracial adoption in the U.S." In the area of applied anthropology, Prof. Chad Morris, who taught the fall semester's Applied Anthropology course, led his students through two research projects in local communities. Each project resulted in the production of a report to community agencies detailing needs and assets assessments and proposed action strategies. The first group, which included students Alexis Antram of the International Conflict and Analysis and Resolution MA program, Sarah Pfeiffer of the MA program in Anthropology, and Don Tyson of the PhD program for Nursing, focused on barriers to healthcare access in Prince William County (Virginia), specifically related to community members without health insurance, including a large immigrant population. The second group, which included MA Anthropology students Joshua D. Rose, Ryan Kost, Shawn Gorman, Susan Unger, and Xitij Rai, sought to identify concerns of stakeholders within the historical community of Washington DC's Dupont Circle relative to transportation, public safety, local commerce, and the built environment. Both groups used ethnographic methods to gather data, including participant observation, key informant interviews, and random stakeholder interviews. At the end of the semester, each group prepared and presented their findings to a group of fellow graduate students, faculty, and community stakeholders.



George Mason program students at work

Students were also privileged to attend a presentation and discussion on the US Military's controversial Human Terrain Systems program given by the program's architect Montgomery McFate, during which Mason graduate students of Anthropology were allowed an exclusive Q & A with Dr. McFate. Students were also encouraged to attend the 106<sup>th</sup> Annual AAA meeting in DC in addition to monthly WAPA (Washington Association of Professional Anthropologists) meetings. Many of Mason's MA students in anthropology are now members of the AAA, WAPA, and SFAA, and some plan to present papers at various anthropological meetings in 2008, including the upcoming annual meeting of the SFAA in Memphis.

## Heritage, History or Culture? Thoughts on Applied Significance

By Michael Paolisso [mpaolisso@anth.umd.edu]  
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University of Maryland, College Park

For most of the past 10 years, I have been undertaking applied anthropology research focused on culture and environmental issues in the Chesapeake Bay watershed. Much of that work has emphasized the cultural knowledge and values of commercial fishermen (watermen) and farmers about the environment and how declining resources, increasing pollution, and changing socio-demographics are affecting farming and watermen households and communities. These watermen and farmers are part of the heritage of the Chesapeake Bay.



Until recently, I, like many others from diverse groups, recognized and talked about watermen and farmers – their craft, daily work, social relations and cultural knowledge and values -- as part of our Chesapeake Bay heritage. In this public discourse, I used the construct of heritage without any deep reflection or exploration of exactly what I meant or how heritage related, in any systematic way, to my environmental research focused on cultural or cognitive models of the environment, natural resources and restoration. Fortunately, I found a very useful and close-to-home guide for understanding and applying heritage. In a short monograph, *Heritage Matters: Heritage, Culture, History and Chesapeake Bay*, my colleague, Professor Erve Chambers, has written what I find to be an excellent and very thought-provoking exploration of heritage, and one I believe many applied anthropologists will find useful if they are considering a more integrated focus on heritage in their own work. *Heritage Matters* is available from Maryland Sea Grant College ([www.mdsq.umd.edu](http://www.mdsq.umd.edu)).

In *Heritage Matters*, Erve up front makes it clear that there is ambiguity in how we understand and use the



Erve Chambers

concept of heritage, which seems ever-present these days. A central thesis of his book is that we have two types of heritage: public and private. Public heritage is an “expression of the past that attempts to preserve important though often fading social practices and, increasingly, also natural processes (as is conveyed in the idea of a ‘natural heritage’).” Public Heritage is both preservation and celebration of diversity, and it aims to democratize and broaden our sense of the past. Public heritage is linked and originates from a close association with history. History is a means of learning from the past, and hopefully avoiding the mistakes of the past. Also, the past is meaningful because it is perceived as being different from the present.

Examples of public heritage abound in the Chesapeake region. Cities, small towns and hamlets throughout the region host annual heritage celebrations, which tend to be weekend-long events that offer hosts and visitors alike opportunities to consume local foods (crabs, oysters, fish, fried chicken, fresh produce), observe “traditional” practices historically related to local livelihoods (crabbing, tonging for oysters, farm equipment and animal husbandry), purchase local (and non local) crafts, and enjoy rides and games in a “home-town” festival atmosphere. The combined end result is something that is tacitly recognized and absorbed by hosts

and visitors as heritage.

As Erve makes clear, there are many positives associated with the celebration of public heritage, particularly for rural communities in search of identity and social and economic options for maintaining their communities with a sense of place. However, there can be downsides as well: the actual celebration involved in public heritage can, over time, unintentionally separate objects and performances of heritage from their actual heirs, serving to transfer them to the marketplace as commodities. These properties and experiences can be appreciated and appropriated visitors who benefit from the association, but in the process create new heritage meanings that have less connection and meaning to the original heritage proponents.

In contrast, private heritage links the present to the past without making a significant attempt to memorialize a past that has been lost. Rather, heritage is linked to existing cultural and socio-economic processes. Private heritage is more about inheritable rights, obligations and privileges for a group that is appreciated by outsiders but not

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claimed. Private heritage can still serve as a celebration of something in the past, “but its vitality resides in its demonstrable relationship to the present and even the future” (3-4). Private heritage is invested in the idea of culture, and it is part of everyday life.

As was the case for public heritage, we have many examples of private heritage throughout the Chesapeake Bay watershed, although we have not recognized enough of this form of heritage. An example from my own work with watermen exemplifies what I have come to understand as private heritage. In the public arena, watermen culture is part of Chesapeake Bay heritage. We celebrate in museums and festivals watermen and their craft, with careful attention paid to their material culture in the form of different style work boats, crabbing and oystering gearing, and of course their product of oysters, crabs and fish. However, while watermen do share in that public sense of heritage, there is a more private and powerful form of heritage that I have labeled “the right to work the water.” By this I mean something very nuanced and implicit, but again very powerful and meaningful to watermen and their families.

Private heritage in watermen communities is preservation of social and economic relations and natural resources so that if the next generation wants to enter the “water business,” there will be an opportunity for them to do so. Part of that heritage is that it will be very hard work, with no guarantees other than that if you work hard and the Lord is willing, you should make out okay, on average. In watermen communities, there are rights and responsibilities among residents to help make sure that this form of cultural heritage is preserved. Older watermen teach younger ones, they provide help to get someone started in the business, there are family and neighbors who will help out in the bad years, and there is widespread cultural reinforcement of the value of this livelihood of “working the water.” To become a waterman and support your family through skilled and hard work on the water creates a high status, cultural identity for young men and the women who marry them and help support their husband’s work, often by shedding soft crabs, for example. This form of heritage is lived daily, and is tacitly understood and valued in watermen communities. It is also a form of heritage that is threatened, due to declines in Chesapeake Bay oyster and crab fisheries.

The distinction between private and public heritage have sharpened my understanding of heritage and provided me with a framework for linking heritage to cultural analysis. It is the interaction between the forms of public and private heritage that I think are most relevant to my applied research on environmental and natural resource issues, as they affect watermen and farming communities in the Chesapeake Bay watershed. Policymakers and researchers from other disciplines working on Bay restoration issues can understand both forms of heritage. The two forms, juxtaposed and interacting, give intellectual traction to the idea of culture for the non-anthropologist, and make it easier for the anthropologist to demonstrate to policymakers and scientists the importance of culture. Of great significance is that it allows all Bay stakeholders to understand that their cultural knowledge and values about the Bay are entering into our discussions and efforts to preserve Chesapeake heritage, both public and private. More and more individuals from diverse groups are realizing that heritage does matter for how we go forward with our restoration of the Chesapeake.

## Public Archaeology Update: African American History Month and Public Benefits of Historical Archaeology

By Barbara J. Little [blittle@umd.edu]  
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Because February is African American History Month, I want to give SfAA newsletter readers who may not be familiar with archaeology some background on the ways that archaeology contributes to that history. I also want to acknowledge the January conference of the Society for Historical Archaeology (SHA), which will be of interest to applied anthropologists who work in the public interest because the conference theme was “The Public Benefits of Historical Archaeology” (<http://www.sha.org/>).



The archaeology of African-American life has become an essential and prominent part of historical archaeology since the 1970s. As the sub-field developed, archaeologists often focused on plantation slavery but have expanded questions to consider the various roles and situations of black Americans as enslaved and free, rural and urban. Practitioners also increasingly see themselves as activists doing applied work.

Theresa Singleton, one of the most well-known practitioners of African American archaeology, has dubbed its early development as “moral mission archaeology” due to its roots in the black activism of the Civil Rights movement. She (1999:2) offers this appreciative critique of the legacy of these beginnings:

“Moral mission archaeology sought to interpret the everyday lives of African Americans from their own perspectives using the remains of housing, foodways, and personal effects recovered from excavations. It succeeded in giving a voice to the voiceless, but many of the interpretations were overly simplistic . . . Further, by choosing African survival rather than its demise or reconfiguration as a research focus, moral mission archaeology established a research precedent that still stalks African-American archaeology today: the search for cultural markers linked to Africa as the most significant aspect of African-American material life.”

When Charles Fairbanks began his work on slave cabins at Florida’s Kingsley Plantation in 1968, he consciously entered the ongoing anthropological and larger social debate about whether Africans could have retained any of their own culture after the horrors of the Middle Passage of the transatlantic slave trade and slavery. In spite of Carter G. Woodson’s 1933 book, *The Mis-education of the Negro*, which re-claimed African American history, many histories of African-American life continued to be subject to the denigrating “myth of the Negro past,” which essentially denied history or culture to African Americans. It was this myth that anthropologist Melville Herskovits named and, joining African American scholars, sought to correct through his study of “Africanisms.” Herskovits argued for a distinct African-American culture. It was these African survivals, or “Africanisms,” that Fairbanks sought in the remains excavated from slave cabins. This beginning is what Singleton sees as somewhat simplistic, but it was an important step, as Fairbanks’ work initiated the archaeology of African American life.

Although many archaeological studies have focused largely on plantation life in the southern United States, the context of enslavement was pervasive, extending far beyond such settings to small farms, urban homes, artisans’ shops, industries, docks and other places throughout the New World.

The “rediscovery” of slavery in New York City due to the uncovering of lower Manhattan’s 18<sup>th</sup>-century African Burial Ground in 1991 came as a surprise to many. The massive public outcry surrounding the excavation and ensuing study of the skeletal remains have made that project one of the most influential in terms of teaching archaeologists how to engage with the public and negotiate a wide range of competing public interests (e.g., LaRoche and Blakey 1997). The ongoing visibility of historical slavery in New York was ensured when the African Burial Ground was designated as a National Monument in February 2006. (see <http://www.nps.gov/afbg>; also see the Schomburg Center for Research in Black Culture’s web exhibit: <http://www.nypl.org/research/sc/afb/shell.html> ).

More recently, Philadelphians have confronted the unfamiliar reality of their city’s slave-holding past as well, prompted by the excavations at the President’s House and the ironic spatial juxtaposition of the new Liberty Bell pavilion and the archaeological remains of George Washington’s slave quarters (see the web sites of the National Park Service: <http://www.nps.gov/inde/parkmgmt/publicinvolvement.htm> and the Independence Hall Association: <http://www.ushistory.org/presidentshouse/index.htm>).

The fact that slavery was part of everyday life in the Northern United States as well as in the South has not been taught routinely in American schools. One of the common public comments in the wake of these very public excavations in both New York and Philadelphia is to demand an answer to the question, “Why didn’t we know this?” The question highlights frustration with school curricula and gaps in what could be a useful history and public memory. One of the positive public aspects of these projects is that they provide a space for dialogue about race and slavery’s aftermath of continued racism, constructed to justify slavery and disenfranchisement. For an example of a project creating such dialogue, see Carol McDavid’s discussion of her work with the Levi Jordan Plantation project in Brazoria, Texas (e.g., McDavid 2002).

A growing number of historical archaeologists consider that part of their responsibility is an anti-racist public scholarship. An example of this sort of discussion in the discipline was a forum discussion at the 2008 SHA meetings in Albuquerque: “Is ‘Public Outreach’ Enough?: Exploring the Place for Activism in 21<sup>st</sup>-Century African Diaspora Archaeology.” Carol McDavid, James M. Davidson and Jamie C. Brandon moderated the discussion, which was sponsored by the African Diaspora Archeology Network (<http://www.diaspora.uiuc.edu/>).

Through the study of post-Civil War tenant plantations and southern farms and the lives of free blacks, archaeologists have found opportunities to theorize, analyze, and describe strategies of power, expressions of ideology, and dynamic interactions among those attempting to dominate and those attempting to resist. The archaeology of slavery provides evidence for a range of resistance, from covert slave resistance on plantations to the overt resistance of claiming one’s own freedom through the Underground Railroad. The SHA symposium,

"Archaeologies of Resistance: The Underground Railroad, Maroonage, Armed Struggle, and Beyond," organized by James A. Delle and Jill Bennett Gaiieski, is an example of such approaches.

There is currently a movement within historical archaeology broadening the context of research by considering the African Diaspora as a whole. This broadening provides a global perspective over an extended time period and considers how the Diaspora is intertwined with the widespread phenomena of colonialism, imperialism, and emerging capitalism. Both "Post-Emancipation Transitions in the African Diaspora," organized by Terrance M. Weik, and "Plantation Archaeology: Expanding Perspectives," organized by Chana Kraus-Friedberg and Kristen R. Fellows to take a worldwide perspective on plantations, exemplify this important research trend.

Over the past few decades, archaeologists have successfully brought a measure of complexity and sophistication to their questions and approaches about African American archaeology. They also have come to appreciate the value that involvement of descendant communities can bring to the methods, results and meaning of the work. The myriad public aspects of archaeology are getting increasing attention, as archaeologists work more closely with a full range of local and descendant communities (e.g., Colwell-Chanthaphonh and Ferguson 2007, Derry and Malloy 2003, Little and Shackel 2007, Shackel and Chambers 2004).

The increasingly public nature of historical archaeology was highlighted in the conference theme for the SHA meetings January 9-13, 2008 in Albuquerque, New Mexico. "The Public Benefits of Historical Archaeology" emphasized these questions: "How does the public benefit from historical archaeology? What are the consequences of not engaging the public or demonstrating a public benefit? How do we effectively engage the public? How can 'public benefit' be one of the primary goals of our efforts in historical archaeology?" In addition to an opening plenary session with the same title as the conference theme, there were two related mini-plenary sessions, "Civic Engagement in the 21st Century," and "Heritage Matters in the 21st Century." There were several sessions on public outreach as well as a well-attended Saturday afternoon session for the public, "Hands on History," held at the conference hotel.

There were several sessions relevant to applied anthropologists interested in the material correlates and politicized scholarship of historical and contemporary race, ethnicity, identity, gender, labor, migration, and public policy.

Anne Garland and Kathleen Fischer moderated a forum discussion on "Case Studies in Historical Ecology for Public Policy." In addition, there was a full day symposium, organized by Michael K. Trimble and Nancy J. Brighton, on forensic archaeology carried out in support of war crime trials in Iraq provided a detailed report of the Army's use of archaeologists and their skills to thoroughly document and repatriate the remains of Kurdish victims of mass executions.

The sessions, "Exploring Native American Concepts about Historical Archaeology," organized by Nina Swidler and Joe Watkins, and "Homeland, Frontier, and Oil Patch: The Archaeology and History of Dinétah," organized by Stephen L. Fosberg provided a welcome presence for Native American perspectives at the SHA.

Those interested in ethnic identity in the United States will also be interested in "The Irish Experience in America: Developing an Analytical Discourse of Diaspora and Transnationalism," organized by Stephen A. Brighton.

Those interested in gender dynamics will be interested in knowing about the Symposium: Power Dynamics in the Preservation and Public Interpretation of Gendered Landscapes, organized by Sherene Baugher and Suzanne M. Spencer-Wood and the full-day session on "Engendering the Historical Archaeology of the Trans-Mississippi West, organized by Elizabeth M. Scott.

As historical archaeologists increasingly see themselves as applied anthropologists and public historians, the opportunities to collaborate will increase accordingly. At the SFAA meetings in Memphis, there will be a number of papers and sessions that use archaeology as applied anthropology. Heritage, tourism, and civic engagement are just a few of the topics.

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## The USF Heritage Lab Brings Research Tools to the Community

By Courtney Spillane [courtney.spillane@yahoo.com]  
University of South Florida

**A**ntoinette Jackson, Assistant Professor of Anthropology at the University of South Florida, has successfully taken a key leadership role in the department's growing focus on Cultural Heritage scholarship as applied anthropology. This past year, she and her students launched several important new initiatives in both teaching and research, including the Heritage Research and Resource Management Lab. Dr. Jackson began operation of her Heritage Research and Resource Management Lab in Fall 2006 with the stated mission of, "Developing applied research projects in collaboration with communities and civic organizations interested in preserving and promoting heritage as a key cultural resource for education and empowerment of all community residents and visitors." Several research projects are currently being organized and hosted through the lab, including a Heritage Research Experience for Undergraduates (REU) Summer Research Program; the Sulphur Springs/Spring Hill Heritage Research Project; and the Seminole Heights Heritage Research and Preservation Project.



Courtney Spillane in the field, Guatemala



Dr. Antoinette Jackson

Dr. Jackson 's Heritage Lab developed and led a Heritage Research Experience for Undergraduates (REU) Summer Research Program, funded by the Office of Undergraduate Research and the Honors College at USF. The Summer 2007 program focused on the ongoing projects in Sulphur Springs and Seminole Heights, and



USF students A. Winn, B. Mervis, C. Spillane and T. Collins at Spring Hill/Sulphur Springs and Heritage Day Event in Tampa, FL

allowed undergraduates

to gain qualitative research methods experience under the supervision of graduate students, USF faculty mentors, and community experts. Students conducted interviews with residents, participated in community events, and spent time learning about their research sites through field trips, tours, trips to the library, and other activities. Undergraduate students in the program presented their findings at two community-sponsored events.

One of the ongoing projects offered by the Heritage Lab is The Sulphur Springs/Spring Hill Heritage Research Project. This project provides students with hands on experience in proposal writing; ethnographic research; and navigating heritage management issues from a business and cultural anthropological perspective. Students develop

heritage tools and products aimed both at stimulating tourism and at enhancing community as well as general public knowledge about Sulphur Springs - past and present. Project output thus far has been formulated around needs conveyed by representatives of the Sulphur Springs Museum and Heritage Center Executive Board and include an oral history database, an ethnographic/ethnohistorical profile of the community, and a National Register of Historic Places evaluation. Another output of the project was the Spring Hill and Sulphur Springs History & Heritage Day hosted on February 24, 2007. This event was an opportunity for graduate students to share the wealth of information they had collected throughout the year about Sulphur Springs and Spring Hill and gather additional information from community members in attendance.

The Heritage Lab also organizes the Seminole Heights Heritage Research and Preservation Project. Students engaged in this project focus on heritage research and preservation primarily in Hampton Terrace, a small neighborhood located within Seminole Heights. Students conduct research to aid in the nomination of the Hampton Terrace neighborhood to a Local Historic District. Each student was assigned one block along Henry Avenue in Hampton Terrace and participated in data collection activities as dictated by the Old Seminole Heights Neighborhood Association's Preservation Committee. Activities include conducting archival research, collecting oral histories from community elders and experts, and hosting special events in the community, which received significant local media coverage.

Graduate and undergraduate students at USF are gaining valuable experience in heritage studies, resource management and research methods through active participation in Heritage Research Lab projects with Dr. Jackson at USF. For more information on the Lab contact Dr. Jackson at [ajackson@cas.usf.edu](mailto:ajackson@cas.usf.edu)

### Tourism Topical Interest Group

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**T**ourism and heritage papers are again well represented at the annual meetings in Memphis, TN, March 28-April 1, 2008. We also will have a meeting of the Tourism TIG on Friday at 8:00-9:50AM (Wyndham Hotel). We need to begin planning for the 2009 Santa Fe meetings as well. Valene Smith will again be joining us and she is helping us to locate a local scholar to discuss the Elvis-Graceland phenomenon. We are also planning a group tour to Graceland on Saturday. Valene has been able to get us a discounted ticket with a tour company for \$34 which includes the transportation and entrance fees, a platinum ticket. The tour of Graceland itself -- the Mansion, that is -- is a self-guided audio tour. The other attractions at the Graceland Visitors Center -- the Auto Museum, Elvis' Private Jets, the various other exhibits -- are traditional museum-style, likewise self-guided. Graceland is about 20-25 minutes south of downtown Memphis. We would depart from downtown at 1:00pm, and return at 5:00pm. We would, incidentally, have our regular tourguide/entertainer onboard for the trip to Graceland. We would like to begin making reservations, so if you are interested, please email me. Also, my cell is 919-815-6388 if you need to contact me after arrival in Memphis for details on the TIG meeting and the Graceland tour. In this issues TIG report I am also including below a list of tourism and heritage related sessions. Finally, Dr. Cam Walker, an archaeologist at California State University-Fullerton contributes below a very interesting paper on curiosity and its relationship with people who become tourists. I hope you enjoy it and I look forward to seeing you in Memphis.

### SESSIONS AND POSTERS ON TOURISM AND HERITAGE AT THE 2008 ANNUAL SFAA MEETINGS-MEMPHIS, TN

(W-29) WEDNESDAY 10:00-11:50, Nashville

Issues in Heritage Tourism, Preservation, and Resource Allocation: Challenges and Opportunities for the Applied Anthropologist, CHAIR: JACKSON, Antoinette (U S Florida)

SCUDDER, Kelley (U S Florida) *Identifying Archaeological Landscapes: Marginalized Communities, Archaeologists, and NGOs - Whose Opinion Really Matters?*

TRUBEE, Heather (Independent) *Amazing Thailand: Exploring the Motivations for and Impacts of Cultural Heritage Preservation Projects in Northern Thailand*

WINN, Alisha R. (U S Florida) *Historic Preservation in Shared Spaces of a Southern Community: Sulphur Springs/Spring Hill, Florida -Whose History, Whose Story?*

SPILLANE, Courtney (U S Florida) *Reconstructing The Past: Heritage Research and Preservation Activities in Tampa Bay Communities*

RUIZ, Juan G. (U S Florida) *Oral History in Tampa: Agency, Racialized Perspectives, and Society for Applied Anthropology*

*Urban Renewal*

DISCUSSANT: JACKSON, Antoinette (U S Florida)

(W-33) WEDNESDAY 10:00-11:50 Oxford

Tourism and Applied Anthropology, CHAIR: JONES, Kimberly (Elon U)

HANSON, Anne-Marie (U Arizona) *Local Participation in Biodiversity Conservation: The Comparative Dynamics of Community-based Eco-tourism in the Calakmul Biosphere Reserve, Mexico*

JONES, Kimberly (Elon U) and MARQUES, Amaro (Hosp Universitário Clemente de Faria)

*Distinguishing Study Abroad from Tourism: Service-learning in Brazil*

KRAUSE, Stefan (San Diego State U) *Surf Tourism in Costa Rica: An Investigation of the Applied Dimensions of Surf Travel*



SPEARS, Chaya (U Kansas) *Tourism Development Inside and Out: Residents' Participation and Perspectives on Tourism in Illinois*

TAYLOR, Sarah (Cal State-Long Beach) *"Gracias a los Gringos": Negotiating Tourism for Community Development*

(W-72) WEDNESDAY 1:30-3:20, Jackson

Valuing Heritage Part I, CHAIRS: SHACKEL, Paul (U Maryland) and GADSBY, David (American U)

POUSSON, Eli (U Maryland) *Histories of Development in the U.S. Route 1 Corridor*

SHACKEL, Paul (U Maryland) *Engaging Communities in the Heartland: An Archaeology of a Multi-racial Community*

FREIDENBERG, Judith and THAKUR, Gail (U Maryland) *Applying Life Histories to Public Understanding*

MORTENSEN, Lena (U Toronto-Scarborough) *Reflections on Managing the Past: Assessing the Local Values of Honduran Heritage*

CHERNELA, Janet, APPELBAUM, Bethany, CARATTI, Amy, HAILE, Noelle, MENYUK, Rachel, RUSSOM, Terra, and WEISS, Rose (U Maryland) *Constructing Community and Participation in the New Anacostia Trails Heritage Area*

(W-92) WEDNESDAY 3:30-5:20, Jackson

Valuing Heritage Part II, CHAIRS: SHACKEL, Paul (U Maryland) and GADSBY, David (American U)

CLENDANIEL, Kathleen (U Maryland) *Heritage and Identity in Rural Maryland*

LITTLE, Barbara J. (Nat'l Park Serv) *Valuing Other People's Heritage*

GADSBY, David A. (U Maryland) *Urban Heritage in Troubled Times: Why Cities Need Public Archaeology*

ZARPOUR, M. Tina (U Maryland-College Park) *A Transnational Heritage: Challenges and Lessons Learned in Understanding an Immigrant Neighborhood*

DISCUSSANT: CHAMBERS, Erve (U Maryland)

(TH-72) THURSDAY 1:30-3:20, Jackson

Visual Anthropology and Applied Ethnography, CHAIR: BIRD, S. Elizabeth (U S Florida)

REPICE, Eric (Washington U-St. Louis) *"Good Work": Practice, Profession, and Evaluation in Graduate Studio Arts*

BIRD, S. Elizabeth, SHELNUK, Nicole, and CREAGAN, Felicidad Noemi (U S Florida)

*Cultural Heritage, Community Art, and Applied Visual Anthropology: The West Tampa Mural Project*

MRKVA, Andrew (U Memphis) *Participatory Video Ethnography: Voice, Vision, and Action in Memphis*

SAVOVA, Nadezhda (Princeton U) *Community Creative Capital: Development Paradigms in UNESCO's Intangible Heritage Principles*

(W-112) WEDNESDAY 5:30-7:30, Jackson

Anthropologists, Tourism, and Development in Yucatan: Constructing New

*Society for Applied Anthropology*



Collaborative Roles and Relationships in the Public Sphere, CHAIR: JUAREZ, Ana M. (Texas State-San Marcos)  
 ROBINSON, Jordan (U Florida) *Performing Identity in Artistic Spaces in Yucatan*  
 BASCOPE, Grace (Maya Rsch Prog) and ALCOCCER  
 PUERTO, Elias (U del Oriente) *Steps  
 and Missteps in Tourism Development: A Yucatan Case  
 Study*  
 KINTZ, Ellen (SUNY-Geneseo) *Archaeology, Community  
 Development and Tourism: Three  
 Decades of Collaborative Research in Cobá, Quintana  
 Roo, Mexico*  
 RE CRUZ, Alicia (U N Texas) *Turismo Solidario y de  
 Comunidad*  
 BURNS, Allan (U Florida) *Nohoch Mu'ul: Insider Views  
 of Tourism from Yucatec Maya People  
 on Holiday with an Anthropologist*  
 DISCUSSANT: JUAREZ, Ana M. (Texas State-San  
 Marcos)



Is Elvis still here at Graceland?

(F-69) FRIDAY 1:30-4:00, Nashville - Posters

EVANS, Carol Jo (U Kentucky) *Conflict and Cooperation from Indigenous  
 Populations Towards  
 Tourism Development: A Case Example in Appalachia*  
 FELDMAN, Joseph P. (U Oregon) *Marketing Heritage in the Neoliberal Caribbean: Culture  
 and Politics in a Tobagonian Tourism Advertisement*  
 RUCKMAN, Hanna (Cal State-Long Beach) *Patricios Unidos de Pie [Patricios Stands United]:  
 An Evaluation of the Sustainability of a Rural Tourism Community Theater Project, Patricios,  
 Argentina*  
 SAWYER, Heather (U Kentucky) *"Getting more Butts on Boats": Neoliberalism, Community,  
 and the Cruise Ship Industry in Seward, Alaska*  
 STEVENS, Melissa (U Maryland) *Community-based Tourism in Vietnam: Working within  
 Countervailing Systems of Hierarchy and Egalitarianism to Promote Inclusion*  
 TORRES, Christina (St. Mary's Coll-Maryland) *Educational Tourism and Transformational  
 Learning During the Semester at Sea Program*  
 VASQUEZ-RADONIC, Lucero (U Arizona) *Holbox: One Island, Multiple Spaces - The  
 Construction of Space in a Caribbean Island*

(S-31) SATURDAY 10:00-11:50, Chattanooga

Conservation and Indigenous Populations in South America, CHAIR: PUTSCHE, Laura (U Idaho)  
 BAUER, Daniel E. (S Illinois U-Carbondale) *Balancing Development and Conservation:  
 Community Based Tourism in Coastal Ecuador*  
 LU, Flora (U NC-Chapel Hill) *The Enchanted and Endangered Isles: Fishing, Farming,  
 Migration, and Conservation in the Galapagos Archipelago, Ecuador*  
 KENT, Suzanne (Michigan State U) *Negotiating Household Economics and Familial  
 Disintegration: A Fundamental Tension in Salvadoran Transnational Migration*  
 PUTSCHE, Laura (U Idaho) *Gendered Impacts of Economic Change on the Shipibo of the  
 Peruvian Amazon*  
 WENTZEL, Sondra (GTZ Germany) *Demarcating, Protecting and Managing Indigenous Lands  
 in the Brazilian Amazon: Development Anthropology at the Intersection of Complex Public  
 Spheres*

(S-72) SATURDAY 1:30-3:20, Jackson

Identifying "Community" in Community-Based Tourism  
 CHAIRS: STEVENS, Melissa and CHERNELA, Janet (U Maryland)  
 STEVENS, Melissa (U Maryland) *Power Disparities in Community-based Tourism Partnerships:  
 A Vietnamese Case Study*  
 ZANOTTI, Laura (U Washington) and CHERNELA, Janet (U Maryland) *Conflicting Cultures  
 of Nature: Tourism, Education, and Kayapó of the Brazilian Amazon*  
 WALLACE, Tim (N Carolina State U) and PEZZIA, Carla (U N Texas) *"If You Build It, Will*

*They Come?": Community-based Tourism Development in San Juan La Laguna, Guatemala*  
SALAZAR, Noel B. (U Penn) *From Imagined to Imaged Communities: The Role of Local Tour Guides in Community-based Tourism*  
CHERNELA, Janet (U Maryland) and ZANOTTI, Laura (U Washington) *A Community by Any Other Name: Limits to Knowledge in Social Impacts Assessment in Tourism*

## Where is Curiosity in Tourism Studies?

By Cameron Walker [camwalker@aol.com]  
California State University-Fullerton

Recently my graduate class, "The Anthropology of Tourism", began rehashing some of the reasons offered in our readings for why people travel. I asked the students whether a level of curiosity might also be involved and this triggered an ongoing discussion about what it means to be curious and what that might have to do with tourism. We agreed that humans and many other species of animals, including insects, exhibit the trait of curiosity. Not only that, but some animal and human individuals appear to have a much greater level of curiosity than others. Being curious is not really instinctual, it seems, mainly because we have so much choice in how we express our inquisitiveness. A few students argued that a curious nature was relative to other traits in an individual; therefore the level of curiosity is expressed in a range of behaviors. For example, I noted that a neighbor went all the way to Africa to climb Mt. Kilimanjaro, but had no interest in seeing anything else, even the exotic animals in the game reserves nearby. One student suggested that this person's curiosity may have extended only to whether or not he could climb the legendary mountain and nothing else was relevant.



Einstein once remarked that our educational system does all it can to extinguish curiosity in children, and saw his own scientific curiosity as ultimately more significant to his career than his formidable intelligence. Curiosity is clearly conducive to the practice of science, medicine and many other forms of inquiry, including journalism, but several students agreed that a curious nature may also lead young students to disrupt class or question authority. Since curiosity is innate in all human beings, is this a trait we can cultivate, as with good manners or a work ethic? Can a person learn to be more curious about life? Is it possible to discourage a curious nature, or is our level of curiosity hardwired from early childhood?

According to child development expert, Dr. Bruce Perry, the trait of curiosity leads directly to exploration, although some individuals may be more intellectually curious while others will want to physically explore. Unfortunately, curiosity often fades as children mature since a curious nature can be constrained by fear, absence and disapproval from the adults around them (<http://teacher.scholastic.com/professional/bruceperry/curiosity.htm>).

Is the trait of curiosity helpful for understanding the phenomenon of tourism? Intuitively, it would seem to be and might help to clarify why some people, but not everyone, become tourists. Curiosity might also help to explain where people choose to travel, and what they aspire to do while traveling.

Anecdotally, people who are curious about the world are generally more inclined to travel, so why is curiosity so seldom mentioned as a motivation? Some people dream of one day actually visiting the Great Wall of China, while others couldn't care less, and I think this can be linked to individual curiosity about the world.

An online dictionary defines curiosity as "the desire to know" and "a desire to find out and know things". Somewhat oddly, the dictionary then links curiosity to nosiness, as if we have somehow begun to link exercising our curiosity with being meddlesome (<http://www.thefreedictionary.com/curiosity>). At least a few articles on tourism tend to treat curiosity as one of the less attractive aspects of human nature, in the same category as voyeurism.

Some cursory library research revealed that curiosity and travel were seen as harmful (especially when they were combined) very early on in human history. In the article "The Desire to Know the Secrets of the World", Edward Peters comments:

The debates concerning the validity of knowledge gained by travel and observation began in the ancient world with Homer and continued through Platonic and Stoic ethics and epistemology, the work of ethnographers and historians, Augustan political propagandists, and the romances of Alexander the Great (2001:596).

However, Plutarch famously warned against looking inside the doorways of houses during a walk, and by the 13<sup>th</sup> century, the moral restrictions against curiosity and travel were countered by arguments for learning about the world outside one's door. The connection between curiosity and travel had been made clear by the time of Augustine, although the connection was also associated with intellectual audacity and personal vices such as pride and lust (Peters 2001:598)

Is it possible that a long historical precedent has restrained the usefulness of curiosity for studying tourism? Nandrea (2007:338) says that, in our culture, the demand to assimilate and conform tends to stifle our natural curiosity, because it can be construed as rude and make others feel uncomfortable. On the other hand, a lack of curiosity is often seen as being egotistical and self-absorbed; therefore our society is directing us to express a certain level of curiosity (but avoid too much or too little curiosity) about the world.

Intellect, when fueled by curiosity, affirms that we are alive, and it is through our curiosity that we stimulate the best aspects of ourselves. Many people have claimed that they feel most alive when they are traveling and exploring. My own admittedly inquisitive nature has determined a number of choices in my life, most obviously in my becoming an anthropological archaeologist. Being curious about the world offers many advantages, most obviously in that it keeps life interesting.

Maybe the world is roughly divided into two groups: the curious and the incurious. Those who are curious (and can afford it) travel to satisfy their need to appreciate and understand, while those who are not curious find something else to do.

#### References

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## TIG For Intellectual Property Rights

By Mary Riley [mriley88@hotmail.com]  
Merritt, Flebotte, Wilson, Webb & Caruso, PLLC

In recent news, the World Intellectual Property Organization (WIPO) sponsored and discussed an informal round table to discuss the growing need to protect traditional knowledge, traditional cultural expressions and genetic resources against misappropriation and misuse. New technologies and ways of compiling, storing, using and sharing traditional demand different responses to the same question of how to best protect communally-held traditional knowledge in all of its forms. A synopsis of the round table's findings can be read on-line at the Intellectual Property Watch website at <http://www.ip-watch.org/weblog/index.php?p=875>. In addition, another on-line resource that provides a concise guide and general overview to intellectual property issues is the WIPO publication (No. 489), titled *WIPO Intellectual Property Handbook: Policy, Law and Use*, available on-line at the WIPO website at <http://www.wipo.int/about-ip/en/iprm/>.

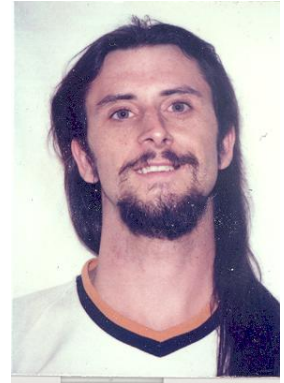
Be sure to look for the session at the upcoming SfAA Annual Meetings in Memphis, (co-sponsored with the American Indian, Native Alaskan and Hawaiian, and Canadian First Nations TIG) titled "Intellectual Property Rights, Technology, and Indigenous Peoples: Perspectives From and On the Public Sphere." This session discusses the potential uses and problems in employing GIS-based and similar technologies to recognize and protect indigenous claims to intellectual property and other communally-held resources, both tangible and intangible. Hope to see you there!





## If Anthropology Isn't Against Torture, What Can We Stand For?

By Mark Schuller [maschuller@vassar.edu]  
Member, Human Rights and Social Justice Committee  
Vassar College



As I am writing this, the polls are closing in what has got to be the biggest primary election contest ever. Both major parties in the U.S. have nail-biter contests, and are breaking records for voter turnout in every state. Today, it is estimated that over 30 million people will have gone to the polls.

What's at stake? What can anthropology contribute to this national dialogue, or to democracy?

Interestingly, a news story broke today that will undoubtedly have wide and diverse ramifications. According to a Reuters report, CIA Director Michael Hayden admitted to Congress that CIA agents had engaged in "waterboarding." Sparing the gruesome details, this act is supposed to simulate drowning in the subjected person.

The issue first appeared in the public eye during the confirmation hearings of now-Attorney General Michael Mukasey, who refused to directly answer Senators' questions about whether this act constituted "torture." In some of the media coverage of these hearings, reporters cited scholars and human rights activists, some of whom said that this wasn't mere hand-wringing but the issue was whether the U.S. government violated the Geneva Conventions, that specifically forbid the use of torture.

As Carole Nagengast argued in the introduction to the volume she co-edited with Carlos Vález-Ibañez, *Human Rights: the Scholar as Activist*, anthropologists engaged in promoting, defending, and advancing the cause of human rights face a series of dilemmas. Among them, the discipline's *epistemological* stance of cultural relativism - one of our "hallmarks" since Boas - has been transformed by violators of human rights into a *moral/political* relativism.

Debates about whether to define the *birq'a* (veil) or *purdah* (female seclusion) as violations of human rights inevitably trigger this debate, often pitting feminists against anti-imperialists. Third-world feminists such as Jayawardena and Mohanty have recast this debate, in part by critiquing the imperialist overtones and approach that an unquestioned, if principled, reaction carries with it - and its consequences. My own contribution to this discussion is to critique the binaries inherent in these polemical discourses that talk past one another, arguing instead for a tripartite framework that tracks between global, national, and local levels.

But what happens when the human rights violators don't fit the typical Orientalist narrative because they work for the U.S. government?

What role should an actively engaged anthropology play in this situation?

Should we as citizens loudly and resoundingly add our voices to what is hopefully going to be a loud condemnation by many sectors - NGOs, governments, and maybe the United Nations?

Should we be offering ethnographic evidence for the ineffectiveness of torture in extracting useful evidence, or bring ethnographic examples to bear in detailing torture's overall damage to communities and societies?

Should we put political anthropological analyses to work to question all clandestine activities and institutions carried out in the name of a war on terror, or extending our analyses of abuses of state power to private contractors such as Blackwater?

Should we as applied anthropologists be arguing for a more just and equitable foreign policy that values human development over warfare and counter-insurgency, and should we be bringing these models to the attention of the two major political parties and branches of government?

Or should we sit this conversation out, stinging from the blowback to the Human Terrain Systems and the position taken by the discipline's academic association, or let the harrowing processes of getting and financing a

graduate education, getting and succeeding at a tenure-track faculty position, or conducting research and evaluation for a government or NGO agency prevent us from acting?

I would hope that as scholars, as practitioners, as activists, we anthropologists will reject the latter and make our voices heard. If anthropology isn't against torture, what can we stand for?

## A Brief History of the Margaret Mead Award

By Willis E. Sibley [Shadyside1190@comcast.net]  
Past President, SfAA

It has occurred to me that many present SfAA members (and students) are young enough to have no knowledge of the origins and development of one of SfAA's primary awards, in particular the Margaret Mead Award. In addition, Tom May, SfAA Executive Director, encouraged my writing of this essay to preserve some of the "cultural history" of the Society and its activities.

The Mead Award is intended to recognize the accomplishments of a younger scholar for a particular accomplishment such as a book, film, monograph or service, which interprets anthropological data and principles in ways making them meaningful to a broadly concerned public. The award recognizes skills in broadening the impact of applied social and behavioral sciences --- skills for which Margaret Mead was admired widely.



I feel personally very close to this award. During the early 1970s, I was privileged to get acquainted with Margaret Mead when we shared work in developing the program for the 1971 meeting of the International Congress of Anthropological and Ethnological Sciences which convened in Chicago. Sol Tax, now recognized by SfAA with the Sol Tax Award, was President of the 1971 Congress, and Mead was immediate Past-President.

I also served on the Mead Award selection committee in the mid 1980s and chaired that committee in 1986. Finally, I have created the physical mounting for the current bronze plaque since its inception in 1982, along with my role as producer of the current award in cooperation with the sculptor Sheryl Hoffman.

Briefly, the history of the creation of the award is what follows. In 1972, Margaret Mead presented an invited address during the Annual Meeting of the Society in Montreal. Her address was a central feature of the meeting, but it was not the Malinowski Award address, which is highlighted now during our annual meeting. The Malinowski Award was first bestowed upon Gonzalo Aguirre Beltran in 1973.

Following the Montreal meeting, officers of SfAA concluded that an award should be established to honor Mead's work and her prowess in bringing anthropology and its findings to publics well beyond the profession. Correspondence with Mead was initiated, soliciting her agreement to permit the Society to create an award carrying her name. I think her reply was "quintessential Mead." She responded that the award in her name would be all right, provided it would cost her no money. [One must recall that despite her renown, Mead never held a tenured university post with an assured income].

The first Mead award was presented to the late John Ogbu of the University of California - Berkeley during the SfAA annual meeting convened in Philadelphia in 1979 --- the year immediately following Mead's death in New York [at the time of the AAA Annual Meeting in Los Angeles] late in 1978. The original award [which I have never seen] was, I understand, a small silver replica of Mead's famous forked walking staff, mounted on wood. The first several recipients of the award received this token of their achievements.

In 1982, the year in which I served as SfAA President, the young man who created the original award was unable to complete an award, which was to have been presented to Mary Elmendorf during the annual meeting in Lexington, Kentucky.

To make a long story short, I requested and received permission from the SfAA Board to produce a new award -- an assignment that resulted in the present mounted bronze plaque, which has signified the award since 1982. The bronze plaque was the creation of an undergraduate woman sculptor studying at Cleveland State University, where I was teaching. Subsequently, additional bronze castings have been produced by undergraduate women sculptors at both Cleveland State University and at Prince Georges Community College in Maryland.

Following Mead's death in 1978, the leadership of the American Anthropological Association proposed to create a Margaret Mead Award, quite ignoring the fact that the Society for Applied Anthropology already had created a Mead Award with her personal permission. While I was not privy to the details of the interchange between the AAA and SfAA about the award, I believe that the discussions were vigorous!

The outcome of the discussions led to an agreement that beginning in 1983, the award would be offered jointly by SfAA and AAA, an arrangement, which continues today. The award is presented annually during the SfAA annual meeting. The Society provides the mounted bronze plaque, along with travel and other accommodations. The AAA provides a monetary prize.

As a final note: I am indebted especially to Tom Weaver and John Singleton, both Past Presidents of SfAA, for sharing with me historical details concerning the Mead Award.

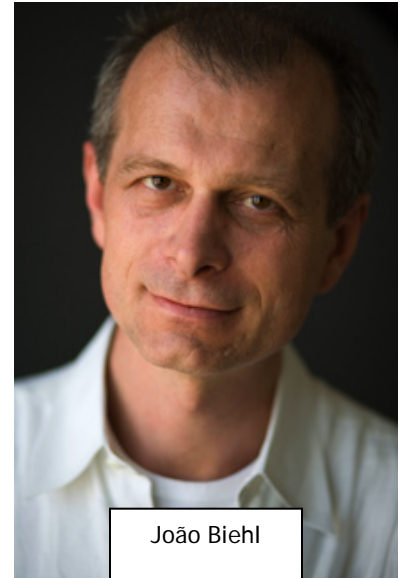
## Margaret Mead Award for 2007 goes to Dr. João Biehl

SfAA Press Release

The Boards of the American Anthropological Association and the Society for Applied Anthropology have selected Prof. João Biehl to receive the Margaret Mead Award for 2007. Biehl was selected for his book *Vita: Life in a Zone of Social Abandonment*, published by the University of California Press in 2005. Biehl is currently an Associate Professor of Anthropology on the faculty of Princeton University.

The Award will be formally presented at the 68th Annual Meeting of the Society for Applied Anthropology in Memphis, Tennessee, on March 28, 2008.

*Vita* is an ethnography of social death and care in a globalizing Brazil. It tells the story of a young woman living at Vita, an asylum for the sick, mentally ill and poor in the southern city of Porto Alegre. Due to a misdiagnosed neurodegenerative disorder, Catarina becomes paralyzed, is considered insane and is abandoned by her family. Through intense listening and proceeding like a detective, Biehl reconstructs Catarina's life history and uncovers the multiple forces— economic, medical, political, familial—that brought her to Vita and that make such ungoverned institutions of last resort proliferate in Brazil and beyond. As Biehl assesses the moral and technological failures of the broader, industrialized society, he also illuminates the edges of human imagination that Catarina and others at Vita keep expanding. Biehl's analysis is beautifully complimented with a series of extraordinary photographs (by Torben Eskerod), prompting a comparison with the collaboration between James Agee and Walker Evans in the classic *Let Us Now Praise Famous Men*.



João Biehl

The Margaret Mead Award is sponsored jointly by the two associations and presented annually. The Award is presented to a young scholar for a particular accomplishment, which employs anthropological data and principles in ways that make them meaningful and accessible to a broadly concerned public.

The Award honors the memory of Margaret Mead who in her lifetime was the most widely-known woman in the world and arguably the most recognized anthropologist. Mead had a unique talent for bringing anthropology into the life of public attention. The Award was initiated in 1973 by the Society and with Mead's approval. It has been presented jointly with the American Anthropological Association since 1983.

Before joining the Princeton faculty in 2001, Prof. Biehl was a National Institute of Mental Health postdoctoral fellow at Harvard University. He earned a doctorate in anthropology from the University of California at *Society for Applied Anthropology*



Berkeley (1999) and a doctorate in religion from the Graduate Theological Union (1996). He earned undergraduate degrees in theology and journalism and a master's degree in philosophy from academic institutions in Brazil. *Vita* has received five other major book awards, including the Basker Prize from the Society for Medical Anthropology and the Stirling Prize from the Society for Psychological Anthropology. Biehl's research and writing has been supported by grants from the MacArthur and the Wenner-Gren Foundations. He wrote *Vita* while a member of the School of Social Science of the Institute for Advanced Study. He was a Visiting Professor at the Ecole des Hautes Etudes and received the President's Award for Distinguished Teaching at Princeton in 2005.

Prof. Biehl authored numerous articles and book chapters and co-edited the volume *Subjectivity: Ethnographic Investigations* (University of California Press). He recently published a new book, *Will to Live: AIDS Therapies and the Politics of Survival* (Princeton University Press), exploring the political economy and ethics of global AIDS treatment initiatives.

## News from the Publications Committee

Nancy Schoenberg [nesch@uky.edu]  
Chair, SfAA Publications Committee  
University of Kentucky

**A**fter a fine several years of leadership from Jim McDonald (UTSA), the Publication Committee reins have been passed back to me. I've joined old friends and will look forward to interacting with a few new ones, including Michael Angrosino, whose hopes of retirement will have to be put on the shelf for a while, and Tim Wallace, *Newsletter* editor extraordinaire. Since August, we have had the pleasure of insightful and beautifully produced newsletters from Tim and his assistants, Kara and Ashlie. November's issue—all 53 pages—was replete with captivating letters and articles and delightful photos.

As you may have noticed from the advertisements, *Practicing Anthropology* editors Jeanne Simonelli and Bill Roberts will be ending their term this year. What wonderful work they have done, lending support to the idea that two heads are better than one. The most recent issue of PA is full of diverse articles that focus on ethnography and application of the four field approach. Such foci are what make the SfAA a unique home for applied social science. A subcommittee has been working hard on identifying a new editor for *Practicing Anthropology* and that announcement is forth coming.

As you've noticed on line or in your hand, David Griffith and Jeffrey Johnson, editors of *Human Organization*, continue to provide stimulating and relevant research articles on a wide array of applied social science topics.

Last minute, breaking News! Great News! Griffith and Johnson write to tell us that according *Web of Science*, *Human Organization* has become the No.1 journal dealing with cultural issues, surpassing *American Anthropologist*, *American Ethnologist*, *Medical Anthropology Quarterly* and *Human Ecology*!

I'd urge you to visit the SfAA's website to learn more about our publications. Happy reading and see you in Memphis!

## Consortium of Practicing and Applied Anthropology Programs (COPAA)

Linda A. Bennett [lbennett@memphis.edu]  
Chair of COPAA

**C**OPAA will have a significant presence at the SfAA meetings this year in Memphis. Under the leadership of Program Chair Lisa Henry (UNT), COPAA has proposed and has had accepted four paper/panel sessions (one a double one), a Distinguished International lecture by Susan Wright from Denmark, and the annual Business Meeting. All sessions connect to the mission of COPAA: To collectively advance the education and training of students, faculty, and practitioners in applied anthropology. Two sessions



include papers which focus on preparation for applied and practicing anthropologists for their careers overall or more specifically in public policy research and work. One session focuses on a proposed Visitor's Program as a new resource that COPAA is considering for member departments, and one session focuses on planning for tenure and promotion (an ongoing theme over the past few years in our meetings). We enthusiastically invite you to take part in this rich array of sessions. If you wish to learn more about COPAA, please log on to our website at [www.copaa.info](http://www.copaa.info) A summary of the programs follows.

**Session 1: (W-42) WEDNESDAY 12:00-1:30**

**Heritage III**

**Exchanging Knowledge through a Visitor's Program**

CHAIR: HENRY, Lisa (U N Texas)

PANELISTS: BRILLER, Sherylyn (Wayne State U), FERGUSON, T.J. (Anthropological Research, LLC), WASSON, Christina (U N Texas) and HENRY, Lisa (U N Texas)

Panel presentation sponsored by the Consortium of Practicing and Applied Anthropology (COPAA) Programs. Academically-based and practicing applied anthropologists will address the exchange of knowledge and skills sets through a COPAA sponsored visitor's program. The goal of the program is for faculty and/or practitioners to visit anthropology departments in order to educate and train students (and possibly faculty) on topics that complement the existing curriculum in the department. The goal of this session is to collaborate on the fundamental structure of this program and establish guidelines for those departments interested in participating.

**Session 2: (TH-85) THURSDAY 12:00-1:30**

Room unknown as of 1-9-08

COPAA Business Meeting

Chair: Linda Bennett

**Session 3: (TH-113) THURSDAY 5:30-7:30**

Jackson

COPAA International Invited Speaker

CHAIR: HYATT, Susan B. (Indiana U)

International Speaker: WRIGHT, Susan (U Aarhus, Denmark) *Making Anthropological Application Count in a Global Knowledge Economy*

European governments are subjecting universities to a reform frenzy, spurred by the Organisation for Economic Co-operation and Development's postulated 'global knowledge economy'. Denmark's strategy makes universities a driver of this economy, presses them to respond to the 'surrounding society', turn 'ideas into invoices' and produce employable graduates quickly. 'Application' appears central to such strategies. Yet systems to measure performance and differentiate funding reproduce old hierarchies between 'pure' and 'applied' in which the latter 'counts' for little. After reviewing initiatives to develop applied anthropology in such contexts, the earlier experience of a UK organization 'Anthropology in Action' is used to suggest an alternative approach.

**Session 4: (F-44) FRIDAY 12:00-1:30**

St. Louis

**Tenure and Promotion for Applied Anthropologists: Planning for and Experiencing the T&P Process**

CHAIR: KHANNA, Sunil (Oregon State U)

PANELISTS: KHANNA, Sunil (Oregon State U), WASSON, Christina (U N Texas),

HIMMELGREEN, David and Romero-Daza, Nancy (U S Florida), BRILLER, Sherylyn

(Wayne State U), VASQUEZ, Miguel and VANNETTE, Walter M. (Northern Arizona U)

Since 2005, the Consortium of Practicing and Applied Anthropology Programs (COPAA) has been actively involved in demystifying the promotion and tenure process especially for faculty members working in applied anthropology programs. Earlier COPAA-sponsored sessions have focused on such topics as defining applied and engaged scholarship (2005), developing P&T portfolios and documenting applied work (2006), and opinions of the decision-makers in the P&T process (2007). This panel presents the experiences of faculty members who have recently completed the P&T evaluation. Panel participants will share their strategies for promotion and tenure, developing and organizing dossiers, the overall experience of the P&T process, and recommendations for change.

**Session 5: (S-08) Saturday 8:00-9:50**

Natchez

## Preparation for Public Policy Research and Work: Current Practice and Future Directions in Applied Anthropology Education

CHAIRS: FELDMAN, Kerry D. (U Alaska-Anchorage) and HENRY, Lisa (U N Texas)

VASQUEZ-LEON, Marcela (U Arizona) *Exploring the Challenges of Engaging Students in Understanding Policy: Experiences from Collaborative Research in Brazil and Paraguay*

BARNHARDT, Ray (U Alaska-Fairbanks) *Preparing Alaska Native PhD's for Leadership Roles in Public Policy Research*

VITERI, María-Amelia and TOBLER, Aaron (American U) *Students Educating Students In Understanding and Addressing Surveillance and Policing Policy: Insights from an International, Interdisciplinary Conference at American University*

AVRUCH, Kevin (George Mason U) *Conflict Resolution Education on the Cusp between Applied Anthropology & Public Policy*

DISCUSSANTS: WRIGHT, Susan (U Aarhus) and GREAVES, Thomas (Bucknell U)

Applied anthropology is a critical component in the development of public policy in human society. Public policy is also a rich arena for the employment of practicing anthropologists. In this session, we explore ways in which applied anthropology education is or could be addressing student preparation in the policy arena, as recommended also by the Public Policy Committee of the Society for Applied Anthropology. Presenters will address how through course work, mentoring, internships, or research their programs are or could be engaging students to understand, interrogate, develop or change public policy at the international, federal, state, or local levels.

### Sessions 6-7: (S-61) SATURDAY 1:30-3:20

#### Heritage II

#### Preparing Applied Anthropologists for the 21st Century, Part I

CHAIRS: GUERRON-MONTERO, Carla (U Delaware) and YOUNG, Philip D. (U Oregon)

VAN ARSDALE, Peter (U Denver) *Learning Applied Anthropology in Field Schools: Lessons from Bosnia and Romania*

YOUNG, Philip (U Oregon) *Practicing Anthropology from Within the Academy: Combining Careers*

LASSITER, Luke Eric (Marshall U) *Moving Past Public Anthropology and Doing Collaborative Research*

DISCUSSANT: YOUNG, Philip (U Oregon)

This invited session features practitioners and academics who have contributed to NAPA Bulletin No. 29 (2008). Participants in these two sessions discuss, from a variety of perspectives, the theoretical and practical skills that anthropology students should develop during the course of their studies to prepare themselves for careers in applied anthropology, whether as full-time practitioners or as applied anthropologists within academia. Panelists also provide specific advice to undergraduate and graduate students on the benefits and challenges of careers in applied anthropology, in both the national and international arenas.

### (S-81) SATURDAY 3:30-5:20

#### Heritage II

#### Preparing Applied Anthropologists for the 21st Century, Part II

CHAIRS: GUERRON-MONTERO, Carla (U Delaware) and YOUNG, Philip D. (U Oregon)

FISKE, Shirley J. (Consultant, U Maryland) *Careers in Anthropology -Federal Government*

PILLSBURY, Barbara (Int'l Hlth & Dev Assoc) *Anthropologists in Executive Leadership*

GONZALEZ-CLEMENTS, Emilia (Dev Systems/Applications Int'l Inc) and LITTLEFIELD,

Carla (Littlefield Assoc) *Creating Your Own Consulting Business: Small Business*

*Start-Up and Operating the Small Business*

MAYNARD-TUCKER, Gisele (U Cal-Los Angeles) *Becoming a Consultant*

DISCUSSANT: YOUNG, Philip (U Oregon)

## SfAA Student Committee Report

By Jessica Sipos [jessiebird73@gmail.com]

PhD Candidate,

University of Hawaii-Manoa

The SfAA meeting is soon approaching, and the Student Committee is getting busier with preparations and plans in our endeavor to make this year's meeting productive and enjoyable for all involved and to welcome more students to our community, which strives to be a useful resource during the challenges of graduate school and preparation for lives and careers as applied scholars afterwards.

*Society for Applied Anthropology*





At the meeting in Memphis, the Student Committee will present the Student Endowed Award, the only Award administered entirely by students. The Student Endowed Award consists of a \$175 travel stipend to cover costs of attending the annual meeting, plus a one-year SfAA membership (which includes a year's subscription to the journals *Human Organization* and *Practicing Anthropology*). The Committee has worked hard over the last five years to make this award a reality, and is looking forward to honoring its next recipient. Although the deadline has passed for this year's award, consider applying for next year's award. The SfAA website has detailed information on the award and application requirements.

The Student Committee submitted an abstract, spearheaded by Cassandra Workman, our Chair Elect, for a Roundtable Session at the annual meeting: *Everything You Ever Wanted to Know About Surviving Grad School but Were Afraid to Ask (Your Advisor)*. The Roundtable is scheduled for Saturday from 12-1:30, and is in the process of being honed and refined to the specific concerns of graduate students, including grant writing, job searches, and balancing personal and professional/academic concerns. Any input on topics that concern you most as a student, or student-to-be, is entirely welcome! Our emails are available on the SfAA website, and we'd be glad to hear from you.

Ed Gonzalez-Tennant, our Communications Coordinator, is working to compile a list of student-friendly (read: inexpensive) locales for lodging, eating, and hanging out in Memphis for the annual meeting. He will create a downloadable PDF to post on the Student Section of the SfAA website soon. It's an ongoing process with frequent updates, so if you have any suggestions, please post them on the Memphis Meeting Student Info forum on the SfAA Social Networking site ([sfaanet.ning.com](http://sfaanet.ning.com)) or send them directly to Ed at [anthroyeti@gmail.com](mailto:anthroyeti@gmail.com). It would be great if students could network in person at the Meeting as well as in cyberspace. We look forward to hearing from you (and meeting you)!

Finally, we'll be soliciting applications for a new Editor and a new Vice-Chair for the Student Committee. The Vice-Chair of the Committee will become the Chair the following year, so the position requires a two-year commitment to the Committee and a desire to serve as a leader and liaison between student interests and the Association at large. This is my last column as the Editor for the Student Committee for 2007-2008, and it has been a pleasure to contribute my small part to furthering the interests and goals of the Student Committee and the Society for Applied Anthropology in general.

## SfAA President Wins WAPA - Honorable Mention for the Praxis Award - 2007

At the AAA annual meetings this past November our President, Susan Andreatta, attended the awards ceremony of the Washington Area Practicing Anthropologists LPO (WAPA) - where she received an Honorable mention for the 2007 WAPA Praxis Award. This recognition was given to her for the applied project she is leading in Carteret County, North Carolina, concerning fishing and the local fishing-community. NC Sea Grant has funded the project for the past two years to help establish new markets for small-scale commercial fishermen. Fishermen in the area are getting involved in direct marketing of their seafood products through a program known as "Community Supported Fisheries" (CSFs) modeled after community supported agricultural arrangements (CSAs). These fishermen are also part of a branding program known as *Carteret Catch*, a trademarked logo that helps to identify locally landed seafood products. Combining the *Carteret Catch* branding program with Community Supported Fisheries will help the public to identify which roadside stands, fish houses and restaurants are serving local seafood. Those supporting local fishing industries in Carteret County will be flying the *Carteret Catch* flag or displaying a window sticker that supports *Carteret Catch* or a NCDA sticker "Freshness from North Carolina Waters."



WAPA President Rob Nunn and SfAA President Susan Andreatta

“Buying local” and “connecting sea to plate” is a way the public can have an active role in sustaining the 400 year old fishing heritage of coastal communities, fishermen and fish house dealers. Andreatta says there is an active core group of fishermen paving the way with CSFs and that they are now taking their story to other coastal counties in North Carolina and all the way up to Maine and down to Georgia.

### From the *Human Organization* Editors' Desks:

By David Griffith [griffithD@ecu.edu]  
East Carolina University

Jeff Johnson [johnsonj@mail.ecu.edu]  
East Carolina

**W**e are happy to report that the Web of Science now ranks *Human Organization* as the number one journal dealing with cultural issues, above *American Anthropologist* (No.2), *American Ethnologist* (No.3), *Medical Anthropology Quarterly* (No.4), and *Human*



*Ecology* (No. 5). Jeff and I will include more detailed information about this in our annual report to the board this coming March. This recognition of the important of HO is due, we believe, to our attention to producing a high quality product with varied subject matter, including problems associated with migration, housing, fisheries, health, indigenous knowledge, and other topical areas. Our upcoming issue is exemplary: it opens with Maxine Margolis' work on transnationalism among Brazilian migrants in the United States. Her article engages highly contemporary, relevant work on the implications of border security in the lives of Brazilians in Brazil, the United States, and even in places in between as they employ alternative strategies to enter and leave the United States. This is followed by Victor García's work on drinking among transnational migrants in the mushroom industry, Kate Hampshire and co-authors' analysis of inter-generational relations in a refugee camp in Ghana, and David Carr's work

on migration to the frontier region of Guatemala.

The work on migrants, refugees, and migration is enhanced by a section on marginalized or otherwise compromised individuals and groups, including receptionists at medical clinics, Native Americans in a state, Pennsylvania, that fails to officially acknowledge their existence, Puerto Rican adolescents dealing with mental health issues, and indigenous Australians. The issue ends with two papers dealing with state interventions: one among Himalayan apple producers and a second among small-scale fishers in Australia.

Please feel free to join us at the SFAA meetings, where we will be having a meet-the-editors session. In that session, the editors of *Human Organization* and *Practicing Anthropology* will field questions about submissions, plans for special issues, and any other topics you care to discuss. See you in Memphis.

### From the Editors of *Practicing Anthropology*:

#### *The Mule or the Elephant? Practicing Anthropology Looks at Elections, Immigration and Education*

By Jeanne Simonelli  
Wake Forest University  
[simonejm@wfu.edu]

Bill Roberts  
St. Mary's College, Maryland  
[wcroberts@smcm.edu]



A few weeks ago Jeanne was seated around the dinner table following an unusual pizza party at the home of a Navajo (Diné) friend at Canyon de Chelly. While the younger generation hummed a Neapolitan folk song and tossed fry bread dough up and around with truly Italian finesse, Jeanne talked about the upcoming elections with the rest of the family. Who would the Navajo vote for? Would they go with the notion of elder wisdom and vote for John McCain? Would they follow their matriarchal traditions and vote for Hillary Clinton, a woman? Or would they see a shared history in oppression and vote for Barack Obama, a minority? As we talked, the family elders recalled past elections and Susie, age 83, launched into a story of canyon resident voting practices.

“When we got the vote, candidates would pass out materials, and clans talked about it around the fire. After much discussion, we determined that while the mule was steadfast, it was not a productive animal, and that was not a positive thing. The elephant, on the other hand, was a hard worker, and it could produce lots of offspring. So we decided that we would vote for the elephant. A few years ago, I decided that the mule, though not productive, was also hard working, so I switched my vote to the mule. That spring eight mules were born at Black Rock, so this seems like the right political road to follow for the future.”

As in the past, whatever the outcome of the presidential election, it will likely make full cultural sense to the Dine people, but for reasons that no pre-election survey or exit poll could ever predict. This story is a parable about the introduction of western cultural practices in other places. It makes it even more important

that applied practitioners involve themselves in projects that have a direct impact on the lives of the people with whom they work.



Central American immigrants get ready to ride the train at Mexico's southern border

The Spring issue of PA takes this into consideration with articles focusing on two areas. In the first, entitled *Exploring Anthropological Approaches To School Reform*, Brinton S. Ramsey guest edits a series of six pieces exploring the role of anthropological research in school reform. Contributors Suzanne Blanc, Brinton S. Ramsey, Kathryn A. Kozaitis, Janise Hurtig, Aurolyn Luykx, James J. Mullooly and Keith M. Sturges examine the ways that applied educational anthropology can have an impact on school reform. This set of studies is particularly interesting to Jeanne, in her dual role as anthropologist and grandma. While working on the issue, she was also visiting kindergartens in the coastal city of Wilmington, NC. Wilmington has chosen to use the magnet school solution as a means of equalizing educational opportunities for a rapidly growing urban population. Though some of the schools are brand new, those that are more established appear to be having the desired effect.



Bill Roberts in Medina Gounass Village January 2008

The second focus of the upcoming issue is the experience of immigrants on their way to, and adjusting to, life in the US. Christine Kovic begins with a look at conditions on Mexico's other border in *Jumping From a Moving Train: Risk, Migration and Rights at NAFTA's Southern Border*. Anna Handley and Mary Allison Joseph look at the complexity of providing health care in *When "Sort of Right" is Not Enough: A Study of Medical Interpretation for Monolingual Spanish-speaking Patients in South Carolina*.

Keith L. Kleszynski looks at social support and social networks in *Fútbol and Community: Mexicano Migrants in San Diego County, CA*. Finally, bringing us

back to the issue of culturally effective electoral process, Guillermina Gina Núñez and Alfonso Sánchez examine *The Border Poll Crew: Engaging Bilingual Youth in Local Elections in El Paso, Texas*.

Many of the articles featured in PA this year began as presentations at the SfAA's annual meeting. We want to remind you that your conference paper is roughly the length of a PA article, so keep us in mind as you write your



presentation. We are happy to hear from you before the meeting in Memphis, especially if you have an idea you would like to discuss. Speaking of Memphis, please also stop by to **Meet the Editors** on Thursday, March 30, between 12 noon and 1:30 pm in the Natchez Room. This is a chance to talk with Bill and Jeanne about those writing ideas that you may have for future issues of PA. As many of you know, we are coming to the end of our second term and will be passing the editorial baton to a new team in January. We look forward to handing our successors a number of already formed journal issues to ease their transition into the post. Needless to say, it's been great!

Having an editorial team for PA, including co-editors and really good editorial assistants has been the key to keeping the journal on time and on target. Both Bill and Jeanne have tried to keep a full field-based anthropology career going while editing the journal. Our partnership has made it possible for each of us to be away for long periods in the field and to continue with writing, research and some unique teaching. Bill has been in Gambia and/or Thailand four times this year. He is piloting a new cultural competency curriculum for study abroad at SMCM, and this has been no easy task. According to Bill: "The approach I am piloting involves a 2-credit, half-semester course that carries the title "Foundations for Global Learning" for students in the second half of the term. The intent of the course is for students to take charge of preparing themselves to go abroad. This means they broadly educate themselves about the country where the program is located and prepare a country report for themselves. We also discuss strategies for adjusting to a new culture, the implications of living and learning in a place with noticeably different languages, cultural values and daily activity patterns. We talk about stereotypes, American and non-American, and the image of America abroad. We also talk about volunteering or doing some service-learning while abroad. The students take this course just before they leave to study abroad, unless they are studying abroad during the fall semester in which case they have a summer in between the course and their study abroad experience. There is no formal contact between the students and myself while they study abroad. But the semester they return from study abroad they are encouraged to take the second part of the course, "Foundations for Global Engagement," which provides an opportunity for continued reflection on their experiences in terms of cultural adaptation and culture shock, language, values, social issues, and their thoughts on how the experience will affect their future personal and professional development.



All of you actively involved with international education or other forms of experiential learning know how important it is to adequately prepare students beforehand so that they can optimize the learning opportunities available. Similarly, after the study abroad experience it is equally important to reflect on their experiences, and, if possible, compare their experiences with those of their peers. This is what we are trying to do at St. Mary's. But to date the level of student interest has been surprisingly low. Whether this is due to the time at which the course is offered (only one section at 6pm on Monday and Wednesday) or that students have conflicts with other classes is unclear.

The importance of adequately preparing students for any type of experiential education is well known, but sometimes difficult to put into practice and then assess. Given today's international climate and what is arguably a

tarnished image in many other parts of the world about Americans, it is increasingly important to adequately prepare our students for study abroad. Many of us are very good at guiding student reflection about a common experience in a field school or service-learning project. With the increase in the numbers of study abroad sites available to students today, another challenge is to encourage reflection of diverse experiences that have as a common denominator the fact that the experience occurred in another country. These are issues and questions that are part and parcel of what anthropologists are grappling with at many different levels in colleges and universities around the country. It is a topic that continues to be the focus of sessions at our annual meeting and in publications such as *Practicing Anthropology*. We'd like to hear what others are doing along these lines at their institutions."

Jeanne's recent trip to Canyon de Chelly, Arizona was in response to a project idea by Navajo colleague Lupita McClanahan. Concerned about the number of Diné youth who know very little about sacred traditions, Lupita has asked Jeanne and photographer Charles Winters to work on a book geared to middle school that reintroduces stories, history and concepts. Lupita and Jeanne have just finished working with Waveland Press on an updated edition of



*Crossing Between Worlds: The Navajo of Canyon de Chelly*. Look for this and other new and/or revised work by SfAA members at the book exhibits in Memphis.

## Local Practitioner Organization (LPO) News

Bill Roberts [wcroberts@smcm.edu]  
St. Mary's College of Maryland

Greetings to all of you from your SfAA LPO liaison sitting in my office near the shores of the St. Mary's river. Fortunately this year's winter has been relatively warm so far, and the river has remained relatively ice free. This edition of LPO news will be relatively brief. I should have much more to report in the next newsletter after the Memphis meeting.

I am really looking forward to the annual meeting in Memphis next month. The annual meetings provide me with the chance to see and talk with the many anthropologists around the country doing the good work to keep LPOs going. There an important development on this front from the Memphis area. University of Memphis faculty members Keri Brondo and Cynthia Martin are reviving the Mid-South Association of Practicing Anthropology (MSAPA). Be on the look out for an announcement for a MSAPA gathering or reception during the meetings.

Many LPOs were busy during this past American Anthropological Association annual meeting. Rebecca Severson, the National Association for the Practice of Anthropology's LPO liaison, worked with her predecessor Terry Redding and organized a free two-hour LPO workshop on Thursday, December 29. Representatives from the Washington Association for Professional Anthropologists (WAPA), the High Plains Society for Applied Anthropology (HPSfAA), the Chicago Association for the Practice of Anthropology (CAPA), and the California Alliance for Local Practitioner Organizations (CALPO) came and shared their experiences for maintaining the vitality of LPOs. The group continued their discussions over lunch after the workshop.

WAPA hosted a well attended reception after the NAPA business meeting and presentation of the WAPA PRAXIS. WAPA continues to thrive in the Washington, D.C. area, and current president, Ron Nunn works closely with other volunteers on the executive board to organize substantive programs at the Charles Sumner School throughout the academic year. On February 5th, WAPA will sponsor a panel of six practitioners who will discuss their professional experiences in the fields of health and medical care. But WAPistas also love to get together and socialize! WAPA traditions include a holiday party in December, an end of the year party in June, and this year WAPA held a party at the beginning of the year.

CAPA also hosted a very successful annual holiday party that featured a new format they will continue to use for future meetings: screening films with an anthropological theme. In case you missed this film when it came out, let me share the information sent to me earlier. *Cannibal Women in the Avocado Jungle of Death* is about a feminist anthropologist who is hired by the government to track down the Piranha women living in the uncharted Avocado jungle and convince them to relocate. This 1989 satire directed by J.F. Lawton stars Bill Maher and Shannon Tweed, and certainly generated plenty of laughs among the CAPA crowd. The next film showing will be *Kitchen Stories*, a film about a social research project in the kitchens of rural Norwegian bachelors.

That's about all the LPO news I have for now. As I said earlier, you can look forward to reading more about what LPOs around the country are doing after the Memphis meetings.



Bill Roberts threshing rice in Akha Village, Thailand November 2007

## Memphis Meetings Update

By Satish Kedia [skkedia@memphis.edu]  
Program Chair 2008 SfAA Annual Meetings  
The University of Memphis

Planning for the March meetings of the SfAA continues with full vigor and confirmations have now been sent to session organizers and paper presenters. As you will see in the preliminary program for the Memphis meetings (available at <http://www.sfaa.net>), there are over 170 organized sessions, 1,045 papers, 66 posters, plus videos, workshops, and a number of roundtable and business meetings. Based upon pre-registration, we anticipate approximately 1,600 registrations, including 317 new members.



The SfAA is pleased to have a strong presence of the membership from SMA, INDR, PESO, COPAA, and NAPA, with a number of exciting sessions and special events. SMA has especially put together an impressive set of sessions on a variety of health related issues. Prominent members of INDR, Ted Dowling and Michael Cernea, have organized a plenary along with several sessions dealing with new and exciting research in the area of resettlement. In addition, the SfAA has scheduled a presidential plenary session on Thursday in honor of one of our esteemed, long-time members, John van Willigen. While the Welcome Reception is scheduled for Wednesday, the Awards Ceremony and Malinowski Lecture will take place on Friday evening, followed by a reception.

In addition to the numerous conference activities, a number of local tours have been organized during the conference. One of the most important tours is a visit to the National Civil Rights Museum, which incorporates the Lorraine Motel, the site of the assassination of Rev. Dr. Martin Luther King, Jr. Coinciding with this tour is a special highlight of the program: a viewing of the award-winning civil rights documentary, "At the River I Stand." Following the documentary will be a discussion featuring one of the film's producers, Dr. David Applebee. Other tours will explore unique features of the city of Memphis, including, a form of urban renewal ("New Urbanism") that is currently underway in Downtown Memphis; the historical role of the Mississippi River in the history of the country and the region; and an example of public archaeology in an urban setting. Another exciting element of the conference will be a tour of the Center for Southern Folklore, where members can explore Southern culture and history through the lens of Memphis Music, a uniquely American musical hybrid incorporating blues, jazz, and rock and roll.

The beautiful Memphis Marriott Downtown will serve as the conference hotel for our 68<sup>th</sup> Annual Meeting next month. The Hotel is centrally located in Downtown Memphis, and all of the sessions and receptions will be held there. We look forward to seeing everyone in Memphis and are excited about presenting an intellectually stimulating and rewarding conference. Just in case you haven't seen the Preliminary Program on the SfAA website [[www.sfaa.net](http://www.sfaa.net)], I am including here the tours and workshops offered in Memphis.

### SfAA Memphis Tours

There are a limited number of slots in each tour and registration will be on a first come basis. **You must register for tours no later than March 20.** Please read carefully the descriptions below and print and fill out the Tour Registration Form found on the [www.sfaa.net](http://www.sfaa.net) website. Indicate the number of tickets per tour that you are requesting in the space provided, and mail or fax form with payment to: SfAA, P.O. Box 2436, Oklahoma City, OK 73101-2436; Fax: (405) 843-8553.

**Tour #1 Southern Folklore and the Music of the Delta: A Social History Walk through Southern Life**  
Wednesday, March 26, 2:00-5:00 p.m. (Repeated on Thursday, March 27, 2:00-5:00 p.m.-Tour #3)

We will use the rich historical collection of the Center for Southern Folklore as a venue to explore the cultural background of the Memphis/Mid-South/Delta Region of the South. Our guide will provide an introduction to the collection that documents Southern culture - including photography, films, and regional art and literature. Once inside the web of Southern folklore, we will focus on the unique music forms of the region. Our guide and lecturer will be the noted musicologist and musician Bill Ellis, who will provide an introduction to "the blues". He will explain how this music genre fits into (and describes) the slavery experience on the one hand, and established the foundation for some emerging pop forms, such as Elvis Presley. Mr. Ellis will illustrate his discussion with his own performance. At the close



of the tour, participants will be given up-to-date information on the musicians currently appearing at the clubs on Beale Street (what to see and what to dodge). Maximum number of participants: 40. Cost: \$30, includes the entrance fee to the Folklore Center and the stipend for the musician.

#### **Tour #2 Civil Rights Tour**

**Wednesday, March 26, 2:00-5:00 p.m. (Tour #3: Repeated Thursday, March 27, 2:00-5:00 p.m. Tour #4)**

Dr. Martin Luther King, Jr., was assassinated in Memphis at the Lorraine Motel on April 4, 1968. Much of the Civil Rights Movement of the 20<sup>th</sup> Century closely overlapped Dr. King's life. We will mark the 40<sup>th</sup> Anniversary of his death with a visit to the National Civil Rights Museum (which incorporates the original Lorraine Motel Building). Our guided tour of the Museum will include visits to the important stages of the Movement and descriptions of the central icons - Rosa Parks and the Montgomery Bus Strike, student sit-ins at lunch counters, the Memphis sanitation strike (which brought Dr. King to Memphis) and so forth. We will listen to the "I have a dream" speech that electrified a nation and galvanized support for Federal legislation. And we will have the opportunity to visit the room that Dr. King occupied at the Lorraine Motel at the time of his death. Our tour participants will proceed from the Marriott Hotel to the Museum via the Trolley (75 cents). We will gather in the Museum Lobby at 2 p.m. The tour will last approximately two and a half hours. Maximum number of participants: 35. Cost: \$20, includes the Museum entrance fee and the stipend for the Guide

The Museum visit on Thursday, March 27<sup>th</sup> (Tour #3), will be coordinated at 6:00 in the evening with the screening of the documentary film, "At the River I Stand", in the Heritage Ballroom of the Marriott Hotel. The film will be open to all Meeting registrants. The film traces the Civil Rights Movement in the Mid-South. It was directed by Memphis artists. The film has won many national awards. Following the screening, the film director will provide commentary and answer questions from the audience.

#### **Tour #5 New Urbanism: The Role of Anthropology in the Memphis Inner-city Revitalization**

**Friday, March 28, 9:00 a.m.-12:30 p.m.**

This tour offers a rare opportunity to observe and understand a long-term community development project that included practicing anthropologists in all stages of the plan. Our guides will include individuals who were central to the revitalization effort. We will explore in a hands-on tour the creative response taken by the City of Memphis to urban deterioration and the decline of public housing. Practicing anthropologists were involved in each stage of the process - problem definition, urban design, project evaluation, housing design/construction, and community organization. Faced with the threat of a Federal takeover (by the Department of Housing and Urban Development), the Memphis Housing Authority transformed itself in the 1990's, and re-focused on mixed-income housing, welfare-to-work-through-training, and the "new urbanism". The program was called "HOPE". The results have drawn national attention and received Federal recognition. Our tour will be led by guides who have participated in all of the important stages of the reform/renewal process over the past decade. They will narrate stops and visits to the principle sites (College Park and Uptown), describing the steps of revitalization from their personal perspectives. The College Park Neighborhood is anchored by a historic black college (Lemoyne Owen College). It is linked to a commercial revitalization unit ("Soulsville Project") that includes the famous Stax Museum of American Soul Music and a public charter school that emphasizes music. The Uptown Neighborhood includes the world-renown St. Jude's Research Hospital. Here, the focus is on the preservation of the historic architecture and a coherent community structure. The role of practicing anthropologists in the redevelopment of Uptown has been particularly critical and much more complex as 'gentrification' was factored into the design. We will learn first hand how applied anthropologists developed (and evaluated) programs to bridge the cultural divides of age, race, and income. Maximum number of participants: 35, Cost: \$25

#### **Tour #6 Riverboat (SMA)**

**Friday, March 28, 5:00-7:00 p.m.**

SMA is hosting a chartered sunset cruise on a Mississippi paddlewheel riverboat as an *exclusive* special event for *SMA members* attending the spring 2008 conference in Memphis. The event will be held on Friday, March 28 from 5-7pm. There will be a reception on board the boat hosted by the Department of Anthropology, University of Memphis. Cash bar available. Maximum number of participants: 200. Cost: \$25

#### **Tour #7 Chucalissa: A Prehistoric Site with a Contemporary Mission**

**Saturday, March 29, 8:30 a.m.-12:30 p.m.**

Chucalissa is a temple mound complex built and occupied by Native Americans from 1000 to 1500 CE. The mound is located in a rural setting eight miles from Downtown Memphis. The University of Memphis assumed administrative responsibility for the earthwork 45 years ago and it has since become the site for field school activities, graduate education, contemporary Native American Culture exhibits, and unique museum functions. We will be bussed to Chucalissa where a guide will provide a special tour for SfAA registrants. The visit will begin with a discussion of the prominent role that the contemporary Choctaw Tribe serves as interpreters. Our tour will then receive a special presentation that describes the evolving focus of exhibits and programming at the Museum. Of particular interest is the new hands-on archaeology laboratory exhibit, the refurbished and expanded Native American Culture exhibits, and the plans for integrating the future Museum activities into the surrounding community. The visit to this important pre-historic site will thus provide us exposure to an extraordinary experiment in expanding the mission of the University through creative experiments in exhibition, vital partnerships with the contemporary Choctaw Tribe, and an important linking to the surrounding community. Maximum number of participants: 40. Cost: \$25.

### **SfAA Memphis Workshops**

All workshop registrations are due by **March 20**. Your reservation is not secured until payment is received. Please print and fill out the Workshop Registration Form found on the SfAA website, [www.sfaa.net](http://www.sfaa.net), indicate the number of persons per workshop that you are reserving seats for in the space provided, and mail or fax form with payment to: SfAA, P.O. Box 2436, Oklahoma City, OK 73101-2436; Fax: (405) 843-8553.

#### **Workshop #1. Demystifying SPSS™: Anthropological Data Management and Analysis Made Easy Wednesday 9:00-5:00**

**DRESSLER, William** and **OTHS, Kathryn** (U Alabama) This one-day course provides an introduction to the use of the Statistical Package for the Social Sciences (SPSS), and covers data definition, data transformation, data analyses, and the production and interpretation of graphical output. To best embody the new knowledge and skills, workshop participants will do hands-on application with actual data sets (provided). Appropriate quantitative computer applications must be based on at least a basic understanding of statistical routines. To this end, some portion of the class will be devoted to the "five things one needs to know about statistics." Participants must provide their own laptop and copy of SPSS. Maximum number of participants: 15. Cost: \$85, fee includes a coffee break in the morning and a catered full lunch.

#### **Workshop #2. The Exotic Culture of Public Policy: Learning to Act Like a Native Thursday 8:00-12:00**

**AUSTIN, Diane** and **EISENBERG, Merrill** (U Arizona) The goal of this workshop is to demystify the policy process by using an anthropological lens to explore the culture of public policy and the formation and maintenance of policy communities. Key questions to be addressed include: 1) Should social scientists be involved in public policy?; 2) How can anthropological methods be used to understand policy culture?; 3) What roles can and do social scientists play in the policy process?; 4) How are data used in the policy process?; and 5) What resources are available to help social scientists be effective in the policy process? Two weeks prior to the conference registrants will receive an information packet and a two-hour homework assignment to be completed prior to the workshop. Additional resource materials will be provided at the workshop. Maximum number of participants: 20. Cost: \$20

#### **Workshop #3. Getting Started in Research Design: The Key to Proposals Thursday 9:00-5:00**

**WELLER, Susan C.** (U Texas-Med Branch) and **STRONZA, Amanda** (Texas A&M U) This one-day workshop lays out the basics of research design - the key to writing effective proposals. The first step is stating the purpose of the project. Then, using examples, we illustrate how to turn the purpose of any project into an answerable question or a testable hypothesis. Hypotheses involve concepts, and the next step is translating concepts into operationalized variables. This is the measurement part of the proposal, but concepts can be recorded in qualitative or quantitative form. Many projects in anthropology involve comparing data from two or more groups. Study design options will be presented that allow for the testing of theoretical propositions across groups. Maximum number of participants: 15. Cost: \$85, fee includes a coffee break in the morning and a catered full lunch.

#### **Workshop #4. The Rapid Assessment of Institutional Culture: Helping Job Candidates Make Smart(er) Choices Thursday 1:30-3:20**

**NOLAN, Riall** (Purdue U) and **BEEBE, James** (Gonzaga U) This workshop will combine perspectives from two areas: organizational culture and rapid assessment. We are interested in outlining and discussing a framework that can be used by university faculty and administrators to quickly assess an institution that they are considering joining. Typically, short-listed applicants have only a day or two - or sometimes less - to evaluate how well they will "fit" with a college or university. Anthropology's perspectives on organizational culture will be combined with our experience in rapid assessment to provide what we hope will be a useful model for practitioners. We will leave ample time in the workshop for discussion. Maximum number of participants: 20. Cost: \$25.

**Workshop #5. FieldWorks Data Notebook: An Inexpensive New Software Program for Writing, Managing and Sorting Fieldnotes in the Field and at Home (PC only)**  
Thursday 1:30-3:20

**MOORE, Barbara J.** (SIL) and **WALLACE, Tim** (NC State U) *FieldWorks Data Notebook: An Inexpensive New Software Program for Writing, Managing and Sorting Fieldnotes in the Field and at Home (PC only)*. Enhance and simplify the task of writing field notes with a free shareware data management program called FieldWorks Data Notebook. This workshop provides a detailed tour of the software and practical observations about using it in instructional and field settings. For beginning ethnographers, the Data Notebook provides a framework for thoroughly documented fieldnotes. Seasoned fieldworkers will find the data management both sophisticated and versatile. The workshop illustrates project setup, data entry, referencing, coding, sort routines and filters. Barbara Moore helped design of the Data Notebook and has taught people how to use it since its release. Tim Wallace has used the Data Notebook in four summer field schools and brings a practical perspective to the workshop. Laptop required. Your workshop experience can be enhanced by downloading Fieldworks Data Notebook into your laptop prior to attending. The URL for downloading Fieldworks Data Notebook is <http://www.sil.org/computing/fieldworks/DataNotebook.html>. Maximum number of participants: 25. Fee: \$20.

**Workshop #6. Ethnography in the Corporation, Part I**  
Friday 8:00-11:00

**JORDAN, Brigitte** (Palo Alto Rsch Ctr), **GLUESING, Julia**, **GOLDMACHER, Amy**, and **JENKINS, Marlow** (Wayne State U), and **ZLATOW, Melissa** (Arizona State U) This interactive three-hour workshop is intended primarily for students who want to prepare for future careers in corporations and other global organizations. It will explore how corporate projects differ from academic investigations and examine how industrial researchers adapt conventional anthropological methods to the different circumstances and requirements that arise in business settings. It will also include do's and don'ts about negotiating client relationships and presenting findings to clients, skills that are critical for those who wish to work in industry after completing their academic programs. The workshop is limited to 20 participants and is a prerequisite for attending Part II. Maximum number of participants: 20. Cost: \$15.

**Workshop #7. Ethnography in the Corporation, Part II**  
Friday 12:00-3:00

**GLUESING, Julia** (Wayne State U), **JORDAN, Brigitte** (Palo Alto Rsch Ctr), **GOLDMACHER, Amy** and **JENKINS, Marlo** (Wayne State U), and **ZLATOW, Melissa** (Arizona State U) This three-hour session is Part II of a two-part workshop on conducting ethnography in corporate settings. Part II is designed to give participants the opportunity to apply through case examples and exercises the methods and best practices they learned in Part I. Participants will work in small groups to simulate the actual process of practicing ethnography in industry. The skills participants will learn in this workshop are critical for a successful transition from academia to industry. This workshop is limited to 20 participants and is intended primarily for students. Participation in Part I of the workshop is a prerequisite for participation in Part II. Maximum number of participants: 20. Cost: \$15 .

**Workshop #8. Social Network Analysis**  
Friday 9:00-5:00

**JOHNSON, Jeffrey C.** (E Carolina U) and **MCCARTY, Christopher** (U Florida) Social network analysis (SNA) is the study of the patterns of relations between actors (usually people). SNA is a way to operationalize social context in detail. In addition to providing data to test models that use social network measures to predict outcomes, network visualization provides a unique way to interact with respondents about that social context. Participants will learn about whole network analysis (relations within groups) and personal network analysis (relations surrounding individuals). This is a basic introductory hands-on workshop, employing examples (provided) germane to anthropological research. Whole networks will be analyzed using UCINET and NetDraw while personal networks will be collected and analyzed using



EgoNet. Participants must furnish their own laptops. Maximum number of participants: 15. Cost: \$85, fee includes a coffee break in the morning and a catered full lunch.

**Workshop #9. Becoming a Practicing Anthropologist: A Workshop for Students Seeking Non-Academic Careers**  
Friday 12:00-1:30

**NOLAN, RiaI** (Purdue U) This workshop shows students (both Master's and undergraduate) 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. Maximum number of participants: 30. Cost: \$5.

**Workshop #10. Team-based Qualitative Research**  
Saturday 8:00-12:00

**GUEST, Greg** and **MCQUEEN, Kate** (Family Hlth Int'l) Working in research teams is challenging - politically, operationally, and methodologically. These challenges can be exacerbated by the less-structured nature of qualitative inquiry. This half-day course will draw upon the presenters' experience managing large, team-based studies and provide participants with practical strategies to cope with the inherent entropy of multidisciplinary and multisite qualitative research initiatives. The workshop will give participants tools for enhancing the quality of research findings throughout all stages of the team research process. Drawing upon chapters in their recently published book, the presenters will cover the following topics: logistics and training; political dimensions of collaborative research; data management from collection to dissemination; coding and codebook development; monitoring and quality control; and dissemination of results. Maximum number of participants: 20. Cost: \$60, fee includes a copy of *Handbook for Team-based Qualitative Research*, recently published by the workshop instructors.

**Workshop #11. Service Learning as Applied Anthropology**  
Saturday 12:00-1:30

**STAIB, Patrick** and **BRUNA, Sean** (U New Mexico) In a discipline the reveres fieldwork as a requisite, anthropology at times is not so interesting in a lecture hall or through textbooks. Actual field projects enhance students' learning and stimulate social awareness. Students obtain a richer familiarity with the discipline and a firmer grasp of field methods. Grounded in the goals of social justice and community involvement, "service learning" offers a more dynamic approach to "doing anthropology" outside the classroom. This workshop develops the dialog between service learning and ethnographic field methods. We will share experiences of service oriented research and community engagement for syllabus and course design. [sbruna@unm.edu](mailto:sbruna@unm.edu). Maximum number of participants: 30. Cost: \$5.

**Workshop #12. Introductory Cultural Anthropology with an Applied Focus: Developing a Syllabus**  
Friday 10:00-11:50

**FERRARO, Gary** (Emeritus U NC-Charlotte) and **ANDREATTA, Susan** (U NC-Greensboro) This workshop is aimed at helping teachers develop courses in introductory cultural anthropology with an applied focus. Since most students enrolled in introductory cultural anthropology courses never take a second course in the discipline (much less major in anthropology), it is important that students be exposed to the many ways which cultural anthropology can be applied to the solution of societal problems. This workshop should be of particular interest to those younger PhDs who have recently taken (or are about to take) their first full time teaching position. Maximum number of participants: 40  
Cost: \$5.

## The 2008 SfAA Podcast Project

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

**W**ith the permission of the speakers we have re-published six of the podcasts from the 2007 Annual Meeting of the SfAA. The podcasts are available at [www.SfAAPodcasts.net](http://www.SfAAPodcasts.net). These podcasts are essentially audio recordings of six selected sessions from the meeting in Tampa. The sessions were originally taken down as part of the first year pilot. We're very excited to have the sessions back on the website because we have had many requests for them.



Planning for the 2008 podcast project is progressing on schedule. Diana Harrelson (co-manager of the project, UNT) and I have been collecting suggestions for sessions to be recorded at the Annual Meeting in Memphis and we'll begin contacting the speakers within the next few weeks. While choosing the 15 sessions to be recorded, we'll be considering the popularity of the topic and the speakers, as well as having each sub-discipline represented.

In addition to selecting the sessions to be recorded, Diana and I have been reviewing the team member applications to select six people to join our team. The new team members will be contacted in the first week of February. We have chosen one member to join us already. Kelly Alleen is an AmeriCorps VISTA member doing full-time community service with a nonprofit in Bellingham, Washington called the Whatcom Coalition for Healthy Communities. Kelly has been working with me to secure funding for the project.

In the weeks leading up to the Annual Meeting our team will be working on training, contacting sessions, advertising materials, and information packets. As always, you can check the blog at [www.SfAAPodcasts.net](http://www.SfAAPodcasts.net) for updates about the project. The podcasts from the 68<sup>th</sup> Annual Meeting will be available starting in April. We're excited to have the opportunity to do the podcasts again this year and look forward to establishing a sustainable program so that we may continue to provide this valuable service to our community.



### *Santa Fe, New Mexico: March 17-21, 2009*

By Jeanne Simonelli [simonejm@wfu.edu]  
2009 Program Chair



### *From Memphis to Santa Fe: Continued Planning with SfAA*

The Memphis meetings are coming and you are thinking fondly of good scholarship, great readings, fine colleagues, and great food. *Want to get even more over-extended????* Join in the planning for the 2009 SfAA annual meeting in Santa Fe, New Mexico!

### *Global Challenge, Local Action: Ethical Engagement, Partnerships and Practice*

.....can contribute to building a more just and equitable world. Together, we form communities of learning and action in which the efforts of each contributor come together in the borderzones of innovation, providing the tools for change. Effective writing in diverse genres bring this work to life! The *69<sup>th</sup> Annual Meeting of the Society for Applied Anthropology*

- Creates a forum for dialog and problem-solving, exploring the generation and sharing of knowledge that links theoretical contributions with their practical, local, and global expressions.

- Takes advantage of the *City of Santa Fe* and the culturally rich backdrop of *northern New Mexico* inviting you to create and attend sessions in conventional meeting settings, in the community and in the field.
- Fosters discussion, evaluation and analysis of programs and practice in the areas of health, environment, immigration, agriculture and food security, museums, tourism and conservation, development and planning, war and conflict resolution.
- Explores the ways in which individuals and the communities and organizations with whom they work can engage and catalyze global connections, enhance self-reliance, challenge oppressive or unjust systems and facilitate unique, ethical solutions to complex problems that adversely affect the lives and livelihoods of people around the world.

.....*As program chair* for the 2009 annual meeting, I want to keep you posted as we continue planning the meeting. Though the 2005 Santa Fe meeting, with Erve Chambers guiding, will be a tough act to follow, it looks like this conference will revisit some of the events that you liked so much four years ago, while adding new and exciting dimensions. In addition to our SfAA members, we will be joined by colleagues whose areas range from Latin American studies to ethnographic and creative writing. We will be hosting the SAR plenary "*Scholars, Security and Citizenship*," sponsoring ethnographic poetry and creative writing contests for local students, and taking on labor and food security issues with community members. Heritage tourism will explore the well known and lesser known dimensions of New Mexico culture, while archeologists and museum specialists consider NAGPRA and the curatorial crisis from all dimensions. *Please take some time to meet and talk with colleagues in the next months to plan sessions and workshops that redefine the relationship between the community and a professional organization like SfAA in the meeting setting.*

Stop by the Santa Fe informational table in Memphis to share your ideas for sessions and tours. Take time to help us select the logo for the meeting from ideas submitted by members, students, and community members.

## NEWS BRIEFS and ANNOUNCEMENTS

### 2008 Solon T. Kimball Award Public and Applied Anthropology *CALL FOR NOMINATIONS*

The Solon T. Kimball Award for Public and Applied Anthropology was initiated by royalties from *Applied Anthropology in America* (Elizabeth M. Eddy and William L. Partridge, eds., 1978), a volume dedicated to Solon Kimball, "who taught that the study of human behavior should be of service to people." The award has been presented every other year since 1984 at the American Anthropological Association annual meeting. Through the generosity of an anonymous donor, the Solon T. Kimball Award for Public and Applied Anthropology now provides a \$1000 prize.



The Kimball Award offers an opportunity to honor exemplary anthropologists for outstanding recent achievements that have contributed to the development of anthropology as an applied science and have had important impacts on public policy. The range of eligible nominees is unusually broad: the Kimball Award can be given to individuals or to a team (including collaborators outside of anthropology) and is not restricted by nationality, anthropological specialization, or type of employment. The anthropological contribution may be theoretical or methodological. The impact on public policy may be in any area, domestic or international, for example biodiversity, climate change, energy, international relations, medicine, public health, language conservation, education, criminal justice, development, or cultural heritage. Nominations recognizing disciplinary path-breakers who are shaping and strengthening the discipline of anthropology, and which honor those who might otherwise be overlooked, are especially encouraged. Nominees for the Kimball Award may be proposed by others, or may be self-nominated.

The deadline for nominations is June 1, 2008. The recipient of the Solon T. Kimball Award will be presented in a ceremony at the 2008 meeting of the American Anthropological Association in San Francisco, CA, November 19-23. For further information, contact Pam Puntenney, Chair, <pjpunt@umich.edu >  
*URL: <http://www.aaanet.org/committees/awards/awards.htm#kimball>*



## WAPA Praxis Awards

By Willis E. Sibley [shadyside1190@comcast.net]  
Past President, SfAA

First Prize winner for the 2007 WAPA Praxis Award is LTG Associates. The recipients are Neil Tashima, Cathleen Crain, Michael French Smith, Alberto Bouroncle and Kerry Weeda. LTG Associates was awarded a contract from the World Health Organization to undertake a project involving monitoring and evaluating the organization and effectiveness of programs related to HIV treatment, patient self-involvement and health literacy among an enormously varied program involving some 150 WHO grantees in 65 countries representing an enormous variety of cultures and societal arrangements. The focus of the LTG project was WHO's grant to The Collaborative Fund for Treatment Preparedness.

LTG's findings have resulted in the development of recommendations concerning roles and the management of monitoring and evaluation processes vital to the success of community based organizations working with such devastating diseases as HIV. Senior officials of WHO have commended LTG's work on monitoring and evaluating projects as presenting a superb transferable model with

widespread applicability. In undertaking the mind-boggling dimensions of the proposed monitoring and evaluation project, LTG personnel and others engaged to do GIS work and needed language translation, for example, traditional anthropological techniques of interviewing, and participant visits were critical to project success. Traditional anthropological sensitivity to cultural and social variability in the many world areas included in the evaluation project was critical to its success, and with it they gained credibility with local organizations which resulted in vital insights into the workings of local health programs.

Honorable Mention for the 2007 Praxis Award competition goes to Dr. Susan Andreatta and to Lynellyn Long. [Dr. Andreatta's achievement is discussed above on p.55.]

Dr. Lynellen Long's career has included twenty years' experience in international development, migration and humanitarian assistance, including work assignments with Amnesty International, International Organization for Migration [Bosnia-Herzegovina], Population Council, and US-AID. Her application for the 2007 Praxis Award is based upon a recent project designated as "Women to Work: Project to Assist Survivors of Domestic Violence in Serbia and Beyond."

In recent years, many Serbian women have suffered sexual and gender violence. As a result of high rates of unemployment in Serbia, many young men and women have migrated from home. For women, informal and black market employment is common, especially in sexual services and the entertainment industry. Upon returning home, these women often suffer sexual violence and exploitation. Dr. Long has, with demonstrably great skill in seeking philanthropic and other sources of support, developed a system of training for new employment, learning of entrepreneurial skills, mentoring and the development of new micro-enterprises.

In order to succeed in her plans, Dr. Long has employed critical anthropological skills in researching the context in which her subject women clients must survive, and developing training and mentoring programs consonant with their needs and developing goals. Working with financial supporters, interested public agencies and local NGOs, and supportive businesses, Long has built a model for support of abused women which may be highly transferable to other contexts, cultures and world areas. Already, her curriculum and training materials have been widely shared with other NGOs and with independent trainers. Among the positive outcomes already include women returning and completing highschool; returning home, reuniting with family and finding jobs; completing university degrees and starting an NGO.



2007 Praxis Award Winners - LTG Associates, Cathleen Crane (center in red), Neil Tashima, Kerry Weeda, Alberto Bouroncle joined by Praxis Award Chair (far right) and WAPA President Rob Nunn

## National Endowment for the Humanities (U.S.A.)

Applications to Conduct an NEH Summer Program in Summer 2009

Each summer the National Endowment for the Humanities supports faculty development through residential projects: 2-6 week Seminars and Institutes and 1-week Landmarks of American History and Culture Workshops. These projects are designed to provide American teachers with the opportunity for intensive study of important texts and topics in the humanities.

### Seminars and Institutes

Application Deadline is March 3, 2008 (receipt)

Seminars and Institutes foster excellent teaching by encouraging collegial discussion of humanities topics within close-knit scholarly communities. They also promote active scholarship in the humanities in ways suited to teachers at all levels from grade school through college. Participants have called the seminars and institutes life-changing experiences. They often note that they view the host institution as an important resource for future scholarly endeavors for themselves and for their students. The application guidelines for projects to be held in 2009 are posted on the NEH website at: [www.neh.gov/grants/guidelines/seminars.html](http://www.neh.gov/grants/guidelines/seminars.html) (for school teachers and college/university teachers).

### Landmarks of American History and Culture

These grant opportunities are part of the "We the People" initiative, which is designed to enhance the teaching, study, and understanding of American history and culture. Landmarks of American History and Culture workshops bring groups of K-12 teachers or community college faculty together for intensive, one-week, residence-based workshops at or near significant American sites. Eligible applicants include museums, libraries, cultural and learned societies, state humanities councils, colleges and universities, schools and school districts. Collaborative programs are encouraged. The application guidelines for projects to be held in 2009 are posted on the NEH website at: [www.neh.gov/grants/guidelines/landmarks.html](http://www.neh.gov/grants/guidelines/landmarks.html) (for school teachers) or [www.neh.gov/grants/guidelines/landmarksc.html](http://www.neh.gov/grants/guidelines/landmarksc.html) (for community college faculty).

As part of the NEH's *We the People* program, the new Picturing America program promotes the teaching, study, and understanding of American history and culture in K-12 schools by introducing young people to some of America's great art treasures. NEH encourages proposals for Summer Seminars or Institutes for School Teachers and Landmarks of American History and Culture Workshops for School Teachers that focus on one or more of the Picturing America art works or artists as well as the events or periods of American history depicted and the humanities themes represented. Please see <http://PicturingAmerica.neh.gov>.

Now is the time to draft a proposal or to contact a colleague whom you think might be interested in developing a project. We strongly recommend that you work with one of the program officers listed below: Thomas Adams, 202-606-8396 [tadams@neh.gov](mailto:tadams@neh.gov); Douglas Arnold, 202-606-8225; [darnold@neh.gov](mailto:darnold@neh.gov); Barbara Ashbrook, 202-606-8388 [barashbrook@neh.gov](mailto:barashbrook@neh.gov); Judith Jeffrey Howard, 202-606-8398 [jhoward@neh.gov](mailto:jhoward@neh.gov); Julia Nguyen, 202-606-8213 [jnguyen@neh.gov](mailto:jnguyen@neh.gov); Robert Sayers, 202-606-8215 [rsayers@neh.gov](mailto:rsayers@neh.gov).

Program staff can answer questions, provide samples of successful applications, and comment on an informal draft. Staff can help anticipate questions that are likely to arise in the review process. Applications must be submitted electronically through Grants.gov. Institutions must register with Grants.gov, a process, which usually takes about two weeks. Application Deadline is March 17, 2008 (receipt). We look forward to working with you.

## National Park Service's 2008 Archaeological Prospection Workshop

The National Park Service's 2008 workshop on archaeological prospection techniques entitled Current Archaeological Prospection Advances for Non-Destructive Investigations in the 21<sup>st</sup> Century will be held May 19-23, 2008, at the Kelly Inn, Fargo, North Dakota. Lodging will be at the Best Western Kelly Inn with the meeting room at O'Kelly Event Center at the Kelly Inn. The field exercises will take place at the Biesterfeldt Site (a protohistoric

village site on the Sheyenne River).

Co-sponsors for the workshop include the National Park Service, the Archaeological Conservancy, Minnesota State University-Moorhead, and the State Historical Society of North Dakota. This will be the eighteenth year of the workshop dedicated to the use of geophysical, aerial photography, and other remote sensing methods as they apply to the identification, evaluation, conservation, and protection of archaeological resources across this Nation. The workshop will present lectures on the theory of operation, methodology, processing, and interpretation with on-hands use of the equipment in the field. The workshop this year will have a special focus on the soil magnetism and on the effects of plowing on geophysical signatures and site integrity. There is a tuition charge of \$475.00. Application forms are available on the Midwest Archeological Center's web page at <<http://www.nps.gov/history/mwac/>>.

For further information, please contact Steven L. DeVore, Archeologist, National Park Service, Midwest Archeological Center, Federal Building, Room 474, 100 Centennial Mall North, Lincoln, Nebraska 68508-3873: tel: (402) 437-5392, ext. 141; fax: (402) 437-5098; email: <[steve\\_de\\_vore@nps.gov](mailto:steve_de_vore@nps.gov)>.

### *Focus Anthropology*

One of the best items you can have on your resume to get into grad school and/or get a job as an anthropologist is a *publication*. So, here's your chance. *Focus Anthropology* (<http://www.focusanthro.org/>) is an online, referred, journal that publishes undergraduates' anthropology articles. If you have a great research paper, why not submit it to *Focus Anthropology*?

Students have been published from all the big-name schools--Stanford, Cornell, Columbia, Amherst, Northwestern, University of California at Berkeley, University of Arizona, and, oh, yes, Northern Kentucky University, as well as many other colleges and universities.

Here's what the journal says about submissions: All college level research papers, photo essays, and field studies that are pertinent to Cultural and Linguistic Anthropology, Archaeology, and Bioanthropology are appropriate submissions to *Focus Anthropology*. Submissions should include a title page, an abstract, a table of contents, section headings, and a bibliography. Work cited within submitted essays may be either endnotes or footnotes. Send all admissions as Word files to [focusanthro@gmail.com](mailto:focusanthro@gmail.com). High resolution JPEGs should be submitted as attachments.

### **Field Museum-Free PAR book**

The Center for Cultural Understanding and Change (CCUC) at The Field Museum is pleased to announce the free availability of copies of its recent book, "Collaborative Research: A Practical Introduction to Participatory Action Research (PAR) for Communities and Scholars." Informed by years of experience with collaborative research in Chicago and written with the input of partners in academia and at community organizations, the book serves as an entry-level guide to research partnerships. It has proven useful for social scientists, community members and as educational tool for the classroom. See <http://www.fieldmuseum.org/par/>. Please contact Rebecca Puckett, Assistant Urban Anthropologist, and specify the number of copies you need.

Rebecca Puckett (PAR book request) [rpuckett@fieldmuseum.org](mailto:rpuckett@fieldmuseum.org)  
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## FROM THE EDITOR

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

This issue is my 3<sup>rd</sup> and with each one I better understand the process. It has been a challenge to maintain the high quality set by Mike Whiteford, my predecessor. A newsletter cannot work without the support of its readers. I am gratified that so many individuals have been willing to put time and effort into writing a piece for the *Newsletter*. One of the things I really like about the *SfAA Newsletter* is that it gives members an opportunity to address key issues and ideas in a very timely way. It is good to know that SfAA members find this publication an important outlet for their thoughts, ideas, research and news. I have also appreciated the many readers who have written to compliment and critique our efforts, and I hope many more will.

My intent is to have articles that regularly address all five of the fields of anthropology that appeal to both professional anthropologists and to students. So you can expect to see articles in the future on environment, bioarchaeology, medical anthropology, public archaeology, theory and practice, policy, and timely pieces on hot topics such as immigration, anthropology and counterinsurgency, etc. If you have something you want to see in the pages of the Newsletter or if you want to write something, please do not hesitate to communicate with me.

This issue also contains articles written by long-time SfAA members Lucy Cohen, Paul Doughty and Tony Paredes. Their regular, insightful perspectives will help us understand where we have been so we can have a better idea of where we are going. One additional new ongoing feature you may have noticed in this and previous *Newsletters* is our coverage of one or two applied training programs. If you have a program you think needs highlighting because you are in it or have graduated from it and have found it to be the launching pad for your career, please write me and let me know and I will include in a future issue.

Finally, here is one last thought. The issue of anthropologists working for the government, especially in security areas, seems to have really hit a nerve. The topic, unleashed by the news of HTS in Afghanistan and Iraq, is an old one going back to at least the beginning of the last century. Furthermore, we are likely to still be discussing this topic at the beginning of the next century. My own view is that anthropology is an open field whose concepts and methods and findings will find a place in many different settings. In my opinion the key to having an ethical anthropology has to be found in the training of our students. We should more strongly encourage efforts to offer semester length courses in anthropological ethics to accompany our semester-long methods courses. Well trained students must understand the ethical complexities that are likely to confront them throughout their careers. Ethical training would help us better situate the accommodation of multiple voices in our professional work whether it be in research, policy and/or practice.

I am concerned that if anthropology is to be taken seriously by policy-makers, it is essential that we encourage a diversity of ideas and an openness to explore the pros and cons of government -



Kara McGinnis

anthropology relationships. The SfAA is a terrific environment in which to have a dialogue about the role of anthropology in government. It is an inter-disciplinary organization that has a long history of encouraging dialogue that respects a diversity of opinions and ideas. In Memphis, on Friday, March 30 from 1:30-5:20, there will be a long, important session entitled, "Working with Governmental Agencies." Among the presenters will be Drs. Montgomery McFate, Roberto Gonzalez, Carolyn Fluehr-Lobban and Robert A. Rubinstein. The participants will be discussing HTS, ethics, and other issues associated with anthropologists



Ashlie Mitchell

working for DoD and other governmental institutions. I strongly encourage you to attend. If you cannot, Jen Cardew will be posting on the SfAA website a podcast of the session.

Once again, we (Kara, Ashlie and I) are grateful to everyone who has contributed to this issue. And, once again, I want to thank my assistant editors, Kara McGinnis and Ashlie Mitchell, for their invaluable help in putting this issue together.





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