

Newsletter

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President's Letter - November 2008

by Susan Andreatta [s_andrea@uncg.edu]
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Greetings. Once again, I begin my remarks to you from a plane. This time I am traveling to St. Vincent to visit some friends from a previous field season. More than a decade ago, as part of my post-doc at the University of Hull, in England, I did fieldwork on the banana industry in St. Vincent and the Grenadines. I made some wonderful friends there, especially Lucelle and Ceford, with whom I lived during my field seasons. Lucelle and Ceford also came to visit me in England, allowing me to show them around and "take care of them." We had become fictive-kin to each other. In fact, Lucelle always called me "her sister from America."



President Andreatta and friend Lucelle

Shamefully, I must admit that because of new projects and other responsibilities, I never went back to the island after completing my fieldwork. However, my absence never lessened my love for these two special people. Over the years we kept in touch. I let them know when I got my first real job, invited them to my wedding and shared the news when my husband and I bought our farm. These milestones in my life were shared much like any daughter does with her parents and other family members. Lucelle frequently phoned us from St. Vincent, saying she just liked to hear my voice. She told me she keeps all my letters and likes to look at the photographs I have sent to her when she talks with me. She remembers many things from my stay with them including when I got stung by a jellyfish on one of our regular after-work swims; she rushed me to the hospital because of the bad reaction I had.

The other night, Lucelle called again, this time to tell me that Ceford had passed away at the age of 84. She said "You know how you walked with us for Uncle John's [Ceford's brother's] funeral; could you come walk with us for Ceford's." Only four days ahead, and classes to teach, but of course I could. I made arrangements with all good intentions aiming to be there but US Airways decided not to cooperate. Arriving in Philadelphia from Greensboro, I watched helplessly as my connecting flight backed out of the bay just next to the one we were pulling into. So I begin this letter to all of you in Philadelphia, at the time my friends in St. Vincent will be leaving the church and walking the mile to where they will lay Ceford's casket to rest. He is in my thoughts while I share this story with you.

While stranded in Philadelphia I phoned in tears to talk to Lucelle's oldest daughter, Juliana, telling her that I would not arrive in time for the funeral. She said, "Oh my dear, not to worry; mama is so glad you will be coming, just come. She will be with you all day after the funeral and her worries will be over. She wants to see you. Not to worry, my dear, just come."

Many thoughts run through my head - I wonder how much Lucelle will have aged and whether I will recognize her and she me. I wonder how much St. Vincent will have changed. I remember only one stop light in Kingstown, the capital; will there be more? There were three very small grocery stores before and an open-air farmers market that was held twice a week in the street. There were few cars on the roads and mostly minivans to get around and now I wait and wonder. What will it be like now?

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I finish this column on the plane returning from St. Vincent. My days with the family were very well spent. As soon as I stepped out of the airport Lucelle and I instantly recognized one another. Her cousin said she told everyone she had to leave the funeral early to come get her sister from America. I was thrilled. Again, I stepped into my sister role and I shadowed my 'sister' Lucelle helping any way I could while greeting many relatives and serving food. Most of the cooking was done by cousins and everyone helped in some way, keeping busy and telling stories they remembered about Ceford.

There are many more cars on the road now, but the stop light is broken. A traffic cop stands in between the cars directing them this way and that. Maybe the simpler way is better. The supermarkets are there, but now there is a huge enclosed farmers market and fish market. We had fun going through the markets and enjoying water coconuts. There are many more shops, each selling this and that, some of them only a few feet wide. There are also sidewalks where before there were none. Overall there are many changes, too many to describe here, but it was good to walk the walk again.

Lucelle had indeed saved all my letters. She pulled out a couple of inches of tattered envelopes held together by a rubber band and put into a big manila envelope. At lunch she remembered when we were sitting out watching the sea; there was another American girl not far away from where we were sitting and it began to rain. I said to her "De rain dun come." The other girl looked at me and asked what I said, and I repeated myself. Then I caught myself and laughed and Lucelle said that was when she knew I had become a Vincentian. This reunion of family and friends was truly an amazing experience that I will cherish. I know now never to wait a decade before returning to a place that was like a second home.

By the time you read this column Thanksgiving will be approaching and many other family holidays will follow. Maybe during this festive season you can take time to reflect on all the friendships you have made over the years, especially from your fieldwork. We don't always think about the impact people have had on our lives, or the impact we may have on others. Lucelle's call reminded me how it is important to stay connected, for each little act can speak volumes.

Our annual conference is nearing. Jeanne Simonelli, Tom May, the Staff at SfAA and the rest of the program committee have been working hard on their various activities to make Santa Fe an exciting location for the conference, especially with the use of the recently completed conference center. Returning to a place has its advantages for making programs a success. Many interesting sessions, tours and other activities have been arranged. Our business meeting will be an important event when we can say "Thank you" to outgoing board members, welcome new ones, and congratulate Allan Burns as he assumes the presidency. I hope you will all join us for the passing of the gavel. I look forward to seeing those of you who are able to travel to Santa Fe.

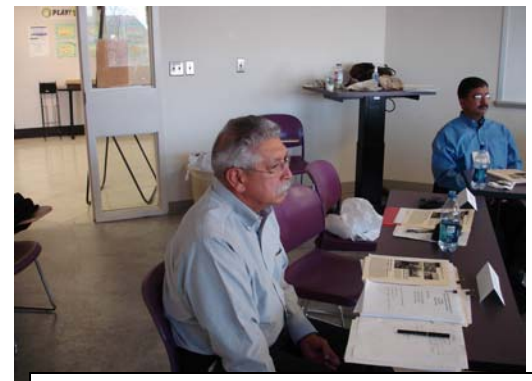
With warm wishes for the holiday season,
Susan Andreatta

Update on the U.S. Mexico Border: Violence, Policy and Border Crossings

by Robert R. Alvarez [r1alvare@dss.ucsd.edu]

Over the last few years the U.S.-Mexico border has received scant attention in most major newspapers, except for those in cities and regions that lie along the 2000 mile geopolitical marker. On the national front, the news about the border has focused on Mr. Bush's Homeland Security efforts, particularly the construction of a 700 mile

wall to stop immigrants from crossing into the U.S. Although viewed favorably by large numbers of Americans the wall is opposed by most people who live on both sides of the border. A 2008 Labor



Robert Alvarez, SfAA Board member, attends Fall 2007 meeting

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Day weekend anti-wall demonstration and march referred to the proposed wall as a symbol of new U.S. hatred towards Mexico (FNS September 5, 2008). Like other Post 9/11 scenarios, the border wall is tied closely to an ideology of fear, provincialism and security.

Ironically, even with the intense focus on closing the border, there have been geometrically increased crossings of commercial goods and their carriers, while the focus on sealing the border has been fiercely imposed on people (Nivens 2002). The driving force for this imposition is a nativist American sentiment that abhors immigration and utilizes the war on terror to brand Mexicans and other Latinos who enter from the south as suspect and, even more seriously, as criminal. This criminalization has established the undocumented as unfit for even the most basic of social aid and human recognition. Indeed since the beginning of the North American Free Trade Agreement in 1994, when both Operation Gatekeeper (along the San Diego Tijuana border) and Operation Hold the Line (in El Paso and Ciudad Juarez) began, people for the first time in American history have been strategically prevented from entering along the U.S.-Mexico Border. Previously the role of the U.S. Border Patrol (and the Immigration and Naturalization Service) had been to apprehend and deport undocumented immigrants when necessary. However with the coming of a national security strategy of "prevention-through-deterrence" (that was begun under President Clinton), and intensified since 9/11, the border became both a symbol and marker of national security and nativist awareness.

The strategy of a closed border focused on the prevalent immigrant crossing zones particularly in San Diego and Tijuana --where on average 50,000 vehicles and 25,000 pedestrians crossed daily in 2007 (FNS April 18, 2008). Operation Gatekeeper and the subsequent building of a three tiered wall here have forced migrants east. Migrants moved initially across the more mountainous Tecate/Campo zone but with increased surveillance in the post 9/11 world, people were forced to move further east and cross into the U.S. through the Tucson, Arizona Sector. This, as many of us know, has resulted the deaths of hundreds of Mexican and Central American migrants in the desert (see Cornelius 2001). Since 2001 Mexico's Ministry of Foreign Affairs has counted the deaths of almost 3,000 Mexican immigrants in the northern borderlands (FNS July 8, 2008). The primary cause of these deaths is dehydration. In 2007, 409 Mexican immigrants perished along the entire U.S. Mexico Border, and, in the first six months of 2008 (until early June before the intensity of the summer), over 117 migrants succumbed throughout the Border region. But the Arizona sector, where 183 people have perished in the fiscal year from October 1, 2007 through September 30, 2008 (FNS October 12, 2008), continues to claim most lives. This violence I would argue is a secondary and unforeseen consequence of U.S. Policy. It has become part and parcel of the transnational along the boundary between the U.S. and Mexico.



Overtaken bus in Guatemala

Although violence and death has been evident along the border since before the U.S. Mexican War of 1848, the recent historical and contemporary exacerbation of death in the migrant corridors and major cities of the U.S. Mexico Border are striking. And unlike the migrants who perish on the U.S. side as a direct result of the U.S. border strategy, other types of violence and death are the indirect results of U.S. policy and influence along the 2,000 mile border. One such continuing episode of violence revolves around the deaths of hundreds of women in Ciudad Juarez who work in U.S. transplanted assembly plants: the Maquiladoras. Indeed the “disappearance” of the women of Juarez has become a trope of the border in which immigrant women are targets and symbols of the inequity and dissonance of the border city. A variety of films (e.g. *Señorita Extraviada* (Juarez); *Maquilapolis* (Tijuana)) depict the fear and insecurity of women who fled the southern regions of Mexico to work in the Maquiladoras of the border. The Juarez femicides override the continuing concern about fair wages, and sexist and unfair labor practices that have been part and parcel of the Maquila experience for women. The growth and persistence of maquilas was initially a result of the late 1960’s Border Industrialization Program, but under NAFTA maquilas have multiplied. Ironically, although NAFTA maquilas were to be the primary mechanism for new sources of Mexican employment and the relief of poverty in the countryside, they have created new dangers and social injustice throughout the border (Alvarez 2006).

Over the last year the border has been plagued with extreme violence revolving around the drug trade. The infamous Mexican cartels fight among themselves as well as with the Mexican government, the army and police. This new tide of violence includes kidnappings, gangland style murders and grotesque torture. Entire families have been victimized as well as innocent bystanders. In October of 2008 more than 30 people have been killed in Tijuana and on the weekend of October 11 and 12, 30 people were killed in Ciudad Juarez (Caldwell, 2008). Indeed this violence has created a new type of migration: that of Mexican professionals fleeing the violence and resettling in U.S. cities such as San Diego. Over 1,100 people have been killed this year in Ciudad Juarez as a result of the drug violence (Caldwell 2008). Although this violence has escalated and been reported primarily for the Border cities, the drug trade is integral in all of Mexico. And like other processes along the border this violence needs to be viewed in relation to U.S. influence and policy. An old Mexican saying states: When the U.S. sneezes, Mexico gets pneumonia. The North American Free Trade Agreement has been blamed in part for the escalation of the drug economy. Rural farmers in a variety of states, who were to have moved to maquila employment have turned to cultivating contraband drugs and have become major suppliers to the cartels. As the mono-agriculture of export crops displaces rural farmers, they have in many areas of Mexico, turned to the other export production.

These are issues that lay mysteriously outside of the focused gaze of the anthropological. Even those of us who have conducted research on the border and have seen this escalation are bereft to explain or even how to investigate this phenomenon. Over the years my own work along the U.S. Mexican border has shifted from a focus on the communities and transnational processes along the geopolitical line to examining the deep-reaching tentacles of U.S. institutions in Mexico and their impacts on people’s lives, as well as the threat to the sovereignty of Mexico (see Alvarez 2005). In my travel throughout Mexico and along the border, as in Tijuana, I’ve heard about and seen the continuous upheaval of the countryside, the conflicting power and control of government and competing economic entities. Yet to this day I have not incorporated how my own work reveals or creates relevant questions concerning the consistent and new violence that is plaguing people and the communities on the U.S. Mexico Border and throughout the South. These are important questions and issues that need to be raised and examined. This however is not an easy task for any researcher or interested individual. Needless to say, investigations into this topic could be life threatening and dangerous. Yet, we need to begin the discussion and reporting from the anthropological and sociological perspective.

I live in, Jamul, a small community about 15 miles from the U.S. Mexico Border and travel regularly into Tijuana, Mexicali and Tecate. In addition to my personal activities, in conducting my own research interests I evade the perpetual violence that underlies much of the contemporary scene. Yet, I am continually confronted by the presence of federal police who in brigades ride throughout the city of Tijuana in riot uniforms brandishing machine guns patrolling banks and other establishments. This presence and the daily violence reported in our newspapers continue to be a part of another Mexico, another border with which we are not, nor want to be, familiar. Importantly, daily life continues “normally” in Jamul, Tijuana and the other border cities. Yet people’s lives like border processes have changed. The nature and creation of these social-cultural processes need to be topics of anthropological concern and policy discussions. The daily challenges on the border and people’s lives there have



The borderzone is a complicated place even for this masked dancer from Guatemala.

curiously overridden the deep reality of chaos and invigorated violence. Shopping, taking children to school, crossing the border, visiting relatives are everyday events that are accomplished in the midst of these new dangers.

A principal concern for most border crossers is not so much the violence or social and human issues, but the length of the automobile lines waiting to cross into San Diego. When venturing into Tijuana, often my one concern is how long the wait at the border will be. The increased 9/11 security at the border has intensified the process of crossing which can easily be an hour or two. When I finally make it through the border check point I feel relief to be speeding home safely, having left behind the incessant waiting and precarious dissonance of the border zone.

Notes:

For those interested in regular news briefs about the U.S. Mexican Border you can receive a free subscription to Frontera Norte News by emailing: [fnsnews@nmsu]. Much of the information in this article was gleaned from various issues over the last year.

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Anthropology to the Rescue

by Alan R. Beals [abeals@earthlink.net]
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Writers on E-ANTH-L, the anthropology ecology listserv, frequently extol the virtues of various avenues for anthropological activism. They also speak of the application of anthropological findings to the solution of real world problems. Most of what follows was written for the e-anth-l crowd and might be considered an intemperate reaction to the overselling of anthropology as a solution to all of the world's problems. Anyway, Tim Wallace, your editor, thought that real, actual applied anthropologists might care to discuss my viewpoint, and so, here it is, somewhat amended.

Although my early studies of agricultural communities and bomber crews were examples of applied or practical anthropology, I have long shared some of Kroeber's skepticism about the application of anthropology to real world problems. Incidentally, Kroeber was the academic anthropologist who opposed applied anthropology. The other academic anthropologists of the day are listed on the mast head of the first edition of "Human Organization." Perhaps, though, there is more to applied anthropology or practical anthropology than the application of scientific truths to real world problems. Since the 1930's my long experience with anthropologists suggests to me that persons familiar with other cultures and avid readers of ethnography are very different from other people. This point is well made in some segments of the TV cops and robbers program, *Bones*, which is about a forensic anthropologist who undertakes unusual projects with the kind of strange and terrifying viewpoints that seem to characterize persons familiar with other cultures. Again, while going through various tedious medical procedures at our local hospital, I could not help but notice the unplanned and generally screwed up nature of the goings on. I was caught up in a traditional ritual that had only a passing relationship to science of any kind. My impulse was to re-organize everything along sensible lines. Any anthropologically oriented person would have done the same. Unfortunately I was only a patient and was therefore ignored.

I do think that many, perhaps not all, anthropologists have a deep knowledge of culture that is useful to people who actually enact the various scenarios handed down from their ancestors. Every group needs its applied anthropologist if only to perform the upscale version of what Marett called "psyche's task," i.e., the removal of superstition from modern culture. Even



the purportedly useless studies of kinship can be a treasure when applied to societies where kinship is important. Even though Radcliffe-Brown was totally wrong about the function of the mother's brother, he was right in identifying the critical importance of the mother's brother in societies where they have mother's brothers. Certainly, anthropologists can draw upon a vast literature of ethnographic data and analysis in order to propose alternative solutions to whatever group of stakeholders happens to be hanging around. Our founding discovery, that culture is made up by people, is itself a powerful tool and it leads us to concepts of system and complexity, and hence to the close relationship between anthropology and ecology.

Granted, then, that anthropologists have some sort of mystical ability to be useful, it is difficult for us to justify what we do in terms of any particular anthropological findings going much beyond the discovery of culture. Many of us are capable of shedding our cultural skins and plunging deeply into other cultures. We can understand, at least to some extent, what those people, those other people, are about. Lately, though, I feel that as a discipline, we don't really know what it is that we know or how it ought to be applied to the many outstanding problems confronting our species. As a discipline we do not even know how much we know or how valuable the stuff we produce might be.

Our founding discovery, that culture is made up by people, is itself a powerful tool...

To be truthful, as a hard core empiricist, I had always felt that "value" was determined within more or less discrete social and ecological units as a result of various political maneuvers leading to consensus. I was surprised that some members of the listserve thought that value should be determined by reading Karl Marx. Not surprisingly, the reliance on Karl Marx as a fountain of anthropological knowledge seemed to go hand in hand with snide attacks upon academics engaged in basic research. The discussion of values and the worshipful appeals to various authorities, helped demonstrate for me that Robert Lowie was completely correct when he downgraded and heaped scorn upon the "armchair philosophers." Even though some such philosophers, even Marx, might produce useful ideas, the ideas are not useful until examined in the context of whatever reality we are able to conjure up. Ideas that work in Romania might not work in Tasmania.

Rather than run on like an armchair philosopher, I would like to suggest two lines of research. One would be to attempt to discover what anthropologists know that might be applied. The other would be to examine a wide variety of cultures to determine just how concepts, such as value, get determined. I guess you already know about all the other things we need to study. Also, although academic people have their faults, I would hope that they might receive the courtesy of being thought to be doing, just possibly, something worthwhile. Arguably, the more we know about human beings, the better.

The activists among us need to realize that the capitalist system and the green utopia to follow are just societies after all. They will survive for a few brief moments and then disappear as the man said, at one with Nineveh and Tyre. Hard findings about the human condition will last forever. From time to time, some of the academic lab rats will want to go out into the field and maybe help a few people or at least find out what they are up to. In the end, A.L. Kroeber, the foremost opponent of applied anthropology, helped establish ways of learning language quickly during World War II. He also did research on the Indian (or good side) of what was called the "Indian Land Claims Case."

Finally, I need to note that there are hazards involved, in the words of Lauriston Sharp, when we bring "Steel axes to Stone Age Australians." I am thinking most particularly of Alice Fletcher who brought land ownership to the Pawnee and campaigned for the passage of the "Dawes Severalty Act," which turned out to be a major disaster for Native Americans. We cannot always be sure that what we do as practical anthropologists will have a beneficial result or that proposed changes will be sustainable. Lenin and Stalin probably meant well, but even if they did make use of applied anthropology things might not have turned out well. As Robert Burns said, "The best laid plans o' mice an' men gang oft agley."

Medical Training is Nidiculous.

by John-Henry Pfifferling, PhD [cpwb@mindspring.com]
Center for Professional Well Being

In understanding physicians the cultural and pragmatic relevance of the concepts *alexithymia* and *enantiadromia* were made clear in our last issues. I now extend the use of obscure but powerful concept words with the word, *nidiculous*.



Nidiculous is from the Latin *nidus* (nest) and *colere* (to inhabit or dwell). We get *nidiculous*, describing young birds that remain or linger for some time in the nest, needing nurturance for some time. These birds are also described as altricial—needing nourishment, from either the female or the male parent. The opposite behavior, when fledglings leave the nest too early is *nidifugous*—basically they are precocious.

Yes, it is ridiculous that so many physicians are *nidiculous*—remaining immature for so long and suffering their patients, partners, staff and family members with excessive need for admiration, proving their worth, and validation of being special. If life-events and support don't allow blossoming into maturity, symptoms of narcissism may arise: grandiosity (lexii in their garage for their symbol of self-importance), unfulfillable needs for admiration and ease of exploitation (lack of empathy).

The nourishment they so desperately need is unavailable since offering support for a fallible and real, human being clashes with the mythical image of physicians held by powerful father figures (their chiefs) and society's adulation. The consequences of conditional "parenting" are poor coping for many: unable to comfortably maintain a lifelong learning pattern, assist colleagues and him/herself to cope with debilitating demands, and success as an intimate [1].

Medical school has been called delayed adolescence and house staff training (residency) has been called continually delayed adolescence. Adolescence is culturally a traditional opportunity for exploration, curiosity-fulfillment, and a period of intense personal growth. Cross-culturally, adolescence is an opportunity to make mistakes, confront relative failures and disappointments and still move on to the next stage of life. Decisions and actions in medical training leave little leeway for experiencing failure as a ubiquitous and necessary event in learning as trainees are taught in a shame-based culture.

Studies of adolescence leave little room for consideration of large numbers of young people (residents) who have no qualitative time to process an emerging identity. They undergo an initiation ritual without the time to reflect and learn from the scarification rites they underwent. House-staff initiation rites do not have supportive elders who nurture the young people who must adjust to a new role—with enormous expectations and responsibilities [2].

In training they were abused while simultaneously receiving snippets of specialness: parking spaces, misdemeanor excuses, entitlements, and tolerance of arrogance and even exploitation of the less powerful (co-workers, patients or trainees). Young children gradually grow out of their selfish state of dependency and reduce their need for excessive admiration. As they mature they are comfortable with doing the best they can do and accept dependence on others to accomplish complex tasks. Those with narcissistic traits do poorly in relationships, often taking advantage of others to achieve their ends. Those with deficiencies in consideration and empathy sow seeds of resentment, revenge and enmity; ultimately their freedom is at risk.

Psychologically *nidiculous* environments bestow credentials, awards, and diplomas as if they confer real competence in the world. Actual people-skills are demeaned, deprecated or discounted. What matters is the wall of diplomas and certificates, so technical accomplishment trumps the integration of technical and interpersonal skills.

Since physicians continue in training (residency and fellowship) until well into their thirties their world view is colored by dependency and minimal control of their lives. Their non-medical peers deal with disappointment and failure, gradually learning of the opportunities available in confronting "mistakes." Physicians learn how to dodge personal attribution and how to deflect responsibility. Blame-casting in medical training is so pervasive that junior colleagues become experts at defensiveness, blaming the problems on those still more junior to them (staff, other health professionals, the "system" or colleagues in other fields, referral "incompetents."

The culture of blame-casting is so pronounced that one cardiologist (Bernard Virshup, MD) even coined a term, "dexify," to describe the automatic physician habit of "*defending, explaining, and identifying*" instead of listening, diligent solicitation of the story, and consideration of consequences without personal attack or defense.

The upshot from reinforcement and retention of delayed adolescent traits is childlike-behavior in chronologically mature “adults.”

Physicians are well-characterized as having: difficulty asking for help, postponing gratification, engaging in critical internal self-talk and feeling guilty if they say “no.” Self-reflection is sanctioned so they don’t know or are not in touch with their own feelings (alexithymia). They continue to maintain an exaggerated sense of responsibility as if they are still children in an abusive home. Immaturity manifests as hyper-responsibility and taking on too much with no balance in their lives. Physicians are treated by society *as if* they can make mature decisions for others, while staying resilient and not burned out. The data disclose an epidemic of self-care deficits and out of balance behaviors (impairment, boundary violations, narcissism, disruptive behavior, and intense neediness). And the myths do live on.

The crucible of their identity, medical training, kept them out of touch with their personal emotional needs and dependent on authorities, senior colleagues, particularly academic encyclopedics, and risk averse. Curiosity is punished so the fledgling gets castigated if they leave the nest too early. They are hatched and allowed to fly but maintained in a helpless state—especially in dealing with uncertainty, paradox and ambiguity. Thus, medical training and medical culture can easily be described as fostering a ridiculous condition.

[Dr. Pfifferling, a medical anthropologist, founded the Center for Professional Well-Being, www.cpwb.org, in 1979 to promote well-being among healthcare professionals, including students, and their families, their practice organizations, and other professionals. He contributes a column each issue on key terms that have emerged from his practice with health professionals. -Editor]

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Traffic Ethnography on Michigan’s Highway 96: *It’s All the Rage*

by Brian McKenna [mckenna193@aol.com]
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Whether or not GM, Chrysler and Ford get a \$25 billion federal bailout I’ll still have to endure a 90 mile commute (each way) to work from East Lansing to Detroit’s outer rim where I teach at the University of Michigan-Dearborn.

It’s never dull. A few years back a surprise 3.1-inch snowfall greeted me as I prepared for the drive. It resulted in more than 100 Lansing area accidents. Little did I know, as I chugged my car towards Interstate 96 that morning, that over 20 of those accidents were taking place at the I-96 exchange just up around the bend. Fortunately, before I arrived at the ice-slick, my instincts got the better of me and I averted a possible accident by turning off early and returned home.



No thanks to the weathermen of WILX-10, the top Lansing TV station. They had forecast snow, but had never said how much, hinting at just an inch or so. At the time, in 2002, I had a moonlighting job as a writer for Lansing’s weekly City Pulse newspaper, where I wrote a column called the Media Muckraker under the pseudonym Alex Peter Zenger. I decided to do a little weather muckraking, analyzing fourteen days of WILX weather forecasts. Shockingly I discovered an accuracy rate of just 43%.

We need fewer meteorologists and more anthropologists.

The article caused a stir and one weatherman responded disbelievingly to the research findings on the radio. Reinforced by its importance, I’m currently in the middle of analyzing three months of 2008 data (August to October) as part of my academic weather ethnography of Mid-Michigan. The initial data is being confirmed. The latent messages of the weather forecast are to reassure us that our boys (the “Sky Team”) are patrolling the heavens and carefully tracking any potential invaders. It’s 11 o’clock prayers, a psychological tonic. All is right with the world as you lay your head upon the pillow. Even as they are saluted for their “most accurate” forecasting abilities on area billboards, no one scientifically takes them to task. In our neoliberal culture they are as unaccountable as the Wall Street bankers

and General Motors. There is no shame. In fact the discourse of weather expands as more weathermen are being hired these days.

In short, weathermen are costing lives by their weak, shoddy analyses of traffic conditions. This critique applies to all journalists including traffic reporters themselves. There's more to traffic description than "no accidents to report on southbound 96" or beware of a "jack-knifed tractor trailer" on Interstate 127. Like the statistics-obsessed sports reporters who share their workspace, wouldn't it be nice if the news gave us a run down of the best/worse traffic "accidents" per road over the past week, the numbers of speeding tickets per road, the average driver speeds per road, levels of police enforcement per road? Not just on Labor Day, but every day.

Of course there is so much more to know. As an applied anthropologist, this is a call to arms. I decided to use my four roundtrip commuting hours in the car productively. Yes, I've become a traffic ethnographer too.

Like its weather cousin, traffic ethnography is a new kind of applied anthropology. I'm still learning how to do it. Over the past few months I've carefully documented ramp merging patterns, tailgating incidents, cut-offs, right "slow lane" speed, and road rage incidents. I'm calculating those who change lanes without turn signals (about 45% to date), recording average truck speed (about 68 mph to date-- when the limit is 60), and describing the signage on trucks (too many trucks never reveal their cargo - which one is carrying nuclear material or deadly toxics?). I've kept a running journal of my feelings and emotions as a driver. I'll soon be interviewing road natives at "rest stops" from vacationers to cops. Meanwhile I'm unearthing contradictions, like the significant number of drivers who signal a lane change only *after* they've switched lanes... which means the red flashing light is no longer an anticipatory "signal" but something else.



Scribbling fieldnotes while driving is itself risky, probably more so than using a cell phone. After discussing the problem with a few anthropologists I was advised to buy speech recognition software so I can keep my hands free. I'll soon be placing an order for *Dragon NaturallySpeaking* software, which, I'm told, will instantly translate my speech voice into computer text. It costs about \$100.

Anthropologists have done work on car culture on topics like air bags, injuries, and the political economy of cars, but to date I have not found a well-crafted, holistic, ethnographic case study of the culture-resource-power dimensions of a given highway, written by an anthropologist. However, in October, perusing the newly released non-fiction books in a local bookstore, I was floored by the bright yellow covered book titled, "*Traffic, Why We Drive the Way We Do (And What It Says about Us)*." (2008) It was by Tom Vanderbilt, a journalist.

The book is an incredible combination of traffic science, psychology and, yes, anthropology. Vanderbilt describes the recent work of American "traffic archaeologist" Eric Poehler who went to Pompeii to study the wear patterns on curbstones at corners and the stepping stones established for pedestrians to cross the "rutways." He was able to discern that traffic drove on the right side of the street and primarily used a system of one-way streets for their chariots. Vanderbilt gives a penetrating analysis of how traffic dehumanizes and he credibly speculates on questions of culture and personality pointing out that nations which are the least corrupt - Finland, Norway, New Zealand and Singapore - are also the safest places in

the world to drive. Finland fines you according to your income so that Internet entrepreneur Jaakko Rytola received a \$71,400 fine for going 43 miles per hour in a 25 miles per hour zone.

Last week I experienced one of my biggest research surprises. I found an article in the “Anthropology and Behavior” section of the August 2008 edition of Smithsonian Magazine titled “The Truth about Traffic.” The author, Abigail Tucker, excitedly describes a new book which is written by a man who “wonders if China’s riotous thoroughfares might owe something to Chairman Mao’s fondness for revolt. He tells us what we long suspected but could never prove: drivers really do take longer to leave a parking spot when they know you’re waiting, and almost none of New York City’s pedestrian ‘walk’ buttons actually work. At the same time, though, he introduces previously unimagined hazards: there are roads in Idaho where it is possible to skid on a layer of living katydids.”

The man’s name: Tom Vanderbilt.

Why aren’t credentialed anthropologists writing these kinds of books? Why do we cede popular “anthropological” writing to Jared Diamond (*Guns, Germs and Steel*) and Charles Mann (1491). True, both of these books would have greatly benefitted from an anthropologist as a co-author, if only to help prevent errors of analysis and interpretation. But the point is that they are writing captivating work for the educated lay reader and are having a great impact on the culture.

Yes there are many critical omissions to Vanderbilt’s text. This is true of most texts. Still I regard Vanderbilt as a popular anthropologist who has made my job much easier. I am actively mining his ideas (which I shall attribute) for my own research. It is clear that no anthropologist can go forward in traffic work until they plough through Vanderbilt.

In June 2007 the Vatican intervened by issuing a set of “Ten Commandments” for drivers, arguing that motor vehicles can be an “occasion of sin.” The 59 page document, called “Guidelines for the Pastoral Care of the Road” said that driving can unleash road rage and other immoral behavior, including reckless passing, cursing and just plain meanness. “Cars tend to bring out the ‘primitive’ side of human beings, thereby producing rather unpleasant results,” it said.

In traffic, says Vanderbilt, “we struggle to stay human”

The highway is a river of capital, a blood sport, a tragedy...but it is also a refuge and a liberation. It’s where subjectivities are formed, and lives are lost. It’s woefully under-theorized and under-researched. Vanderbilt, the Catholic Church and others are paying more attention to driving. So should anthropologists. I’m trying to make my own small contribution. So, if you see a man photographing road kill on the perilous shoulder of Interstate 96, please don’t drive too close. That just might be me.

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Tales from the Office: An Anthropologist Navigates Her Way Outside Academia, Part 1. An Anthropologist Navigates the “Real” World

by Courtney Spillane [courtney.spillane@cityofhouston.net]
Historic Preservation Office, City of Houston

On December 15, 2007, I graduated from the University of South Florida (USF) with my Master’s degree in Applied Anthropology. *Free! I was finally free!*, I thought as I walked off stage, tassel to the rear and

diploma in hand. Yet, reality and fear sank in as I began the dreaded job search and frantically asked myself, “Would I find a job in my field? Would I find a job that I liked? Would I even *find* a job?!” During my graduate studies at USF my activities involved heritage research and preservation activities in Tampa Bay communities. I conducted extensive archival research to support the designation of local landmarks and historic districts, I interviewed residents to understand their stance on preservation activities in their community, and I assisted communities in planning preservation activities. During my job search I looked for jobs where I could continue to pursue this passion for preservation, research, and community involvement. Unfortunately, I had just moved to Houston, fourth largest city in the country but decades behind most in the historic preservation movement. My hopes of finding my dream job in preservation, fresh out of graduate school, began to crumble until one day a vacancy posting in the Historic Preservation Office appeared on the City of Houston’s website. After six months of applying, visiting the department, phone calls, emails, a meeting here, and an interview there I finally received the news I had been dreaming of, and on August 11, 2008, I began my new career as a Historic Preservation Planner in the City of Houston’s Planning and Development Department.

According to the Society for Applied Anthropology, the contributions of the applied anthropologist are most effective in interdisciplinary settings. Fortunately, I work in such a setting. The Historic Preservation Office’s staff consists of a historic preservationist, an urban planner with a law degree, an archaeologist, and an architectural historian. I am the only applied anthropologist on the team, let alone in the entire Planning Department. My colleagues are very smart, passionate, and dedicated to the preservation of Houston’s heritage and I learn from their point of view and expertise every day.

In the three months since I began my new job the projects I have worked on have paralleled the heritage preservation research I conducted in graduate school. My first big project was to design a bus tour of the City’s 13 historic districts in order to educate the Houston Archaeological and Historical Commission (HAHC) about the importance of each district and how their decisions at their monthly meetings affect the districts. I have also been given numerous opportunities to collaborate with active and committed representatives of the community and other civic and municipal organizations on their preservation efforts. For example, I am collaborating on a project with a professor from the University of Houston to document the history of the Third Ward, a historically significant community. I wrote two chapters that will be published in the Houston History Association’s *Neighborhood Historic Preservation Manual*. On a daily basis I am responsible for conducting archival research and writing historical narratives to support the designation of City Landmarks, Protected Landmarks, and Historic Districts. The narratives are then turned into reports and are distributed to members of the HAHC.



The beneficial skills that my anthropology training has brought to my new job include, acknowledging the perspectives of all people involved; focusing on challenges and opportunities presented by cultural diversity, ethnicity, gender, poverty and class; and addressing imbalances in resources, rights, and power. General techniques gained from anthropology graduate studies that are beneficial for any job include reading, writing, public speaking, analytical skills, decision-making skills, and teamwork

For applied anthropologists to be successful in a non-anthropology position I recommend students, whether undergraduate or graduate, to cross-fertilize their anthropology degree with classes in other disciplines that relate to their future profession. In order to be effective, the class should not be taught by an anthropologist. My rationale behind this suggestion is that in the workplace professional anthropologists must be able to communicate with their co-workers who come from a range of other disciplines. The best way to achieve this is to “speak their language” and to understand from *their* perspective how *their* field operates and what the current challenges are in their field. While in graduate school I took a Historic Preservation class in the School of Architecture taught by an architect and a Business Planning class in the Business school taught by an entrepreneur. It drove me crazy that no one thought like me, the lone anthropologist, but it was beneficial to understand how architects and businessmen and women think, operate and what motivates them.



Reflecting on the previous three months I have experienced intense feelings of gratitude, pride, excitement, and fear. I feel immensely grateful to have a job that is so similar to the work I did in graduate school, work that I was passionate about; I feel proud that I am a successful anthropologist working outside of academia to solve human problems; I was fearful in the beginning about making the transition from graduate school to a practicing anthropologist working in a non-anthropology environment. This would be the greatest difficulty I face thus far-transitioning from an academic, “under-the-wing” atmosphere to a professional, non-anthropologically based career, but I am confident that, as time passes, I will make a smooth transition. The Society for Applied Anthropology says that the occupation of

“Anthropologist” should be promoted as a satisfying, rewarding and important professional role and I am proud to report that my new job is all of these things.

[Editor’s note. Ms. Spillane will be reporting regularly over the next year or so in the *Newsletter* about her adaptation to her new employment and on the personal and professional issues she faces in the hopes that her experience will be helpful to applied anthropology students preparing for the “real world” job market.]

Orlando Fals Borda (1925-2008)

by Kevin A. Yelvington [yelvingt@cas.usf.edu]
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Orlando Fals Borda, the Colombian sociologist who pioneered Participatory Action Research and who was the SfAA’s 2008 Malinowski Award winner, died on August 12, 2008 in Bogotá, Colombia. He was 83.

Best known to applied anthropologists for developing the theory and methodology of Participatory Action Research (PAR), now widely used by applied anthropological, educational, and medical practitioners working with local communities and taught in academic and training settings, throughout his career Fals Borda combined path breaking academic production and institutional leadership with social and political activism on behalf of, and working with, disempowered groups. This earned him an international reputation as a scholar-activist.



Orlando Fals Borda

Orlando Fals Borda was born in Barranquilla, Colombia, on July 11, 1925. After high school in Barranquilla, he studied English Literature and History for his B.A. at the University of Dubuque, graduating in 1947. He was taught by prominent Latin Americanists Lowry Nelson, at the University of Minnesota, where he took his M.A. in 1953, and T. Lynn Smith, at the University of Florida, where he earned his Ph.D. in sociology in 1955. His book *Peasant Society in the Colombian Andes: A Sociological Study of Saucío* (1955) was based on his M.A. thesis, and his book, *El hombre y la tierra en Boyacá: bases sociológicas e históricas para una reforma agraria* (*Man and Land in Boyacá: Sociological and Historical Bases for Agrarian Reform*, 1957), was based on his Ph.D. dissertation. Both works heralded his interest in rural poverty and in transforming the lives of the peasantry and rural proletarians.

After graduating with his Ph.D., Fals Borda worked in Brazil as a consultant for the Organization of American States. Returning to Colombia, he was the Director General for the Ministry of Agriculture from 1959 until 1961. In 1957, along with Camilo Torres Restrepo, he founded the Faculty of Sociology at the prestigious Universidad Nacional de Colombia, becoming the faculty’s first dean and continuing in that role until 1967. He became known as the “father of sociology” in Colombia. He was motivated, as he said, to “create a school of sociology rooted in the Colombian reality by observing and classifying the local social facts, bearing in mind the universal nature of science.” Indeed, his concern was always to develop theoretical traditions deriving from local situations, simultaneously refuting Eurocentrism and academic colonialism. His 1968 work *Ciencia propia y colonialismo intelectual: cuatro ensayos* (*Endogenous Science and Intellectual Colonialism: Four Essays*) is now in its ninth edition. This concern with the politics of knowledge continued throughout his career. In 2001, along with biologist Luis E. Mora-Osejo, he issued a manifesto inviting Colombia scholars to develop local values and scholarly creativity, urging them to reject imported academic models in two 2003 articles by Fals Borda and Mora-Osejo, “Eurocentrism and its Effects: A Manifesto from Colombia,” and “Context and Diffusion of Knowledge: A Critique of Eurocentrism.”



Fals Borda's work in the 1960s was concerned with studying and directing social change. He helped form Juntas de Acción Comunal, local community boards. In his writings he intended to shock polite Colombian society by revealing the existence of everyday violence. He published the important work (with Germán Guzmán Campos and Eduardo Umaña Luna), *La violencia en Colombia: estudio de un proceso social* (*Violence in Colombia: A Study of a Social Process*, 1962). More applied work included his book *El Brasil: campesinos y vivienda* (*Brazil: Peasants and Housing*, 1963), published as a report to the Brazilian government. In 1966-67, he was a visiting Professor of Sociology in the Institute of Latin American Studies at Columbia University. From this period came his work on the resistance of the popular classes in Colombian history. This was exemplified in the book *Subversion and Social Change in Colombia* (1969).

At this point, Fals Borda left the academy, becoming Director of Research for the United Nations' Research Institute on Social Development in Geneva until 1970. From the 1970s, he devoted himself full-time into independent research and activism, working mainly with impoverished rural communities and local activist organizations, especially in the Atlantic Coast region. It is out of this experience that Fals Borda developed his PAR approach. He insisted that community members be consulted and respected for their knowledge. He felt it was a synthesis of expert and local knowledge systems that must drive research projects and political activism. It was, he maintained, a process of intellectual creation and endogenous practice of Third World people. At the same time, there were larger political and economic processes to account for in order to understand rural poverty and the possibilities of agrarian reform. From 1970-75, he directed the Fundación Rosca de Investigación y Acción Social. From this activity came the book *Historia de la cuestión agraria en Colombia* (*History of the Agrarian Question in Colombia*, 1975) and his four-volume work *Historia doble de la costa* (*Two-Fold History of the Coast*, 1979-1986).

In many ways, the development of Fals Borda's PAR approach achieved notoriety as an academic model in the conference he helped organize entitled "Symposium on Action Research and Scientific Analysis," sponsored by the International Sociological Association and held in Cartagena, Colombia, April 18-23, 1977. His own contribution, published as "Investigating Reality in Order to Transform It: The Colombian Experience" in the journal *Dialectical Anthropology* (1979), was widely-read and continues to be assigned in applied anthropology courses to this day. The synergy created at the conference helped PAR ramify throughout the academic and activist worlds, greatly enhancing Fals Borda's already-established reputation as theorist and social critic. In the 1980s, Fals Borda's base was as the president of the Consejo de Educación de Adultos de América Latina, a highly politicized popular education organization. His collaborative work at this time included a publication for the International Labour Office, *Conocimiento y poder popular: lecciones con campesinos de Nicaragua, México y Colombia: estudio preparado para los grupos de base y para la Oficina Internacional del Trabajo* (1985) (published in translation as *Knowledge and People's Power: Lessons with Peasants in Nicaragua, Mexico and Colombia*, 1988). By 1991, the book Fals Borda co-edited with Muhammed Anisur Rahman, *Action and Knowledge: Breaking the Monopoly with Participatory Action Research*, showed the ways PAR was being applied in various contexts throughout the world, from Africa to Asia to Australia. Twenty years after the 1977 PAR conference, the eighth PAR conference was held again in Cartagena: The 1997 "World Congress of Participatory Convergence in Knowledge, Space and Time" attracted overflow crowds, including more than 200 international participants, showing the popularity, and the maturity, of the PAR process. Fals Borda's edited book of conference contributions was *People's Participation: Challenges Ahead* (1998).

Since the 1990s, Fals Borda was both involved in formal politics and as a critic of the state of political-economic affairs. He was involved in the process to construct the 1991 Colombian constitution, and in 1991 he became a member of the Colombian National Constituent Assembly. His more recent works are on Colombian politics, including *Acción y espacio: autonomías en la nueva república* (*Action and Space: Self-Governance in the New Republic*, 2000), *Ante la crisis del país: ideas-acción para el cambio* (*Before the Country's Crisis: Ideas-Action for Change*, 2003), and a continued plea for socialism in (with Jorge Gantiva Silva and Ricardo Sánchez), *¿Por qué el socialismo ahora?: retos para la izquierda democrática* (*Why Socialism Now?: Challenges for the Democratic Left*, 2003), as well as an analysis of responses to globalization in "Peoples' SpaceTimes in Global Processes: The Response of the Local" (2000). Until the very end of his life he was active in leftist-progressive political parties and institutions.

Besides serving as President of the Research Committee on Social Practice of the International Sociological Association, Fals Borda won several awards, including a John Simon Guggenheim Foundation award, the Hoffman Prize from the United Nations, the Kreisky Prize from Austria, and the Medal of the Order of Boyacá, Colombia. He was awarded Doctor Honoris Causa degrees from the Universidad Central de Venezuela, the Universidad Nacional de

Colombia, and the universities of Boyacá and Antioquia.

Fals Borda's work was recognized and lauded by his colleagues. In 1986, the Colombian Sociological Association had a special roundtable on Fals Borda's work, resulting in the *festschrift* entitled *Ciencia y compromiso: En torno a la obra de Orlando Fals Borda (Science and Obligation: The Work of Orlando Fals Borda*, Gonzalo Cataño, ed., Bogotá: Asociación Colombiana de Sociología, 1987). In 1990 a film was made by the University of Calgary, "Investigating Reality in Order to Change It: A Conversation with Orlando Fals-Borda and Stephen Kemmis." Anthropologist Judith N. Freidenberg of the University of Maryland conducted an oral history interview with Fals Borda in 2008. The interview is archived as part of the SfAA's Oral History Project at the Louis B. Nunn Center for Oral History at the University of Kentucky.

Fals Borda's work continued to be appreciated because of its continued relevance. In the fall of 2006, several organizations in Colombia put together a homage to Fals Borda with the conference "Seminario Investigación, Etica y Política: Homenaje a Orlando Fals Borda." In 2007, he was awarded the Latin American Studies Association's Martin Diskin Memorial Lectureship for his commitment to both activism and scholarship. And an International Symposium on "Action Research and Education in Contexts of Poverty" centered around his work at the

Universidad de La Salle, Bogotá, Colombia, in May, 2008, will produce another published *festschrift*.



Fals Borda receives the Malinowski Award by SfAA President Susan Andreatta, Memphis 2008

Fals Borda has left applied anthropologists and other applied researchers with an important legacy in his published interventions on the origins, epistemology, and implementation of PAR. These include such articles and book chapters as "Power/Knowledge and Emancipation" (1996), "Participatory Action Research in Social Theory: Origins and Challenges" (2001), "A North-South Convergence on the Quest for Meaning," "The Application of Participatory Action-Research in Latin America," and "Participatory Action Research in Colombia: Some Personal Feelings" (1997). Besides his own reflections, the debt owed to Fals Borda's work has been acknowledged by scholars working on PAR in a wide range of disciplines in a wide range of contexts, including, among many others, in the books *Participatory Action Research: International Contexts and Consequences*, edited by Robin McTaggart (1997), *Participatory Action Research*, edited by William Foote Whyte (1991), the article "Not 'Studying the Subaltern,' but Studying with 'Subaltern' Social Groups, or, at least, Studying the Hegemonic Articulations of Power," by Daniel Mato (in *Nepantla: Views from the South* 1(3) (2000):479-502), and in Davydd Greenwood's chapter "Theory-Practice Relations in Anthropology" in *The Unity of Theory and Practice in Anthropology: Rebuilding a Fractured Synthesis*, edited by Carole E. Hill and Marietta L. Baba, 2000), as well as in numerous articles in such journals such as *Human Organization*, *Systemic Practice and Action Research*, *Qualitative Inquiry*, and *Action Research*.

The SfAA's Malinowski Award was a fitting tribute to this committed public intellectual, officially recognizing Fals Borda and the nexus of scholarship and activism on behalf of the poor and powerless that he represented so well.

Orlando Fals Borda

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Film

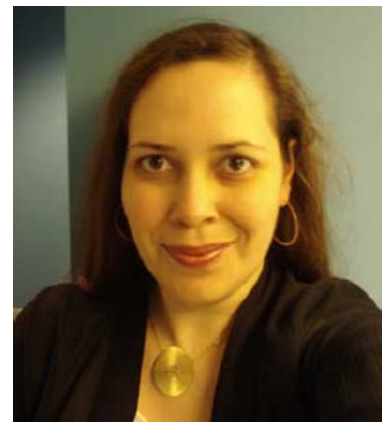
"Investigating Reality in Order to Change It: A Conversation with Orlando Fals-Borda and Stephen Kemmis" (1990), produced in co-operation with "A Celebration of People's Knowledge," a conference on participatory action research, University of Calgary. 30 minutes.

Wayne State University and Applied Anthropology

by Elizabeth Nanas [enanas@wayne.edu]

Wayne State University

Wayne State University (WSU) is a welcoming public university located a few miles from the center of the city, in Detroit's Midtown Cultural Center. The University is a premier institution, offering more than 350 academic programs through 11 schools and colleges to more than 34,000 students. Founded in 1868 and now classified as a Research Intensive University by the Carnegie Foundation, WSU is Michigan's only urban research university and



is particularly renowned for its contributions in the sciences.

The philosophy and methods of the Department of Anthropology are grounded in the four field approach to anthropology: archaeology, cultural anthropology, linguistics, and physical anthropology. Students may pursue anthropological training at the bachelor's, master's, and doctoral levels. At WSU, there is a special emphasis on practical application of methods and theory across the four fields, and I believe, as do many current and former WSU faculty, that this *Detroit School* is well positioned for anthropologists interested in exploring and developing integrated theory, methods, and applications.

The department's faculty includes Sherylyn H. Briller as well as Andrea Sankar and Mark Luborsky, co-editors of *Medical Anthropology Quarterly*, which makes WSU an excellent choice for anthropology students interested in pursuing a concentration in Medical Anthropology. Medical Anthropology is broadly taken to include all inquiries into health, disease, illness, and sickness in human individuals and populations that are undertaken from the holistic and cross-cultural perspective distinctive of anthropology as a discipline—that is, with an awareness of species' biological, cultural, linguistic, and historical uniformity and variation. It encompasses studies of ethnomedicine, epidemiology, maternal and child health, population, nutrition, human development in relation to health and disease, health-care

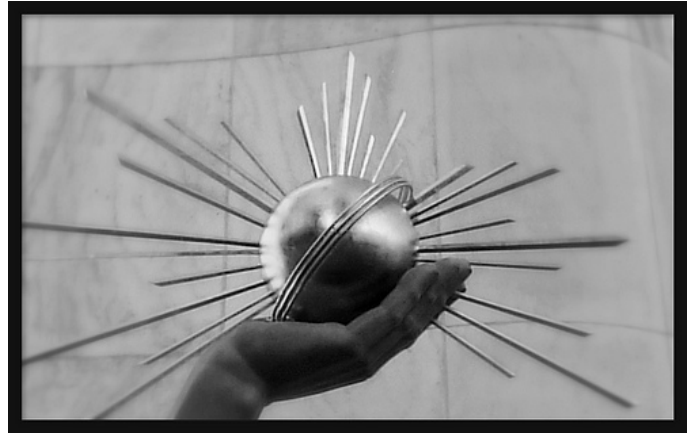


providers and services, public health, health policy, and the language and speech of health and health care. The purpose of *Medical Anthropology Quarterly* is to stimulate debate on and development of ideas and methods in medical anthropology and to explore the relationships of medical anthropology to both health practices and the parent discipline of anthropology. The Medical Anthropology concentration provides graduates with multidisciplinary training that encourages connections between anthropological theory, methods, and application in the study of health and illness.

At WSU, students may also pursue an M.A. or a Ph.D. in anthropology with a concentration in Business and Organizational Anthropology—the only university to offer this opportunity. This program provides a unique 21st century curriculum that stimulates students to write the local and the global into one another. Further, it prepares students for professional and academic careers in business, industry, government, and public sector organizations with a focus on the cultural dimensions of global business and industrial environments. In addition, the program provides students with a strong theoretical, methodological, and ethical foundation to engage and negotiate practical cultural phenomena in global business contexts of work practices, occupational communities, and multinational organization. Under the direction of Allen Batteau, the Business and Organizational Anthropology (BOA) concentration offers students numerous opportunities to participate in on-going seminars, teaching, and research.

New to anthropology as a doctoral student, I have especially enjoyed seminars and social events with faculty and students who come from diverse social spaces. The University is a place where people come together from many diverse economic, social, spatial, educational, and professional backgrounds. As a non-traditional student, I enjoy this environment because I feel enriched when we share our interpretations of theory, argue over the design of methods, and explore creative approaches to practical applications of anthropology. This *Detroit School* is a vibrant space for students, visiting scholars, and faculty to discover and describe methods to integrate anthropological theory and applications. BOA seminars are led by Allen Batteau, Pamela Crespín, and Julia Gluesing. Currently, the Institute for Information Technology and Culture is hosting a four-part speaker series highlighting anthropology entitled "This Is Dangerous Territory: Social Research Out of Bounds." The series features four presenters who will speak about innovations resulting from applying social science research outside of academia.

Assistant Professor Pamela Crespin joined the Department as an industrial/organizational anthropologist interested in ethnography of complex organizations, the anthropology of work in North America, and the globalizing processes associated with media, digital-based information technology, the workplace, workers, and their work products. She has conducted research in manufacturing (steel and automotive), mass media (broadcasting), medicine (psychiatric hospital), and higher education (university administration) contexts. Julia Gluesing is a business and organizational anthropologist and Research Professor in the Industrial and Manufacturing Engineering Department. As an Adjunct Professor with the Department of Anthropology, she works with students interested in projects that focus on virtual technologies and global teaming. Working with her and Professor Ken Riopelle for the IME's Ford Engineering Management Masters Program, I have gained valuable insight into complex business and organizational practices and processes. All of these professors are active Fellows with the WSU Institute for Information Technology and Culture.



Under Professor Batteau's direction, The Institute for Information Technology and Culture (IITC) conducts research and provides practical solutions for the effective use of information technology in businesses and public agencies. The IITC has been developing tools and methods to address the contradictions and complexities of contemporary business and organizational problems. In this capacity, the IITC Fellows and students have worked with the automotive industry, the aerospace industry, and IT industries in: culture, access, and equity in the technological world; cultural challenges to e-learning; the role of information technology in promoting safety and security; medical informatics and improving healthcare; and use of technology for improved organizational performance and learning.

At the beginning of this article, I specifically used the term "welcoming" to describe WSU. As a student of the university and as a resident of Detroit, I have given a lot of thought to the notion of Detroit as a place of extremes, and I recognize that as a site and symbol, Detroit is a space that articulates both the promise *and* failings of modern industrialization, innovation, and the New Deal. Marietta Baba, Dean of Social and Behavioral Science at Michigan State University, contends: "It was in Detroit where I first learned that the emerging social structures of post-industrial society could not be described or explained with classical culture theory." I agree with Baba, and I am captivated by these emerging social structures and by the intellectual journey it will require to unravel and explicate them. In the many years that I have lived in Detroit and then attended three colleges within the University, I have always felt fortunate to be learning in a space where so many different kinds of students come together to discover and share ideas, experiences, and insights—because I believe that inclusivity, not exclusivity, makes for a rich, nuanced, vigorous learning experience.

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Elizabeth Nanas is a doctoral student in the Department of Anthropology, a graduate research assistant in the College of Engineering, and a King-Chavez-Parks Fellow at Wayne State University. Elizabeth was appointed the 2008 student representative for the National Association for the Practice of Anthropology.

The NC State University Field School: Apprenticing Ethnographic Research in the Guatemalan Highlands

by Carla Pezzia [carla.pezzia@gmail.com]
University of Texas-San Antonio
And

Tim Wallace [tim.wallace@ncsu.edu]

For sixteen consecutive years, North Carolina State University has offered a field school providing undergraduate, post-baccalaureate and graduate students an opportunity to learn how to conduct their own independent research project. Within the supportive framework of the NC State Ethnographic Field School Program, students from a variety of disciplines learn the fundamentals of ethnographic fieldwork, including project design and management, data collection and report writing. The program is not limited to students of NC State University and many previous participants have come from all over the US, Canada, the UK, and Guatemala. Having such diversity within the academic and cultural backgrounds of the



Maximon and Cofradía members at Santiago, Atitlan

students enhances a rich learning experience for the participants of the program. While the school's location site has traveled across the globe from Hungary to Costa Rica, summer of 2009 returns the field school to the Lake Atitlán area of the Guatemalan Western Highlands for the 8th time. The program is directed by anthropologist Tim Wallace (NC State), and for the past three summers his assistant director has been Carla Pezzia (anthropology doctorate student- UT San Antonio), an '04 program participant which served her well for thesis work for her Master of Public Health degree. The program is also loosely affiliated with the Universidad del Valle-Guatemala City (UVG) and the Universidad del Valle-Atiplano (Sololá).



Participants of the field school live and work with a Mayan family while they learn how the people of Lake Atitlán area are coping with changing demographics, the effects of the global economic slowdown on traditional exports, as well as consequences of decades of tourism. The program is tailored individually to maximize the participant's potential for understanding and developing the skills needed for ethnographic research. Helping students achieve a solid level of methodological proficiency is the primary objective of the program. The program provides a skill and knowledge base to enable them to undertake future fieldwork independently and confidently. Skill development includes, but not limited to, research design, various data collecting methods, photography in research, fieldnote writing, and working with informants. Other issues normally encountered in the field are also addressed in detail, such as ethical concerns and coping with culture shock.



Sunday farmer's market, Chichicastenango

The participants, numbering about 14 graduate and undergraduate students, are divided among approximately 10 towns around the 55 sq.mi. Lake Atitlán, making it easier for them to work independently and encounter field conditions similar to what they may find in future fieldwork. Reflecting our hands-on, experiential approach, classroom meetings are held to a minimum, enough to provide support and structure through the first few weeks. During the relatively few class sessions, students acquire knowledge and skills in fundamental techniques, develop their project design and build rapport in their communities of research.

After a 4-day break to Antigua, the former colonial capital and UN World Heritage Site, the students return to less time in class and more time directed

toward their project. While they continue to have in-field readings and individual research project assignments, the students meet in smaller groups and less frequently. Again to emulate similar conditions the students would find in future fieldwork, the directors continue to provide support yet with less structure. Individual student meetings are set with the directors to discuss progress of their project, and at the same time, each student is provided a cell phone so that they can remain in contact with the directors even when not scheduled to meet in person. Throughout the seven-plus weeks, the directors provide feedback to the students' on their fieldnotes (turned in weekly), research methods assignments (turned in as assigned), and other in-class exercises (as assigned) to help them strengthen their writing, observation, interviewing, etc. skills.



Convent ruins, Antigua

At the end of the program, students are expected to write-up a completed report before they leave the fieldsite. They are also expected to give a presentation of their work, as they would at a professional meeting, to give them an overall experience from research design to implementation to write-up and presentation.

The fieldschool does not limit itself to any one area of interest; nevertheless, special emphasis is placed on issues regarding the environment, globalization, social justice, tourism, conservation, language, development, poverty and health. Some students use the opportunity to learn more about what life as an anthropologist may entail, while other students apply their individual research conducted through the field school toward thesis and dissertation work (with the appropriate university/IRB approvals). Several projects have also been presented at the Society for Applied Anthropology annual meetings over the years. Program sponsors, governmental entities, university scientists and faculty, and relevant community leaders and collaborators are given copies of the final reports of every student participant. Through these reports, a further aim of the program is to provide useful information and analysis concerning topics of interest to the local community in which the student projects are carried out. While the reports are one way in which the students are able to provide useful information for the local community, students also have opportunities to pursue an applied, service-learning project in lieu of a research project. Program participants also have opportunities to visit other areas of the country through our in-country excursions (Colonial Antigua, Indigenous markets at Chichicastenango, rituals in Patzun, climbing Volcán Pacaya, and the Mayan ruins of Iximché among others).



KellyAnn Schilke learning how to make tortillas with her host family

For more information regarding the program or to see the work of past participants, please visit the field school website: <http://www4.ncsu.edu/~twallace> or contact one of the directors at tmwallace@mindspring.com or carla.pezzia@gmail.com.

Public Archaeology Update: U. S. Senate ratifies the 1954 Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict

by Barbara J. Little [blittle@umd.edu]
University of Maryland, College Park

In the last newsletter I wrote about Archaeology and Peace. My update for this issue concerns the protection of cultural property during war. Some of the unanticipated and unplanned for consequences of the United States' wars in Afghanistan and Iraq has been the looting of museums, destruction and looting of archaeological sites, and the increase trafficking of stolen artifacts on the international market. The Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict of 1954 resulted from long-standing international efforts to protect cultural heritage in times of war. Its preamble states: "Damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind, since each people makes its contribution to the culture of the world."



Now, more than fifty years after the Convention entered into force, the United States has ratified it. The press release issued by the Lawyers' Committee for Cultural Heritage Preservation (LCCHP) explains that the US signed the convention soon after it was written. However the Pentagon objected to ratification until after the collapse of Cold War tensions. President Clinton transmitted the Convention to the Senate in 1999. Partly due to increased public attention to the looting of Iraq's national museum in Baghdad, the Senate finally voted to ratify on September 25, 2008.

To read the Convention: <http://www.icomos.org/hague/hague.convention.html>

To learn more about the U.S. Committee for the Blue Shield, a nonprofit organization committed to the protection of cultural property worldwide during armed conflict: <http://www.uscbs.org/>

The Archaeological Institute of America, LCCHP, and the U. S. Committee of the Blue Shield, formed a coalition of the following organizations to present testimony to the Senate: American Anthropological Association, American Association of Museums, American Institute for Conservation of Historic and Artistic Works, American Schools of Oriental Research, Association of Moving Image Archivists, College Art Association, National Trust for Historic Preservation, Society for American Archaeology, Society for Historical Archaeology, Society of American Archivists, United States Committee of the International Council on Monuments and Sites, and the World Monuments Fund. The full testimony is available on the LCCHP web site: (<http://www.culturalheritagelaw.org/>)

See also other international conventions with implications for protecting cultural property: The preamble to the UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property of 1970 reads, "It is incumbent upon every State to protect the cultural property existing within its territory against the dangers of theft, clandestine excavation, and illicit export."

(http://portal.unesco.org/en/ev.php-URL_ID=13039&URL_DO=DO_TOPIC&URL_SECTION=201.html)

The International Institute for the Unification of Private law (UNIDROIT) http://portal.unesco.org/en/ev.php-URL_ID=13039&URL_DO=DO_TOPIC&URL_SECTION=201.html Convention on Stolen or Illegally Exported Cultural Objects of 1995 is based on concerns for protecting archaeological materials in their place of origin.

(<http://www.unidroit.org/english/conventions/1995culturalproperty/main.htm>)<http://www.unidroit.org/english/conventions/1995culturalproperty/main.htm>

An online source of information about the efforts to protect heritage sites is maintained by the relatively new organization, Saving Antiquities for Everyone (SAFE): <http://www.savingantiquities.org/>.

The W.K. Kellogg Foundation pledges support to International Indigenous Theater Festival

by Gordon Bronitsky, PhD
Independent Scholar,
Bronitsky and Associates



ORIGINS: First Nations Theater From Around The World is delighted to announce that the W.K. Kellogg Foundation has confirmed funding in the amount of \$75,000 USD to the inaugural festival being hosted by the London based theater company Border Crossings (www.bordercrossings.org.uk) and the USA based cultural consultants Bronitsky and Associates (www.bronitskyandassociates.com)

"This funding further demonstrates the W.K. Kellogg Foundation's continuing support for Indigenous arts and cultural programs. The allocation is a valued statement of commitment in support of the ORIGINS vision for bringing Indigenous Theater from around the world to international audiences through a biennial festival in London," said Dr. Gordon Bronitsky, President of Bronitsky and Associates.

Mr. Michael Walling, Artistic Director for Border Crossings and ORIGINS stated, "Around the world, First Nations theater-makers are engaging with fundamental questions as to how humanity should live. They do this sometimes with anger, often with laughter, and always with passion. We are producing **ORIGINS: First Nations Theater From Around the World** to bring these voices, these stories, this passion to the London stage and for many of them to a new international audience."

ORIGINS: First Nations Theater From Around The World, will be presented in May 2009 at the Riverside Studios, London. The inaugural festival will focus on key themes in First Nations / Indigenous cultures and their relationships to the colonial past and the "post-colonial" present and future, including:

- The land, environment and climate change,
- Memory, language and oral cultures,
- Healing, and
- Truth and reconciliation.

The **2009 ORIGINS Festival** will feature performances by invited companies from Australia, New Zealand, Canada and the United States, as well as screenings of Indigenous films, workshops, panel discussions and cabaret.

For more details or to register your interest and support please contact:

info@bordercrossings.org.uk or email Gordon Bronitsky at info@bronitskyandassociates.com

At last year's London launch of ORIGINS: First Nations theater From Around the World, we created ORIGINS: On the Road as a way to bring Indigenous theater-makers to Indigenous and non-Indigenous communities around the world. We see this as an essential part the ORIGINS mission to bring Indigenous theater to world audiences.

Australian Aboriginal playwright David Milroy just completed the first ORIGINS: On The Road tour. David Milroy is a Palyku man from the Pilbara region of Western Australia. He has achieved national and international success and recognition as a musician, playwright, writer and theatre director. David won the prestigious Patrick White Playwrights' Award (Australia) in 2004 for Windmill Baby.



As the first artistic director of Yirra Yaakin, from 1995 to 2003, David worked with first-time writers and artists to present an acclaimed body of new Western Australian Indigenous works. He is widely recognized for his contribution to Aboriginal theatre industry development and, in 2002, was a co-recipient of the Myer Award, acknowledging his commitment to empowering the Aboriginal community to present their own stories.

The tour was a great success. David met with Native American playwrights and actors, and gave presentations on family history, Aboriginal history, and the development of Aboriginal theater in Australia to audiences ranging from middle and high school students to college and university students and community members, as well as conducting workshops on scriptwriting at

- The University of Minnesota, Minneapolis, through the Theater Arts and Dance Department and the Department of Anthropology Sinte Gleska

University, Mission, South Dakota: Sinte Gleska was one of the first tribal colleges in the United States and remains committed to its earliest purposes: to preserve and teach Lakota culture, history and language to promote innovative and effective strategies to address the myriad of social and economic concerns confronting the Sicangu Lakota Oyate.

- Black Hills State University, Spearfish, South Dakota—a regional university with a strong Native American student body and faculty
- Oglala Lakota College, Kyle, South Dakota: Oglala Lakota College is chartered by the Oglala Sioux Tribe. Its mission is to provide educational opportunities which enhance Lakota life
- Fort Berthold Community College, New Town, North Dakota, September 23-24. The Fort Berthold Community College is chartered to provide quality cultural, academic, and vocational education and services for the Mandan, Hidatsa and Arikara Nation.
- University of Kansas, Lawrence, Kansas, through the Department of Theatre and Film Haskell Indian Nations University, a national center for Indian education, research, and cultural preservation, located in Lawrence, Kansas



In the course of the tour, David received many honors, including

- the gifting of a star quilt and beaded hat from the chairman and tribal council of the Mandan, Hidatsa and Arikara Nation of the Fort Berthold Reservation in North Dakota
- a powwow in his honor by students and parents from the Mandaree school, North Dakota
- introduction at the Little Wound School back-to-school powwow in South Dakota



Plans are now underway to tour other Indigenous theatermakers internationally as ORIGINS: First Nations Theater From Around The World continues in its mission to bring Indigenous theater and theater-makers to world audiences.

David Milroy's United States Tour was funded by contributions from the Australian Embassy, the University of Minnesota, Sinte Gleska University, Oglala Lakota College, Fort Berthold Community College, the University of Kansas, and Bronitsky and Associates.

For images of the tour, please visit
http://web.mac.com/gbronitsky/Site/Milroy_tour-web.html

SfAA Tig News

Tourism TIG November 2008

by Melissa Stevens [mstevens@anth.umd.edu]
University of Maryland

Valene Smith Student Poster Competition:

The SfAA Meeting in Santa Fe this coming March will showcase the Third Annual Valene Smith Student Poster Competition. Students at all levels (graduate and undergraduate) are invited to submit posters on the theme of "tourism" for a special competition honoring long-time member, Valene Smith. Three cash prizes will be awarded - \$500 for first prize, \$300 for second prize, and \$200 for third prize. In order to qualify, the posters should be concerned in some way with the applied, social science aspects of tourism. Valene Smith was one of the founders of the study of tourism and edited the ground-breaking book, "Hosts and Guests: The Anthropology of Tourism". The posters which are submitted for the Valene Smith Competition will be set up and exhibited with all other posters at the Annual Meeting of the Society for Applied Anthropology. Please contact the SfAA Office for additional information on the competition.



Don't forget to register and get your plane and hotel reservations for the 2009 SfAA annual meetings in Santa Fe, March 17-21. It is going to be an awesome event and Santa Fe is an excellent place for heritage studies and heritage tourism. See later in this Newsletter for information from the Meetings Chair, Jeanne Simonelli.

Last year's meeting in Memphis featured a two part panel on Heritage organized by Dr. Paul Shackel, an archaeologist at the University of Maryland. One of the panelists, Katie Clendaniel, a MAA student at the University of Maryland presented on Heritage Tourism, and she continues to study and work on issues of heritage tourism as she also pursues a certificate for Historic Preservation. Below she discusses the Anthropology of Heritage Tourism.

Here are some videos from a very interesting link "Circle of Blue" [Connecting humanity to the challenges and solutions of the global freshwater crisis]. As the narrator in this one is an artist, I think you will find it of special interest given your areas of work, especially tourism: http://www.circleofblue.org/reign/video_main.php

<http://www.circleofblue.org/reign/> Click on videos and view the others.

Towards an Anthropology of Heritage Tourism?

by Kathleen Clendaniel [clenkate@gmail.com]
MAA and Historic Preservation Certificate Candidate
University of Maryland College Park

There can be no doubt that Heritage Tourism has caught the world by storm, even here in the United States. We don't have to look far for "heritage" festivals of every shape, size, and duration - ones that are down the road, up the road, in the city, or in the country. In fact, sometimes it may almost seem there is a saturation of heritage tourism opportunities or offerings that double upon one another to reproduce a similar effect or celebrate some thing that sounds pretty familiar and perhaps is in some way some how comforting - it can all bleed together. The term "heritage" itself is a term that can be adapted for

Society for Applied Anthropology



various uses from housing developments to our own family reunions, but the term generally evokes a sense of living history, authentic and durable.

In the US, the National Trust for Historic Preservation defines Heritage Tourism as “traveling to experience the places, artifacts and activities that authentically represent the stories and people of the past and present” and includes cultural, historic, and natural resources. This certainly sounds like familiar territory for anthropologists, which is perhaps why some cultural anthropologists and archaeologists are moving into careers in this industry. To me, Heritage Tourism has always appeared to function a lot like Cultural Tourism centered on an historical medium yet always enacted in a problematic present day world. But, according to our definition above the heritage tourism industry tries to encompass a dynamic combination of the historical, cultural traditions, and the natural human environment.

For anthropologists working in this area of interest, we often have to work with marketers, planners, historians, professional preservationists, lawyers, architects and governmental agents. Our subjects of interest are the visitors and the visited, just like other tourism anthropologists, as well as all of our peers and ourselves. A theoretical foundation can be found through archaeologists and cultural anthropologists alike and I shall mention a few of them here.

Quetzil Castaneda offers one of the most dynamic looks at heritage tourism enacted through his text “In the Museum of Mayan Culture: Touring Chichen Itza” (1996). Castaneda utilizes his text as a “guidebook” for the complex histories and relationships that exists within the community linked with the well known archaeological and cultural site Chichen Itza, from the local Mayan descendants, to government agents, to “New-Agers” who adopt the site as spiritual center. Castaneda’s approach to anthropological study and tourism is to actually move away from studying the “impact” of tourism and acknowledges an “encroachment” of heritage upon culture in public understanding and discourse after the formation of UNESCO Convention on World Heritage in 1972.

Erve Chambers also offers us a short reflection on heritage and history on Maryland’s Eastern Shore through a publication funded through the Maryland Sea Grant called “Heritage Matters: Heritage, Culture, History and the Chesapeake Bay” (2006). Chambers sees heritage as linked with the concept of “inheritance” as experienced by our hunter gatherer ancestors where “particular skills human and terrestrial relationships and important matters of the spirit were more valuable bequests than were gifts of property and accumulated wealth (2006: 1-2).” Distinguishing between notions of a private heritage and a public heritage are probably the most important tenets of the text. “Private heritage” is related as the dynamic connection of the past with the present where interpretation is performed among community members versus interpretation by outsiders: “a kind of direct and inalienable inheritance of human and environmental properties and relationships, which might well be appreciated by outsiders but cannot be claimed or possessed by them (2006: 2)”. “Public heritage” is a practice that seeks to preserve physical, social and natural processes and is based on preservation traditions as well as national ideas about diversity and is strongly related with presentation of history.

Finally, Arizona State University offers the Journal of Heritage Tourism, edited by Dallen J. Timothy. This journal offers a global look at heritage tourism publishing articles from schools of Marketing, Tourism & Language, Tourism & Hospitality, and Business, etc.

My next ethnographic read will be “Planning the Past: Heritage Tourism and Post-Colonial Politics at Port Royal” by Anita M. Waters. Published in December 2007, Waters describes the social history of Port Royal, Jamaica, known as a gathering place for Pirates during the 17th century, and the several attempts to launch the small “sleepy fishing village” into a significant heritage tourism site based around its pirating past. This text offers a look into the economic development strategies and the planning process of creating heritage tourism sites alongside a familiar ethnographic and historical research approach to understanding underlying current and historical conflicts.

Culture, Blame, and Gender Based Violence: Sexual Assault on Campus

by Jennifer Wies [wiesj@xavier.edu]
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and
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Xavier University



Over the past two decades, there has been an influx of research regarding a particular form of gender based violence: sexual assault on college and university campuses. Studies indicate that between 20-25% of college aged women are victims of some form of sexual assault, including rape and attempted rape. In the United States, the definition of sexual assault utilized in civil and criminal courts is determined by the states. Most states define rape as oral, anal or vaginal penetration of body parts or objects by using force or taking advantage of a person that is incapacitated or unable to consent. Sexual assault is defined as completed or attempted attacks generally involving unwanted sexual contact.

The issue of “consent” is pivotal in defining rape and sexual assault. According to the Center for Disease Control and Prevention (CDC), consent is defined as “words or overt actions by a person who is legally or functionally competent to give informed approval, indicating a freely given agreement to have sexual intercourse or sexual contact.” Conversely, an inability to consent is defined as “a freely given agreement to have sexual intercourse or sexual contact [which] could not occur because of age, illness, disability, being asleep, or the influence of alcohol or other drugs.”

Repeatedly, studies have indicated that approximately half of all attempted and completed rapes and sexual assaults on college campuses occur when the victim, the perpetrator, or both are under the influence of drugs or alcohol. Moreover, research suggests that the use of intoxicants (alcohol or drugs) at the time of assault influences college students’ perceptions of the rape or sexual assault and their attribution of responsibility toward the victim and the perpetrator. In other words, college students assign blame for the assault within the context of who consumed alcohol (victim or perpetrator) and how the alcohol was administered (voluntarily or “forced”). In reviewing literature on the attribution of responsibility in rape and sexual assault, it is clear that the perpetrator is attributed less blame and responsibility for the sexual assault when he is intoxicated at the time of the assault, and the victim is attributed more blame and responsibility for the assault when she is intoxicated at the time of the assault. Further complicating our understanding of college students’ cultural perceptions of rape and sexual assault is data indicating that college students are not likely to label rape as such when the victim, perpetrator, or both consumed alcohol prior to the rape.

As anthropologists, the complexity of culturally interpreting this information should give us pause. How do we explain why an intoxicated victim would be blamed more for rape and sexual assault than a sober victim? How are we to develop frameworks for interpreting these patterns, particularly when some indicate that women are more likely than men to attribute blame to the victim in all scenarios- whether or not she was intoxicated? What mechanisms can we develop at the local, state, and national levels that accurately reflect the lived experiences of college-aged people? How can we develop initiatives and research agendas that effectively prevent rape and sexual assault among college students? And perhaps most importantly, what does the recent data describing the attribution of blame for rape and sexual assault, tolerance for rape and sexual assault when drugs and/or alcohol is involved, and high rates of rape and sexual assault among college students indicate about the culture of gender based violence in America?

American Indian, Alaskan and Hawaiian Native, and Canadian First Nation Topical Interest Group

by Peter N. Jones [pnj@bauuinstitute.com]
Bauu Institute and Press

Native Americans have continued to work towards a variety of goals over recent years, including self-determination, control and management of natural resources, economic dependency, and protection of cultural practices and beliefs. Two economic and development programs that have recently been launched which serve these continuing goals are the Native American Trade Network and the Native American Energy Group.

Native American Trade Network Launched

Aims to Spur Economic Development for more than 500 Indian Tribes



Representatives from several Native American tribes gathered at the Smithsonian National Museum of the American Indian on Tuesday, Sept. 23 to announce the launch of the first-ever Native American economic consortium.

Called the Native American Group, initial participants include the Seminole Tribe of Florida; the Oneida Nation of *Society for Applied Anthropology*

Wisconsin, the Morongo Band of Mission Indians, California; the Cow Creek Band of Umpqua Tribe of Indians, Oregon; the Rosebud Sioux Tribe, South Dakota; the Standing Rock Sioux Tribe, North and South Dakota; the Jamestown S'Klallam Tribe, Washington; the Campo Kumeeyaay Nation, California; and the Yankton Sioux Tribe, South Dakota.

The Native American Group will bring the most economically advantaged tribes -- especially those with diverse business interests -- together to leverage their collective buying power to benefit all of Indian Country. Through a Memorandum of Understanding with the Department of the Interior's Bureau of Indian Affairs, the consortium has enlisted the support of federal officials to help identify additional tribes to participate in consortium programs.

"Our overall goal is economic development for more than 500 Indian tribes," said Richard Bowers, president of the Board of Directors of the Seminole Tribe. "We want to spread economic opportunity in Indian Country by encouraging more tribes to get into business and by offering more products and services to each other. The consortium offers a ready-made market for tribes with available products or the opportunity to develop them."

- WHO: Tribal leaders from across Indian Country
- WHAT: Launch of the "Native American Group" Tribal Trading Consortium
- WHERE: Smithsonian National Museum of the American Indian
- WHEN: Tuesday, September 23, 2008, 11:00 a.m.
- CONTACT: Michelle Kincaid, John Adams Associates
- (202) 737 - 8400 or mkincaid@johnadams.com

Native American Group
Michelle Kincaid, 202-737-8400
Weekend phone: 202-577-9545

Native American Energy Group

[Native American Energy Group](#) is a publicly traded energy resource development management company. Seven years ago the founders of the Company initiated its current philosophy of commitment and dedication to American Indian Nations who have abundant natural resources but very few opportunities to develop them due to isolationism politics and/or an understanding of the energy industry's lack of desire to lead these nations into becoming producing nations who can explore, produce, and control their own natural resources.

The land that the U.S. Government created on the reservations that they forced Native people onto was for the most part land that was viewed as unneeded by the colonial society. When the non-Native colonial society became increasingly dependent upon natural resources such as oil, natural gas, coal, uranium, and minerals for industrial production they found that a lot of the resources they wanted were on the remaining indigenous Native land.

Covering more than fifty million acres in the West, Indian Country encompasses large areas of oil, gas, and other mineral production regions of current exploration activity and many vast areas yet to be investigated in detail. This fact presents unique opportunities for Native peoples.

Applying social and economic measures, along with advanced technology systems that help tribes progress with energy development, the Native American Energy Group is working to help indigenous Native peoples to develop their own mineral, gas, oil, and other natural resources and to use revenue from such resources to implement tribal programs.

Native American Energy Group
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Forest Hills, NY 11375
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SfAA Committees

SfAA Student Committee

by Alex Scott Antram [aantram@gmail.com]
George Mason University

Greetings from the SfAA Student Committee! For this newsletter column, we thought to share with you one student's experience utilizing internships, and how the skills she learned have transferred into her professional work. Sarah Curry earned her MA from George Mason University last August 2008, and currently holds a Policy Research Associate position with OneAmerica in Seattle, WA. We hope you enjoy this narrative, and look for advice from the Student Committee concerning finding and securing internships in upcoming newsletters!



The Importance of Internships in Shaping Your Future in Applied Anthropology: One Student's Narrative

by Sarah Curry [Sarah@weareoneamerica.org]
OneAmerica, Seattle, WA



Internships were an important part of both my undergraduate and graduate experience. In total, I've done four internships—enough for my family and friends to think I'm crazy and addicted to low pay, but I've always considered internships just as critical as any coursework. Even when it wasn't my intention for them to guide my future (In undergrad, I applied for internships to experience new places), some piece of my future self always managed to shine through in the end. As an undergraduate, I discovered, while working through the Student Conservation Association/Americorps program at the San Francisco Bay National Wildlife Refuge, that I enjoyed working with immigrant children. The next summer, I was an intern at a community center in inner-city Phoenix and worked with immigrant women and children, learning about issues facing the poor first hand. This pushed me in the direction of policy and the need for applied research. I then tried my hand at policy and worked at a government relations office in Washington, DC, helping craft an international policy platform that addressed young women's issues. This research influenced me to seek an MA in Anthropology in a program that offered strong coursework in Transnational/Global Issues and Immigration Studies.

As a graduate student, I had no intention of interning again, but in my final semester while finishing up my thesis, I was a full-time policy research intern at the Migration Policy Institute (MPI) in Washington, DC. I chose MPI because they were my dream place to work with a reputation of being one of the best think tanks in the world devoted to immigration policy. I was hesitant to be an intern again, but I knew the opportunities of working with such well-respected experts and being in the thick of national immigration policy would be an exceptional experience, a perfect capstone to my graduate career. While my thesis work was strong and applied, I didn't have much experience working in an office and selling how qualitative research could be useful to policy makers. My writing and quantitative skills improved and I learned how to do research and analysis quickly and for a targeted audience like the media. It was awesome to see research get used so quickly and widely! The research I was doing at MPI also informed my thesis. I came away with a much clearer understanding of how the political environment affected immigrants' lives and was able to write a clearer policy recommendations section than I would have without the experience of working in a policy shop. The connections I made as an intern ushered me into the immigration policy world and enabled me to land a job across the U.S. working on progressive immigrant integration policy for Washington State through my role as a policy research associate at OneAmerica. Sometimes I miss being out in the field, and while a list of policy problems that would make great ethnography for a dissertation are on a post-it note next to my desk, on a daily basis I do have the pleasure of using anthropology to inform policy work and using policy work to inform my anthropology.

SfAA Community Network on NING

We would like to direct student members of SfAA to the ever growing resource online at the SfAA Community Network on NING. Anyone can join the network for free by going to <http://sfaanet.ning.com> and creating a profile.

The student committee is dedicated to utilizing this service to get information of interest to students to more individuals, but it's no use if you don't join! The central clearinghouse of information of interest to students is the Student Forum. which is for all discussions around student issues in applied anthropology and social science, this also includes announcements from the Student Committee!

As of November there were 597 members on the NING group and recent posts centered on the 2009 SfAA Annual Meeting in the forum of that name, Ethnographic Training and cheap back issues of SfAA publications in the Student Forum.

SfAA Student Endowed Award - Deadline January 14th, 2009

This prize is the only SfAA award administered entirely by students (specifically the SfAA Student Committee). The Student Endowed Award consists of a \$175 travel stipend to cover costs of attending the annual meeting, plus a one-year SfAA membership. Current SfAA student members who have already paid dues for the current year will receive membership for the upcoming year. The total value of this award is over \$200.

Individuals who are currently enrolled as students -- both graduate and undergraduate, international and domestic -- may apply. Moreover, the award is not restricted to anthropology students; those enrolled in the applied social sciences and other related disciplines are also strongly encouraged to apply. Current membership in the SfAA is not required. Officers and former officers of the Student Committee may not apply. Attendance at the upcoming SfAA annual meeting is required.

The application consists of three parts: the Student Information Sheet, a CV, and a brief essay. The topic of the essay is: "How have applied theories and methods influenced your research or career goals, and how might participation in the SfAA help you to achieve these goals?" All materials must be received on or before **January 14th, 2009**. Once received, applications will be checked for completeness and organized by the Student Committee Awards Officer. *The winner will be announced in February 2009.*

For complete instructions and to download the application, please visit <http://sfaa.net/committees/students/studentendowment.html>



Mead Award Committee Announces 2008 Winner

by Nancy Parezo [parezo@email.arizona.edu]
University of Arizona
Chair, Mead Award Committee

The Margaret Mead Award, offered jointly by the American Anthropological Association (AAA) and the Society for Applied Anthropology (SfAA), 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 to a broadly concerned public. The award is designed to recognize a person clearly and integrally associated

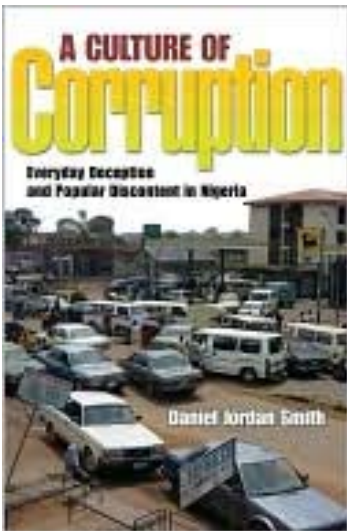
with research and/or practice in anthropology. The awardee's activity exemplifies skills in broadening the impact of anthropology -- skills for which Margaret Mead was admired widely.



Daniel J. Smith, 2008 Mead Awardee

The Mead Award Committee (Nancy Parezo, Tom Leatherman, John Massad, Lisa Markowitz) reviewed a large number of books. They report they felt that all reviewed were good books, demonstrating that anthropologists are working in a number of important arenas around the world, conducting active participatory research with communities in areas that are socially relevant as well as theoretically sophisticated. All the candidates were young scholars who

show potential for active careers and future contributions to anthropology as well as accomplishments that deserve recognition. All submissions by anthropologists met our basic judging criteria of: intellectual quality (including theoretical sophistication, methodological appropriateness, and integrity), understandability by a professional and broadly concerned public audience, clarity, and lack of obfuscating jargon, readability, and the breadth and depth of impact of the work.



The 2008 Winner is Daniel Jordan Smith, an associate professor at Brown University. He receives the award for *A Culture of Corruption. Everyday Deception and Popular Discontent in Nigeria*. In the spirit of the Mead Award, *A Culture of Corruption* is a fascinating, timely, and compelling ethnography about how fraud and scams are a critical source of income in Nigeria as well as a part of the country's domestic cultural landscape. Based on extensive field experience, Smith documents and analyzes how various types of corruption permeate Nigerian society, how Nigerians live with and creatively manipulate corruption, and the dilemmas Nigerians face daily to survive in a society riddled by corruption and their ambivalences about the situation. The theoretically sophisticated book, with its clear articulation of the author's engagement in the research situation, tackles head on the issues and feelings about corruption so that it becomes understandable from the Nigerian point of view as a topic used to vent frustrations with dysfunctional bureaucracies, an embedded moral economy, as an example of the tension between individual entrepreneurialism and power, an extension of kinship, and as cultural production. This book will also help dispel essentializing assumptions that corruption causes poverty in developing African economies and bring new understandings of how individuals think about, live with, fight, manipulate, and criticize corruption. Smith's bold and courageous study of corruption at the micro and

macro levels shows the messiness of daily life and opens discussion about an area that anthropologists want to keep at arm's length.

In the tradition of Mead, Smith's work will speak to a large audience, in part because it is well written, understandable, and often witty, but also because everyone with a computer has received an email proposing the need for an urgent business relationship from a Nigerian and wonder why these attempts at fraud so often originate in Nigeria. We believe that *A Culture of Corruption* speaks to a broad readership, including policymakers and the international media, who will see commonalities with corruption in other cultures around the world, especially those based on systems of patronage.

Dr. Smith has worked in Nigeria since the late 1980s as a public health adviser with an NGO and as a research anthropologist. He has shown a solid commitment to service and public engagement in issues ranging from demography, disease (HIV/AIDS), international health, fertility, and violence to social organization, migration, ethnicity, social status, gender, religion, and human behavior and their articulation in culture. In addition he tackles issues that most scholars are reluctant but need to discuss. We have a firm belief that Dr. Smith, following in the footsteps of Margaret Mead, will continue to work effectively and intensively to produce and disseminate anthropological understandings about life in Africa that will, according to Caroline Blesdoe, "forge bold new inroads for the discipline in matters of intense national and international relevance."

Past SfAA President (2005-2007) Donald D. Stull to Win 2009 Sol Tax Award

by Phil Young [pyoung@uoregon.edu]
University of Oregon
Chair, Sol Tax Award Committee

Donald D. Stull will receive the 2009 SfAA Sol Tax Distinguished Service Award. He clearly fits the six areas specified as criteria for this award: "1) leadership in organizational structure, activities and policy development; 2) central roles in communication with other disciplines or subdisciplines; 3) editing and publishing; 4) development of curricula in applied anthropology; 5) formulation of ethical standards of practice; and 6) other innovative activities which promote the goals of the Society and the field of applied anthropology, or to the public at large."



Donald Stull became actively involved with the SfAA as a student in the 1970s. Since then he has continuously devoted a prodigious amount of his time and effort to the improvement of the policies and procedures of the Society and to the promotion of the applied research conducted by its members and all practitioners in the interests of the public good. His own research and the resulting extensive publications and his numerous presentations to professional and public organizations have greatly increased the visibility of applied social science research and the recognition of its utility. Many of his findings have resulted in recommendations that have been implemented in his research communities. During the course of his career he has worked with Native American communities and, more recently, he has focused on the impact on workers and host communities of the meat and poultry processing industry. He both practiced and promoted collaborative and participatory research well before it became a mainstream practice. He has developed and taught numerous courses in applied anthropology and has provided his students with practical experience by involving them in his research projects.



Don Stull, 2009 Sol Tax Awardee

Don Stull's service to the SfAA directly has been truly extensive, long-term, and distinguished. He served as Program Chair of the 1989 meeting in Santa Fe, NM, and served as a member of the Program Committee in 1991 and 1992. One of his notable contributions to the SfAA was authorship of an annual meeting policy and procedures manual in 1992. Other committee service included the Membership Committee (1990-1993), the Executive Committee (1990-1993), and the Oral History Project Committee (2007-present). He was a founding member of the Delmos Jones Student Travel Fund (2000-2005) and was instrumental in establishing the Robert A. Hackenberg Memorial Lecture Fund. In 1999 he became the editor of *Human Organization* and served in that capacity until 2004. His editorial skills improved both the quality and the scope of the journal and he encouraged, with considerable success, an interdisciplinary approach in applied social science. Don served as President of the SfAA from 2005 to 2007 and during that time authored or co-authored policy and procedure manuals for officers and board members.



Don has also promoted the interests of the SfAA through collaboration with other anthropological organizations, serving as Program Chair for the AAA meeting in 1994, on the NAPA Program Committee (1992-1994), and as co-editor of *Cultural and Agriculture* (1996-1997). Although this is by no means a complete list of Don Stull's professional accomplishments during a long and distinguished career, these are sufficient to demonstrate that not only has he made substantial contributions in the six numbered areas noted above but he has provided outstanding "long-term and truly distinguished service to the Society.

Don Stull's contributions in the areas of organizational leadership, and editing and publishing are especially notable, as is his long-term collaborative work with his research communities. His professional life stands as a tribute to the significance and role of applied anthropology in our contemporary world. The engagement of his research with crucial contemporary discussions on ethical issues and social justice is truly admirable. In our view, his entire career mirrors that of the namesake of this award, Sol Tax.

[Don also sure knows how to wear a good hat! Congratulations, Don! - Editor]

Malinowski Award Nominations Due January 15, 2009

The Society for Applied Anthropology considers each year nominations for the Malinowski Award. This Award is presented to a senior social scientist in recognition of a career dedicated to understanding and serving the needs of the world's societies. The deadline for receipt of nominations is January 15.

A nomination should include a detailed letter, a curriculum vitae, letters of support, and sample publications. A more detailed description of the Award and the nomination process is included on the SfAA web site at: <http://www.sfaa.net/malinowski/malinowski.html>

The Malinowski Award was initiated by the Society in 1973. Since that time, it has been presented to distinguished social scientists including Gunnar Myrdal, Sir Raymond Firth, Margaret Clark, and Conrad Arensberg.

The nominee should be of senior status, and widely recognized for efforts to understand and serve the needs of the world through the use of the social sciences.

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

A Dream Deferred or a Dream Denied? Human Rights and Social Justice Committee

by Mark Schuller [mschuller@york.cuny.edu]
Member, SfAA HRSJ Committee
York College, City University of New York

On September 15 of this year (2008), the stalwart Lehman Brothers announced they were filing for bankruptcy. A new New Yorker, I couldn't yet understand the frenzy and single-minded attention on the issue, first reported by a panicked *New York Times*. I didn't necessarily grow up on "Main Street" - a first ring suburb in the flight path of the then-busiest airport which also boasts the first McDonalds - but my understanding of Wall Street left much to be desired.



Very soon, this crisis began to "bubble," dominating the coverage and political election. In one week the stock market lost over a quarter of its value, and people began comparing the situation to October 1929. Individuals saw their nest eggs cracked in front of them, rendering some like my parents unable to retire. Treasury Secretary Henry Paulson urged Congress to act quickly to save our financial markets. Eventually, after a whirlwind and initial rejection, on October 3 the House passed the Emergency Economic Stabilization Act of 2008, authorizing the Treasury Secretary to spend \$700 billion to shore up the investment banking sector.

With not just the U.S. but the global financial markets in peril, there was a consensus that something must be done, and quickly. Debate about details that appear to offer golden parachutes and more perks to banks - who essentially wrote their own law, and the sudden increase to \$250,000 for individual savings insured under FDIC - was marginalized in favor of quick action. Activist/journalist Naomi Klein and others like David Harvey analyzed this as the big grab, disaster capitalism.

My question is, what about housing? This financial crisis began because of a massive default on personal mortgage loans that some rightly call "predatory lending." According to both Stiglitz and Harvey - who vigorously debated the topic at CUNY's Graduate Center on October 20 - this problem reached such global catastrophic proportions because of steady neoliberal deregulation that essentially removed the firewalls between sectors. In addition, "Main Street" banks that employed people like my late grandfather to give mortgages to community members have long since been bought out by conglomerates. Local banks sell their mortgages to investment bankers all over the world.

The solutions proposed have all been directed at the top of the system, for many reasons cited enough in the presidential debates so as not to repeat them here (whether actual re-regulation of banking law is forthcoming remains to be seen, however). There has been very little attention to the match that lit the flame: individual mortgages.

Backing up several years, following the deflation of the "dot-com" bubble, investors searched for a new sector. Encouraged by then-Fed chairman Alan Greenspan, investment banks looked to housing. And why not? As middle-income people are told, housing is the surest investment. In the late-1990s following a wave of gentrification in many urban centers especially in the "rust belt" and a new boom in the South, particularly Atlanta, housing prices saw a steady and sustained rise for over a decade. In 2000, when I left Minneapolis / St. Paul to become a graduate student, there was already a shortage of affordable housing. Rents had gone up 15 percent over the previous two years. For the first time, private homeownership, promoted by civil rights groups such as the NAACP and ACORN not just because of the symbolic attachment to the American Dream heretofore deferred for most African Americans and other racial minority groups but as the only source of wealth for the vast majority of Americans, seemed within reach. Over the last eight years, the average price for a home in my old neighborhood almost tripled, from 90,000 to 250,000.

Steady and principled campaigns against the practice of “redlining” - banks’ refusal to grant personal mortgages to people living within certain neighborhoods, areas of what Wilson has called “concentrated poverty” (that tend to map very nicely onto racial lines) - finally lifted the last barrier to homeownership. On September 30, during the nadir of the financial crisis, before the pre-emptive strike against ACORN’s voter registration drive, Fox News invited Ken Blackwell to give his analysis of the crisis’s roots: *ACORN and their ilk systematically intimidate and bully banks into giving high-risk loans to people of color, threatening the charge of racism.*

This is a clear example of a ‘blame the victim’ discourse. In fact, as Brett Williams and others argue, the issue is not access to credit but its overabundance and the high interest rates. The last groups to enter the system of homeownership, African Americans and other racial minorities came to the system as rates were made variable instead of at fixed rates, as prices were artificially inflated due to the international speculation of mortgages and the Fed’s promotion of investment in home ownership, and as the system was about to crash. Because of the promotion that housing values could only ever go up, lenders pushed products that they knew people could not afford, such as interest-only mortgages whereby the buyer has no equity over the first five years. This in turn also triggered speculation, the idea being that the buyer could sell the house in five years for a profit.

These interest-only, fixed rate, and other high-interest mortgages should have been a sign that the end was near. Like other investment bubbles, these processes accelerated speculation and artificial inflation, hastening the collapse.

So people like my friend Huda are stuck in a house that her family can’t afford (while they are outgrowing it as the three kids grow up) but that they can’t afford to sell either, since the value has dipped below their purchase price.

In Fall 2007, a year before the full-blown crisis response, the system began to collapse, as more people than ever before defaulted on their mortgages. Government-subsidized Fannie Mae and Freddie Mac became household names.

On November 11, 2008, these two institutions announced a plan to streamline the process and save mortgages. According to *Forbes*, their plan leaves out 60% of the most troubled mortgages because they are held in hedge funds, many of which are transnational.

As a result, the bitter irony is that just as the U.S. elected its first African American president, African Americans on “Main Street” are disproportionately facing the loss of their home.

As anthropologists, we can play a role in ensuring that voices - and lived realities - in Main Street are heard, and that our collective voices help to defend and redefine housing as a human right. Home is a central marker of the American dream, and the cornerstone of wealth for most families. Whether this dream deferred is drying up like a raisin in the sun, or whether it explodes, remains to be seen. What is clear is that yes, we anthropologists can - and should - get involved.

Mark Schuller is Assistant Professor at York College (CUNY) and co-editor of Homing Devices: the Poor as Targets of Public Housing Policy and Practice with Marilyn Thomas-Houston (2006).

SfAA Oral History Committee: Fall 2008 Report

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

The current committee includes Allan Burns, Don Stull, Barbara Rylko-Bauer, Barbara Jones and John van Willigen. Judith Freidenberg and Linda Bennett cycled off the committee. The committee was able to hold a meeting at Memphis. Decisions included placing a high priority on interviewing Society award winners.

Newly Accessioned Interviews

An interview was completed with Orlando Fals-Borda. This was done by Judith Freidenberg at the Memphis meetings where Dr. Fals-Borda had received the Malinowski Award. The project was able to provide a copy of the tape of the interview to him prior his death.

University of Alaska, applied anthropologist Kerry Feldman was interviewed by his colleague Phyllis Fast. This will be followed up with an interview of Steve Langdon. Both have been extensively involved in applied work in Alaska. There has been one interview done with Art Gallaher, Jr. There will least one other interview scheduled, maybe more. Art was a member of the Society for more than fifty years and served in numerous formal and informal leadership roles and was winner of the Tax Award. The interview was done by John van Willigen.

Barbara Jones interviewed Richard Hunter, and Madeleine Hall-Arber. The Hall-Arber interview fits nicely with the interviews we have with other “fisheries” anthropologists. Roberts and Hunter have been involved in public archeology for some time. The collection has very few examples of persons in “applied archeology.”

Interviews, when accessioned, are listed in the on-line oral history projects base of the Louie B. Nunn Center for Oral History at the University of Kentucky. http://www.uky.edu/Libraries/libpage.php?lweb_id=11&llib_id=13

Local Practitioner Organizations (LPO) News

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

On Tuesday, November 18, I will drive a college van with 8 or 9 undergraduates from the shores of Southern Maryland to Washington, DC for the next meeting of the Washington Association for Professional Anthropologists (WAPA). Anthropologist Deirdre LaPin will give a presentation based upon her forthcoming book, “Ethnicity and Oil on the Niger Delta.” Dr. LaPin worked with Shell Oil in the delta swamps of southern Nigeria.



WAPA President Shirley Buzzard, who arranged for the presentation above, recently visited my applied anthropology class, and did what LPO members do best; talk with students about their real world experience using anthropology. Earlier this semester WAPistA Shirley Fiske visited the same students and talked about her career path as an applied anthropologist. From its inception, WAPA has maintained strong links with local universities and helped mentor many local anthropologists, including me. LPOs provide a vital link between practitioners and student anthropologists, who acquire a network of anthropologists when they join LPO organizations. But it often takes anthropology faculty members to bring this potential resource to students' attention.

I look forward to meeting the LPO representatives who plan to attend the NAPA sponsored luncheon in San Francisco. NAPA LPO liaison Rebecca Severson has coordinated with Bay Area Association of Practicing Anthropologists leaders Mike Duke and Kim Koester to host a luncheon at the Borobudur Restaurant, 700 Post, on Friday, November 21, 2008 at 12:30 pm. If you are a leader of an LPO and wish to attend contact Rebecca Severson (r.severson@research-int.com) by November 19. Rebecca has also put out a call for volunteers to help host the NAPA/LPO booth where people can leave fliers or LPO information for others.

The sustainability of LPOs is an interesting topic I have been considering every time I write this column. I know that LPOs facilitate social interaction among anthropologists at all stages of life and career. But the energy it takes to sustain the activities that enable social interaction among LPO members and visitors is generally supplied by people recognized as leaders. Leaders freely do a lot of work for LPOs, but finding a way for LPOs to sustain the replication of leadership over time is problematic.

Two LPOs that appear to have solved this issue is the High Plains Society for Applied Anthropology (HPSfAA) and WAPA. The High Plains Society recently held a meeting in New Mexico. Having blazed a trail, so to speak, I am looking forward to the annual meeting in Santa Fe next March. The SfAA will host a luncheon for LPO representatives that you'll read more about in the next newsletter.

The holidays are approaching, and I am awaiting the birth of my third son. So happy holidays to all of you, and if you have something to share about your LPO, please send me an email.

The 2008 SfAA Podcasts

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

The SfAA Podcast project continued in its second year at the Annual Meeting of the SfAA in Memphis, TN. The volunteer student podcast team audio recorded 17 sessions at the 2008 meeting, all of which have been made available as free podcasts (mp3, audio) at www.SfAApodcasts.net. In addition, seven sessions from the 2007 Annual Meeting are still available on the website.



Past team members and I are already planning for the 2009 Annual Meeting. Our plans include seeking funding to make the audio higher quality and to have the past audio cleaned up. Additionally, we plan to record approximately 20 sessions in Sante Fe, NM, due to the high demand for the content. At the forefront of our planning is to secure funding for our project to ensure it continues in the years to come. While student volunteers mainly run the project, the project does require a relatively low amount of funds. We are working to enable our website to accept donations and also seeking external funds.

I'd like to share a few comments about how people have used the SfAA Podcasts or what the podcasts mean to them that I've received on our website or via email:

"I deeply appreciated the podcasting because I was able to listen to a session that I was unable to attend at SfAA. The availability of presentations via the internet gives them a permanence more like journal articles and other paper sources so that they can be listened and re-listened to and used as reference material. For me, the podcast became a source I could use while I worked on a paper." - Amy Goldmacher, Wayne State University

"I just wanted to mention to you - to pass along to the powers that be - that I thoroughly enjoy the podcasts posted from the SfAA meeting. A fantastic resource. I was particularly struck by this yesterday as I listened to the session honoring John van Willigen while biking around town - great papers that I suspect I would not have otherwise heard. From my end, a very worthwhile innovation for communicating beyond the actual session." - Anonymous email

"I just wanted to say thank you for your work and making this available. It really gives me chills to think how accessible you are making the exchange of knowledge. Rock On!!!" - Anonymous email

These are just a few of the dozens of comments and emails that the podcast team and I have received and I think it speaks volumes about the value the podcasts add to our Society and the discipline as a whole. I'd like to thank our 2008 team for all of their hard work again- a gigantic thank you to Diana Harrelson (UNT), Kelly Evan Alleen (Americorps VISTA), Jonathan West (University of New Orleans), Kimberlee Norwood (University of Tennessee, College of Medicine), Lauren Travis (UNT), and Russell Williams (Western Washington University Graduate).

The website has over 12,500 visits since April 2007 and traffic has grown exponentially since the 2008 sessions became available. We've enjoyed members from all disciplines, students and professors, as well as practitioners coming to our site. Thank you to both the 2007 and 2008 SfAA Podcast speakers for allowing us to capture such quality content!

Currently Available at www.SfAApodcasts.net

2008
Presidential Plenary Session in Honor of John van Willigen: The Art and Science of Applied Anthropology in the 21st Century

Preparing Applied Anthropologists for the 21st Century, Part I

Preparing Applied Anthropologists for the 21st Century, Part II

Working with Governmental Agencies, Parts I and II

The Scholar-Practitioner in Organizational Settings

For Love and Money: Employment Opportunities in Medical Anthropology (SMA)

COPAA International Invited Speaker

Embodied Danger: The Health Costs of War and Political Violence (SMA)

Mobile Work, Mobile Lives: Cultural Accounts of Lived Experiences

Practitioners Rise to the Challenge: A Discussion of Methods in Business Ethnography

The Flawed Economics of Resettlement and Its Impoverishing Effects: What Can Social Scientists Do?

Visualizing Change: Emergent Technologies in Social Justice Inquiry and Action, Part I: Digital Storytelling and PhotoVoice

Visualizing Change: Emergent Technologies in Social Justice Inquiry and Action, Part II: Participatory Mapping and Visual Arts

SMA Plenary Session: The Political Construction of Global Infectious Disease Crises

Anthropology Engages Immigration Reform

Anthropology of the Consumer

2007

Gretel Pelto's Acceptance of the Malinowski Award

Dude, That's My Space!

Global Health in the Time of Violence, Parts I & II

South Florida's Impact on Anthropology and Society

Environment & Conservation Policy

Applying Linguistic Anthropology in the Classroom & Beyond





Santa Fe 2009

A Note of Thanks to All..... and an apology from the Program Chair

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

One of the perks of being Program Chair for the upcoming SfAA annual meeting in Santa Fe is that I get to see all of the abstracts ahead of time. If you think it must be a headache to read more than 1000 descriptions of sessions, papers, panels and workshops you would be right. But you would not know what I know: this is going to be a great meeting! So I would like to thank all of you for taking the time to pull together people, ideas, practice and research that will make this one of the most exciting and timely gatherings ever.

With that said, it's time for the apology. Five members of the North Carolina branch of the Program Committee came together on November 8th in Winston-Salem to construct the five day program. Using multi-colored post-its, we did our best to avoid the deadly overlaps that all of us hate. There are simply not enough time slots in five days to keep from scheduling health against health, environment against environment... So I want to apologize ahead of time to all of you. But even more, I want to apologize to every Program Committee of every major meeting I've ever attended for thinking bad thoughts about their scheduling skills!



As we fit sessions to rooms, we were pleased to note the on time opening of the Santa Fe Community Convention Center. SfAA will be the first major meeting held in the new Santa Fe Community Convention Center. While we will be based in several wonderful plaza hotels, most sessions will be

conveniently housed together in this unique new facility. To get a peak, see

http://santafe.org/Meeting_Services/Santa_Fe_Civic_Center/

Since inception, environmental responsibility has been a major focus of the Center. 88% of the materials from an older building were salvaged and recycled, 75% of the waste generated during construction was recycled, and all exterior timber is certified, meaning it was rescued from the Sierra Blanca forest fire. Recycling and the use of environmentally friendly products will remain a focus, helping us to have a Green meeting.

Planning for the Meeting: March 17-21

As you plan for your trip to Santa Fe and await notice of the timing of your favorite sessions, we want you to remember that **the meeting starts on Tuesday, March 17th at 10:00 AM**. *This means that not only will some sessions be scheduled on Tuesday; at least 26 sessions will be on Wednesday morning.* We have called Tuesday *Southwest Day*, as it will feature presentations, sessions, workshops and informal gatherings related to the region. All of these are open to the public, and this is a time to invite community members working in health, education, social services and environment to learn about your work.

Local history and global concerns come together all through Tuesday, ending in the SfAA and SAR sponsored showing of the 1950s black and white thriller *Atomic City*, filmed in and around Los Alamos. An accompanying discussion led by author/scholar Jon Hunner will pick up the themes of the SAR-SfAA plenary the following Thursday, March 19 entitled *Military Imaginaries, Ethnographic Realities*. During that day, a vertical sequence of other sessions will also address the relationship between social science, the conflict, and the community.

In addition to the SfAA/SAR Plenary, the Presidential Plenary *The Current World Food Crisis: Anthropological Perspectives*, will focus on agriculture and food security. In addition, The Bea Medicine Committee will designate the first Beatrice Medicine Session, *Applying Anthropology on Our Lands: Development of a Research Design/Preservation Plan Based on Our Work in the Reservation*, as Navajo practitioners evaluate their historic preservation efforts.

What Else Can You Expect?

A very quick, very tiny peek at the sessions include:

Agriculture and food: sessions on food, community gardens; or organic gardening; coffee production; sustainable agriculture

Health: sessions on health related to New Mexico; HIV-AIDS; TB; Diabetes; nursing, nutrition

Native American Cultural Heritage and Historic preservation: sessions with Hopi, Navajo or Pueblo representatives presenting on heritage conservation, sacred sites, cultural heritage; weaving; economics

Identity: A smorgasbord including sessions on border issues/immigration; gender; indigenous issues, to name a few....

Environment, Conservation and Climate Change: sessions on water; carbon capture; land use; disaster mitigation....

Development: A score of sessions on development issues and on building microenterprises world wide; a special session on the Santa Fe living wage

Community Practice: sessions on applied community research and practice; case studies of community-based research and several sessions concerned with the ethics of collaboration and research

Writing: Several sessions concerning accessible writing and how to do it, including sessions and roundtables on writing fiction and poetry

Other Highlights:

The SfAA office submitted a grant to the NM Humanities Council to support events throughout the week. These will explore *New Mexico's Cultural Tapestry* with a series of storytellers, musicians, and others from the NMHC Chautauqua Series

Fifteen videos will be screened, including the film *Weaving Worlds* with Navajo filmmaker Bennie Klain discussing this production and a previous work *The Return of Navajo Boy*.

Workshop Highlights (there are many more!)

- Wake Forest University's Office of Entrepreneurship and the Liberal Arts has provided funding to allow regional artisans and farmers to attend an SfAA workshop on marketing their products through Internet, Fair Trade and Social Responsibility niches.
- Border issues: Learn the process of formation and coordination of community groups; self-educational concerning human and legal rights within community groups; how to provide meaningful input to law enforcement agencies in the context of immigration.

Tours

- Santa Fe and the Southwest are a perfect venue for tours. At this writing at least 15 tours lasting from 2 hours to a full day are planned. Walk through the historic city, travel to Bandelier National Monument, visit Pueblos, tour the wine industry, clean acequias, travel to Las Vegas, NM, learn to do local cooking, and more. Please see the web site for particulars.

Co-Sponsors and Participating Organizations:

To date, we have received at least 15 session proposals from SLACA, PESO, SHA, NAPA, CONAA and SAW. Look for sessions on Latin America and the Caribbean, political ecology, on labor and fair wages; border issues; health, as well sessions and workshops on ethnographic writing, fiction and poetry.

Events:

As in the past, the Society will host receptions and/or awards sessions each evening during the meeting (Wednesday-Friday). Our opening reception on Wednesday will be prefaced by special presentations that will give you a look at the diverse cultural history of the region. In addition to the food, these social gatherings are a perfect setting to meet other professionals with similar interests. And let's not forget music!

Picking Your Hotel:

SfAA has contracted with a number of Plaza hotels to provide us with rooms for the meeting. Here are my thoughts on what makes one hotel different from the next.

La Fonda.... *Ambiance*. This is one of the oldest hotels in the city, and its rooms have seen the history of the region.

The Hilton.... *Convenience*. If you are driving, the Hilton has the easiest parking, and is great for getting in and out of the Plaza area

Inn of the Governors.... *Old World Charm* Tea and Sherry at 4:00 PM make this hotel special, but parking is tight!

Sage Inn.... *Economical* About six blocks from the Plaza, this is a great pick during fiscal uncertainty.

Hotel Santa Fe.... *Peace and Quiet* Pueblo owned, this hotel is away from the noise. A nice walk, but a shuttle is provided as well.



Hotel St. Francis....*Upscale on a Side Street* Enjoy High Tea and a short walk from this classy hotel

El Dorado.... *Shortest Walk* It's a toss up, but this could be the closest hotel to the Convention Center.

Inn at Loreto.... *It's the Spa* Santa Fe charm and a full service spa come together.

Check the website for additional information on hotel, tours, and even preliminary reading, including fiction, history, and culture.

See you all in Santa Fe!

Jeanne Simonelli [simonejm@wfu.edu]

Wake Forest University

2009 SfAA Meetings Program Chair

Report On the SAR-SfAA Collaborative

by Nancy Owen Lewis
Director of Scholar Programs
School for Advanced Research
<http://www.sarweb.org/>

In July 2008, the School for Advanced Research (SAR) hosted a seminar on “Scholars, Security, and Citizenship”—subsequently renamed “Military Imaginaries, Ethnographic Realities”—as part of a collaborative arrangement with the Society for Applied Anthropology. Nine scholars met at SAR to discuss the papers to be presented at the 2009 plenary session on March 19 at the Society for Applied Anthropology (SfAA) meetings in Santa Fe, New Mexico (see participant list on page 3). The purpose of this session, explained co-chairs Laura McNamara and Neil Whitehead, is to bring “a range of international, intellectual and institutional perspectives, past and present, to bear on the engagement of anthropology with the military. In doing so, we explore what it means to fulfill one’s scholarly and civil commitments in a time of war.” As in the past the results will be published by the School for Advanced Research Press.



The 2009 plenary session will be the fifth such session co-sponsored by SAR and SfAA. This joint initiative began in July 2000, when SAR partnered with (SfAA) to host a short seminar on “Community Building,” which was conducted at SAR in Santa Fe. Interested in the use of anthropology to address contemporary issues, SAR President Douglas W. Schwartz invited Stanley Hyland of the University of Memphis to chair the session in preparation for a joint SAR-SfAA plenary session at the 2001 SfAA meetings in Merida, Mexico. SAR subsequently suggested that the results be published by SAR Press in its Advanced Seminar Series. SfAA agreed, and the SAR-SfAA collaborative was born. The leadership of both organizations met and agreed that the seminars and plenary sessions would be conducted every other year.

To date, four plenary sessions have been conducted, which have resulted in the publication of three books by SAR Press. A fourth book is currently in press. Below is a complete list of the seminars, plenary sessions, and books resulting from this collaborative effort. This is followed by a participant list for the most recent seminar.

Short Seminars, Plenary Sessions, and Books

“Community Building in the 21st Century,” chaired by Stanley E. Hyland
July 21-22, 2000: Short Seminar, SAR

March 29, 2001: SfAA Plenary Session, Merida, Mexico
2005: *Community Building in the Twenty-First Century*, edited by Stanley E. Hyland, SAR Press

“**Globalization, Water, and Health**,” chaired by Linda Whiteford
October 8-9, 2002: Short Seminar, SAR
March 20, 2003: SfAA Plenary Session, Portland, Oregon
2005: *Globalization, Water, and Health: Resource Management in Times of Scarcity*, edited by Linda Whiteford and Scott Whiteford, SAR Press

“**Politics, Practice, and Theory: Repatriation as a Force of Change in Contemporary Anthropology**,” chaired by Thomas W. Killion
August 4-5, 2004: Short Seminar, SAR
April 7, 2005: SfAA Plenary Session, Santa Fe, New Mexico
2008: *Opening Archaeology: Repatriation’s Impact on Contemporary Research and Practice*, edited by Thomas W. Killion, SAR Press

“**Global Health in the Time of Violence**,” co-chaired by Paul Farmer, Barbara Rylko-Bauer, and Linda Whiteford
October 5-6, 2006: Short Seminar, SAR
March 29, 2007: SfAA Plenary Session, Tampa, Florida

**Short Seminar
School for Advanced Research
Scholars, Security, and Citizenship
July 24-25, 2008**

Participant List

Laura McNamara (Seminar Co-Chair)
Exploratory Simulation Technologies, Sandia National Laboratories
Culture, Torture, Interrogation, and the Public Face of Anthropology: Learning from Abu Ghraib

Neil Whitehead (Seminar Co-Chair), Professor
Department of Anthropology, University of Wisconsin, Madison
Mission Accomplished – Academia, Government and War

Nasser Abufarha, Recent Graduate
Department of Psychiatry, University of Wisconsin, Madison
Rules of Engagement: Scholarship, Citizenship in War and Violent Interventions

R. Brian Ferguson, Professor
Department of Anthropology and Sociology, Rutgers University
The Challenge of Security Anthropology

Clementine Fujimura, Professor
Language and Culture Studies, United States Naval Academy
Epistemologies of Knowledge: Anthropology for Countering Insurgency in Military Education and Training

Anne Irwin, Assistant Professor
Department of Anthropology, University of Calgary
Military Ethnography and Embedded Journalism: Parallels, Intersections and Disjuncture

David Price, Associate Professor
Society for Applied Anthropology

Department of Anthropology, Saint Martin's University

Anthropology's Third Rail: Counterinsurgency, Vietnam, Thailand, and the Political Uses of Militarized Anthropology

Robert Rubinstein, Professor

Department of Anthropology, Syracuse University

Ethics, Engagement and Experience: Anthropological Excursions in Culture and the Military

Maren Tomforde, Lecturer

Bundeswehr Institute of Social Sciences, Germany

Should Anthropologists Provide their Knowledge to the Military? An Ethical Discourse Taking Germany as an Example

SAR-SFAA COLLABORATIVE PROCEDURES FOR SELECTING PLENARY TOPICS

In the past, topics for the SfAA plenary session were selected solely by the leadership of SfAA and SAR. However, at a meeting of the SfAA-SAR Collaborative during the 2008 SfAA meetings in Memphis, it was agreed that proposals be solicited from the SfAA membership at large. As a result, the following guidelines were devised for selecting the topic for the 2011 plenary session.

- 1) Call for proposals will be published in the February 2009 SfAA newsletter, SfAA website, SAR website, and other venues as recommended.
- 2) Applicants will be required to include a description of the topic plus a list of potential participants, not to exceed ten. Specific information, including application procedures and a downloadable cover sheet, will be available on SAR's web site. A link to that web site will be provided in the announcements.
- 3) As in the past, SAR will provide travel support as well as room and board for a planning seminar to be conducted at SAR in the summer or fall of 2010. Participants, however, will be expected to pay their own way to the SfAA meetings to participate in the plenary session. The results will be submitted to SAR Press for publication in its Advanced Seminar Series.
- 4) The deadline for receipt of proposals will be September 15, 2009. Applications are to be sent electronically to the Director of Scholar Programs at SAR (Nancy Owen Lewis), to a specific email address that will be set up for that purpose.
- 5) The Director of Scholar Programs (SAR) will process the applications and circulate the proposals and review sheets, electronically, to the review committee, which shall consist of eight members as follows:
 - a) SfAA (4): President, Past President, Program Chair, and Executive Director
 - b) SAR (4): President, Vice President, Director of Scholar Programs, and Co-Director and Executive Editor of SAR Press.
- 6) This group will convene at the AAA meetings in December 2009 in Philadelphia to select the winner.

SAR's Director of Scholar Programs will work with: 1) the seminar chair/s to organize the seminar and 2) SfAA leadership to organize the plenary.

2010 Annual Meeting To Be Held in Mérida, Mexico

The Co-Chairs are:

Liliana Goldín [goldinliliana@gmail.com],

Professor of Anthropology, Florida International University

Francisco Fernandez Repetto [frepetto@uady.mx],

Professor of Anthropology and Director of Extension Activities, Universidad Autónoma de Yucatan

Society for Applied Anthropology

Meeting Theme:
CHALLENGES OF GLOBALIZATION IN APPLIED SOCIAL SCIENCES

Globalization is changing the context in which we work, the people we work with and the way in which applied researchers and practitioners address real world problems. The 69th Annual Meeting of the Society for Applied Anthropology in Mérida, Mexico will bring attention to the growing challenges facing applied practitioners in the 21st century, especially the influence of globalization on applied social science practice and research. Participants are encouraged to submit presentations, roundtables and workshops around this theme.



Globalization is embedded in the human problems we study at local and regional levels. The increased circulation of capital and migration of people in the contemporary world have substantially influenced our approaches to social science practice and the research that guides it, affecting methodological and theoretical concerns and the scope of work that we undertake, among others. An area that emerges from our work in an increasingly globalized world is the need for increased collaboration in interdisciplinary and transnational teams to better engage and advance applied practice and research. What have individual and team experiences been and how have our approaches changed? What

are the new emerging, contemporary problems facing us? Some of our research efforts are directed at global warming and biodiversity, international migration, the status and protection of political and economic refugees, the protection of cultural heritage and ethnic diversity, the effects of global financial crises and the global food supply crisis, economic justice, and an array of issues faced by vulnerable populations. How have our approaches, and those of our community partners, been modified in applied projects? What new practices, techniques, procedures, research methods and theoretical perspectives are we developing as a result of our local, regional, international and transcultural collaborations with individuals, partners, groups, NGOs, universities, businesses and local and global government institutions?



Practicing Anthropology (PA) Editor's Report: Bill and Jeanne's Excellent Adventure

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

and

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

It's been a very short six years since Bill and Jeanne received the PA mantle from then-editor Sandy Ervin. In that time we've seen changes in technology, from 3.5 inch floppy submissions to almost exclusively email attachments. Like Human Organization, PA will soon be available on the web, with even those early newsprint issues scanned into PDF files. Most important, roughly 240 articles by applied practitioners from around the world have appeared in the pages of PA. In addition to the smorgasbord of individually submitted articles and project reports, we are proud to have featured, among others, issues on applied practice in Palestine and in Israel; on GIS and on nanotechnology; on occupational therapy and on HIV/AIDS in Africa.

Submissions to PA increased each year, especially as Bill's assistant Christina contacted participants at the annual meeting to remind them of how easily their papers could be converted into PA articles. Our acceptance rate remained high, however, since one of our editorial policies has been to work with authors to turn their submissions into well written PA pieces. We believed that this could be a mentoring process for young scholars learning how to write for a more general audience.

We began our editorship by introducing some new features. *Teaching Practicing* made it though the first four years, and we hope that it was a useful aspect for those who use the journal in their Applied Anthropology classes. In the end, we decided to use the space for additional articles or commentaries.

The Ethnography of Social Movements

When we last left the PA News, Jeanne was on leave in Wilmington, North Carolina watching the city as the “Big Switch” in TV was about to take place. True to expectations, the Switch and Hurricane Hannah arrived together. The hurricane took down some limbs and lines, but TV continued without missing a broadcast moment. With the national election coming up, both political parties in this battleground state were happy to see that their barrage of accusatory ads would not be interrupted. As the campaigns revved up in the month of October, Jeanne tossed previous research plans to the winds and did what any anthropologist with an interest in social movements would do: participant observation in the Democratic camp.

Oct. 20, 1:30 PM... A line two deep and a mile long snakes around the Fayetteville, NC Coliseum as voters wait to see Barack Obama speak. Fayetteville is home to Fort Bragg, and just thirty minutes from the Smithfield Meat packing plants. The crowd is 85% African American, the mood is upbeat and 15,000 people exchange hopeful pleasantries as they wait. Entrepreneurship is alive and well as every manner of campaign memorabilia is marketed to captive buyers but there is not a yard sign to be found. The Board of Elections angers the Republicans when it decides to keep early voting locations open following the Sunday afternoon event.

Oct. 23, 2:45 PM... A Nissan minivan sits in the parking lot of Cape Fear Center for Inquiry, a public charter elementary school. The hatch back is open and a steady stream of Kindergarten moms sidle up to the van, cash in hand. They talk to the owner in hushed tones, as a transaction takes place. Soccer mom dealing drugs? Hardly. It’s the underground business in Obama yard signs, as two weeks before the election demand outstrips supply. Individuals are taking the initiative and printing up their own, selling them at cost to excited voters. Homeowners have started chaining yard signs to heirloom oak trees. Somewhere in Wilmington there is a garage filled with stolen Obama-Biden signs.



Oct. 27, 2:00 PM... Early Voting continues in North Carolina. Early voters are overwhelmingly Democratic. Republican representatives know this, and don’t even bother to show up to hand out sample ballots. Handicapped or elderly voters take advantage of curbside voting; parents take photographs with their children in front of the polls, calling it an historic election. Waits at the six Wilmington polling places begin to lengthen, but voters are upbeat, even those who stand in line for three or four hours. My job is to hand out the sample ballots, and explain the voting process, so that straight party voters don’t lose their presidential selection. I prepare eighty year old grandmas for touch screen balloting and explain a little about voting for judges. Not only do we have the largest voter turnout in North Carolina history, but it is probably the most informed electorate in years.

Nov. 4, 6:00 AM... By election morning, over 41% of registered voters in NC have already voted, more than in the entire 2004 election. I wake up at dawn to head out to my assigned poll, only to find that my elderly and ailing kitty has passed on in the night. As a good peasant, I try to divine what this particular sign means for the American future. ...Unlike the diversity at the early voting sites where I worked, my district poll is in an affluent, white, upper middle class district. For the first time, party workers from both sides are present, and voting is about 85% Republican. Amidst shouts of “Nobama” from passing voters, and comments about eating chitlin’s if the Democrats win, we take a break at 8:30 AM to go home and bury the cat. I decide it’s a good omen; that we are burying the last eight years along with the kitty.

Back to the polls; this time to a blue collar district down by the State Port, a neighborhood that sprang up to house the workers who built the ships that sailed off to World War II. Here, the mood is congenial. With my Republican counterpart in agreement, we take turns briefing the voters on the electoral process, handing out each other’s materials when we need to take a break. The voters reflect the mood. No one is mean spirited on either side. First time voters are glad to get the help. At lunch time a local pizza place sends over two pies to feed campaign and board of elections workers. Fast food places are giving out free food to anyone who comes in wearing an ‘I voted’ sticker.

New Hanover County polls close on time. There are no four hour post-closing lines to vote as happened in early voting. The “Category 5” election feared by the Board of Elections turned out to be just a tropical storm. The winds of change had been blowing at gale force for the previous two weeks. By Tuesday, it was steady, but not overwhelming.

Still, into the afternoon, teams of Obama volunteers were going door-to-door to roust out registered Democrats who had not yet voted. Finally, as the day ended, teams of canvassers, data entry clerks, phone bankers, and strategists wandered downtown to watch the party. This was not the case in certain precincts in Pennsylvania, where the team leader cajoled volunteers into one more hour of work, as they hit the phones and cold-called into Colorado.

Nov. 5th....In the end, both Pennsylvania and Colorado were solid wins. In North Carolina, we rested in the knowledge that we were a better shade of blue in a race so close we’d forced a hand count of provisional ballots. It would be another day before AP called the race for Obama, and our heartfelt injunction that this time your vote will really count became true.

Back to the Future

Beyond the theme of hope and rise of the national Phoenix, part of the message of this election was about organizing, and how to do it effectively. Regardless of your political leanings, many of you are involved with NGOs and communities seeking to have a voice. What did election ’08 teach applied practitioners about advocating and organizing? Join us in a roundtable at SfAA Santa Fe entitled “Extreme Organizing: Lessons about Advocacy from Election 2008.”

Many of you were at the Portland SfAA meeting when the Iraq War began, and a spontaneous march circled the city. It was at that arch that Jeanne first met Ron Loewe, one of PA’s new editors. We are pleased to be able to pack up the files currently stored at Wake Forest University, to send to him and his co-editor Jayne Howell in California. They begin their editorship with PA Volume 31. The first issue of this volume will be jointly edited by our two editorial teams. We are certain that Jayne and Ron will adjust their working methods to fit their own rhythms, just as Bill and I fell into one of our own. Current editorial assistant Kristen Gentry will continue on the WFU budget through the Spring, while the new editors look for an assistant of their own.

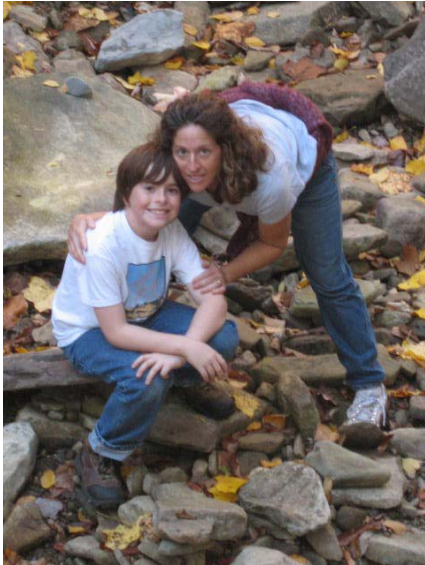
Bill and I want to extend our thanks to all of the editorial assistants who have worked for us these six years. Adrienne Hillary is completing law school specializing in Native American and Cultural Property law, an outgrowth of her work with PA. Alice Wright is at University of Michigan working on a Ph.D. in archaeology. Kristen will graduate this May and will be presenting at the SfAA meetings in Santa Fe. We also would like to thank the SfAA office, and especially Neil Hann. Neil’s patience and flexibility with our draft layouts helped to make PA a readable and attractive journal.

In all, these six years have been an excellent adventure, a window into practice that showed us where applied social science is headed. We look forward to seeing the new face of PA in the upcoming months.

News from the Publications Committee (PC)

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

The PC is a congenial bunch of individuals, including Jim McDonald (University of Texas San Antonio, 2010), Michael Angrosino (University of South Florida, 2010), Human Organization editors David Griffith and Jeff Johnson (both of East Carolina University, 2011), Practicing Anthropology editors Jeanne Simonelli and Bill Roberts (Wake Forest University and St. Mary's College of Maryland, respectively, 2008); Newsletter editor Tim Wallace (North Carolina State University, 2010), and Nancy Schoenberg, chair (University of Kentucky, 2010). Joining us will be future co-editors of Practicing Anthropology (2009-2013), Jayne Howell and Ron Loewe, who hail from California State University, Long Beach.



As highlighted in the August 2008 Newsletter, Jayne Howell and Ron Loewe will jointly publish the first issue of 2009 with Jeanne and Bill. We owe a great debt of gratitude to Bill and Jeanne for achieving an extremely high standard for Practicing Anthropology, and for their extensive efforts at ensuring a smooth transition.

Our quarterly Newsletter, a perennial favorite for decades, continues to inform our diverse membership. Tim Wallace has served as the editor of the Newsletter since Spring/Summer 2007. The Newsletter seems to get more expansive and filled with interesting photos and articles each quarter. Many thanks to Tim and his able assistant, Kara McGinnis.

With three publications, our committee is always in the process of conducting a new editor search. After an amazingly rapid several years, we once again are anticipating the culmination of David and Jeff's editorship of Human Organization. A search committee is being appointed. The committee will start the search nice and early start, with the hopes of attracting a very talented pool of applicants, as we have in years past. The call for Human Organization editor (s) appears in this issue of the Newsletter as well as many other venues.

Please take a few minutes to marvel at our many publications at <http://www.sfaa.net/sfaapubs.html>. And don't hesitate to alert me to a potential candidate for the editor position of Human Organization.

HO EDITOR SEARCH

EDITOR-IN-CHIEF, *HUMAN ORGANIZATION*

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

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

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

In addition to making at least a three-year commitment to the journal and to serving on the SfAA Executive Committee, candidates for the position should be able to secure release time (where possible) and other institutional support to supplement SfAA resources, constitute an Editorial Board, promote and cultivate the journal, and offer editorial expertise and direction. Additional criteria include:

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

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

The actual application should contain the following:

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

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

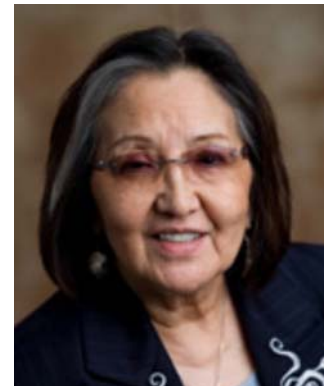
The application deadline is September 15, 2009. Applications should be sent to: Society for Applied Anthropology, HO Editor Search, P.O. Box 2436, Oklahoma City, OK 73101-2436. Questions concerning the position can be directed to Nancy Schoenberg, Publications Committee Chair (nesch@uky.edu). We especially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

Dr. Rosita Worl, Solon T. Kimball Award Recipient



By Willie Baber [wbaber@anthro.ufl.edu]
SfAA Executive Board Member
University of Florida

Dr. Rosita Worl, President of the Sealaska Heritage Institute, a member of the Alaska Federation of Natives board, and Assistant Professor at the University of Alaska-Southeast (http://www.sealaska.com/page/rosita_worl.html), has been selected as the recipient of the 2008 Solon T. Kimball Award for Public and Applied Anthropology. The Solon T. Kimball Award ceremony took place on Thursday, November 2, 2008, at the San Francisco Hilton, 7:00 pm-8:30 pm, as part of the American Anthropological Association's business meeting.



Rosita Worl, '08 Kimball Award Winner

This award, designed to recognize extraordinary recent accomplishment in the practice of public and applied anthropology, fits the exemplary achievements of Dr. Worl's (M.S. and Ph.D. Anthropology Harvard University) long and stellar career in applying anthropology to public life in Alaska and beyond. She is of Tlingit descent on her mother's side tracing her roots to the Chilkat Tlingit village of Klukwan in Southeast Alaska. She provides an extraordinary model of how a person of deep personal commitment to their heritage and identity can utilize the tools and perspectives of anthropology to comprehend, explain and ultimately strengthen the cultural practices of her group. Through anthropological method and theory she provides exceptional contributions to the public understanding of what "cultural heritage" means and how it has material, not just mental, representation and grounding.

Dr. Worl's extensive knowledge testimony and publications in the area of Inupiaq culture particularly the whaling culture has impacted international, national and state of Alaska policies regarding whaling quotas and hunting restrictions. She is frequently asked to provide research and give testimony before a wide variety of institutions and agencies. Her efforts with the Smithsonian Institute, the Sealaska Heritage Institute and the Sealaska Foundation in Alaska have incorporated the holistic cultural approach to educational systems, as well as community and economic development and public policy. "Most certainly collectively it would take a great many more words to fully convey the

enormity of her body of work and unprecedented achievements as a scholar/activist/leader and mentor over the past 30+ years engaged in public and applied anthropology."

Highlights from Dr. Rosita Worl's notable accomplishments:

Indigenous Law:

- Served in the administration of Governor Cowper in the mid 1980's as adviser on Alaska Native and rural affairs in which capacity she was instrumental developing the Governor's policy of the State of Alaska recognizing the existence of Alaska Native tribes, the first time this occurred in Alaska.
- The adoption of a resolution allowing for the enrollment of future generations of southeast Alaska Natives into the Sealaska Corporation established by the Alaska Native Claims Settlement Act (ANCSA). Serves as special advisor to the Honorable Tom Berger, Alaska Native Review Commission examining the impacts of ANCSA. She founded the journal *Alaska Native News* educating Native people on many issues.
- While directing the Sealaska Heritage Institute, Dr. Worl has also served as the Vice Chair of the Sealaska Corporation Board of Directors. In that capacity, she assisted in the development of new corporate by-laws to extend share-holding opportunities to descendants of shareholders born after 1971.

NAGPRA:

- Served on the National Review Committee; Played a crucial role in assisting the Saxman Native community of Southeast Alaska repatriate over fifty pieces of clan art. Dr. Worl produced a significant video, "Kuwoot yas.ein - His Spirit is Looking Out from the Cave", which explores the collaborative relationships that developed among Southeast Alaska Natives, western scientists and government agencies. Under her leadership, guided by Native Elders, the collaboration culminated in the Southeast Alaska Natives supporting DNA analysis based on their concept of Haa Shagoon, which unifies their ancestors and future generations with the current generation.

Dr. Worl's experience with NAGPRA in conjunction with Tlingit law helped the staffs of five major museums, including the Harvard Peabody Museum, and the Saxman Tribal Council in Tlingit, manage expectations regarding handling, shipping, and more importantly, receiving the objects with due Tlingit respect.

Leadership Combining Anthropological and Indigenous Peoples' Interests:

- Over the last 10 years as President of Sealaska Heritage Institute (SHI), an institution created by the Alaska Native regional corporation representing the Tlingit and Haida (primarily) people in Southeast Alaska. Under her leadership, a major initiative for language preservation has been developed involving the recording and teaching of the Tlingit language. New efforts are under development utilizing digital audio recordings and mp3 file creation for insuring the continued utilization of the Tlingit language. Dr. Worl has set a goal of building an Institute based on both academic and Native scholarship, integrating the elements of both academic and traditional culture:

Indigenous Language Restoration Efforts: Alaska and the U.S.:

- Dr. Worl is active in national legislative efforts and successfully proposed an amendment to the Native American Languages Act through the Alaska Federation of Natives and the National Congress of American Indians, which included restoration programs.

Subsistence rights of Alaska Natives-Alaska Native public policy issues:

- A central focus of her career, her commitment has brought her to the forefront of public policy and political process on numerous occasions. From her ardent support of Alaska's creation of a subsistence priority for the use of natural resources in 1978 to her role on the Alaska Native Federation's (AFN) Board of Directors, Dr. Worl has continuously fought for Alaska Native rights to subsistence resources while seeking legal means to protect those uses into the futures. In this capacity, she has perhaps made her most significant impact on Alaska Native life.

Alaska and Beyond:

- Dr. Worl serves on significant local, regional, national, and international committees. Her tireless service on so many committees gives native and indigenous people around the world a strong, well-informed voice in the political and economic arenas. She has provided extraordinary service on the national level in the establishment of the Smithsonian's National Museum of the American Indian and subsequently in the development and display of a major exhibit concerning contemporary Tlingit and Haida culture in Southeast Alaska. She continues to be called upon for her vision and expertise in developing new directions for NMAI. One of her current initiatives focuses on a project to

analyze how the creation of Alaska Native business corporations (spawned by the Alaska Native Claims Settlement Act of 1971) transformed institutional arrangements between Alaska Natives, state governments, ecosystems, and regional-global economies, and how these corporations have contributed to particular outcomes in indigenous groups' biocultural health as measured by the sustainable livelihood assessment model.

Announcements and News Briefs

National Park Service's 2009 Archaeological Prospection Workshop

The National Park Service's 2009 workshop on archaeological prospection techniques entitled Current Archaeological Prospection Advances for Non-Destructive Investigations in the 21st Century will be held May 18-22, 2009, at the National Park Service's National Center for Preservation Technology and Training, Natchitoches, Louisiana. Lodging will be at the Ramada Inn. The field exercises will take place at the Los Adaes State Historic Site (a Spanish presidio and capital of the Spanish province of Texas between 1719 and 1772).

Co-sponsors for the workshop include the National Park Service, the U.S. Army Corps of Engineers, Los Adaes State Historic Site, Northwestern State University of Louisiana, and the Louisiana Division of Historic Preservation. This will be the nineteenth 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. There is a registration charge of \$475.00. Application forms are available on the Midwest Archaeological Center's web page at <http://www.nps.gov/history/mwac/>. For further information, please contact Steven L. DeVore, Archaeologist, National Park Service, Midwest Archaeological 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.

NSF-Supported Methods Training Opportunities in Cultural Anthropology

The 2009 [Anthropology Methods Mall](#) is online. This site has info about four, NSF-supported opportunities for methods training in cultural anthropology.

1. Now in its fifth year, the [SCRM \(Short Courses on Research Methods\)](#) program is for cultural anthropologists who already have the Ph.D. Three five-day are offered during summer 2009 at the Duke University Marine Lab in Beaufort, North Carolina.

[Behavior Measurement](#) (Raymond Hames and Michael Paolisso) July 13-17, 2009

[Network Analysis](#) (Jeffrey Johnson and Christopher McCarty) July 20-24, 2009

[Systematic Techniques for Gathering and Analyzing Video Data](#) (Elizabeth Cartwright and Jerome Crowder) July 27-31, 2009

2. Now in its 14th year, the [SIRD \(Summer Institute on Research Design\)](#) is an intensive, three-week course for graduate students in cultural anthropology who are preparing their doctoral research proposals. The 2009 course runs from July 13-31 at the Duke University Marine Laboratory. (Instructors: Jeffrey Johnson, Susan Weller, and H. Russell Bernard)

3. Now in its sixth year, the [SFTM \(Summer Field Training in Methods\) program in Bolivia](#) is open to graduate students in cultural anthropology. This course involves five weeks of fieldwork in the Bolivian Amazon from June 8-July 13. (Instructors: Ricardo Godoy, William Leonard, Victoria Reyes-Garcia, Thomas McDade, Clarence Gravlee, J. Richard Stepp, and Susan Tanner).

4. The [WRMA \(Workshops in Research Methods in Anthropology\)](#) program offers one-day workshops in conjunction with national meetings of anthropologists. Two workshop will be offered at the meetings of the American Anthropological Association in November.

5. [Introduction to social network analysis](#). (Instructors: Jeffrey C. Johnson and Christopher McCarty). November 20, 2009.

Full details on all these opportunities at the **Methods Mall**, <http://www.qualquant.net/training/>.

CALL FOR PAPERS

Urban Restructuring: Process and Action

Critical Planning: UCLA Journal of Urban Planning
Volume 16, Summer 2009
Deadline: December 31, 2008

Urban restructuring "is an integral part of the crisis-induced reorganization of capital and labor" (Soja, Morales, and Wolff 1983). The concept -- sometimes used interchangeably with "economic restructuring" and "industrial restructuring" -- came into widespread use among theorists following the 1970s energy crises and recession, which decimated America's manufacturing sector, drove up unemployment and inflation levels, and brought cities to the brink of bankruptcy (Fainstein and Fainstein 1986, Beauregard 1989, Mollenkopf and Castells 1991, et al). Currently, we face an economic future described by the IMF as "exceptionally uncertain" -- on the heels of the American subprime mortgage collapse, in the midst of the global financial crisis, and with food and oil prices predicted to reach a twenty-year high. The present therefore seems to be a strategic moment for reconsidering the question of urban restructuring. If restructuring "involves active struggle and conflict under conditions of crisis, with no predetermined outcome," what roles do collective and individual agents play in such struggles (Soja, Morales, and Wolff 1983)? What opportunities exist for rethinking, complicating, and transforming the structure from within? What relationships between states and communities do recent urban restructuring processes reflect, and how might these relationships change in the future?

For its 16th volume, *Critical Planning* invites articles that explore the process of urban restructuring empirically, historically, and theoretically in different sociopolitical and geographic contexts around the world. We welcome papers that address urban restructuring in relation to: Post-Fordism and the "new economy," climate change and the post-peak oil production decline, political rescaling and urban citizenship, place-making and resistance, displacement and migration, and theories of justice and ethics, among other topics.

Critical Planning is a double-blind peer-reviewed publication. Feature articles are generally between 5,000 and 7,000 words, while shorter articles are between 1,000 and 3,000 words. We encourage submissions that incorporate cross-disciplinary, multi-scalar, transnational, and/or mixed-method approaches.

The 2009 Edward W. Soja Prize for Critical Thinking in Urban and Regional Research will be awarded to the best article published in the 16th volume of *Critical Planning*. The prize celebrates the lifetime achievements of this critical thinker whose work continues to open new research directions for the theoretical and practical understanding of contemporary cities and regions. Preference will be given to authors speaking to critical issues outside the research agendas of traditional funding agencies and institutional donors. A cash prize of \$1,000 will be awarded to the author of the winning article.

Submissions will be accepted on a rolling basis, and early submissions are especially encouraged. Please follow the journal's additional style guidelines for submissions at <http://www.spa.ucla.edu/critplan/>. Manuscripts should be submitted by 5 PM PST on December 31, 2008 as .doc attachments via email to critplan@ucla.edu and two hardcopies (postmarked by December 31) should be mailed to:

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Website: <http://www.spa.ucla.edu/critplan/>

From Mobile Anthropologists to Anthropologies of Mobility

Canadian Anthropology Society/American Ethnological Society Joint Meeting
University of British Columbia, Vancouver, May 13-16, 2009

Organizer: Noel B. Salazar (University of Leuven)

This panel takes up the general conference theme, "Transnational Anthropologies: Convergences and Divergences in Globalized Disciplinary Networks". Long before transnationalism, globalization or cosmopolitanism became academic buzzwords, anthropologists already knew about these phenomena and processes as experience experts (although they not necessarily acknowledged them in their writings). With the present hype over global fluxes and flows, we tend to forget that many of anthropology's founding scholars, including Franz Boas and Bronislaw Malinowski, were themselves migrants and that the latter put transcultural mobility at the heart of ethnographic practice. Not only the experience of "being there" produced invaluable insights that shaped the discipline, but also the act of traveling "out of place" played a determining role. The papers in this panel analyze how professional as well as personal engagements of anthropologists with a variety of mobilities (e.g. migration, translocal fieldwork, and global academic exchange via conferences, visiting programs, and online networks) strategically positions them within the social sciences to ethnographically describe, critically assess and theorize the current "mobility turn".



If you are interested in participating, contact Noel B. Salazar (noel.salazar@soc.kuleuven.be) by 20 December 2008. Please submit your name, your affiliation, a title, and abstract limited to 100 words. A maximum of five papers will be accepted (four in case a discussant will comment upon the papers). High-quality papers will be selected for publication. More information about the conference is available online:

<http://www.anth.ubc.ca/index.php?id=11928.0.html> Please note: You must be a member in good standing of either CASCA (http://casca.anthropologica.ca/ab_memb_online.htm) or AES (<http://dev.aaanet.org/membership/join.cfm>), or become one, to participate in the conference.

Advice Needed for Communities Affected by the Daule-Peripa Dam in Ecuador.

International Rivers (www.internationalrivers.org) is a non-profit organization dedicated to protect rivers and defend the rights of communities that depend on them. We oppose destructive dams and the development model they advance, and encourage better ways of meeting people's needs for water, energy and protection from damaging floods. We also work with dam affected communities to address the legacy of social injustices and environmental degradation that often outweighs the benefits dams bring.

We are working with partners in Ecuador to support the efforts of communities that were affected by the Daule-Peripa Dam, Guayas Province, Ecuador to establish a negotiations process with the government aimed to obtain reparations for the damages caused by the construction of the dam. The dam flooded 30.000 has of lands, of which close to 16.000 has were used agriculturally. Close to 20.000 people were displaced and around 100.000 people were left isolated by the reservoir and lack of roads or bridges. Transportation for products marketing is very difficult, and access to health care is minimum if not nonexistent. Communities are some of the poorest of the country and are in great degree of poverty.

We would like to request assistance in reviewing and improving a survey instrument that will gather data on poverty, health status, morbidity and mortality. We also need assistance in defining the full extent of potentially affected communities and their critical resources - we are specifically looking for tools (survey and mapping) that the communities themselves can deploy because we have found that the actual process of conducting a community census helps to strengthen identity, skills and organizing capabilities, as well as providing important information about the past and present geographical location of the community, transportation, access to water, etc. If interested, please contact Monti Aguirre, monti@internationalrivers.org, 510-848-1155

Institute for the African Child (IAC)

The Institute for the African Child (IAC) was established in 1999 to expand the Academic discourse to include a focus on children's issues in Africa. The IAC encourages holistic approaches to the understanding of the children of Africa. The IAC also promotes research and advocacy for the children of Africa. Our new online, peer reviewed journal, *Childhood in Africa: An Interdisciplinary Journal* will launch October 2009.



Our upcoming conference, *Including Children: Celebrating 10 years of The Institute for the African Child*, will celebrate the tenth anniversary of the IAC by bringing together Africanists from inside and outside the Academy to assess the current state of knowledge about childhood in Africa and to explore directions for the future. Participants will have the opportunity to present work on issues that impact Africa's children; interact with colleagues working in related areas; and network with organizations working with Africa's children.

Call for Papers: Please visit www.afrchild.ohio.edu for a complete call for Papers. Proposals are welcomed in any area relevant to the conference. Proposals should be submitted in the form of a 200 word abstract via email to Andria Sherrow, Assistant Director of The Institute for the African Child, sherrowa@ohio.edu. Abstracts are due by December 16, 2009. Presenters will be notified by January 22, 2009. To register please visit www.afrchild.ohio.edu. Registration is \$75 for non-students, \$10 for students. The deadline to register is February 12, 2009.

Native American Congressional Internship Program

The Morris K. Udall Foundation (<http://udall.gov/>) is pleased to re-announce our 2009 Internship and Scholarship Program opportunities!

The [Native American Congressional Internship Program](#) is a ten-week summer internship in Washington, DC, for Native American and Alaska Native undergraduate, graduate and law students. Students are placed in Congressional offices, committees, or select agencies to experience an insider's view of the federal government and learn more about the federal government's trust relationship with tribes. The Foundation provides round-trip airfare, housing, per diem, and a \$1,200 educational stipend. Applications must be received at the Foundation by January 30, 2009. If you have questions about the Internship Program, please feel free to contact our [Alumni Mentors](#).

The [Scholarship Program](#) awards eighty \$5,000 merit-based scholarships for college sophomores and juniors seeking a career in tribal health, tribal public policy or the environment. Scholarship recipients participate in a five-day Orientation in Tucson, AZ, to learn more about tribal and environmental issues. Applications must be submitted through a Udall Faculty Representative at the student's college or university. More information about Faculty Representatives can be found on the Udall website. The application deadline for the 2009 academic year is March 3, 2009.

Postdoctoral Fellowship Opportunity- University of South Florida

The Department of Anthropology at the University of South Florida is among five departments participating in the university's Postdoctoral Fellowship Pilot Project in the Social Sciences and Humanities, 2009-2010. Applications are invited from anthropologists to join the department in Fall 2009 for one year, with the possibility of renewal. Applicants must have completed the doctorate no earlier than 2005, and no later than May 1, 2009. They will be expected to contribute to USF's current strategic initiatives, which include global literacy, interdisciplinary inquiry, and community engagement. USF doctoral graduates are not eligible.

The USF Department of Anthropology is a national leader in Applied Anthropology, and will give preference to candidates whose research has applied or policy potential. Current faculty research focuses on six general areas of strength: Biocultural Dimensions of Health and Illness; Archaeological and Material Culture Studies; Community Identity and Heritage; Communication, Representation and Education; Global, Sustainable Resource Management and Economic

Development; Constructions of Race, Ethnicity, and Gender. The successful applicant will work with faculty in one or more of these areas, pursuing her/his own research agenda and teaching one class each semester. We are especially interested in applicants who might develop graduate seminars on topics that complement existing offerings.

A full description, deadline, and application procedures are available at <http://www.grad.usf.edu/postdoc.asp>. Applications must be submitted electronically, and should not be sent directly to the Anthropology Department. However, to inquire about this opportunity, please contact Department Chair Elizabeth Bird at 813 974 0802, or ebird@cas.usf.edu. Campus visits are anticipated in mid January.

Christine Mirzayan Science and Technology Policy Graduate Fellowship Program, Washington, D.C.- 2009 Sessions

This Graduate Fellowship Program of the National Academies-consisting of the National Academy of Sciences, National Academy of Engineering, Institute of Medicine, and National Research Council-is designed to engage graduate science, engineering, medical, veterinary, business, public policy, and law students in the analytical process that informs the creation of national policy-making with a science/technology element. As a result, students develop basic skills essential to working in the world of science policy.

We are pleased to announce that applications are now being accepted for the 2009 sessions. The program will comprise two 12-week sessions:

Winter: January 12-April 3, 2009
Fall: September 9- November 25, 2009

Graduate students and postdoctoral scholars and those who have completed graduate studies or postdoctoral research within the last 5 years are eligible to apply. Candidates should submit an application and request that a mentor/adviser fill out a reference form. Both forms are available on the Web at <http://national-academies.org/policyfellows>.

The deadline for receipt of application material is November 1 for the winter program and June 1 for the fall program. Candidates may apply to both sessions concurrently.

Additional details about the program and a link to join the mailing list are available on the Web site. Questions should be directed to: policyfellows@nas.edu.

Job Announcement-University of Kansas

The Department of Anthropology at the University of Kansas invites applications for a tenure-track, Assistant Professor position in medical anthropology, expected to begin as early as August 18, 2009. We are seeking a broadly trained medical or biomedical anthropologist with a research focus on health in Africa in relation to economic development, globalization, environmental change, and/or political conflict and violence. Candidates are expected to have a strong record of research and ethnographic field work in Africa and the potential and capacity to develop academic and collaborative affiliations with African universities. The University of Kansas is home to a dynamic Title VI National Resource Center for African Studies. Salary is competitive with those at other research universities. Applicants are expected to have a PhD or terminal degree in anthropology by the start date of the appointment. For full position description, see: <http://www.clas.ku.edu/employment/>. A letter of interest (including a detailed statement of teaching and research interests and experience), *curriculum vitae*, teaching portfolio (with summaries of teaching evaluations), copies of major publications or publications in preparation, and names and contact information of three persons for letters of reference should be sent to: Professor Majid Hannoum, Chair, Medical Anthropology Search Committee, Department of Anthropology, University of Kansas, 1415 Jayhawk Boulevard, Room 622, Lawrence, KS 66045-7556. Initial review of applications will begin December 1, 2008, and will continue until the position is filled. EO/AA Employer.

From the Editor...

My, how time flies! Fall has come and gone. The San Francisco AAA meetings are now history and Barack Obama was elected President, and it will soon be time for the Spring SfAA meetings in Santa Fe, New Mexico. 2008 has proven to be full of surprises. Who believed in January that we would be looking forward in 2009 to the inauguration of the first African-American candidate in US history, that big banks like Wachovia would fail, and that we would have been in a recession for all of this year? It was the best of years; it was the worst of years. The funny thing is I was much more nervous about the election than I have been about the economy. Perhaps this is due to my concern with the “Other” (I live in Lake Atitlán, Guatemala every summer.), and that my calm demeanor about the economy can be explained by that strange institution known as “tenure.” Or, maybe it is due simply to my age. Seen it, been there, done it!



The Editor awaiting the start of the Fiesta Patronal, San Juan la Laguna, Guatemala, June 2007

One of my heroes, though, is Jeanne Simonelli (Wake Forest), Santa Fe '09 Program Chair extraordinaire, who, in addition to taking care of friends across the country, in Mexico and in the Middle East, teaching, writing, mothering, chairing, spent *beaucoup temp* stumping for our new President-Elect. She worked both



Jeanne Simonelli

early poll sites as well on election day. On November 4th it rained in North Carolina - she bought 15 umbrellas to keep those in line from getting wet! She just gave me a Jurassic Park tie, for no good reason other than she knows I like interesting ties.

Another of my heroes are Paul Doughty and his better half, Polly. They, too, worked hard on the Obama campaign! Paul is Prof. Emeritus at the University of Florida, and a Malinowski Award winner. He is also “grandfather” to my students, since he was my grad school advisor. Polly Doughty, in addition to her own political activist work, she has been a friend to me and countless students of Paul’s over the decades. Paul and Polly have maintained a long, helping relationship with his ethnographic collaborators in Peru, been active in peace and justice causes, never miss an SfAA meeting, and always have a kind word for everyone. And, of course, as everyone knows, is the best SfAA auctioneer we have ever had! So, in spite of all the highs and lows of this year, one of the constants in my professional life are heroes like Jeanne, Paul, and Polly, and seeing them at the SfAA or AAA meetings keeps me grounded.



Paul and Polly Doughty campaigning, Nov. 2008

This issue is a little later than usual, in part, so I could include some reports from the Fall Board meeting, and in part because there was so much to do to get ready for the AAA meetings. But, I think this issue is chock full of commentary, reports, news brief and information. I am also impressed with the great work of Jen Cardew, our podcast guru. The podcasts are a great way to catch up on those sessions you missed in Memphis. I listen to them during my morning constitutionals. Why don’t you try them!



Carla Pezzia

Finally, let me introduce a new member of the *SfAA Newsletter* editorial team, Carla Pezzia [carla.pezzia@gmail.com]. Carla received her Masters of Public Health at the University of North Texas-Health

Science Center and is now working toward her Ph.D. at the University of Texas-San Antonio. An unrepentant workaholic (just what I need to keep getting these issues out four times a year), she is also taking a more active role in the SfAA and has organized a session for the Santa Fe meetings. Kara McGinnis [karamcginnis@gmail.com] continues to assist also, but Ashlie Mitchell has had to devote more attention to other activities.



Kara McGinnis and her Guatemalan host family in 2006

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

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

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