



News

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From the Desk of the President

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Bienvenidos a todos los congresistas de SfAA, Mérida, Yucatán, 2010!

Estoy seguro que el congreso será muy útil, productivo e interesante para todos. Mérida, como muchos saben, fue nombrada “La Ciudad de las Américas” en el año 2000, y está considerada una de las ciudades más bellas y más seguras en todas las Américas. Los directores del Congreso, Dra. Liliana Goldin, de la Universidad Internacional de Florida (FIU por sus siglas en Inglés) y Dr. Francisco Fernández, de la Universidad Autónoma de Yucatán (UADY, por sus siglas en Español) han organizado mesas, talleres, exposiciones de libros, excursiones y muchos eventos sociales para promover la antropología aplicada. El congreso Mérida 2010 cuenta con dos delegaciones importantes con apoyo de la Fundación



Allan Burns with Central American government officials and indigenous leaders

Wenner-Gren. Un grupo es de Argentina (de las universidades de Misiones y del Consejo Nacional de Investigaciones Científicas, que es la “NSF” de Argentina) y van a presentar temas locales de desarrollo. El segundo grupo es de Guatemala, del United Nations Development Program (UNDP) [Programa de las Naciones Unidas de Desarrollo (PNUD)] que presentará el último informe de Desarrollo Humano de Guatemala de la ONU.

México tiene una larga trayectoria de antropología aplicada, la cual han implementado desde prestigias posiciones académico-científicas de sus antropólogos y de su continuo liderazgo en la política nacional y cultural del país. Siempre recordamos a Gonzalo Aguirre Beltrán, quien desarrolló la idea de “regiones de refugio” hace 60 años y quien fuera honrado por la Sociedad de Antropología Aplicada con el premio más prestigioso de la Sociedad, el Premio Malinowski, en el año 1973. Además, el antropólogo Juan Comas de México fue honrado por el mismo premio en 1976. En esta época, Yucatán fue considerado todavía como región de refugio: Quintana Roo, que era el último en cambiar del estatus de “territorio” al estado oficial en 1976, recibió refugiados Yaqui de Sonora y gente de varias partes de la república durante y después de La Guerra de Castas (1847-1910). Cancún, en un sentido, fue la invasión final de aquella guerra, y la Meca del turismo de la zona fue puesta encima de los últimos pueblos de independencia Maya.

Nuestra asociación tiene sus raíces en el impacto de las ciencias sociales, incluyendo antropología, en las comunidades, los gobiernos, y corrientes de los movimientos de personas, recursos, y de capital internacional. Nuestra Sociedad de Antropología Aplicada (SfAA) siempre ha tenido un carácter internacional, y es por esa razón que no incluye en su nombre las palabras “Americana/o” o “Estados Unidos”. Nuestra membresía tampoco está compuesta por solamente antropólogos. Nuestra membresía cuenta con aproximadamente 60% de antropólogos y 40% de profesionales de otras disciplinas, entre ellos, Médicos, Enfermeros, Ingenieros, Sociólogos y de otras disciplinas sociales, y de profesiones de la salud. Sin embargo, la antropología aplicada en América Latina a veces está reconocida solamente como parte de programas exclusivos de los gobiernos: gestionando proyectos, implementando reemplazos de poblaciones, implementando proyectos de salud, etcétera. Pero la antropología aplicada tiene enfoques mucho más amplios que los trabajos en las oficinas y proyectos de los gobiernos. El impacto de la antropología aplicada en el desarrollo y participación comunitaria fue reconocido hace dos años cuando el Dr. Orlando Fals-Bardo, un Colombiano, recibió el Premio Malinowski por su larga carrera y especialmente por su perspectiva de estudio-acción en comunidades rurales. Hoy día la antropología aplicada es mostrada en el Congreso de Mérida 2010 como una gama de sectores interconectados para responder a los retos del presente. Nuestro Congreso SfAA contará con mesas de discusión científica sobre derechos de la mujer, violencia, reforma

de políticas de salud, desplazamiento y adaptación frente a desastres naturales como el reciente terremoto de Haití, educación alternativa, cambio climático y sus efectos en comunidades marginales, entre otros. El estatus de la antropología aplicada juega cada vez un papel más preponderante en el mundo de la acción, investigación, participación y la lucha pro-pueblo. Esperamos que el Congreso Mérida 2010 sea un espacio muy importante para la coordinación de todos los que trabajamos por la misión de nuestra sociedad. Como pensaron nuestros “abuelas y abuelos” que fundaron la Sociedad de Antropología Aplicada,

“The Society for Applied Anthropology aspires to promote the integration of anthropological perspectives and methods in solving human problems throughout the world; to advocate for fair and just public policy based upon sound research; to promote public recognition of anthropology as a profession; and to support the continuing professionalization of the field.”

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!Nos vemos en el congreso SfAA 2010 en Mérida, Yucatán, México!

The Society of Applied Anthropology has a golden opportunity in Merida to transform applied social science and those of us who “promote the integration of anthropological perspectives and methods in solving human problems throughout the world” towards a global applied anthropology. About 40% of our memberships have professional degrees outside of the field of anthropology, and the society has always prided itself at being a “big tent” organization, made up of practitioners, academics, and others in fields like medicine, education, engineering and others that appreciate and use anthropology but do not necessarily identify themselves as anthropologists. Now it is time to become even more international and global not just in our research or practicing locations but in terms of the very structure and composition of the Society. The Merida meetings will have a delegation of applied anthropologists from Argentina and another from Guatemala funded by the Wenner Gren Foundation. It will have a delegation from Taiwan, a very large presence of Guatemalan anthropologists, as well as participation by members from many countries. I am inviting these and all international participants in the meeting to the Business meeting on Friday so that they can be recognized and their participation in the meetings celebrated. I am also inviting all new fellows recently appointed to the Society to join us at the business meeting as well to likewise be recognized.

The Mead award, given on Friday evening, goes to Professor Sverker Finnström, a Swedish anthropologist whose work on war and culture in East Africa has become a must-read book. Following his presentation will be that of Jean Schensul, winner of the 2010 Malinowski award.

The program chairs have not separated sessions in Spanish from those in English this year. This was a conscious decision to encourage our membership to talk across linguistic and national boundaries even more than is usually the case in the Society. The program will also be bilingual in Spanish and English.

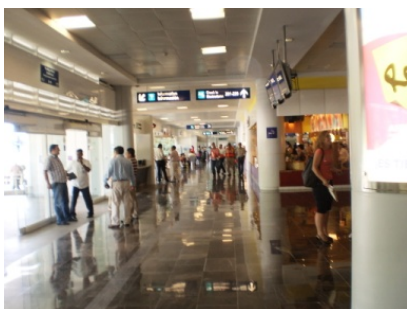
And to be sure not to let this moment pass, the SfAA business office will begin the process of creating parallel pages in Spanish. Other world languages will be added in the future.

One of the characteristics of applied work is that practitioners respond quickly to needs, opportunities, and tragedies like the earthquakes of Haiti. We have organized a special panel made up of members who are presently directly responding to this tragedy. I've had people ask "how can I help?" While we can't go down to Haiti and help the country build homes or roads, we can do some things quickly that will have impacts: those of us at Universities can encourage our institutions to do professional exchanges with Haiti so that teachers, scientists, and students have the opportunity to advance their careers. Those of us who work in other areas susceptible to natural disasters can use Haiti as an example of the societal and human side of calamities. Those of us who teach can be sure as to not let the moment pass. Last week I asked my students about the success of the Red Cross' donation program where \$10 is given by texting "Haiti" to the number 90999. One of the students said, "it really works because my parents pay my cell bill!"

How to Travel from the Cancún airport to Mérida

Finally, I want to repeat my suggestions from the last issue of SfAA News concerning how to get from Cancún to Mérida, especially since the March meetings are just around the corner.

Here's a step by step way to get from Cancún to Mérida, based on my personal ethnographic experience:



International flights arrive in Terminal 3.

- After going through customs (remember, passports are needed for travel to Mexico), walk out of the terminal and start walking to your right towards terminal 2.
- You will run a gauntlet of what seems like several hundred taxi drivers offering to take you to hotels, to the bus



terminal, etc. Airport taxis are very expensive (at least \$40 US per person) so just keep walking towards to terminal 2



- You can find an ATM to use your credit or debit card inside of Terminal 2 behind the "Mera" restaurant. I recommend taking out about \$1,500 pesos which would be \$113 at the exchange rate right now. It is easier to pay for the bus in pesos than dollars. Depending on your bank, the service charge is about \$7.50, so taking out less just costs you more.
- After you have your money, go back outside and keep walking to the end of the Terminal where you'll find the ADO Bus company Airport Shuttle. Ask for a ticket to the

Cancun Central Bus Terminal. The ADO shuttle bus costs 40 pesos or about \$3.50 (one way) and takes about 30 or so minutes to get to the terminal. The buses run every 30 minutes until 12:30 AM.



- There are 40 or so buses running from Cancun to Merida each day, and I do not recommend purchasing a ticket on line because if you miss the bus because of airport delays, you will not be reimbursed. When you get to the bus terminal, go to the ticket counter and ask for the "ADO GL" bus to Merida - Fiesta Americana Hotel (\$318 pesos or about \$23) which stops right across the street from the Hyatt. An even better first class bus is "UNO," but at \$418 pesos, I've never taken it. The regular first class ADO bus (250 pesos) is just fine and leaves you at the Merida city bus terminal,



"Came." If you take that one, once in Merida you merely get off the bus, look to your right and you'll see a taxi counter with a fixed-price cost to the Hyatt (in November it was 50 Pesos or about



\$4.50). The bus station is very safe, as is all of Merida.

A group of people can rent a car for about \$50 a day, but unless you've driven in Latin America and/or Mexico, I don't recommend it. There is a very nice toll-way to Merida, but it is expensive (300 pesos or about \$22.00 US and you must pay in pesos) and once you get to Merida, you are confronted with a complicated city of a million people with many one-way streets. But if you are comfortable driving in Mexico, it is not a difficult trip. The toll road to Merida is south of the airport (towards Playa del Carmen) and is well marked. By the way, there is a great rest stop at Valladolid that has some of the best highway food in Mexico!

Starfish and Seawalls: Responding to Haiti's Earthquake, Now and Long-Term

HUMAN RIGHTS AND SOCIAL JUSTICE COMMITTEE COLUMN

By Mark Schuller [mschuller@york.cuny.edu]
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I was not in Haiti for the earthquake. Like everyone I know who has family, friends, or colleagues in Haiti, I was glued to the internet and Skype, desperate for word from our loved ones. Word began to trickle in last night. Far too many people do not have access to a cell phone (which would require electricity, both for the network and for their individual phone), to say the least about the internet. Words cannot describe the destruction caused by the 7.0 earthquake just outside of Port-au-Prince. The loss is frankly incalculable.



Like many people I know my urge was to rush to Haiti and offer aid. Hearing from my colleagues stuck in Haiti reminded me of the bitter truth. Unless it's part of an organized, coordinated effort, I would just be another mouth to feed, draining very, very scarce resources. True, the need to offer what modest help we could, to be in contact, is understandably human. It's also a little misplaced. It is humbling to think that fluency in Kreyòl, a Ph.D, and almost a decade of direct involvement in Haiti is not as useful now as concrete skills such as medicine or civil engineering. But to go without a specific plan would be just a tad voyeuristic, if not selfish. Several students have written, worried about their families that they can't contact. What special right do I have to bear witness right now?



It may come down to feeling powerless. What, indeed, can we do? Rather than be a target, drinking the last drops of clean water, and being an extra burden on the authorities who are evacuating non-essential foreigners (yes, it's messed up that Haitian people can't even get Temporary Protected Status - the foreign passport literally means life and death), what we can do is contribute money. As someone who has studied NGOs, I have been asked several times: where should I contribute?

I wish the answer were simple. It isn't. Unfortunately many NGOs in Haiti grew up under a system of contracts and foreign patronage, and have become for good or ill the most stable and growing sector for Haiti's small middle class. Most NGOs - who have their central offices in Port-au-Prince, to facilitate coordination - have all but given up actually *servicing* the 2.5 million people living in Haiti's capital. A notable handful *do* offer services, most of them microcredit or health. As anthropologist Jennie Smith and a host of Haitian scholars (e.g., Ernst Mathurin, Jean-Anile Louis-Juste, Rachel Beauvoir-Dominique and Pierre Gabaud, among others) have documented, Haiti has a thriving tradition of *youn-e-de-lòt* (one helping the other) and *konbit* (collective work groups). Certainly true of Haiti's rural majority, I have also encountered this thriving collectivist spirit in Port-au-Prince, even as donors declare the capital to be "too crowded" (which I hope will not represent a eugenicist thinking) or "anonymous" and violent. Through the last time I was in Haiti this past summer signs of neighborhood associations were hopeful: collecting coins from passersby to fix a pothole, collect trash, organize "after" school youth education, etc.

So how best to tap into this wealth of social capital? Unfortunately the team of State University of Haiti students found that of the list of some sixty neighborhood associations provided by the Haitian government (Minister of Social Affairs), only 2 still existed. Upon closer examination the researchers found that NGOs and donors created the local associations when they wanted to complete a project. The stated priorities in the neighborhood differed from the projects coming from the NGOs, that no fool would turn away if it spells resources for the neighborhood. Since the re-instatement of the constitutional, democratic order with Préval's election in 2006, NGOs have started to come back to popular

neighborhoods. The results are mixed. Good projects can be completed (and maybe maintained) like trash cleanup, water taps, recycling, etc. But the top-down, project logic (*sa ou fè pou mwen?* What are you doing for me?) may be replacing the collectivist *konbit*. New NGOs may be in conflict with more established youth leaders, popular organizations and churches.

The bigger, more hidden, side-effect of the NGOization of Haiti's society is that it can undermine the elected government's ability to coordinate and plan. NGO salaries are on average three times that of their government counterparts - in a country with about one percent of people with a college degree. Commentators - particularly within the mainstream media and donor agencies - quickly point to the failures of the Haitian state. With the priorities set abroad and funds not even passing through the state, too many NGOs have become fiefdoms, cut off from both the people and the elected government. In his book *Haiti: l'Invasion des ONG (Haiti: the Invasion of NGOs)*, Sauveur Pierre Étienne said that NGOs have become the "iron of the spear of foreign governments," in effect tools of implementing foreign policy agendas. This is classic neoliberalism (known as Reaganomics in the U.S.) - belief that the state should step aside and let the free market take care of everything.

I am a believer in collective action. I was a community organizer for four years in nonprofits before becoming a graduate student. Yes, absolutely there are many NGOs doing good. We should support those offering very urgently needed concrete services in every way we can. To repeat Ulysse, we have a duty. No effort - as long as it is connected to the grassroots and building the destroyed infrastructure and Haitians' capacity for self-help - is too small. I hope very much to be part of such an effort within my neighborhood. Collectively we (Haitians and friends) can't throw enough starfishes back into the ocean. There are NGOs that simply have greater capacity than grassroots efforts, that are worthy of our efforts. The first urgent priority is medical aid. Partners in Health <http://www.pih.org> co-founded by anthropologist Paul Farmer has a working infrastructure that notably is *not* headquartered in Port-au-Prince that is still largely functioning. And their long-term effort involves training Haitian medical professionals and working with the community. Other noteworthy NGOs include Fonkoze <http://www.fonkoze.org>, a microcredit agency that is very good at getting desperately needed cash to



Haiti's remotest and poorest. Fonkoze is a model of efficiency and accountability, and they have over 40 branches across Haiti. Lambi Fund <http://www.lambifund.org> stands out among the NGO community (their director and founders would chafe at the title of NGO) as having a well-thought out, grassroots structure. Their very small staff and bottom-up approach allows them to build capacity and get more of their funds to the ground, a model for others to follow.



The issue is going to be activation of local communities to ensure aid delivery. Once the rubble clears and the thousands (if not tens of thousands) of wounded are stabilized, the city of 2.5 million people (only built for 200,000) will have the very daunting problem of rebuilding the destroyed infrastructure. Most middle class people in Haiti I know probably still have food and drinking water. The lucky few have gas stoves that will last for a while. Haiti's

poor majority in the popular neighborhoods, however, are likely already starving, since most have only enough food for the daily meal. The port collapsed, so importing food is hampered. The roads are destroyed, so getting food from the provinces is going to be a feat. If Haiti wasn't almost entirely dependent on foreign food aid - that U.S. and others created through their food aid and development policies and that Haitian peasants denounce as the "death plan" (see

<http://www.worldpress.org/Americas/3131.cfm> or <http://www.thenation.com/doc/20080602/lindsay>) - the situation would be far less grave. Haiti's capital is bloated because of neoliberal policies - including the genocide of Haiti's pig population - that destroyed Haiti's peasant economy. Where else are people to go, especially with the glimmer of hope for the low-wage factory sector offering jobs in the city?

Haiti's coat of arms



There will be a flowering of groups offering aid. Based on my research on Haitian NGOs that I began in 2001, I offer the following questions:

- 1) Who, exactly, is on the ground delivering aid in Port-au-Prince? How do they select partners and leaders within these groups?
- 2) What is the group's capacity to get aid to Haiti and directly to the impacted groups?
- 3) What relationships do they have with the community and community groups? Who sets the priorities? Do they have long-term partnerships or are they grasping at straws in the - understandable - need to do something?

- 4) What percent of funds will actually get to Haiti? What percent is overhead?
- 5) What is the plan? Does it address the current needs (medical first, food, water and shelter)?
- 6) If there is a group donating to local partners, and you can donate directly to the local partners, donate directly to the local group (though you may need to through a 501(c)(3) group like Lambi Fund, Fonkoze, or Vanguard Public Foundation).

In addition to our starfish efforts we need to build seawalls. 2.5 million people will need to be able to attain the means for food, clean water, and a safe home. Not only for today but for a long time coming. Only a strong, centralized, effective, democratic, and accountable government can coordinate this. Given Haiti's social exclusion (witness the barring of Haiti's political party with the largest political base from Haiti's poor majority from the upcoming elections) I fear that the temptation will be to impose a top-down, militaristic, "efficient" model that favors the elite and middle class and will be personalized (patronage or corrupt). If you're not Haitian, trust that Haitian people are demanding such a response from their government.

From the neoliberal pull-and-push policies that saw a fivefold increase in Port-au-Prince's population in two decades, to the centralization of all powers in Port-au-Prince, foreign governments have had some role in creating the problem. We as citizens of whatever country have a role in the solution. A true decentralization and restoring governing powers to the elected governments of Haiti are now urgent priorities. Perhaps we will learn the lessons of the past and ensure infrastructure to Haiti's poor majority, Haiti's shantytowns, and other low-income neighborhoods. Perhaps also we will learn the need to develop Haiti's national production so it can feed itself, and have electricity and clean water, on its own.

I do have hope. My friends and colleagues in Haiti are generous, community-oriented, strong-willed, and very resourceful.

Blog this SfAA News article at: <http://sfaanet.ning.com/profiles/blogs/haitis-earthquake>

This column originally appeared in the January 14 issue of Common Dreams, reproduced with permission. Mark Schuller is Assistant Professor of African American Studies and Anthropology at York College, the City University of New York. He co-edited [Capitalizing on Catastrophe: Neoliberal Strategies in Disaster Reconstruction](#).

SfAA Leads Again

By J. Anthony Paredes [janthonyparedes@bellsouth.net]
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At the 2009 Annual Meeting of the American Anthropological Association (AAA) in Philadelphia last December the National Association of Student Anthropologists (NASA) and the Association of Senior Anthropologists (ASA) sections cosponsored "Alternate Generation Solidarity: A Roundtable Discussion between Student Anthropologists and Senior Anthropologists." The roundtable was the brainchild of NASA President Marcy Hessling (Michigan State). Hessling said her inspiration for proposing such a session came from Society for Applied Anthropology past-president/student luncheons that she had attended. She enthusiastically recalled how informative and motivational those luncheons were for students. Her title picked up a line from one of my ASA writings (*Anthropology News* 50 [January 2009]:39.)

The roundtable was formally organized by NASA member Amanda Abramson (Michigan State) and chaired by Hessling and ASA past President Alice B. Kehoe (UW-Milwaukee). Student panelists for the Roundtable were John K. Trainor (Univ. of South Florida), Jason E. Miller (also USF), and Rory McCarthy (University of Pittsburgh). The "seniors" were JoAllyn Archambault, (Smithsonian Institution), Bernice Kaplan (Wayne State), and yours truly. The session was assigned a late afternoon time slot in the secondary venue for the AAA annual meeting but still attracted a respectable audience, including such notables as SfAA Malinowski Award recipient Paul Doughty. I gave the opening remarks. Here they are abridged.

The year 2009 marked many fortieth anniversaries: Apollo moon landing. Sesame Street. Monty Python's Flying Circus. The Carpenters. Hurricane Camille. *Custer Died for your Sins: An Indian Manifesto*. The Manson Family killings. The INTERNET. And, most ballyhooed of all, the Woodstock Music Festival of August 1969.



Forty years ago my generation had hit the dreaded, untrustworthy age of thirty. Our “alternate generation” of today’s anthropology students were born nearly twenty years later. (By the way, Baby Boomers, when Woodstock came along President Obama was barely eight years old.) Woodstock drew the curtain on Baby Boomer adolescence. Although we did not know it at the time, Woodstock also coincided with the beginning of the end of anthropology as we knew it.

In summer 1969, I had just completed my doctorate and was about to begin my first tenure-earning university faculty position. Mine was probably the last cohort to enjoy a sellers’ market for even mediocre new anthropology PhDs. By the opening of the 1970s the bubble had burst. Many new PhDs found themselves in the *bracero* professorial work force of adjuncts and temporary appointments. I was lucky. There were other profound changes sweeping anthropology.

More and more anthropologists turned to work outside academia. New governmental policies—from historic preservation to fisheries management—helped, and anthropology had a certain sexy cache in some corporate circles. Those jobs shaped new professional directions more “compliance-driven” and “bottom-line” oriented than guided by the grand scientific goals of classic anthropology.

I started my university job confident in the knowledge that anthropology was the truest route to human understanding. We in the “science of leftovers” exposed the extreme sample bias in all other fields trying to understand the human condition. We held the “anthropological veto” on premature generalization. And in the Boasian tradition we were beginning to understand the synthesis of genetic inheritance and cultural inheritance. “Nature vs. Nurture” was being revealed to be a bogus opposition. Then something happened.

Many anthropologists recoiled from the work of scientific comparison and tumbled down a Francophile rabbit hole of extreme relativism and literary obfuscation. (Others, true enough, barricaded themselves behind the “pure science” of numbers to produce what some regarded as “a soul-less kind of anthropology.”) One day about 1980, I came upon an article in a major anthropology journal that began with an admiring discussion of French philosopher Henri Bergson. Immediately, I was mentally transported back to 1960 in a college philosophy class reading a Bergson piece built around an elaborate metaphor about lily pads. “Get me outta here,” I said to myself. Years later confronted with Bergson in an anthropology journal, I exclaimed, “Jesus, didn’t these people ever go to college and get this out of their system.”

By the mid 1990s, things got so bad that a prominent senior anthropologist closed a letter to me with, “...the way anthropology is going I can’t tell whether the supplementary material you sent me is for real or a joke. Let me know. ” Anthropology—especially cultural anthropology—seemed on its way to oblivion as we abandoned our comparative, holistic, integrative scientific responsibilities. Today, only 200 of the approximately 10,000 people in the AAA Guide list “Ethnology” as their specialty. But there are signs of hope.

Even as the intelligentsia shrinks from the science of culture in a love affair with evolutionary psychology, some like Barbara King speak up and call for sending popular pundits “a box of anthropology books” (*New York Times*, July 1, 2009: <http://query.nytimes.com/gst/fullpage.html?res=9C00E6DD133EF932A35754C0A96F9C8B63>) It is ironic that one of the newest sections of the AAA is the Society for Anthropological Sciences, dedicated to “the historic mission of anthropology to describe and explain the range of variation in human biology, society, and culture across time and space” (<http://anthrosciences.org/>). Fortunately, some are still taking up C. F. Hockett’s challenge to pursue “forgotten goals and unfinished business in anthropology” (*American Anthropologist* 81: 640-643).

The AAA 2009 annual meeting theme “The End/s of Anthropology” statement referred to the “ongoing debate about the needs for depth versus breadth.” I’ll leave depth to artists and indigenous thinkers and hope that anthropology returns to the breadth that once earned it public acclaim. As the late Dell Hymes is reported to have remarked, “The justification for the existence of anthropology is to find out about the world, not produce third-rate philosophers.” (*Washington Post* -Nov. 20, 2009 <http://www.washingtonpost.com/wp-dyn/content/article/2009/11/19/AR2009111904078.html>)

Thank goodness NASA brought together some of us from “before the Fall” and some from a post-Boomer generation of anthropological enthusiasts. Maybe together we can conquer the beasts that emerged from the muddy waters of Woodstock times and restore anthropology to its true place of honor as the “science of Humankind.”

After my remarks we had a lively discussion in which the line between panel and audience was quickly blurred. We soon found that we had much in common. As Kehoe wrote afterwards, “Very gratifying... to hear ...that they [students] are into anthropology as a profession for the same reason we were, because they came to realize that they are anthropologists born; that they just think about what is human nature and what their experiences...relate to in terms of what humans are.”

One academic experience that did seem to clearly differentiate the “seniors” from the “students” emerged when I asked for a show of hands of how many had been undergraduate anthropology majors. Almost none of the seniors had been; almost all the students had been. (See comment about Bergson above.)

Some of us oldsters wondered if students were less adventurous and less willing to do research “on a shoestring” than in times past. Maybe it’s just that old “These kids today...” refrain. Maybe times truly are more frightening and less hopeful. And, true enough, computers do cost more than ring-bound notebooks.

In a post-meeting e-mail follow-up, I attempted to summarize the main points of our discussion:

1. Students want more advice and help from seniors in finding research opportunities and funding;

2. Students wish graduate curricula would move away from so much theoretical critique to more descriptive content, less theory and more substance;

3. Nowadays, even while still in school students need opportunities to build up their vitas/resumes with scholarships won, research project participation, co-authorships, etc.

Roundtable organizer Abramson quickly agreed but added that we also talked “about going back to the 4 fields whilst retaining a specialization [and]...dissertation research being but one step in our careers.”

Interestingly, in our follow-up discussion it was applied anthropology student participant Jason Miller who spoke up for “theory.” He wrote:

Students wish graduate curricula would be more balanced between theory, description and application. I for one don’t feel that my own particular program [specifically in applied] over emphasizes theory... over abundance of theory has a lot more to do with the particular university...and less to do with American anthropology graduate curricula overall. [We should] acknowledge the abundance of theory that goes into compiling a rigorous and methodologically sound ethnography or an applied anthropology project.

And he cautioned that we should not appear to be “saying that ALL theory was post-modern navel gazing.”

I certainly agree that we should not lump all “theory” together. I fear, however, that although much of the “high-prestige” academic anthropological theory of the past forty years might have endeared us to some literary types, it has marginalized cultural anthropology as a basic science. Much from anthropology of an earlier era seems to be forgotten only to be rediscovered by other fields and much touted in popular intellectual culture. Meanwhile, applied anthropology flourishes (even if sometimes not by name)—most especially in its most technical manifestation in archaeology, forensics, natural resource management, health, and the like.

For the field as a whole, our roundtable in Philadelphia encouraged me.

The academic backgrounds of the students were very diverse, ranging over the educational institutional landscape from community colleges to major public universities. Interestingly, none of the NASA recruited students were from elite private institutions. The students’ interests were likewise diverse--from Attention Deficit Hyperactivity Disorder in US public schools to migration in West Africa to Latino and Japanese migrant parents to religion and identity in “diasporic” populations in Australia.

Only now, as I write this two months later, does it dawn on me that these students’ interests were so applied. I wonder how representative they are of the current crop of anthropology graduate students across the nation. That’s a good project for SfAA to take up. Perhaps it will, indeed, be applied and practicing anthropology that saves the whole profession. But, if so, I hope that certainly we “applied types” of the 21st century will not lose sight of the accomplishments and discoveries won by the hard, sometimes tedious work of our pre-Woodstock anthropological ancestors in the field, in museum collections, and in the laboratory.

They sought nothing less than to describe rigorously and explain scientifically human similarities and differences everywhere and throughout time. Now that’s “theory” we can use. The world needs it more than ever. I hope that all of anthropology can resist the temptation to fall back into the intellectual comfort of the “armchair.” There are no “Avatars” for the demanding and exacting work in the noble calling of anthropology.

May we all become as reenergized in the quest for anthropological knowledge of the natural world as were those students at that roundtable in Philadelphia—and may such gatherings continue. Kudos to Marcy Hessling for leading NASA

to organize the session and thanks for letting us know that it was SfAA that inspired her. Once again, as with ethics codes, SfAA was out in front and showing AAA the way!

Blog this SfAA News article at: <http://sfaanet.ning.com/profiles/blogs/sfaa-leads-again>

How Ward Goodenough came to Write *Cooperation in Change*: An Edited Transcript of an Interview Done By Paula Sabloff for the SfAA Oral History Project.

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

This interview is especially interesting personally to me because early in my career in applied anthropology I used ideas developed by Ward Goodenough in *Cooperation in Change: An Anthropological Approach to Community Development* (Russell Sage, 1963). At that time I was a community development administrator for the Tohono O’Odham Nation and treated the book as “sacred text.” Further as a graduate student in the late 60’s at Arizona I was influenced by many of the other scholars he mentions in the interview, especially Edward H. Spicer but also Benjamin Paul and Alexander Leighton. A big thank you to Paula Sabloff for doing this interview and to Linda Bennett for brokering the process with Paula. The complete transcript includes discussion of Goodenough’s applied work in the Pacific after World War II. --- John van Willigen



SABLOFF: The first question is, how did you come to write *Cooperation in Change*? Why did you decide to write the book in the first place?

GOODENOUGH: Good question. Russell Sage had put out two case books. [The first] was one that had the famous Lauriston Sharp piece in it [Editor: “Steel Axes for Stone Age Australians”]. The guy who did it was out at University of Arizona, Ned Spicer [Editor: *Human Problems in Technological Change*, 1952]. And the other was a health case book that was edited by Ben Paul [Editor: *Health, Culture and Community*, 1955]. Alexander Leighton was negotiating with Russell Sage, and my old Sociology professor, Leonard Cottrell, was, at that time, the chief of scholarly matters, whatever the title was, at Russell Sage. And they were talking about the need for some kind of a handbook where people engaged in development would give them the do’s and don’ts of development. And they came to me and asked me if I would be willing to do this, and certain remuneration too, and I could use



Ward Goodenough

the remuneration and so I said yes. Well, I began looking at the development of literature, and it was clear that the do’s and don’ts of development that development agents should pay attention to had been enunciated over and over again. They were right on target. People who had experience doing this were saying, you know, these were the 12 basic principles that you have to follow. And they were on target. So why was I going to just say the same damn thing over again for them? I didn’t see that. When I got thinking about it, what I realized was that [while] these principles were being enunciated, development agents were always saying, “Yes, all very well, but my situation is different. They don’t apply to me.” [They said this] because they did not understand the underlying processes, social and cultural processes, human processes involved in change. They did not understand what these were so they couldn’t see how these principles applied to their situation. What they needed was a kind of book on process which agents, if they knew about [and] had this understanding of the process that they were involved in, would then be able to see how the basic do’s and don’t principles applied to their situation. So I completely changed what I was doing and came out with a book that was a book enunciating the social psychology of cultural change. And then, of course, came the section on practice. Now you know all of this, and you want to do it, but here are the reasons why you’re not going to be able to do it anyway. Our own culture of administrative organization is going to guarantee failure in any human program that we try to run over the long haul. The interests of the client population are sacrificed for the interests of the donor sponsoring populations and their regional purposes are lost and goes down the drain.



Paula Sabloff

SABLOFF: Okay.

GOODENOUGH: Those are the kinds of things [discussed in the book], and then I put [in] a little bit about understanding things about cultural differences like the social organization of religion, little introductory sessions on those things. That was what emerged. The book [was developed] to go with the case studies. The thing that was interesting to me was that I got very little feedback about the book from anybody in anthropology.

SABLOFF: Mm.

GOODENOUGH: But I got some wonderful feedback from people who were doing development work in the field.

SABLOFF: Did they appreciate the book?

GOODENOUGH: I got a wonderful letter from a physician in medical work in Nigeria, for example, and [he said] the book clarifies for me everything that I'm involved in. Just really makes a huge difference. I felt very good about that. Those who were in the work and who had read it, found that it was really helpful to them.

SABLOFF: Good. I want to stop you one minute and ask you two questions to clarify.

GOODENOUGH: Yeah.

SABLOFF: Number one, you said Leonard Cottrell?

GOODENOUGH: Leonard S. Cottrell, Jr.

SABLOFF: Okay.

GOODENOUGH: Who was a sociologist, social psychologist at Cornell University who then was made chief scientific officer, of the Russell Sage Foundation. And I had taken a course with him at Cornell.

SABLOFF: Okay. And why did Alexander Leighton come to you?

GOODENOUGH: Well, Alexander Leighton came at Cottrell's suggestion.

SABLOFF: What was Leighton doing there? Were you friends with Leighton?

GOODENOUGH: Leighton was, in some way or other, promoting the case study things with Russell Sage. Leighton was, himself, very much involved in applied. And he was, himself, a psychologist who got involved in our camps for Japanese custody in World War II, and was working with them. And I remember . . . I think it was he, telling a story about his consulting with the Japanese elders there. [Leighton asked,] "would it be all right if we did this?" [The elders responded] "Look, Mr. Leighton, you can do whatever you want and if we like it, it's all right, if we don't like it, we hate you anyway." [chuckle] So go ahead and do as you want. [chuckle]

SABLOFF: [chuckle] Great.

GOODENOUGH: He liked telling that story on himself.

SABLOFF: I bet. How did you come to focus on the concept of cooperation as the core of the book?

GOODENOUGH: Well, because I saw the process of development [as] a cooperative endeavor between the agents of development on the one hand and the client community on the other. And without establishing an agreement on what they were doing, cooperating in that, it wasn't going to work.

SABLOFF: Had someone said this before? You said you read a lot of material.

GOODENOUGH: I read some material and what the material did was imply that, but it didn't say it explicitly. And actually the title was . . . Ruth [Goodenough] and I were talking about it a lot, it was her idea to give that title.

SABLOFF: A couple of more questions about the book. What were the major constraints associated with completing the project? What happened to the book? You said it in the introduction, or the forward, it took you 10 years to do this.

GOODENOUGH: Yeah, I had a year's leave at the Ford Center in Stanford to finish them. By the end of the first six months I had a draft and Ruth and I looked at it, it would not do. It was lousy. The question was what was needed? And so what was needed was what it became. And so I started writing the book all over again from the very beginning with now a clear conception of where I was going, what I was having to do, and then incorporating stuff from what I had done into it as essentially a new book. So that was why it took that long. And I was for a lot of it I was feeling my way.

SABLOFF: It's because this was pioneering.

GOODENOUGH: Yeah.

SABLOFF: How did you know it wasn't any good?

GOODENOUGH: [chuckle] That was easy. It wasn't any good! [chuckle]. It hadn't addressed the problem.

SABLOFF: Okay. So you needed to write one version in order to get down to the essence.

GOODENOUGH: What that did was clear the decks of the rubbish and now I could see where it was we had to go and what we had to do, Ruth and I together. She was a great help.

SABLOFF: What was her role in the book?

GOODENOUGH: Hmm?

SABLOFF: What was her contribution to the book?

GOODENOUGH: Her contribution was our talking, and she helping clarify for me things having to do with the psychology of it. She was an ABD in Social Psychology.

SABLOFF: Mm.

GOODENOUGH: And so she had a very good perspective on the social psychological aspects of all this business. Those things had to be addressed. And so between [us] we kicked it back and forth and it grew and there was a point where I was ready to give her co-authorship, but then other things interfered. Her brother's wife died in childbirth with the fifth child, leaving her brother, who had just started a new business and working hellish hours to get that off the ground, with four children aged 11 to 2 and a new baby. And I had Ruth on the plane out to Phoenix and I knew she was coming back with the baby. So she became a full-time mom again.

SABLOFF: Let's move on to other things. What has been the role of applied anthropology in your career?

GOODENOUGH: To be honest with you, I have not followed it very closely. I'm a past president of the Society for Applied Anthropology. I did *Cooperation and Change*, but I have not thought of myself as an applied anthropologist. I get *Human Organization* and I look at the titles of the articles and there are very few of them that deal with things and issues that particularly interest me. Not that they're not worthwhile, but it's just my own interests lie elsewhere. I've been basically interested in looking at the problems of applied anthropology from the point of view of what looking at those things does for me as a scientific or pseudo-scientific anthropologist. Not from the point of view of application, but from the point of view of our understanding the nature of human processes which is what, as [an] anthropologist I'm concerned about. And I've written a paper in which I pointed out that attention to the problems of application can teach you a lot about the pure stuff.

SABLOFF: Okay. So applied anthropology is always dealing with rapid change situations and these are like experimental stations or something to watch in order to build theory, is that a decent way of summarizing it?

GOODENOUGH: Well, it could be I suppose. I hadn't thought of it that way, but with the experience of writing *Cooperation in Change* where I found that I was dealing with what ostensibly was applied anthropology, but in fact I was dealing with human social and cultural process.

SABLOFF: Right.

GOODENOUGH: And I was having to develop a theoretical approach to the understanding of those processes.

SABLOFF: You were talking about applied anthropology research as stimulating your own theoretical thoughts on process.

GOODENOUGH: Yeah.

SABLOFF: Social process.

GOODENOUGH: I was thinking about problems of applied anthropology. I wasn't doing applied anthropology research, I was just thinking about the problems that applied anthropologist development agents are dealing with, and what did I, as an anthropologist, [was] to contribute to thinking about that business? And what did being stimulated from the applied approach to think about that business, what did that . . . how did that improve my own thinking, theoretical orientation as an anthropologist. I found that it did.

SABLOFF: Okay. Good. Any last words?

GOODENOUGH: Nope. [chuckle]

SABLOFF: Okay. [chuckle] Thank you for this.

An Invitation from on the Society for Applied Anthropology Oral History Project

Readers are invited to suggest persons to be interviewed for the project to me at (ant101@uky.edu) or 859.269.8301. Think of the anthropologists that made a difference in places where you live and work. Often the person making the suggestion is asked to do the interview. The collection of SfAA recorded interviews and transcripts is archived at the Louie B. Nunn Center for Oral History at the University of Kentucky Library. Their url is:

http://www.uky.edu/Libraries/libpage.php?web_id=11&lib_id=13

John van Willigen

So, We've Been Successful Almost Up to our Wildest Dreams (Some of Us Dream Wilder than Others): What Do We Do Now? Northern Arizona University's Applied Program at 25 Years and Going Well

By Robert T. Trotter, II [Robert.Trotter@nau.edu]

Chair, Department of Anthropology
Northern Arizona U

The Northern Arizona University practitioner oriented applied anthropology MA program achieves its 25 year anniversary milestone this year. We began proactively recruiting the first applied cohort for the program in the 1985-86 academic year. Following a three year start up period, the program has shown a consistent enrollment of about 60 to 70 MA students each year, divided into two approximately equal sized applied tracks (socio-cultural, and archaeology). We also have an applied linguistic anthropology track in progress. We have graduated more than 600 MAs from the program, with one estimate of the unemployment rate for those students being less than 2% unemployment¹. This is a significant condition for us, since there are currently more than 1800 MA anthropology professionals graduated each year.

The NAU applied program was proactively designed to be student centered, rather than a sub-disciplinary (medical, development, urban, CRM, etc.) focused program. In the early years we created a



national practitioner advisory board, composed of seven prominent (published, accomplished, etc.) practitioners who could advise us on curriculum evolution, program development and general feedback for developing and maintaining excellence. We also had three excellent models to learn from, and proactively borrowed ideas and experience from the University of Maryland MAA program, the University of Memphis MA program, and the newly developing University of South Florida program. We surveyed all of our graduates and asked them what we should have taught them that would have helped their careers (prior to 1985) and what we did teach them that helped as well. We have continued that contact through time. All of the models that we explored are described, promoted and defended in the AAA publication, *Anthropology for Tomorrow* (Trotter 1988).

Our program (both then and now) has three high intensity themes or elements: theory, methods, and pragmatic experience. The core elements of the program include two courses in theory (one general theory, one applied theory and theory application), a minimum of two methods courses (ethnographic and quantitative for socio-cultural; archaeological methods and advanced archaeological methods and computer skills for archaeology), and a three course sequence to prepare the students for an internship (pre-internship seminar), a summer long internship, and a post-internship seminar (to conduct a debriefing on their internship and to provide a coherent framework for writing their internship thesis). Early on (first 7-10 years) the students were allowed (required) to get credentialing in an area of their choice (eg. education, public health, environmental studies) to them move into a career of choice. Those courses were taken outside the department with the advice of an advisor. As the field has evolved, those outside courses have diminished in importance, and additional anthropology courses have increased the capacity of the students to follow out their career choices (especially in the applied archaeology track), but some have continued to take “certificate” programs outside anthropology. It appears that certificate programs (translational medicine, sustainability, responsible conduct of science, CRM, etc.) may be to MA graduates what Post-Docs are to many Ph.D. graduates; a key entry credential into a difficult market place. As a consequence, we are developing several certificate programs to meet those needs.



Northern Arizona U professors lead research.

If we fast forward to today, we have good evidence (including an ongoing assessment program required by our university) that we have successfully followed our original vision, while allowing it (or requiring it) to

evolve through time. Our current review and changes are being guided by the AAA/CoPAPIA Masters Alumni 2009 Survey (Fiske et al. 2009) which both support the original vision and suggest some enhancements and changes based on today’s competitive marketplace for both programs and for graduates. The core competencies (theory, methods and applications, and an internship-based program) continue to be critical to both current and future graduate success. Formal training in the responsible conduct of science and in research ethics have become increasingly desirable from the student perspective, and required from the funding perspective. There has been a very creative development of both integration (common theory, applications, etc.) and sub-disciplinary specific separation or enhancement of our two primary tracks (archaeology and socio-cultural, including linguistic anthropology). The 2009 MA survey shows that archaeology practitioners and socio-cultural practitioners need some specifically targeted courses, if they are to be viable in the marketplace, but they also need an integrated core of applied anthropology (theory, application, etc.). The MA survey has some excellent information on the joint and the separate needs of MAs in these two career tracks, which are leading us to create new certificate programs embedded within our normal graduate offerings. In addition, we are developing a small but intense 3+2 program for our top undergraduates. The MA survey shows that the majority of MA graduates find jobs (occupationally related jobs) within 6 to 12 months of graduation, but the current market place does not show the same level of opportunity for BA graduates. Consequently, we are developing a program that will allow a small cohort of our *Society for Applied Anthropology*

best undergraduate students to finish their undergraduate major by the end of their junior year, and spend their senior year in the first year of our 2 year applied MA program. They then graduate in 5 years with both a BA and MA (about the same timing as the vast majority of BA graduates from the university), and become much more viable for careers at that point. This also helps the 30-40 percent of our MA graduates who decide (usually within 5 years of graduation) to go on for a Ph.D, since they can pursue a career but are also academically prepared for a Ph.D, should they find it useful. This follows the recent applied philosophy that while Ph.D.s study the world, the MAs are out there running it.

Based on our recent experience, this may be a very good time to revisit the models and successes of all of the existing applied oriented programs, combined with our new knowledge of the needs of MA professionals who have graduated from our programs, to look at Applied Anthropology for both today and tomorrow.

¹ The CoPAPIA survey conducted for the American Anthropological Association, presented to the Chair breakfast the AAA meetings. The report is available from the AAA departmental affairs office.

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Public Archaeology Update: What about the Economy?

By Barbara J. Little (blittle@umd.edu)
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University of Maryland, College Park

I've been reading this fascinating report: Stiglitz, Joseph E., Amartya Sen, and Jean-Paul Fitoussi, 2009, *Report by the Commission on the Measurement of Economic Performance and Social Progress*. <http://www.stiglitz-sen-fitoussi.fr/en/index.htm>



This work was commissioned by French President Sarkozy in 2008 and released in September 2009. The report covers three topics: Classical GDP Issues; Quality of Life; and Sustainable Development and the Environment. The work begins to identify how governments might measure -- and presumably promote -- quality of life rather than simply gross domestic product. As far I can tell from what I've read, there is virtually no input from anthropology.

I quote a short portion of the executive summary to highlight why I think this is important work (page 9):

The report is about measurement rather than policies, thus it does not discuss how best our societies could advance through collective actions in the pursuit of various goals. However, as what we measure shapes what we collectively strive to pursue - and what we pursue determines what we measure - the report and its implementation may have a significant impact on the way in which our societies looks at themselves and, therefore, on the way in which policies are designed, implemented and assessed.

The report contains a list of recommendations and calls for more research, a global debate, and national roundtables involving stakeholders. This still-fresh report intends to start, rather than end, international conversations about measuring and conceptualizing social life and sustainability. Anthropologists of all stripes could add substantially to this discussion, particularly around the topics of well-being and quality of life and in community-based discussions and policy decisions.

Archeologists might explore and expose the genealogy of what capitalist reformer George Soros has termed "market fundamentalism," which is that blind idolatry of what is imagined as a free market. As anthropologists we might

reveal alternative realities that have worked, could have worked, do work, and can work and put these other possibilities in terms that people can understand.

I can imagine how we might be of great public benefit by taking on an investigation of modern world trends and changes in quality of life and meeting of basic needs. We'll need to take 20th-century archaeological sites seriously for this. It would be interesting and useful for archaeologists to take a critical long-term look over the last handful of centuries at the way the economy serves and doesn't serve the bulk of the population. How fair are we? What do the wealth gaps look like and how are lives along that wealth spectrum experienced? What does poverty look like? How is it experienced? What does poverty actually mean? We might think about how poverty is defined. As we define it now, millennia full of people living before the industrial revolution lived a life of poverty. By defining quality of life only in economic terms and consumerism, we condone - we even celebrate and disarticulation of value from human life beyond whatever might be monetary terms.

Machu Picchu, Peru

reinforce - the measurable in



Professional archaeologists resist the all-encompassing rule of the market: we contend that there is value to archaeology -- artifacts, sites, knowledge, the whole archaeological process - and that value is not about the monetary value of things. That willingness to stand against the powerful cultural tide of commercialism alone makes archaeology somewhat culturally subversive in the 21st century. I believe it can be culturally subversive in a most beneficial way. And, as we insist that there is an alternative, better way to think about *value*, we are somewhat in line with others who want to work towards a society and a culture that benefit more people and support a more just and fair way of being in the world.

Public archaeology has a role to play in illuminating the roots of our current economic system, including its embedded inequalities. Along with other applied anthropologists, public archaeologists can instigate and contribute to a national dialogue about what the economy is for.

What's at Stake? Thoughts on "Stakeholders" from a National Park Service Internship.

By Kristin M. Sullivan [krismsulli@gmail.com]
University of Maryland

From June through December 2009, I worked as an intern with the National Park Service (NPS) on the Star-Spangled Banner National Historic Trail (STSP). The STSP commemorates the context and consequences of the Chesapeake Campaign of the War of 1812. These battles led to the writing of the poem in 1814 that would become America's national anthem. I'm not much of a military historian, but I nevertheless came on to the project excited to hone my ethnographic skills and figure out how to best include communities (however they might be defined) located along the nearly 200 miles of trail in the Trail planning process.



Almost immediately I was given my opportunity: to create a communications plan and eventually provide suggestions for public outreach and interpretive planning. Among other things, I set about conducting participant observation and informal interviews with people at regional parks, museums and historic sites, in order to get at what they found meaningful at the places they visit, and how they would like to be included (or not) in planning. I used data from this research to conduct a survey to the same effect and sent it out to everyone my team considered a stakeholder in this process. In the end, I have some amazing responses from really insightful tourists, tourism professionals and historians, and I turned in what I feel is some really rich data to help guide the STSP planning process.



Something I was struck with as much as anything by the end of my internship, however, was the amount of confusion surrounding notions of who or what are stakeholders, and what is meant by public outreach. I consider public outreach to be an active pursuit, making the most of both staff involved and all communities in a given planning area. In the case of the STSP these communities include those who live in the Trail area, consider Trail-related themes part of their heritage, and who otherwise might be affected by Trail planning and implementation. I came away with the impression that to a planning agency "stakeholders" actually means related agencies. I was able to interact with many locals, but was urged to conduct interviews

with “key players” of particular arenas. The latter mattered more for interpretive planning.

I understand that it is highly impractical to keep the notion of stakeholder wide-open. To be sure, some people and organizations contribute more time, money and resources than others to tourism planning and preservation projects, and they deserve to be recognized. Still, in my observation “stakeholders” has come to mean those individuals who know enough to come to meetings on a regular basis, keep up with newsletters and emails or otherwise understand and have connections to the goings-on around them in their community, and who have the time and resources to show it. All too often the local people whose traditions, landscapes and heritage may be affected by planning ventures are not considered stakeholders and players. Should the term stakeholder just be thrown out, so that we think beyond the usual players in a planning situation? It was difficult to listen to an historian who worked on the Trail complain that a location has “nothing there” when I saw a gorgeous riverside town filled with people, who no doubt felt that something was there (just not official interpretive signage). The people, in other words, were dismissed as non-contributors to a location’s or history’s conservation.

My experience is that when one goes out of one’s way to engage members of a community which might be



impacted by something such as the STSP, by taking part in community events such as a festival or local business networking meeting, then the idea of “stakeholders” expands. With the expansion of a stakeholder group, the potential for stewardship and for more nuanced understandings of history expands as well. I met community leaders who offered ideas for how to engage local immigrant populations, who suggested local museums I had not thought to include in my work, and so forth. Local individuals told me stories of their ancestors living in and working the land where we were during the time of the Chesapeake Campaign. Still others told me how important individuals’ stories are to historic interpretation for them - stories like those I heard from the public.

Still, it is one thing to make a community aware of what might affect them. It is another to give them the tools to participate in a planning discussion. Often when it is the case that community members recognize that they may be affected by a tourism and preservation project, they have not been informed about planning enough to participate properly in the discussion thereof. They are not on the right email list, do not know how, or do not have the resources to participate in stakeholder meetings. The people whose backyards will be affected thus do not appear as real stakeholders.

The NPS and related federal agencies have limited resources, and I will be the first to admit that a person or agency can only do so much. However, when examining public outreach and stakeholders, let one examine the public - the *entire* public - to the best of their abilities. Through my survey I found that the STSP team does not reach the average public by its usual means (i.e. electronic outreach). Electronic mail to historic preservation and tourism organizations yields historians and preservationists at stakeholder meetings, but rarely the actual public. It is tiresome, daunting, and economically impractical work to do, but consideration of those it is impractical to reach at every stage possible is important when considering stakeholders. Who lives in the area affected? What is the income level or age range? Would mailings, community center visits, or other means of outreach be more effective than email? Once contacted, do the affected communities understand how to participate in the planning process? How can tourism and preservation planning agencies better engage and inform those who are affected by the agencies’ actions? I don’t pretend to have the answers to these, and I realize I write from limited experience, but I do think these are important questions to consider as anthropologists in tourism and historic or natural conservation.

I am deeply appreciative of the opportunities I received to conduct research over the course of my internship. Through these opportunities, more often than not, I found that people readily open up and accept the ideas of historic and natural conservation in their communities, especially when they feel it benefits their local economy and education system. They also have meaningful, and often fun, ideas for interpretive planning. Limiting the idea of stakeholders to some concept of key players limits the depth of a Trail experience and the breadth of future stewardship, while outreach to community members with explanations of the planning process (and how to become involved) opens up tremendous possibilities for stewardship and meaning.

Howard Zinn, Scholar/Activist, Gone at 87
A Model for Applied Anthropologists

Six days after Howard Zinn's death on January 27, I asked my class of forty-seven *Introduction to Anthropology* students about Christopher Columbus. "Take out a piece of paper and respond to this scenario. You are the Director of Community Theater here in Dearborn, Michigan and you decide to produce a play on Columbus's life. Describe one scene in your play. Why that scene? Be as detailed as possible."

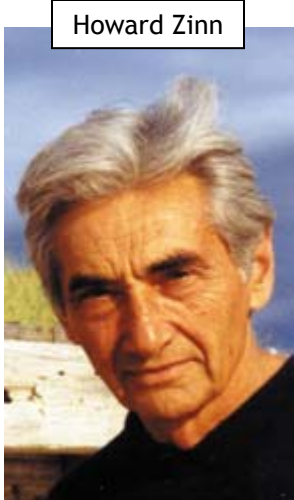
Of the 47 students, a full 40 (84%) depicted some version that praised Columbus as a great mariner who "sailed the ocean blue" and "discovered" America. One said he landed on Plymouth Rock, another that he addressed the US Congress.

Only four noted that there was murder and enslavement involved, though no scene was explicitly described. The three others said that there was violence but they knew little more. It was all cloudy and vague. No one used the term "genocide." I greatly suspect that comparatively few U.S. college graduates know *many of the details* about what happened.

Who in Future Generations Will Believe This?

I learned about Columbus' men's genocidal activities from Howard Zinn (1922-2010) who, in his telling, introduced me to his chief source, Bartolomé de las Casas, America's first "cultural anthropologist." A Spanish priest, de las Casas (1474-1566), told the truth (as he knew it) about Columbus' invasion of the Americas in his insurgent, *History of the Indies (de las Casas 2007 (circa 1552))*. He risked his life to do so.

In his magisterial "*Peoples History of the United States*" (1980) Zinn carefully relayed de las Casas' eyewitness accounts on how Spanish soldiers killed hundreds of thousands - perhaps millions - of Arawak, Taino and other native peoples through torture, beheadings, forced labor in mines and slicing the hands off of those children who did not uncover the required quota of gold during their allotted three month period. Here's de las Casas:



"Thus husbands and wives were together only once every eight or ten months and when they met they were so exhausted and depressed on both sides . . . they ceased to procreate. Some mothers even drowned their babies from sheer desperation . . . In this way, husbands died in the mines, wives died at work, and children died from lack of milk . . . and in a short time this land which was so great, so powerful and fertile . . . was depopulated . . . My eyes have seen these acts so foreign to human nature, and now I tremble as I write . . . Who in future generations will believe this? I myself writing it as a knowledgeable eyewitness can hardly believe it . . . (Zinn 1980:7)." Many still do not.

It took about 400 years for to effectively rebroadcast Bartolomé's ethnographic accounts to a world-wide audience prompting outrage, reaction and horror. And yet, too many US citizens have yet to engage this vital curriculum.

I myself was not lectured on de las Casas in my formal education through graduate school in anthropology (1981-86; 1991-98). I learned about de las Casas and Zinn from social activists protesting US intervention in El Salvador in 1981. I remember two graduate anthropology students ridiculing Zinn for "having no theory" and being "just a storyteller." They preferred Louis Althusser, popular at the time. Anthropologist Carl Maida shared a similar story. "I completed my doctorate in anthropology at UCLA in 1981, through the Center for Afro-American Studies without having heard of de las Casas."

Today Zinn is known and admired by a good many anthropologists, though I wonder how much and to what degree he and de las Casas are employed pedagogically? The looming question is this, Why did it take a people's historian to do what conventional anthropologists should have been doing, i.e., educating the U.S. public in a compelling, holistic way about their own radical cultural history?

The Makings of a Critical Public Pedagogue

Zinn was born and raised in the tenements of New York. A working class organic intellectual Zinn was "the Other" in a U.S. university system that too often reproduces elite cultural capital. A bombardier in World War 2, Zinn was *Society for Applied Anthropology*



educated at Columbia on the GI Bill of Rights. He then pursued a teaching career and made a searing impact on US culture through his writings and social activism. Along the way he suffered arrests, humiliations, FBI surveillance, poverty, and a famous firing from Spelman College. You can read all about it in his autobiography, *"You Can't Be Neutral on a Moving Train"* (Zinn 1994). "How can you have life, liberty and the pursuit of happiness if you don't have the right to food, housing and health care?" he said in *Artists in Times of War* (Zinn 2004:59).

Like Woody Allen's film *Zelig*, Zinn always seemed to be where history was happening: on a bus with the freedom riders, marching with Martin Luther King in the 1950s, taking a trip to Hanoi to rescue three US soldiers during the Vietnam War, informing the world about SNCC, assisting Father Daniel Berrigan while underground from the US government, harboring a copy of Ellsberg's *The Pentagon Papers* before publication.

Zinn did not separate his social science teaching from his citizenship activism. They were as intertwined as the ramble to a rose. Henry Giroux, a friend of Zinn for thirty years, wrote in a memorial column, "We had grown up in similar neighborhoods, shared a similar cultural capital and we both probably learned more from the streets than we had ever learned in formal schooling. There was something about Howard's fearlessness, his courage, his willingness to risk not just his academic position, but also his life, that marked him as special - untainted by the often corrupting privileges of class entitlement (Giroux 2010)."

In many ways Zinn and de las Casas are distant cousins. Both exhibited a habit of transgression in their everyday lives and this was reflected in their writings.

The Art of Teaching History

After discussing de las Casas and Zinn for the better part of two hours I give my anthropology students the Columbus play assignment again. Only this time it's a five-page paper due in two weeks so they can give it some solid thought. Also, this time the context changes. They now become a Detroit-based teacher of high school history and theater. This time they are instructed to conceive of a play (scenes, outlines, titles, sample dialogue) that is heavily based on the historical evidence as revealed by de las Casas.

I am always dismayed at what I receive back. Consistently a significant minority never mention the genocide. Most students do not give voice to the Arawaks, focusing instead on Columbus and his crew. Often the chief focus on the student play revolves around one of Columbus's men, Rodrigo de Traina, who according to de las Casas, first spotted land but was never given a yearly pension of 10,000 maravedis for life that had been promised to the first person who sighted land. Columbus took it for himself.

I ask, "Why didn't you describe the details of genocide?"

Many protest. "Students are too young to hear all of this violence." "High school is not the appropriate place to show this." "Isn't that unpatriotic?" "Wouldn't you get in trouble?" "Isn't that going against the United States of America?" "You might get fired."



Bartolomé de las Casas

Yes, occasionally there is a remarkable student play that describes daily life among the Arawaks, or carefully dramatized scenes of Arawak rebellion, or graphic violence, or just abstract symbolism of sorrow. There have been a few so brilliant that I wish I could produce them myself! But that is rare.

Then we talk about the concept of self-censorship, a principal mode of social control in U.S. culture. "You stopped yourselves, without edging towards the supposed line of repression," I said. "You do not know that line unless you cross it."

I explain how teachers, writers and intellectuals all wrestle with this pressure. But education means stretching yourself and sometimes taking risks, just like Zinn and de las Casas did in their lives. The risks in this case are probably not as severe as they fear, I tell them, since even the celebratory versions of Columbus assert that they rely on de las Casas.

One has to teach the controversies in a creative way or "education" becomes meaningless. As Giroux said, "Zinn . . . insisted that the university is one of the few spaces where the task of educating students to become critical agents and socially engaged citizens is not only crucial to the meaning of education but also an essential condition of academic labor and democracy itself (Giroux 2010)."

The Art of Zinn

In 1984 I attended a play by “The Impossible Theater” called “Social Amnesia” which converted much of Zinn’s “A Peoples History” into a musical! This past September, Matt Damon, a close friend of Zinn, helped put together “The People Speak” another theatrical adaptation of Zinn’s work (assembling many well known actors like Marisa Tomei and musicians like Bob Dylan) to great effect. In yet another format, a cartooned YouTube presentation of Zinn’s recent 2008 book, “A Peoples’ History of the American Empire” is now available on line. It is called “Empire or Humanity: What the Classroom Didn’t Teach me About the American Empire (Zinn 2009).”

There is also today an outpouring of de las Casas studies. A new book, *Approaches to Teaching the Writings of Bartolomé de las Casas* (Arias and Merediz eds., 2008) includes 26 contributors who vigorously bring de las Casas’s debates into 2010 classrooms. Moreover, in 2007 the Project Gutenberg EBook has made several of de las Casas writings freely available (and translated into English) on line (see de las Casas 2007).

Zinn has much to teach a new generation about public anthropology, applied anthropology, media anthropology and the new public pedagogy movement. One book that I am currently awaiting to arrive at my door is *The Handbook of Public Pedagogy: Education and Learning Beyond Schooling* (Sandlin 2009), which has assembled 65 chapters from leading theorists and activists on this urgent task. Included are Norman Denzin, Barbara Ehrenreich, Henry Giroux and anthropologist Robert Borofsky.

In the meantime I’ll continue to tell my Introduction to Anthropology students (the great majority from the working class) “If you could only read one book cover-to-cover in college it should be Howard Zinn’s ‘A Peoples’ History of the United States.’”

And we anthropologists need to explore and experiment with the art of public pedagogy. Howard Zinn would surely agree.

Blog this SfAA News article at: <http://sfaanet.ning.com/profiles/blogs/howard-zinn>

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TIG News

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

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



I hope everyone had a very restful and joyful holiday season. As we look ahead to the Annual Meeting in Mérida, México, I would like to bring attention to several papers and panels that should prove interesting for TIG members.

- SPOON, Jeremy (Portland State U) *Beyond Boundaries: Towards a Native American-U.S. Forest Service Consultation Method in Nuvagantu/Spring Mountains National Recreation Area, Nevada, USA* (part of the Political Ecology: Resource Management and Conservation Panel)

- ROSSEN, Jack (Ithaca Coll) Toward Native Management of Archaeological Resources and Research (part of the Applied Archaeology: Methods, Findings and Pedagogy Panel)
- EICHELBERGER, Laura (U Arizona) Lights Out for Native Alaska?: Power, Water, and Health in the Northwest Arctic Borough (part of the Water, Culture, Power: Global Trends and Local Realities, Part I (PESO) panel)
- KELLEY, Shawn (Parametrix) Native Americans and Route 66 in New Mexico; CRAIB, Donald (Attorney at Law) U.S. Intellectual Property Law and Native American Imagery: Can Federal Trademark Law Be Used to Cancel Existing Trademarks that Native Americans Find Offensive?; FACCIPONTI, Jessica (U Maryland) Claiming OUV: A Matter of Substantiating Native American Cultural Property (all part of the Intersections: Intellectual Property, Cultural Heritage, and Indigenous Peoples panel)
- GOODKIND, Jessica, HESS, Julia Meredith, GORMAN, Beverly (U New Mexico) “We Have Walked Far from It”: Intergenerational Stress, Trauma, Coping and Resiliency in American Indian Youth and Families (part of the From the Margins: Global Inclusion through Local Exchange panel)
- HOWARD, Heather (Mich State U) “Not Living on Indian Land”: Healthcare Denial and Access in the History of American Indian Labor Migration and in Contemporary Struggles for Tribal Sovereignty in Central California (part of the Migration and Access to Healthcare in the Americas panel)
- KRAEMER DIAZ, Anne and DALEY, Christine M. (U Kansas Med Ctr) Barriers Against Mammograms and Breast Cancer Health Among American Indian Women over Forty (part of the Crosscultural Models of Health and Treatment Seeking Behavior panel)

I’m sure there are many other interesting papers that TIG members will want to be part of; unfortunately I will not be able to make it to this year’s meetings. I hope everyone has a productive and exciting time!

I would also like to bring TIG member’s attention to a recent publication. The *First Nations Environmental Assessment Toolkit* was developed by the First Nations Environmental Assessment Technical Working Group (FNEATWG), and is to assist First Nations in British Columbia (BC) whose Aboriginal rights and title and treaty rights may be affected by a project undergoing an EA. This toolkit is designed primarily for First Nations leadership, employees and communities. It is meant to provide information and practical advice that will help First Nations participate effectively in EA processes.

Although the toolkit is geared towards First Nations in British Columbia, a lot of its contents can be of benefit to American Indian, Alaskan Natives, and Native Hawaiian groups that may also be dealing with environmental assessments. The entire toolkit can be [downloaded here](#).

I would like to remind everyone that if they would like to share announcements, calls for papers, or other news with the TIG email list to do so. Please forward it along to me (pnj@bauuinstitute.com), and I will send it out.

As usual, if anyone is interested in joining the TIG email list, simply send me a request and I will put you on. Likewise, if anyone has anything they would like to send out over the list, please forward it.

100 Years of Celebrating International Women’s Day: Gender-Based Violence, Anthropology, and Progress

By Jennifer R. Wies [wiesj@xavier.edu]
 Xavier University
 and
 Hillary J. Haldane [hillary.haldane@quinnipiac.edu]
 Quinnipiac University

Hillary Haldane and Lula



March 8, 2010 marks the 100th year of celebrating International Women’s Day throughout the globe. A national holiday in many countries, International Women’s Day (IWD) is “a global day celebrating the economic, political and social achievements of women past, present and future.” For 2010, the United Nations has selected “Equal Rights, Equal Opportunities: Progress for All” as the day’s

theme. This theme implicitly recognizes that distributional justice has not been achieved between men and women with regards to their political and economic opportunities and wellbeing. Furthermore, the theme demands attention to measurable outcomes through the invocation of the word “progress.” We are therefore compelled to ask ourselves, as applied and practicing anthropologists, about “progress” towards understanding and redressing gender-based violence in the field of anthropology.

Gender-based violence is violence perpetrated towards an individual or population based on gender identity or expression. This definition is inclusive of multiple forms of violence and is deeply enmeshed in political economic structures that perpetuate gender-based inequalities among people and populations. Gender-based violence includes violence against women, defined by the United Nations High Commission for Human Rights as:

...any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life, and including domestic violence, crimes committed in the name of honour, crimes committed in the name of passion, trafficking in women and girls, traditional practices harmful to women, including female genital mutilation, early and forced marriages, female infanticide, dowry-related violence and deaths, acid attacks and violence related to commercial sexual exploitation as well as economic exploitation (United Nations High Commissioner for Human Rights 1993).



Jennifer Wies

In the field of anthropology, the body of literature directly and explicitly focusing on issues such as human trafficking, pedophilia, sexual assault of female and male sex workers, and verbal and physical violence towards LGBTQ populations remains bounded, yet a significant portion of research produced touches on the issues of gender-based violence as a peripheral or secondary variable.

The 2010 SfAA Meetings showcase a number of papers and sessions that are inclusive of gender-based violence issues, including (but not limited to):

- New Strategies in HIV Prevention and Intervention (W-131)
- Vulnerabilities and Exclusion: Migrant Health in Florida, Part I (W-129)
- Global Research on Gender-Based Violence: Where Does Anthropology Fit? (TH-97)
- The Globalized Brain: The Impact of Inequality and Exclusion (TH-98)
- Negotiating Inclusion and Exclusion of Reproductive Technologies in Local Contexts of Men and Women’s Reproduction, Part I (TH-127)
- Social Capital among Mexicanos in the 21st Century in the Transborder Region and Beyond: The Limits and Understandings of its Distribution (TH-129)
- Violence in Vulnerable Populations (F-03)
- Anthropology/Community Engagement, Part I (F-39)
- Transnational Transformations, Local Responses: Argentine Anthropology Facing Globalization (F-91)
- Public Health and Safety Interventions, Part I (S-09)
- Collaborative Education: Linking the University to the World Community (S-121)

The breadth, array, and quantity of papers addressing gender-based violence is a testament to the continued interest in the discipline of anthropology to investigate and act on social problems such as gender-based violence.

By creating a community of scholars and practitioners focused explicitly on gender-based violence, we hope that the Gender-Based Violence Topical Interest Group can serve a resource for those anthropologists interested in reframing their research or results to focus explicitly on gender-based violence. As the co-chairs for this TIG, we invite you to contact us or other members of the TIG with questions, thoughts, or suggestions as to how we can continue towards creating a world where there is “progress for all.”

Tourism Topical Interest Group

By Melissa Stevens [mstevens@anth.umd.edu]
University of Maryland, College Park



The meetings in Mérida will provide tourism scholars with a lot of exciting opportunities. Besides the numerous tourism and heritage related sessions, papers, and posters, the organized tours of local sites, the opportunities to connect with international colleagues, and the balmy weather (those of us currently buried in snow are really looking forward to that!), this meeting will also feature the permanent endowment of the Valene Smith Tourism Poster Award. The endowment is provided through the generosity of Valene Smith, one of the founders of the anthropology of tourism. Dr. Smith's groundbreaking book, Hosts and Guests: The Anthropology of Tourism established the foundation for the study of this topic. The award, which is in its fourth year, is given to support the research of future leaders in the field of tourism studies, and this year's submissions represent an interesting variety of topics by many promising students. The tourism posters will be displayed during the general poster session (FRIDAY 2:00-4:00 Regency 3). Stop by to see cutting edge tourism research and to meet the students presenting their work.

Please also attend the two part symposium that the Tourism TIG is sponsoring. David Garcia and Karen Pereira have organized a stupendous double session entitled, Studying the Past While Engaging the Present: Tensions and Collaborations among First Nation Groups, Archaeology, and Anthropology in Mesoamerica. The panel will discuss the nature of the relationship among ethnographers, archaeologists and the communities in which they work.



Valene Smith

The Tourism Topical Interest Group's annual meeting will be held FRIDAY, from 12:00-1:20 in the Loltun meeting room. The meeting is open to anyone interested in the anthropology of tourism, and students are encouraged to attend and participate. We will be discussing TIG-related business and future plans, and we will be holding an informal roundtable to explore emerging topics within the anthropology of tourism. Please come with your ideas and suggestions for the TIG. We would like to grow the organization and expand our activities in the coming year, but we need your input in order to better serve the anthropology of tourism community.

The colonial city of Mérida was founded in 1542 on the site of the Mayan city of T'ho, which was an important Mayan cultural center for centuries before the Spanish arrived. The city and the surrounding area are rich in Spanish colonial and Mayan cultural heritage and are home to many popular tourist attractions. The SfAA has organized several tours of Mérida and nearby sites during the meetings. The tours are of Uxmal and Kabah (Wednesday 9:00-4:30), Mérida (Wednesday 5:00-7:00), Celestún Flamingo Reserve (Thursday 9:00-5:30), Chichen-Itzá (Friday 9:00-6:00), local rural health clinics (Friday 2:00-7:00), and Ek Balam (Saturday 9:00-5:30). Visit the SfAA website for details and to register for these tours before they fill up (www.sfaa.net/sfaa2010/2010tours.html). The deadline for tour registration is March 12.

If you were interested in organizing your own excursions, a great website to utilize is Yucatan Today (<http://yucantoday.com>). Be sure to check out their information on Mérida's regular nightly cultural events. Each night the city features a different event, free and open to the public (e.g., markets, dancing, cultural performances, music).



John Lloyd Stephens

If you are interested in reading material to get you in the mood for Yucatan travel, I would suggest Incidents of Travel in Yucatan (Volumes I and II) by John Lloyd Stephens. Stephens was an American explorer, diplomat, and travel writer in the early 19th century who published this travelogue of his experiences in the Yucatan in 1843. The book includes lithographs by his traveling companion Frederick Catherwood, which serve to illustrate

Stephens' rich descriptions of Yucatan life over 150 years ago. Besides being a fascinating read (Edgar Allen Poe called it "perhaps the most interesting book of travel ever published"), the account is also noteworthy from an anthropological point of view because Stephens was one of the first

people to argue against the European cultural elitism of the time that posited that the Mayans were too primitive to have constructed the American pyramids and temples. His popular travelogue instead provided evidence that the Maya were a sophisticated and culturally complex society. The book also contains

Uxmal, near Mérida



detailed descriptions of the Yucatan's cultural centers and archeological sites, including Uxmal, Ek Balam, Mérida, and Chichen Itzá (which are all sites on the SfAA organized tours).

I am still soliciting abstracts for short essays (1000-2500 words) to be published in this column. Submissions must be on a tourism or heritage related topic and can be an editorial, on your current research, a description of a personal experience in the field or in the classroom, a review of a recent book or film on tourism, or an argument for or against a certain view on a tourism-related matter, etc. Abstracts should be no more than 200 words, and can be submitted to Melissa Stevens (mstevens@anth.umd.edu). Submissions are accepted at any time, but for consideration for the upcoming May newsletter, please submit your abstract by April 17th.

I look forward to meeting more tourism scholars and hearing new research in the anthropology of tourism in Mérida. Please let me know if you have any questions, suggestions, or comments for the Tourism TIG (mstevens@anth.umd.edu).

TOURISM SESSIONS AND EVENTS IN MÉRIDA

(Based on the Preliminary Program)

(W-68) WEDNESDAY 12:00-1:20 Uxmal 2

Finding the Right (Ecotourism) Fit: Community Representative's Ecotourism Projects and How They Can Be Applied Elsewhere (Open Discussion)

(TH-14) THURSDAY 8:00-9:50 Ticul

Gender Inclusion and Exclusion in Tourist Economies

(TH-41) THURSDAY 10:00-11:50 Zazil-Ha

Community Participation and Power in Tourism Projects

(TH-74) THURSDAY 12:00-1:20 Ticul

Social and Economic Implications of Nature Based Tourism

(F-02) FRIDAY 8:00-9:50 Regency 2

Tradition, Tourism, Community, and Change around Sololá, Guatemala and Quintana Roo, Mexico: Reports from the NC State Ethnographic Field School, Part I

(F-31) FRIDAY 10:00-11:50 Regency 4

Tradition, Tourism, and Community in Yucatán, Mexico: Reports from the Ethnographic Field School of the Open School of Ethnography and Anthropology (OSEA)

(F-32) FRIDAY 10:00-11:50 Regency 2

Tradition, Tourism, Community, and Change around Sololá, Guatemala and Quintana Roo, Mexico: Reports from the NC State Ethnographic Field School, Part II

FRIDAY 12:00-1:20 Loltun

Tourism TIG Meeting

(F-61) FRIDAY 12:00-1:20 Regency 4

Indigenous Tourism Strategies in Mexico and Bolivia

(F-93) FRIDAY 2:00-4:00 Regency 3

Posters

Valene Smith Tourism Research Poster Competition

(S-33) SATURDAY 10:00-11:50, Regency 3 (Tourism TIG-sponsored session)

Studying the Past while Engaging the Present: Tensions and Collaborations among First Nation Groups, Archaeology, and Anthropology in Mesoamerica, Part I

(S-63) SATURDAY 12:00-1:20, Regency 3 3 (Tourism TIG-sponsored session)

Studying the Past while Engaging the Present: Tensions and Collaborations among First Nation Groups, Archaeology, and Anthropology in Mesoamerica, Part II

(S-96) SATURDAY 1:30-3:20 Chichen Itza 2

Society for Applied Anthropology

Roundtable: Limits of Indigenous Participation in Latin American Tourism Development (SLACA)

(S-126) SATURDAY 3:30-5:20, Chichen Itza 2

Ethnographic Archaeology: Emergent Collaborations between Archaeologists and Ethnographers

Grassroots Development Topical Interest Group

By Emilia González-Clements [egc@fsdf.org]
Fifth Sun Development Fund

Invitation to Join the Grassroots Development TIG

A new TIG, Grassroots Development, was approved by the SfAA board of directors at the Santa Fe 2009 annual meeting. The working draft of the TIG purpose is “...to provide opportunities to meet annually in person and work throughout the year to share experiences, methods, insights and strategies to facilitate our work with often marginalized groups.”

A group of friends, all active in “international development”, have been meeting informally for the past few years, presenting papers and panels at the annual meetings, and commiserating about the problems and pitfalls in our work.

I had proposed the idea of forming a formal Topical Interest Group (TIG) after our panel in 2008. I submitted a proposal to the SfAA board of directors in time for their meeting in Santa Fe. Meanwhile, the group met at Santa Fe to identify our next steps. The initial group includes the following individuals:

1. Dr. Art Campa (Interim Assoc. Dean, School of LAS, Metro State College-Denver and Director, PERU) campaa@mscd.edu
2. Dr. Jack Schultz (Visiting Professor of Anthropology, Metro State College-Denver) Schultz@mscd.edu
3. Dr. Andrea Schuman (Director, Center for Scientific and Social Studies) Yucatan, México aschuman@ctriples.org
4. Gilberto Lopez (Ph.D. Student-SMU Anthropology) lgilberto@gmail.com
5. Dr. L. Davis Clements (Senior Technical Advisor, Fifth Sun Development Fund) Portland, OR/Nuevo León, México dave@biomassrenewabletechnologies.com
6. Dr. Emilia González-Clements (Director, Fifth Sun Development Fund) Portland, OR/Nuevo León, México egc@fsdf.org



All of us are facing issues in our field settings that would benefit from other practitioner’s experiences, reflection and discussion, and know of others who share our interests in development work. We will work on our vision, mission and purpose statements, brainstorm activities, and learn from each other.

Join us on Friday, March 26 from 5:30 to 7:30 p.m. in Mérida.

Students are especially welcome.

SfAA Doings

SfAA Wired

By Neil Hann

There have been a number of exciting developments recently with SfAA’s online capabilities. This article will discuss a few “wired” improvements, including electronic publication updates, and new capabilities for the SfAA Online Community.

Electronic Publications

Society for Applied Anthropology



As most of you now know, all back issues of *Human Organization* are online, from the very first issue through the current. This is quite an achievement, and more and more members are taking advantage of this wonderful resource. We are now in the process of loading all back issues of *Practicing Anthropology* online as well. Already, issues of *PA* going back to 1998 have been loaded with more back issues being added weekly. We anticipate that all *PA* issues will be online by the end of 2010.

You will need to activate your SfAA electronic publications account to view *HO* and *PA* online. Our publishing partner is Metapress, and you will find both journals at:

<http://sfaa.metapress.com/>

To access your *HO* and *PA* issues, you will need a Metapress ID, if you do not already have one for another publication. Obtaining your Metapress ID is a simple registration process at the sfaa.metapress.com site. Once you acquire your Metapress ID, email it to the SfAA Office at:

info@sfaa.net Or, call at (405) 843-5113 and provide us with your Metapress ID over the phone. We will then activate your online *Human Organization* and *Practicing Anthropology* accounts.

While you are viewing *HO* and *PA* online, you might consider choosing just the electronic versions of these publications rather than hard copies. Many find this option more convenient. Plus, it saves a few trees by allowing SfAA to print fewer paper copies. If you would like to go electronic only for either *HO* or *PA* or both, simply let us know by email or telephone.

Another electronic publication enhancement actually has been done to the current *SfAA News* issue that you are reading. To help with navigation, we have linked the articles in the Table of Contents. If you see an article that you think looks especially interesting, click on it and you will go straight to it. To go back to the Table of Contents, just click on “Society for Applied Anthropology” at the bottom of each page.

SfAA Online Community

The SfAA Online Community continues to grow. Now with over 900 members, it is one of the largest applied social science online communities on the internet. If you have not done so already, set up your own site on the SfAA Online Community and join in on the great discussions, meet new people, and share your research, photos, videos, and ideas. To register go to the main SfAA web site at:

<http://www.sfaa.net/> Then, click on “community” and follow the simple instructions.

Over the next few months, you will be learning more about how to use the SfAA Online Community to blog, including commenting on articles in *SfAA News* and *Practicing Anthropology*. As you learn to post blogs, forum messages, and group comments, you will find a number of very useful tools at your disposal, such as excellent search capabilities to locate people with common interests. Also, you can share your blog and forum posts directly on other social network communities such as Facebook, MySpace, Delicious, StumbleUpon, and Digg by clicking on the share icon. You can even tweet at the same time you post a comment on the SfAA Online Community by clicking on the Twitter icon at the bottom of your post. You simply need to try out the SfAA Online Community, experiment, and have some fun.

Public Policy Committee

Public Policy as Empowerment through Anthropological Practice: Beyond the Research Paradigm

By Kevin Priester [kevpreis@jeffnet.org]
Center for Social Ecology and Public Policy

I have often been inspired in my applied practice by the work of Paulo Freire (1970). He experienced phenomenal success in his literacy programs in northeast Brazil because he grounded literacy in the routines of everyday life. Literacy was immediately relevant to his students because it came from their experiences and was used as a means of liberation—what Freire called the praxis—a process of reflection and action by which people became conscious of their world so that they could intentionally act upon it. Stated *Society for Applied Anthropology*



differently he distinguished “culture action for domestication (servitude)” and “cultural action for freedom (empowerment),” a critical distinction if one is to understand the stakes of our anthropological work. In my work and in training others, we use reflection as a central methodological practice, which is the process of holding up a mirror both within our teams and with the people we work with, as Clyde Kluckhohn put it so many years ago (1944). This conception is echoed in a book of tribute to John Steinbeck’s ability to describe social systems, in referring to my mentor: “Jim Kent understood that once you can interact with your environment, you can then choose from your culture what you need to keep and what you can safely discard. If you cannot interact with your environment, and it is controlled by outsiders, then you will systematically lose your culture and lose your sense of place” (Larsh 1995:62).

I begin my own reflection about public policy with that introduction because for me applied anthropology has always been about empowerment. In my organization, we define power as “the ability of an individual to predict, participate in and control changes in his or her environment without oppressing others” (Kent 1972: 100). Many definitions of power conceive of it as limited in supply—if I have power then you lose it, or we can “share” power. These conceptions imply strategies of mediation and consensus-building which I would argue have proven unwieldy to deal with many public policy challenges. Our definition says that it is individuals that are the action units of society, not groups, and that if individuals resolve the particular actionable issues that impede their ability to predict, participate in and control changes in their environment, empowerment is experienced and fosters sustainability of the whole. This approach allows progress in areas of policy conflict that to an outsider would appear intractable.

I define applied practice as the varied means used by anthropologists to facilitate social change by working within the existing social systems of a culturally-defined, geographically-based local community. It is a process of facilitating reflection and action within everyday routines through which individuals become conscious of their environment so that they become empowered to act upon it for survival, caretaking and maintaining culture. While this definition may not capture all the realms in which applied anthropologists work, its place-based focus for my work is powerful and useful.

This conception may be viewed as a sweeping departure for applied anthropology but it is a departure only in the narrative, not in the substance, of our field. In the narrative, the anthropologist engages in a research enterprise oriented to practical ends. When the research is complete, attention may shift to policy. The anthropologist begins a process of advocacy for (not with) the set of people under consideration, and becomes one lobbying voice among many voices clamoring for competing spots at the policy table. The paradigm seems to be that sound research persuasively presented will lead to better policy decisions. Alas, I believe most anthropologists will now agree, that assumption is misplaced and unrealistic.

My own answer as to why anthropologists are not more effective in the policy arena is because as a profession we have not placed empowerment as a central goal of applied work, and we have failed to develop an adequate theory of practice or a theory of applied social action.

Rylko-Bauer, Singer and Van Willigen (2006) make the case that applied anthropology is capable of bridging and integrating the diverse strands of the reclaimed applied anthropology are general), significant contributions to of practice. It is at the point of a timely, appropriate focus, and also the authors define a theory of practice as how knowledge generated by applied (185). If applied anthropology is ends, then the definition is sufficient. more broadly, as I have certainly insufficient step of many that fosters choices. The research paradigm is “knowledge,” which then becomes a policy supermarket. As Freire would subject who becomes an object. The subject has been colonized and domesticated once again.

...we have failed to develop an adequate theory of practice or a theory of applied social action.

discipline. The key features of a civic engagement (as with academia in theory, and the development of a theory of practice, which is both a call for point of departure for my thesis. The “a set of principles that predict or explain research is translated into action” (2006: oriented to research directed to practical But if the applied enterprise is defined done, then research is a necessary but empowerment and adaptive policy oriented to the production of commodity that is marketed in the public say, knowledge is removed from the

However, the narrative of applied anthropology, if I have not hopelessly mischaracterized it, is not the dominant force. It is in the substance of everyday practice, and the experiences it generates for the many hundreds of applied anthropologists in the field, that is the dominant force for learning in our profession. It is in this realm I believe these words must resonate. Even so, I must ask, why do applied and practicing anthropologists not write more about process? The ways in which we enter a community, develop relationships, and understand how a local community is currently functioning is crucial to our success. Description of what is—“is thinking” as termed by Steinbeck and Ricketts in Doc’s lab—is the stock and trade of the ethnographer. We want to know how residents communicate, who is highly regarded by *Society for Applied Anthropology*

others for their communication and caretaking, and the cultural mechanisms by which things get done. We know that such information is the “baseline” from which real change can occur, and further, that change from the “inside out” is more sustainable than change from the “outside in.” Professionals may share experiences about process “anecdotally,” and we may write retrospectives about the process of fieldwork, but as a discipline, we do not seem to value, showcase and include in our theories and methods of practice the *process* of working within cultural systems of community to affect change. For people who experience success in applied work, defined as better conditions on the ground, and especially for the younger members of our profession, I believe these words make visible what is already there, a pronounced shift in applied practice beyond the research paradigm.

The learning curve that I believe is going on in the field is beautifully expressed in a recent article by Colfer (2008). She describes what to me is a fairly familiar trajectory—entering the field with high energy and commitment, carrying assumptions that eventually are checked and modified, and slowly learning through time how to work through the culture to foster change that is appropriate and effective. In an Indonesian setting related to forest management and indigenous culture over a 15-year period, her assumption that providing better information to decision makers about local systems would lead to better decisions gave way to an understanding that decision makers were highly stressed, over-committed, aware of the competing and mutually-exclusive interests with which they had to contend, and were unlikely to read extended ethnographic accounts. She and her team wondered if rural people were “competent to participate in their own development,” a question that later seemed to her “naïve and arrogant” (2008: 274).

The challenge for Colfer and her team was “how to bring about a set of conditions we had identified as important for both sustainable forest management and human wellbeing...” (2008: 276). Here is exactly the legacy of the “applied anthropology as research” approach to our profession and its limitations for policy development. It is an “outside in” approach in which things are done “for” others and not “with” or “through.” As applied goals came into focus for Colfer, behavior on the ground began to look different than the research framework. She and her colleagues began to develop “adaptive collaborative management” approaches that reflected their emerging confidence that rural people did, indeed, have the competence to participate in their own development, and they began to develop approaches that integrated the concerns of local people and the concerns of governments and organizations.

The reason we do not write about process and a theory of action is that we are addicted to a research paradigm that is not sufficient to accomplish applied goals.

The implications are clear. Effective policy development is the outcome of effective community process, facilitated and expedited by anthropological practice. If we as applied anthropologists are part of the daily routines of a community, and we can see the cultural mechanisms by which people solve their issues, then we can also begin to see, as Colfer did, the kind of change that makes sense. And as we reflect with people around us about conditions in the local social environment and residents become more aware of the local and global forces affecting their situation, they begin to

...we are addicted to a research paradigm that is not sufficient to accomplish applied goals.

take action on their own behalf, as they always have, except that, perhaps now, actions are a bit different, perhaps more effective, perhaps more widely shared. This fostering of action, in our work, is a blend of “citizen issues” and “management concerns,” following our concern that the two arenas reflect different social environments. The first arena is cultural, present-time oriented, place-based, and individual-centered, and the second arena is technical, past-oriented, having the legal authority and funding responsibility, interest-based, and organization-centered. The first functions for survival, caretaking and cultural maintenance, and the second functions for political, economic or

ideological control. Both are important but they are different. Effective, sustainable change occurs when there is cultural alignment between informal community systems and formal institutional systems, thus fostering the resilience of each.

Such a process always drives our work, although we get farther in some settings than others. In short-term settings, call it Phase One, we may foster change in day-to-day management, or in the *projects* of particular agencies. A youth agency designed to serve teen homelessness was unaware of informal networks of adults who were providing support to homeless teens through lodging, jobs, clothing and food (Preister 1988). The Environmental Protection Agency (EPA) assumed in a lead-poisoned superfund site that parents did not care about their children since they had not brought their children forward for medical examinations. It did not understand that residents had no language for explaining “testing for lead” and their views were reinforced by 90 year old residents in the Superfund site who had gardens all their lives. The health concern of EPA did not align with the environmental knowledge of the people on the site (Kent et.al. 1997).

In mid-term settings, Phase Two, we may foster change in *programs* and in the planning and management approaches of agencies. I managed a team that identified issues and opportunities associated with expanded oil and gas

production in northwest New Mexico under the jurisdiction of the Bureau of Land Management. Because of the polarized, controversial nature of oil and gas development presently in the San Juan Basin, it was expected that public meetings would not be a productive way to gauge citizen interests. Instead, the team entered the natural routines to identify informal networks, traditional patterns of communication, and citizen interests. We were able to foster significant reform in oil and gas industry operations. For example, a policy change was created whereby oil producers volunteered \$1000/acre for restoration work, half of which could be applied for by ranching surface-users for restoration work they valued. A number of ranchers became subcontractors to oil companies for the revegetation work and for other aspects of site restoration which were compatible with ranching interests. Their income sources were thereby diversified. These changes were accomplished working through the culture so that residents were active participants in the outcomes (Preister 2001).

In long-term settings, Phase Three, change is fostered in policy at the top of an organization or national government, either through the executive branch or codified through legislation. Our for-profit company, James Kent Associates, has worked with the Bureau of Land Management for over 15 years in training programs and direct services to develop and implement community-based planning and management approaches (Preister 2008). BLM purchased a 30-year lease of our Human Geographic Mapping System as a tool in matching management approaches to the culture (Kent 1999). From the broad training of BLM staff and the successes generated on the ground from many sources, including our organization, our BLM allies inserted community-based stewardship approaches into the planning handbook and guidelines at the national level which gives recognition to the significant paradigm shift happening within the agency today. Had we attempted such pronounced change formalistically—either legislatively or through upper management levels, as many policy textbooks would have it, the effort would have collapsed internally. Instead, these changes were accomplished by working within and through the organizational culture of BLM, as well as the cultural systems of rural dwellers in the U.S. West. Positive policy changes followed a social movement.



The non-profit organization of which I am a part uses an applied theory of social action which we call Social Ecology that has been developed over the past 40 years. I will leave for another time a further elaboration of this approach, but some sources are available presently (Preister and Kent 1997, 2001). In light of this discussion, it is worth noting as well that our organization, in conjunction with Southern Oregon University, hosts a yearly summer Field School in Social Ecology and Public Policy in Ashland, Oregon. This program is explicitly designed for graduate students and emerging professionals in developing and using an applied theory of practice. Please check our website:

www.jkagroup.com.

Blog this SFAA News article at: <http://sfaanet.ning.com/profiles/blogs/public-policy-committee>

Author Note:

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Human Rights and Social Justice Committee

By Jason Simms [jsimms2@mail.usf.edu]
University of South Florida



As the only student member of the Human Rights and Social Justice Committee, I have been in the wonderful and unique position over the last two years to reflect intensively on human rights and social justice issues in my own work. As I finished my coursework, completed my qualifying exams, and advanced to candidacy, themes that have arisen time and again on this committee as we have hashed out our charge, planned workshops, and developed sessions echoed in my own work. My time on the committee has forced me to engage with such issues to a degree that few students likely do.

Most anthropology students, it is probably safe to say, believe that their work - whether in the field, within academia, or as part of the professional world - should uphold human rights and encourage social justice whenever possible. Despite the importance of this tenet, few graduate programs offer comprehensive coursework devoted to such issues. While some departments may offer a course on ethical dilemmas or legal issues commonly faced by anthropologists, I would wager that most students still have little understanding just how complex and thorny navigating the waters of human rights and social justice in their own work can be. For far too many students, their primary reflection on these issues may come out of a short IRB workshop, if at all.

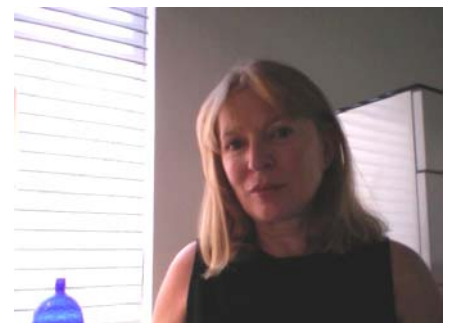
As part of my class on Legal and Ethical Issues in Anthropology, I had to design a fieldwork project and examine possible legal or ethical quandaries that could arise, which often go hand in hand with human rights and social justice issues. More than that, however, ultimately I had to decide which position I would support for each quandary. In other words, I had to become an advocate and “pick a side” in situations where the zero-sum nature of my decisions was glaringly evident. Up until that moment, I had concerned myself mainly with other aspects of my fieldwork, such as logistics, timing, and of course, funding. Just as integral to fieldwork planning, I would suggest, is considering the realities of advocacy. How might advocating for human rights and social justice issues within your research community potentially affect access to your site, or to certain people in key roles? If a community or group perceives you as not advocating on their behalf, how might that influence your data collection, their level of trust, etc.? Even if your work is not implicit in its support of these issues, could problems of perception arise, and from where? While such questions may be “old hat” for veteran anthropologists, many students - myself included - are just beginning to struggle with them.

As I began to consider these and similar questions about my own research further, particularly influenced by my service on this committee, I realized that students should consider these issues more fully when planning their research, and faculty must do a better job of encouraging students to engage with such questions early and often throughout their coursework and as part of the advising process. Personally, I hope that everyone (though especially students) who attends sessions at this year’s meeting will consider the extent to which human rights and social justice issues arise even in the seemingly “everyday” work of our discipline.

Merida 2010 Update

By Liliana Goldin [goldinliliana@gmail.com]
Merida Program Chair 2010
Florida International University

Dear Colleagues:
At this time, the program for the Merida Meeting has gone through final revisions and will soon go to press. In addition to the approximately 200 sessions and close to 1300 registrants we have now added a roundtable on the *Society for Applied Anthropology*



post earthquake situation in Haiti where foreign aid, peoples from all over the world, and the Haitian Diaspora are converging to assist Haitians and negotiate their future. The panel will explore the possible contributions of anthropology to these complex issues and the best ways to serve Haitian communities. The roundtable is scheduled for Wednesday, March 24 at 5:30pm.



Because of the considerable interest all of you have expressed in the forthcoming meetings, it has been difficult to make last minute adjustments to the program. We have used every time slot and meeting room available. The exploration of the ways in which vulnerable and excluded populations experience globalization and the many factors related to these issues, including the devastating earthquake in Haiti, have resonated among all of us and generated important sessions. We also added a plenary session on the problem of resettlements and refugees, organized by Michael Cernea and with participation of Chinese and American scholars. This is scheduled for Thursday, March 25.

We have now posted on the website the available tours and workshops. We have identified the most attractive archaeological sites and sites of local interest and we encourage you to register for the tours before they are full.

Please check our website for the complete program. I look forward to meeting you in Mérida.

Liliana Goldín

Sign Up for Tours and Workshops During the Meetings!!

See the website [<http://sfaa.net/sfaa2010.html>] for additional details.

Wednesday, March 24, 9:00-4:30

#1 Uxmal and Kabah Archaeological Sites



Uxmal is a classic Mayan site located 73 km southwest of Merida, in the low hills or “Puuc” region of Yucatan. Uxmal is considered the most highly ornamented site of the Maya world. It was a favorite site of the architect Frank Lloyd Wright and was the inspiration for many of his home and interior designs. Uxmal is located in a part of Yucatan with few cenotes or other water sources, and so rainwater catchments and other water features make the site unique in the Yucatan. The site is dedicated to the Rain God, “Chaac” and chaac masks as well as feathered serpent motifs dominate the site. Early Spanish explorers named the main square of the site the ‘nunnery,’ but there is no evidence that it served that function. One of the new ideas about these sites with dramatic architecture and large populations

was that they were “universities.” When you visit Uxmal, you may well want to apply to “Universidad Uxmal.” After visiting Uxmal, the tour will continue to a beautiful but less visited site, Kabah, located about fifteen minutes from Uxmal.

Kabah has an impressive main square, named Codz-Pop (coiled mat). Kabah has a notable arch and if you go on the Ek Balam tour later in the week, you will see a smaller version of the arch at that site. Stephens and Chatherwood’s book, *Incidents of Travel in the Yucatan*, written in the late 1840’s has excellent descriptions and drawings of these sites. Bring a hat, sunscreen, and mosquito repellent.



Included: guide service, entrance, lunch; Not included: drinks

Price: \$50 USD

Wednesday, March 24, 5:00-7:00

#2 Merida City Bus Tour

Merida is a City with a rich history and a diverse population. This tour is organized in a way that will allow you to understand the City and the way that is organized. We will explore examples of the traditional “colonial” neighborhoods as well as the more modern sections. We leave the Hotel aboard an open vehicle (“Chiva”) and go directly to the City

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Center with its lively square and markets. En route, we will see examples of the unique architecture of the City. We will go through a sample of the more opulent neighborhoods before proceeding to the southern sections where the 'real' people live. Bring a hat and sunscreen. We will return to the Hotel in time for the gala Welcome Reception.

Price: \$15 USD



Thursday, March 25, 9:00-5:30
#3 Celestún Flamingo Reserve

Located 96 km northwest of Merida on the border with the state of Campeche, Celestun is a national park, ecological reserve, and home to thousands of flamingos and other birds. This trip goes through many small villages in the old henequen or sisal zone of Yucatan before arriving at the gulf beach village of Celestun. The excursion includes a boat trip through the



mangrove-rimmed reserve where crocodiles, flamingos, and other fauna abound. One stop on the tour is at a fresh-water spring where you can take a refreshing dip. After the boat trip, lunch will be served on Celestun beach at a seafood restaurant.

This tour demonstrates the changes that have occurred in Yucatan: Celestun has changed from a traditional fishing village to an eco-tourism destination. Displaced workers and their families from the collapse of the sisal or henequen industry have migrated to places like Celestun to make their living in tourism and maritime resource exploitation. Bring sunscreen, a hat, mosquito repellent, and of course your camera.



Included: guide service, entrance, lunch, boat ride; Not included: drinks
Cost: \$50 USD

Friday, March 26; 9:00-6:00
#5 Chichen-Itzá: Archaeological Site

Chichen Itzá, designated one of the modern wonders of the world, is located an hour and a half from Merida. The name Chichen Itzá derives from the Mayan words "chi" -mouth, "chen," - well, and "Itza," a royal family name and also the name of a Maya diety. The site is divided into three areas: the north group (with Toltecan architecture), the central group (early period), and the south group or "old Chichen" with the famous astronomical tower. Spaniards first settled in



Chichen Itzá at the conquest and later moved the capital to Merida. Applied anthropologist Robert Redfield worked in nearby Chan Kom, the home to many of the first Maya excavators of Chichen Itzá during the 1930's. Today Chichen is famous for the crowds who come to watch the



shadow of the feathered serpent descend down the pyramid on the spring equinox (the weekend before the meetings). Bring a hat, sunscreen, and mosquito repellent.

Included: guide service, entrance, lunch; Not included: drinks
Price: \$50 USD

Friday, March 26, 2:00-7:00
#6 Rural Health Clinics

While comprehensive in scope, the health care system in Mexico is particularly responsive to primary care needs. There are a variety of different health clinics or ambulatory care centers, structured to serve different populations. We will visit four clinics, each sponsored by a different institution (Federal Government, the State of Yucatan, the University, etc.). We will observe how the difference in sponsorship influences the service package, the staffing, and the clientele. In these visits, our conversation will explore several important areas -

- the response of the clinics to the unique clientele
- the services provided and the referral patterns
- the articulation with hospitals and tertiary care facilities

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the political context of primary care.

Bring a hat and sunscreen. We will return to the Hotel in time for the Awards Ceremony.

Price: \$20 USD

Saturday, March 27, 9:00-5:30

#7 Ek Balam: Archaeological Site and Village



Ek Balam, located an hour and a half east of Merida, north of the city of Valladolid, is one of the most recent archaeological sites to be opened in Yucatan. Unlike any other site, Ek Balam has preserved plaster statues and facades on the “acropolis,” one of the largest structures in the Maya world. It is an uncrowded site where the ball court, sweat bath, and other structures can be explored with ease.

After visiting the site, the excursion will stop in the village of Ek Balam. Villagers there are famous for their hammocks and will invite you into their homes to see how hammocks are made and how people in small villages live.

Included: guide service, entrance, lunch

Not included: drinks

Price: \$75 USD



Workshops at the Meetings!!

Workshop #2

Expert Witness in Immigration and Political Asylum Cases, Thursday 8:00-9:30

LOUCKY, James (W Washington U), RODMAN, Debra (Randolph-Macon Coll) Social scientists can play a valuable role in providing knowledge of in-country conditions and relevant cultural, political, and psychological issues for immigration and political asylum cases. This workshop covers the essentials of expert witness consulting, as well as hands-on practice in preparation of affidavits, understanding key aspects of asylum procedures, and suggestions for dealing effectively with attorneys, applicants, and courtroom culture. Facilitated by anthropologists and attorneys with long involvement in political asylum cases, the workshop will benefit novices and experienced witnesses alike. james.loucky@wwu.edu

Limited to 15 participants

Cost \$15

Workshop #4

Applying Anthropology in the Classroom: Resources and Techniques, Thursday 10:00-11:50

ANDREATTA, Susan (UNC-Greensboro) and FERRARO, Gary (UNC-Charlotte) This workshop is designed for cultural anthropologists who are interested in making their courses more applied in focus. Since even some anthropology majors never take a course in applied anthropology, it is important to expose university students to the many ways which cultural anthropology can be applied to the solution of societal problems. This workshop should be of interest to both experienced teachers as well as younger ones who have recently taken (or are about to take) their first full time teaching position.

Limited to 15 participants

Cost: \$15

Workshop #5

The Exotic Culture of Public Policy: How To Act Like A Native, Thursday 1:30-5:20

AUSTIN, Diane and EISENBERG, Merrill (U Arizona) This workshop is for social scientists seeking to maximize the impact of their work on policy development. The goal of the workshop is to demystify the policy process using social science theory and an anthropological lens to explore the culture of public policy. Topics will include 1) discovery of policy communities, 2) roles for social scientists in policy communities, 3) how data are used in the policy process, 4) identification of helpful

policy resources, and 5) community empowerment. Prior to the workshop, participants should identify a policy issue that their work addresses in a specific community. *merrill@u.arizona.edu*

Limited to 15 participants
Cost: \$20

Workshop #6
Student - Faculty Mentor Workshop, Thursday 6:00-7:30

SHEEHAN, Megan (U Arizona) The SfAA Student Committee in conjunction with the National Association of Student Anthropologists (NASA) will offer a student - faculty mentoring workshop. In the workshop, professors and practitioners of anthropology will meet in small groups with students to address specific areas of interest. Topics covered will include: applying to graduate school, writing and publication, preparing for fieldwork, developing community partnerships, applying for grants, and entering the job market. Participating students will have the opportunity to work with mentors on two of the topics. *megan.a.sheehan@gmail.com*

Limited to 15 participants
Cost \$10

Workshop #7
Anthropology in the Internationalization of Higher Education: Helping Your Department and Your Institution Connect with the World, Friday 10:00-11:50

NOLAN, Riall (Purdue U) How are higher education institutions attempting to internationalize themselves, and what can anthropologists do to help - and shape - this effort. Intended for both faculty and soon-to-be faculty, we'll cover: 1) What it means to be an internationalized university; 2) What anthropology can contribute to this process; and 3) How and where to position yourself and your department for maximum impact. The workshop will be highly practical interactive, incorporating situations and experiences of the workshop participants. The workshop is two hours long. *rwnolan@purdue.edu*

Limited to 15 participants
Cost \$15

Workshop #8
Becoming a Practicing Anthropologist: A Workshop for Students Seeking Non-Academic Careers, Friday 1:30-3:20

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

Limited to 15 participants
Cost \$15

Workshop #9
Folklore, Cultural Rights, and Human Rights, Friday 3:30-5:20

WESTERMAN, William (Princeton U) Article 27 of the Universal Declaration of Human Rights guarantees that everyone shall have the right to participate in the arts and the cultural life of the community, and to have their intellectual property rights respected. Article 24 specifies everyone has the right to leisure. This workshop addresses these rights, through the lens of folklorists and applied anthropologists working in this area. The objective is to open up a discussion concerning how work in the arts and expressive culture as a social justice issue can become an area in which more applied anthropologists and folklorists can work. *westerw@princeton.edu*

Limited to 15 participants
Cost \$15

Workshop #10
Getting The Word Out, Saturday 10:00-3:20

SCHULLER, Mark (York Coll, CUNY) The purpose of this workshop is to empower applied anthropologists - particularly those engaged in human rights and social justice issues - with a range of hands-on skills and strategies as well as a firm grounding in general principles, including ethical issues, with getting the word out. Offering this training will be two award-winning media professionals: a full-time journalist (Bruce Finley, *Denver Post* and Colorado College) and an M.Phil. in mass communication (Jane Regan, Communications Director, U.S. Public Interest Research Group). Participants will be asked to bring their best, hottest topic that they feel needs to get out to the public. By the end of the workshop, participants will have identified the most effective strategy/ies to get that particular story to the public and will have a publishable piece in the most appropriate format (op-ed, news release, etc.) and get feedback from the two invited media experts. mschuller@york.cuny.edu

Limited to 15 participants
Cost \$25

Human Organization Editor Search Update: Mark Moberg Selected as New Editor

By Nancy Schoenberg [nesch@uky.edu]
HO Editor Search Committee Chair

The Human Organization editor search committee and the SfAA's Board of Directors have completed the process for selecting the next editor for HO. The search committee, comprised of Mike Angrosino, Linda Hunt, David Griffith, Carla Pezzia, and chaired by Nancy Schoenberg, solicited potential applicants to encourage them to apply for the position, engaged in conversations with applicants, read through vast quantities of information, and provided extensive input to the Board of Directors. Cindy Isenhour, doctoral candidate at UK, assisted the search committee in this process. We had a sterling group of applicants, and we very much appreciate their collective willingness to take on one of the most important responsibilities of the Society.



Now... to the selection. We are pleased to announce that Dr. Mark Moberg will serve as the next editor-in-chief of Human Organization. The term will begin January, 2011 and will last for three years, at which time it may be renewed for an additional three years.



Mark Moberg

Mark, a long time and committed member of the SfAA and an SfAA Fellow since 1996, is a Professor of Anthropology, Sociology, and Social Work at the University of South Alabama. In his application letter, Mark describes his research as "having a strong applied component, focusing on issues of rural development, neoliberal globalization, and alternative trade," mainly focused on Central America and the Caribbean. Many of you might also think of Mark as a fisheries person, having conducted extensive research on social movements and the fishing industry on the Gulf Coast of the southern US. Mark has an upcoming co-edited (with Sarah Lyon) collection of ethnographic studies on Fair Trade producers across the globe. Mark has published extensively, both books and journals, including six articles in *Human Organization*. Please look for a future column in the Newsletter in which he introduces himself.

Congratulations to Mark and let the transition begin!

Linda Bennett Receives the 2010 Sol Tax Award

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

Linda A. Bennett is the recipient of the 2010 SfAA Sol Tax Distinguished Service Award.

The six areas specified as criteria for this award are: "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



Linda Bennett

Society for Applied Anthropology

promote the goals of the Society and the field of applied anthropology, or to the public at large.” In addition, the Sol Tax Distinguished Service Award is an honor bestowed on “a member of SfAA, in recognition of long-term and truly distinguished service to the Society.”

Linda Bennett’s record of leadership is outstanding in both scope and duration. Since the late 1970s she has devoted a substantial amount of her time and effort in a variety of leadership capacities in various professional associations and at the University of Memphis. Also remarkable is that she has produced a steady stream of research and professional publications and presentations despite the considerable time commitments of her leadership roles.

The bulk of Dr. Bennett’s research has focused on alcohol and drug abuse in cross-cultural perspective. She has conducted research in both the United States and in the former Yugoslavia. She has also examined issues of ethnicity among Serbs and Croats in the former Yugoslavia. Her research on alcoholism related issues is internationally known and highly respected and has greatly influenced the establishment of culturally informed policies, practices, treatment services, and prevention programs in this subfield of applied medical anthropology. She has served as a consultant to the World Health Organization (WHO), Division of Mental Health on these issues. In some of her publications she has examined ethical issues of substance abuse research and made important contributions to this discussion. In addition to her publications, she has served on several professional editorial boards and as editor or co-editor of books and special issues of professional journals.

After joining the anthropology department at the University of Memphis in 1986, Dr. Bennett was instrumental in developing innovative curricula for a Masters concentration in applied medical anthropology and developing and teaching several courses in applied anthropology. She has served as an adviser, committee chair, and committee member to numerous MA and Ph.D. students. She is highly respected by her students and is known as an exceptional adviser and mentor to graduate students, gently but firmly encouraging them in their professional career development, often long after they have graduated. Since becoming Associate Dean of Graduate Studies and Research in the College of Arts and Sciences at the University of Memphis, Dr. Bennett has chaired two initiatives that resulted in the creation of interdisciplinary programs: the School of Urban Affairs and Public Policy and the Department of Earth Sciences.

Dr. Bennett has served on numerous committees of both the SfAA and the American Anthropological Association (AAA) and has chaired several. She has also held leadership positions in other professional organizations, such as the Washington Association of Professional Anthropologists (WAPA) and the National Association for the Practice of Anthropology (NAPA). A few notable examples of her leadership roles in a very long list include: Secretary, President-elect and President of WAPA (1981-84); member of the Governing Council of NAPA (1986-88); President of NAPA (1992-94); Executive Board Member of the AAA (2002-05); Chair of the AAA Practicing Anthropology Working Group (PAWG) (2004-07); and Chair of the AAA Committee on Practicing, Applied, and Public Interest Anthropology (CoPAPIA) (2007-09).

Linda Bennett’s service to the SfAA specifically has been long-term and highly distinguished in terms of the number of positions she has held and the quality of her accomplishments. She served on the Program Committee in 1985 and again in 2008 and as Program Committee Chair in 1992. She has been a member of the joint SfAA-AAA Margaret Mead Award Committee (1988-1990) and the Delmos Jones Award Committee (2000-2007). She served on the SfAA Executive Board from 1992 to 1995, and as President-elect (1998) and President (1999-2001). As President of the SfAA, Linda worked with Tom May, Tom Weaver, and Douglas Swartz to establish in 1999 a partnership between the SfAA and the School of American Research (SAR), a collaboration which has been very productive. She has also served as a member of the joint SfAA-AAA Commission on Applied Anthropology (2000-2004).

Perhaps Linda Bennett’s most innovative accomplishment has been her founding, in 2000, long-time nurturing, and continuing Chairship of the Consortium of Practicing and Applied Anthropology Programs (COPAA). In this capacity she has done more than anyone else in our profession to encourage cooperation and communication among the growing number of graduate programs devoted to applied anthropology.

Linda Bennett’s contributions in the areas of organizational leadership, and editing and publishing are especially notable, as is her long-term commitment to nurturing cooperation and collegial relations between the SfAA and many of our related professional associations and institutions. Her entire professional career in all respects exemplifies the significance and role of applied anthropology in our contemporary world and stands as an exemplar of the successful integration of scholarship and practice. In our view, her outstanding professional accomplishments make her richly deserving of the award named after Sol Tax, a pioneer of applied anthropology.

Author’s Note: I would like to acknowledge that this report owes a great deal to the written comments provided by committee members: Erve Chambers, Alicia Re Cruz, and Patricia Higgins. All members of committee should be considered co-authors. I have used some of the exact wording provided by committee members in the description of Linda Bennett’s career accomplishments because it was precise and appropriate and because, as a former professor of mine once said, “There are only so many ways you can bend a coat hanger.”

Sverker Finnström Honored with the 2009 Margaret Mead Award

By Margaret Mead Award Committee

Sverker Finnström is the 2009 winner of the Margaret Mead Award for his book, *Living with Bad Surroundings: War, History and Every Day Moments in Acholiland, Northern Uganda* (2003).

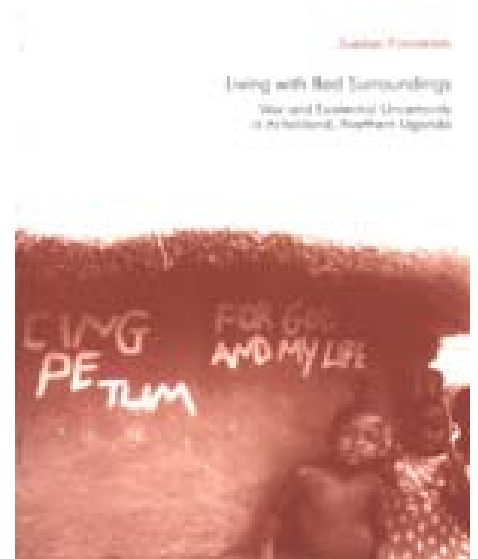
The committee reviewed many submitted books, and the committee members represented different subfields and approaches in the discipline, and included practicing anthropologists as well as those working in the academy. Professor Michael Jackson's letter of nomination provides a compelling evaluation of the book,

"... *Living with Bad Surroundings* ...is not only a compelling account of a long-running and singularly bitter civil war; it provides remarkable insights into the lived experience of youth who, confronting an environment that offers limited opportunities for self improvement or community development, nonetheless work out ways of resisting violence and creating viable forms of social existence. However, Finnström does not reduce the social field to political abstractions, but seeks to describe the manifold ways



Sverker Finnström receiving the Margaret Mead Award Plaque from Will Sibley

in which people live under conditions of deprivation and violence. He therefore shows how Acholi custom serves as a resource for regenerating 'good surroundings' and achieving reconciliation—a source of hope in a situation that international media tend to render in images of darkness



and despair. Finnström's in-depth and detailed ethnographic work is, moreover, complemented by extensive archival research, media reports, publications by historians, travelers, colonial administrators, missionaries, and social anthropologists, as well as rebel manifestos. His writing is lucid and accessible, and makes important theoretical connections between the conflict in Northern Uganda and elsewhere—from Northern Ireland to West Africa, and to the conflicts elsewhere in the 'global war on terror.' His work is not only an outstanding contribution to the anthropology of war, but has already attracted a wide readership among political scientists, Africanists, and those in the humanities interested in the relationship between outsider and insider understandings of history and human conflict."

colonial administrators, missionaries, and social anthropologists, as well as rebel manifestos.



SfAA President Allan Burns welcomes Sverker Finnström, recipient of the 2009 Margaret Mead Award, to Fall Executive Board meeting.

In addition, the committee was impressed with the way in which Professor Finnström has applied his research to issues vital to humanity. One of his nominees In the letter of nomination, comments,

Dr. Finnström's name often comes up as a leading model for doing responsible research, and translating this into a greater understanding of the life of people struggling with 'bad surroundings,' the life of violence, and the life of dignity people forge within all of this. For many, Sverker provides a way of engaging both the beauty of theory and the raw and resplendent

reality of people's lives "lived" in a way that makes academia more compelling, sensitive, and accessible to wide audiences... an anthropology for tomorrow, so to speak.

Dr. Finnström is a younger anthropologist who has already done an extraordinary amount of fieldwork in Uganda, sometimes under difficult and dangerous conditions. His analysis of everyday coping in the context of a long and violent civil war is particularly notable for its nuance, detail and empathy. His writing is compelling, ethnographically rich and accessible to the lay educated public. It provides an excellent background to the ongoing war in Northern Uganda. It also uses anthropological theory in a clear way that makes parallels to similar violent civil wars throughout the world. It is hard to think of a more important topic that needs to be addressed by Anthropology. Dr. Finnström's work engages a critical human problem, analyzes it with anthropological theory, and describes human resilience in the face of hellish adversity. Margaret Mead would have been very proud of this research and this immensely readable book.

SfAA Election Results

The Chair of the Nominations and Elections Committee, William Loker, has reported the tally of the voting in the recent SfAA Elections. The following individuals have been voted into office by the membership in the recent elections.

President-elect:

Merrill Eisenberg (Arizona) President-elect: 2010-2011; President 2011-2113;
Past president 2013-2014

Board of Directors:

Nancy Schoenberg (Kentucky) 2010-2012
Tom Leatherman (South Carolina) 2010-2012
Lucero Vasquez-Radonic (Arizona) (student representative) 2010-2012

Nominations and Elections Committee

Terre Satterfield (U. of British Columbia) 2010-2012

David Groenfeld (Santa Fe Watershed Association) 2010-2012



President-Elect Merrill Eisenberg

SfAA Continues Efforts to Build Community among Members through New Social Networking Activities

By SfAA Information Technology Task Force, Jennifer Wies [wiesj@xavier.edu], Chair, Jen Cardew Kersey [JenCardew@gmail.com], Neil Hann [neil@hann.org], Tim Wallace [tim_wallace@ncsu.edu], Susan H.W. Mann [susan.mann@sw-software.com]

Just a few years ago, the SfAA launched the SfAA On-Line Community at <http://sfaanet.ning.com/>. This interactive site provides a community for people to share ideas, notes, and discuss important topics in the field of applied anthropology. Boasting 942 members, the site witnesses a lot of traffic and also hosts groups for several of the SfAA Topical Interest Groups. During the first week of February, the site had 633 visits and 1706 page views from 64 different countries and 392 different cities!

In an effort to continue to facilitate connections among members, the SfAA is implementing additional social media initiatives. The SfAA Information Technology Task Force is excited to announce that these new efforts will be launched in Merida. Specifically, we will offer the following ways for members to participate in connecting with others:

“Messages from Merida” Blog:

<http://sfaanet.ning.com/profiles/blogs/sfaa-social-media>

SfAA president Allan Burns has launched a discussion leading up to the Merida meetings. Join the conversation and test-drive the blogging application. You can also subscribe to the blog through the SfAA On-line Community for updates leading up to, during, and following the Merida meetings.

Tweet, Tweet: SfAA Joins Twitter

Beginning in Merida, SfAA social media coordinator and board member Susan Mann will be tweeting about the meetings on Twitter at [<http://twitter.com/SfAAAnthro>]. To participate in the discussion through your own Twitter

account, use the Twitter hashtag #SfAA. Also, thanks to the SfAA podcast team, we will still have tweets from @SfAAPodcast at <http://twitter.com/sfaapodcasts> to keep tabs on their activities at the meeting.

A Redesigned SfAA Facebook Page

Check out Facebook's "Society for Applied Anthropology (SfAA)" page at

<http://www.facebook.com/#!/group.php?gid=8528210822>. The SfAA Facebook page will offer another venue for discussions, updates and announcements related to the society and the meetings.



More SfAA Podcasts

Back by popular demand, the SfAA Podcasting Project will be recording and making available session podcasts. This is an amazing project sponsored by the SfAA and the University of North Texas. Check out the exceptional SfAA Podcast page at <http://sfaapodcasts.net/> for previous year's podcasts, updates, and soon the 2010 podcasts!

As an organization, the SfAA strives to connect our membership to enhance the discussions, creativity, collaboration, and networking among people working in the multiple fields that connect with applied anthropology. We hope you will join us on-line to keep the conversations alive!

SfAA Student Committee Column, February 2010

By Alex Antram [alex.antram@utsa.edu]

University of Texas at San Antonio

Congratulations to the winner of the SfAA Student Endowed Award, Cynthia Ingar! Cynthia is a doctoral candidate in anthropology at Pontificia Universidad Católica del Perú, and is the chair of and presenter on the panel "Women's Bodies, Women's Choices, and the Politics of Reproduction: A Cross-Cultural Analysis" at the Mérida meeting. The applicants for the travel award this year were very competitive, and we would like to thank all those who applied. We look forward to meeting all of you next month!



The conference is fast approaching, and the Student Committee would like to remind readers of the opportunities available for students in Mérida.

The Student Welcome and Orientation will be on Wednesday from 6:00-7:00pm. This will be especially helpful for students attending the annual meeting for the first time, as we will discuss the most productive ways to choose among sessions, workshops, business meetings, receptions, tours, and open forums. Other topics will include how to approach presenters and professionals at paper sessions, tips for first-time presenters, and other topics that students may raise. All students are encouraged to meet their peers from around the world, and to learn how to best take advantage of their time at the conference.

A Student-Faculty Mentor Workshop is scheduled for Thursday, 6:00-7:30pm. This is a wonderful opportunity for students to garner academic and professional guidance. There is limited space and a registration fee of \$10, so be sure to secure your seat now.

The Annual Past SfAA President and Students Luncheon is being held Saturday, 12:00-1:30pm. Students will get the opportunity to discuss their interests with previous SfAA presidents and learn firsthand about the careers of these renowned professionals in the applied social sciences. The luncheon is limited to 25 students. There will be a sign-up sheet at Registration.

Lastly, the Student Committee has organized an open discussion for faculty, students, and practitioners, spearheaded by Boone Shear, our Vice Chair/Chair-Elect. The discussion, "Universities, the Economic Crisis, and Neoliberal Restructuring," will be Wednesday, 12:00-1:20pm. We would love for you to join us for this special event.

One Student's Take on the Graduate School Application Process

By Anthony Rey Villanueva [mek535@my.utsa.edu]
University of Texas at San Antonio

Recently, I was asked to write a contribution on “the grad school process.” As I’m sure the great majority reading this know, it can be an incredibly perilous journey full of tears, pain, and sadness. OK, I may be embellishing, but that doesn’t change the fact that for six to nine months, it’s impossible not to go to sleep and think about the schools you’re applying to at least once.

Before I go on, I feel the need to introduce myself. I will be graduating with my BA in Anthropology with minors in Linguistics and English as a Second or Other Language in two calendar years, after graduating a year early from high school. In other words: I’m still 18 years old. I can’t count how many times the words “crazy,” or “insane” have been tossed my way due to these facts, but I can’t help but think it’s simply not that impressive. While most people took a summer break, I took a full semester of classes in subjects that I found incredibly interesting. I have only ever had a few weeks in between classes any time over the last few years, but I have no regrets.

I spent the first several weeks of the fall semester in a state of blissful ignorance. Graduate School was in the cards, but it seemed like a lifetime away. That is, until a guest lecture towards the end of September that a seemingly innocuous question-and-answer period changed my life. I can’t remember exactly what was asked, but I remember the answer clearly, “I started applying to schools the summer before I graduated...” Cue the shellshock. I was already late applying to grad schools! On that day, I made reservations with my *de facto* faculty mentor for a weekly meeting---for the rest of the semester.

It was through my *Applied Anthropology* course that I was finally able to articulate what it is I wanted to study: environmental anthropology and ethnolinguistics. Specifically, I want to research how discourse communities reflect collective values of environment and landscape in the American Southwest. It took me several weeks of meeting with Dr. Jill Fleuriet before I was able to write that, and even with my knowledge on the subject and writing it dozens of times, I still have to read it twice to make sure it’s right.

My pursuits put me at an exciting and awkward place, as it is in the intersection of multiple scientific fields. Somewhere in the ether of Linguistics, Environmental Science and Anthropology is where my future lies. Finding the right program for me, however, is another story altogether.

Every spare moment I had was purely devoted to Internet searches and reading faculty member’s publications in hopes to locate the best fit. Which programs have Linguistics? Environmental? Doctorate? Terminal Masters? Should I play off of one field for a Masters and a Doctor of Philosophy in another to better enable employment later? So many questions, so little time.

In all honesty, I haven’t quite figured out the answer to most of those questions. As of early February, I’m still applying to every other program I stumble upon, much to the consternation of my pocketbook.

Now, with so many schools with my applications and recommendations, I stand by waiting in the wings. Luckily for me, I have little time to stress the coming flood of rejection letters that I’m sure I’ll get. Between work, school, and becoming the President of my university’s Anthropological Society, I don’t have time to have a life, much less worry.

Oh, Anthropological Society. This organization has given me some of the greatest highs and lows of my academic career. Strangely enough, I think becoming an officer in this group has given me a brief taste of real life: paperwork, planning, and more paperwork. Has it increased my appreciation for Anthropology? Not so much; but it seems I have become a glutton for punishment...I mean a love for bureaucracy.

On the opposite end, I have a deep appreciation for my school’s Anthropology Graduate Student Association. It seems every time I go to one of their events, be it on teaching evolution, or hearing what notes they make on a faculty member’s latest article, I am invigorated. Becoming a bit of a tagalong with a group I’m not exactly qualified to be a part of has kept me interested in the various subfields that, while I don’t see a career for myself in, keeps me excited for the future of the discipline.



A few parting thoughts for current and future Anthropology majors: plan ahead! One cannot plan too far ahead when it comes to applying for graduate schools. Know which schools hold your field(s) of study, read the faculty's publications to get a better idea of their research interests, and don't be afraid to ask (hundreds of) questions. And finally, always talk to your faculty; they are most likely active in the professional associations and can point you in the right direction when it comes to different schools and programs. Blog this SfAA News article at: <http://sfaanet.ning.com/profiles/blogs/graduate-school-application>

2009 Praxis Awards

By Charles Cheney [charles_cheney@comcast.net]
WAPA Praxis Award Chair

The year 2009 witnessed a robust competition of more than a dozen entries for the Washington Association of Professional Anthropologists' biennial Praxis Award for Excellence in the Practice of Anthropology, and on the evening of December 4, 2009, at the Philadelphia Marriott Downtown Hotel—during the annual meeting of the American Anthropological Association and immediately following the business meeting of the National Association for the Practice of Anthropology—WAPA held the 2009 Praxis Awards Ceremony and Reception. WAPA President Stan Yoder introduced the Praxis Award Committee members—Charlie Cheney (chair), Shirley Fiske, Terry Redding and Bob Wulff. Charlie then acknowledged and thanked the independent panel of expert anthropology jurors, Erve Chambers, Philip Hess, John Mason and Janet Schreiber, for their careful review of the competition's many fine submissions, which resulted in two entries tying for the Praxis Award (each to receive \$1,000), as well as two others gaining Praxis Award Honorable Mentions. Next, the four committee members presented certificates to the four honorees. There were two Co-Winners for the Praxis Award, (1) Context-Based Research Group and (2) Barbara Pillsbury. There were also two Honorable Mention winners, (1) Alan Boraas, and (2) Neil Tashima and Cathleen Crane of LTG Associates.

Shirley Fiske presented the following remarks about the first Praxis Award Winner, Context-Based Research Group:



Shirley Fiske gives the Praxis Award to Robbite Blinkoff and Tracy Johnson of Context-Based Research Group.

I am very pleased to be able to announce that the co-winner of the 2009 Praxis Award is CONTEXT-BASED RESEARCH GROUP, a consumer insights consulting and research group owned and staffed by anthropologists, for their work with the Associated Press to help AP's staff transform the way they think about and put together the news in the digital age. Robbie Blinkoff, Tracy Johnson and the CBR team (Belinda Blinkoff, Leah Kabran, Chuck Donofrio, and Stephanie Simpson) undertook ethnographic research focusing on the news consumption habits of young digital consumers across the world. Recognition that there are significant and elemental shifts in news consumption behavior among the digital young drove AP to seek the ethnographic perspective—something that was missing in national consumer surveys and market share

data. They knew they needed a fresh perspective, but they weren't sure what ethnography was. What CBR did was to use anthropology to get behind peoples' behaviors to the cultural values and individual motivations that inform the younger generation's use of news media. They did this through intensive ethnographic study of 18 cases across three continents, which in the end provided more valuable insight than the data coming out of national surveys and quantitative economic reports. AP emerged from the research with a renewed commitment to content development and digital technology—a new editorial workflow that addresses the need to both tighten and deepen news reports, and to develop “present-tense alerts followed by deeper dives” for print as well as on-line. They are now paying more attention to the biggest stories of the day through a “Top Stories Desk” at AP Headquarters in NY. AP's President/CEO credits the research with providing results that have helped AP to see a clear pathway forward in the new digital era.



Charles Cheney gives the Praxis Award to Barbara Pillsbury.

Charlie Cheney presented Barbara Pillsbury with the next Praxis Award with these comments:

I am proud to announce that the co-winner of the 2009 Praxis Award is long-time WAPA member and the first president of NAPA—Barbara Pillsbury! This submission was titled “Anthropology in Action: An Anthropologist’s Role in Restoring U.S. Support to the United Nations Population Fund.” I won’t attempt to improve on the entry’s wording:

“The ‘project’ was restoration of U.S. government funding for the global work of the United Nations Population Fund (UNFPA). In 2002 the Bush Administration rescinded U.S. support based on allegations that UNFPA was complicit in forced abortions and sterilizations in China. This Praxis Award candidate believed firmly that, on the contrary, UNFPA was a major force in promoting reproductive choice and volunteerism in China’s family planning program and that the U.S. should support UNFPA. Her anthropologically based investigation and activism during 2003-2009 provided an evidence base. Success came in early 2009 when President Obama and the U.S. Congress agreed to refund UNFPA. Other anthropologists knowledgeable in Chinese language, culture, society and politics—and with a similar attraction to and sensitivity concerning policy dynamics—might also have achieved what she did. Fewer are the persons from other disciplines who have the acuity to move effectively among cultures as diverse as those of Chinese peasants, Chinese officials of various factions and multiple levels, and American politicians. Anthropology remains unique in providing frameworks for effective human and cultural action.”

Bob Wulff introduced the first Praxis Award Honorable Mention, Alan Boraas:

The winner of one of this year’s two Praxis Award Honorable Mentions is Alan Boraas of Kenai Peninsula College in Soldotna, Alaska, for his work with the Kenaitze Indian Tribe to preserve and renew their Kenai dialect of the Athabaskan language of Dena’ina. When the last native speaker of Kenai died, tribal leaders feared linguistic and cultural extinction, and they turned for help to Alan Boraas. Working in close collaboration with tribal members, he organized this participatory action research project around the Sapir-Whorf Hypothesis—that language influences thought—and employed a creative combination of methods, including orthography, story translations, archeology and ethnogeography. To return

their language and culture to the Kenaitze, he crafted an innovative and sophisticated website that included online texts, spoken language tapes, oral stories, images illustrating culturally significant stories and places, and audio recordings of the last speakers of Kenai. The website is now successfully reaching into each and every Kenaitze family home 24 hours a day as tribal members access the site to learn their language and culture.



Bob Wulff awards the Praxis Honorable Mention to a colleague of Alan Boraas who could not attend.



Terry Redding gives the Praxis Honorable Mention Award to Neil Tashima and Cathleen Crain of LTG Associates.

In a letter that accompanied the entry, Kenaitze Jonathan Ross of the Alaska National Heritage Center wrote that the website is providing “our children a leg up on the ladder of self-respect, of self-knowledge not filtered through someone else’s language or worldview.” This project culminated Alan Boraas’ three decades of participant observation among the Kenaitze, who in 2000 bestowed on him honorary tribal membership.

Terry Redding presented the other Praxis Award Honorable Mention to Neil Tashima and Cathleen Crane of LTG Associates:

The name of this Praxis Award Honorable Mention-winning project was “Decent Care: Shifting the Health Care Paradigm.” The client was the World Health Organization, with sponsorship also provided by the World Council of Churches and the Ford Foundation. As this project’s activities were a bit complicated yet well described in the entry, I will read directly from the application:

“WHO is the preeminent health care authority globally and as such must lead into new territory carefully, as what they do will affect WHO regions, country governments, faith-based organizations, global nongovernmental organizations (NGOs), and others. The challenge of this project was to explore the concept of Decent Care through the respectful engagement of all stakeholders and to move through a process of development and refinement to a series of exploratory implementation steps. Decent Care was conceptualized as a values-based orientation to health care, in contrast to a medical/technological orientation or a government/policy orientation to health care. The anthropologists raised the consideration of focusing on a process of group interactions to develop a sense of community that would function in a multicultural environment. The anthropological contributions to the projects and processes undertaken were several, including: creating space for community and individual voices; focusing on the valuation and understanding of the emic perspective in parallel with emic understandings; acknowledging the importance of local language; supporting the importance of local cultural beliefs about health, community and the individual; and emphasizing cultural relativism in all processes. Without the engagement of the anthropologists in the design of the convening processes, the analysis of the convening outcomes and the reporting of these outcomes, the specificity and nuance of the various emic understandings would simply have become a single model based in American/Western European English and applied to cultures across the globe. What is happening is that there is being constructed a conversation among cultures with various languages that is attempting to find relationships among a core set of values and how those values are reinterpreted in various cultural and linguistic contexts.”

A letter from the WHO Office of the Director-General’s Representative for Partnerships and UN Reform said of the anthropologists who carried out this work that “They have educated whole populations in the art of respectful engagement, which both models the core values of “Decent Care” and demonstrates application of the same. They have provided invaluable evaluative and process analysis and have substantially assisted WHO and a world of activists and proponents in organizing and defining data and its meanings.”

The 2009 Praxis Award Ceremony was followed by a lively reception. WAPA looks forward to another exciting competition of excellent entries in 2011!

Consortium of Practicing and Applied Anthropology Programs (COPAA)

By Lisa Henry [lisa.henry@unt.edu]

University of North Texas

and

Linda Bennett [lbennett@memphis.edu]

University of Memphis



Founded in 2000, COPAA has a long-standing tradition of organizing sessions and holding its annual business meeting during the SfAA meetings. This will be an especially active year for COPAA, with several paper and panel sessions for the Merida meeting. This is the line-up:

(W-01) WEDNESDAY 8:00-9:50 (Regency 4)

New Visions of Community Engagement: Charting New Roles for Anthropologists and Universities

CHAIRS: BENNETT, Linda (U Memphis) and WHITEFORD, Linda (U S Florida)

KOZAITIS, Kathryn (Georgia State U) *The Engaged University: Social Transformations and Cultural Practices*

WHITEFORD, Linda and GREENBAUM, Susan (U S Florida) *University-based Community Engagement in 2010 and Beyond: Anthropology Widens the Scope*

HYLAND, Stan and BENNETT, Linda (U Memphis) *Moving from the Margins to the Core: Institutional Change within the University in a Metropolitan Area Beset with Issues of Poverty and Race*

VASQUEZ, Miguel (N Arizona U) *New Visions of Community Engagement: Charting New Roles for Anthropologists and Universities*

DISCUSSANTS: CHRISMAN, Noel (U Wash) and WHITEFORD, Michael (Iowa State U)

(W-31) WEDNESDAY 10:00-11:50 (Regency 4)

University Centers as Models for Anthropological Engagement

CHAIR: GULDBRANDSEN, Thaddeus (Plymouth State U)

DONAHUE, Katherine (Plymouth State U) *The Anthropology of an EcoHouse*

FARRELL, Elisabeth (U New Hampshire) *Cultivating a Sustainable Learning Community at the University of New Hampshire*

FINAN, Tim (BARA, U Arizona) *A BARA Model of Engagement: Looks a Lot Like Courtship*
KERMATH, Brian (U Maine-Fort Kent) *The Center for Rural Sustainable Development*
DISCUSSANTS: GULDBRANDSEN, Thaddeus (Plymouth State U) and HYLAND, Stan (U Memphis)

(TH-122) THURSDAY 3:30-5:20 (Regency 2)

Educating for Action: The Past and Future of Creating Critically Engaged Anthropologists

CHAIR: HENRY, Doug (U N Texas)

KERSEY, Jen Cardew (Intrepid Consultants) *Translating Virtual Ethnography from Academia into Praxis*

SHAW, Bryan (Johns Hopkins) *Empowerment within Assessment: Engaging an Indigenous*

Community in India through Applied Medical Anthropology

WASHINGTON, Keahnan and HENRY, Lisa (U N Texas) *Methodology Without Borders: An Examination of Multi-sited Fieldwork with a Global Client in a Virtual Classroom*

ROBLEDI, Andrea (Indiana U-Bloomington) and NUÑEZ-JANES, Mariela (U N Texas) *Practicing a Mujerista Pedagogy*

HUELSMAN, Jocelyn, LIAO, Louis, TUCKNESS, Andrea, RYAN, Chris, BALINE, Matthew, and BONNER, Adam (U N Texas),

METCALF, Crysta (Motorola), and WASSON, Christina (U N Texas) *Blurring the Line Between Anthropology and Design: An Applied Research Project for Motorola*

DISCUSSANT: BURNS, Allan F. (U Florida)

(F-12) FRIDAY 8:00-9:50 (Loltun)

Promoting Applied Scholarship for Tenure and Promotion

CHAIR: KHANNA, Sunil (Oregon State U)

PANELISTS: BENNETT, Linda (U Memphis) and WASSON, Christina (U N Texas)

(S-71) SATURDAY 12:00-1:20 (Zazil-Ha)

PhDs Study the World but MAs Run It: Masters-Only Training in Applied Anthropology

CHAIR: CHAIKEN, Miriam S. (New Mexico State U)

PANELISTS: LEMASTER, Barbara (CSU-Long Beach), TROTTER, Robert (N Arizona U), HENRY, Lisa (U N Texas),

BANNON, Megan (Rapp Collins Worldwide), and FINERMAN, Ruthbeth (U Memphis)

COPAA BUSINESS MEETING: THURSDAY 12:00-1:20 pm (Chichen Itza 2) A major item of discussion for the business meeting this year is a transition in leadership, and we invite you to attend.

BACKGROUND OF COPAA: The Consortium of Practicing and Applied Anthropology Programs has as its mission to collectively advance the education and training of students, faculty, and practitioners in applied anthropology. Currently 26 anthropology departments are members of the Consortium. If you are in a department where there is an interest in exploring membership with COPAA, please contact Linda Bennett at lbennett@memphis.edu.

COPAA Visiting Fellows Program: The COPAA Visiting Fellows Program provides the opportunity for applied and practicing anthropologists to share their skills and knowledge in partnership with anthropology departments. The goal of the program is to sponsor visits by either practitioners or applied faculty to COPAA member departments in order to educate students and faculty on topics that build on, enhance, or supplement the department's existing curriculum. The structure and length of the visit should be determined by the needs of 1) the specific academic program, 2) the expertise of the faculty and 3) the skills and knowledge of the practitioner/applied visiting fellow. If you are interested in learning more about the program, please contact Lisa Henry (lisa.henry@unt.edu).

COPAA Website: We invite you to visit the COPAA Website (www.copaa.info). If you have recommendations about the website, please contact Christina Wasson (cwasson@unt.edu).

Announcements and News Briefs

Anthropology's Potential and Actual Roles in Healthcare Reform

By Barbara Rylko-Bauer [basiarylko@juno.com]

The Society for Medical Anthropology (SMA), under the leadership of Past President Carolyn Sargent, has convened a task force to explore ways in which anthropologists can have a greater voice and impact on U.S. healthcare reform - not only with regard to the debate (which will undoubtedly continue even after passage of legislation) about the shape this reform should take, but also its subsequent implementation and evaluation.

Society for Applied Anthropology



A first step is to get some sense of what kind of work medical anthropologists are currently doing that either directly or indirectly relates to issues surrounding reform of our current health care system. We are well aware of the fact that many scholars who work outside of academic settings are not always able (for a variety of reasons, including time, lack of opportunity, etc.) to publish their work in the standard academic formats (journals, book chapters, etc.).

With this in mind, we are requesting information from *applied and practicing anthropologists* who are interested in and working on various facets and problems of U.S. healthcare delivery that focus on or have some relevance to the issues of access, cost, quality, and equity with regard to healthcare reform.

Please send us a brief description of your research, where you work, a list of recent publications (including technical reports, policy briefs, any other formats for disseminating research findings), and your contact information to the following two email addresses:

Barbara Rylko-Bauer basiarylko@juno.com

Carolyn Sargent carolynsargent@wustl.edu

Thank you for your assistance and we look forward to hearing from many of you.

Rights and Resources Initiative Announcement

By Pam Puntenny [pjpunt@umich.edu]

Environmental & Human Systems Management

In light of the recently completed UNFCCC COP15 in Copenhagen, the Rights and Resources Initiative (RRI) released a new strategic analysis on the status of forest rights and resources globally - and the issues that affected them - in 2009.

The End of the Hinterland: Forests, Conflict and Climate Change was designed to both review the status and issues of 2009 and also preview what to watch for in 2010.

Abstract:

Forests have long been a hinterland: remote, “backward” areas largely controlled by external, often urban, actors and seen to be of little use to national development or the world except as a supply of low-valued natural resources. 2009 marks the beginning of the end of this era: Forest lands are booming in value for the production of food, fuel, fiber and now carbon. New global satellite and communications technology allow the world to peer into, assess the value of, and potentially control forests from anywhere in the world. More than ever, forests are bargaining chips in global climate negotiations and markets. This unprecedented exposure and pressure, and risk to local people and their forests, is being met by unprecedented levels of local organization and political influence, providing nations and the world at large tremendous opportunity to right historic wrongs, advance rural development and save forests. But the chaos in Copenhagen at COP15 laid bare the looming crises that the world will face if the longer-term trends of ignored rights, hunger, and climate change remain inadequately addressed in 2010. While the era of the hinterland is ending, the future of forest areas is not yet clear. There will be unparalleled national and global attention and investment in forests in 2010—but who will drive the agenda and who will make the decisions? Will forest areas remain controlled from beyond? On whose terms will the hinterland be integrated into global markets and politics? This report takes stock of the current status of forest rights and tenure globally, assesses the key issues and trends of 2009, and identifies key questions and challenges that we will face in 2010.

And you can download the publication from the link below:

http://www.rightsandresources.org/publication_details.php?publicationID=1400

NAPA Student Paper Contest Announcement

By Kalfani N. Ture' [tured_k@yahoo.com]

The National Association of Practicing Anthropologists is proud to announce the results of the 2009 NAPA Student Paper Contest. All the submitted essays represented the highest level of academic writing and all participants should be proud of their accomplishments. The consensus among the judging panel after reading the collection of essays

submitted was that future anthropologists, both professional and academic, will be characterized by an extremely intelligent and scholastically rich group. The resulting winners are as follows:

Andrew Flachs [aflachs@gmail.com]

1st Place Winner

Paper Title "The Capabilities Approach: Navigating Cultural Politics in Human Rights Discourse"

Oberlin College

Prize \$300

Amy Cooper [coopera@uchicago.edu]

1st Runner up

Paper Title "The Preservation of Self in Everyday Life: Temporality and Personhood among Homeless Women in Chicago"

Department of Comparative Human Development

University of Chicago

Prize \$100

Kathryn Bouskill [kbouski@emory.edu]

2nd Runner Up

Paper Title: "Practicing Neuroanthropology: Humor as a Coping Mechanism for Breast Cancer"

Emory University

Prize \$50

Call for Applied Cases on War and Political Violence

By Barbara Rylko-Bauer [basiarylko@juno.com]

and

Merrill Singer [anthro8566@aol.com]

We are looking for cases of *applied medical anthropology* that deal with actual interventions relating to war and political violence. By political violence, we mean war (both declared and low-intensity), conflicts, genocide, massacres, atrocities, whether on a big or small scale, as well as violence that has political origins but is not always characterized as such (e.g., what is going on in Guatemala).

We are writing a chapter on this general topic for an upcoming volume, *Companion to Medical Anthropology* (Wiley) and want to include brief descriptions of cases (either published, gray literature, or through an interview) of *interventions* in which medical anthropologists have played a role in responding to the adverse impact of war/political violence or in the prevention of armed conflict (i.e., not just research that has "applied implications" or that focuses on the impacts of war, but actual responses to its damage to people, communities, etc). Our intent in this chapter is to not only note the very important work that has been and continues to be done on documenting and analyzing the impacts of war and political violence on health and well-being throughout the world, but to also ask the very difficult question: *what can be done to change and address this state of affairs and what is medical anthropology's concrete and pragmatic contribution to this?*

Please contact both of us with your name, a brief description of your work, and the best way for us to reach you, if we have additional questions. We would appreciate citations (or attachments, if the work is difficult to access) to any publications or technical reports, etc. However, these are not necessary and we welcome any descriptions of *applied medical anthropology* that might fit our criteria. We are working under time constraints, so would appreciate contacts as soon as possible. Thanks!

Barbara Rylko-Bauer [basiarylko@juno.com]

Merrill Singer [anthro8566@aol.com]

NPS George Melendez Wright Climate Change Fellowship: DUE BY MARCH 15, 2010

The National Park Service is now accepting applications for the George Melendez Wright Climate Change Fellowship. The goals of this student fellowship program are to support new and innovative research on climate change impacts to protected areas and to increase the use of scientific knowledge toward resource management. Awards will be

made in the range of \$5,000 to \$20,000 per fellowship for research to be undertaken in calendar year 2010. Projects may consist of exploratory research that could lead to a larger project funded by other sources but must result in tangible outcomes that are aimed at informing resource decisions. Applications are welcomed for proposed research in any area relevant to the natural and cultural resources of units of the National Park System. Examples include projects addressing vulnerability and risk assessment; adaptation strategies; public perceptions and values; and impacts to cultural landscapes and ethnographic resources.

Open to graduate students or superior upper-level undergraduate students (3.5 GPA or above) currently enrolled in a U.S. accredited college or university. If interested, write to: Elliot_Dale@contractor.nps.gov

From The Editor...

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

You may have noticed something different about this first *SfAA News* of 2010 - this is the first one reflecting the new name of the publication - now the *SfAA News*. The name change was voted on by the SfAA Executive Board at the 2009 Santa Fe meetings. Over the last couple of years, the scope of the Newsletter has broadened a bit and it increasingly has become an outlet for news and commentary that falls in a niche between *Human Organization* and *Practicing Anthropology*. The shorter time from submission to publication for the *SfAA News* as compared to HO and PA, the cornerstones of our publication services, enables SfAA to serve both authors and members with timely information about SfAA news, new ideas and commentaries, Topical Interest Group news, SfAA committee reports, student news and commentaries, and other relevant announcements. We continue to publish quarterly and I need material to be sent to me by around the end of the first week of the quarter (February, May, August and November). As editor I have tried to solicit pieces from colleagues and students who represent the diversity of our membership. It is relatively rare to receive unsolicited manuscripts for the commentaries section, and so I am asking you to give me ideas about what you want to read about, who you want me to contact and who and what you think needs to be included in our *SfAA News*. I am particularly grateful to all the various TIG and Committee editors who need little prompting to send in their quarterly pieces.



As we move forward with the evolution of the *SfAA News*, we are planning more, but gradual, changes. Some have already started, some can be found in this issue and more are on the way. For example, since the last issue we have initiated a better table of contents (TOC) system to link you to the TOC and the article you want more quickly and return to the TOC. And, in this issue, we initiate the new name and masthead, as well adding another feature - blogging. For a select number of articles you are now able to click on the blogging link at the end of the piece and begin a discussion on the author's comments. We hope you like these changes. In future issues, as we try and make the *SfAA News* even more accessible and easier to navigate, we will be developing a functional *SfAA News* website where all the news in the pdf version will be available in html format. This possibly could make it easier to use various search functions and make it more searchable using search engines like Google and Bing. All of these changes make it more complicated to bring out an issue, but it will be worth it in the long-run, because for anthropologists, information is our currency.

Now, I am going to put on another one of my hats (and I have plenty of them, literally and figuratively, one of which I own thanks to Don Stull, former President and last year's Sol Tax winner, a beauty I picked up at our 2005 Santa Fe SfAA Meetings), and that is my hat as member of the SfAA Information Technology Task Force, chaired very skillfully by the irrepressible Jennifer Wies. The SfAA is cutting edge, or trying to be, when it comes to communication technology, and much of this is due to the good work of our indefatigable Associate Executive Director Neil Hann. With the Ning community, a Twitter account, a Facebook page, blogging capabilities, and podcasts, SfAA is leading the way. But what I want to mention here is the power of the podcasts. The podcasts are the brainchild of colleagues at the Department of Anthropology at the University of North Texas, and, in particular Christina Wasson and Jen Cardew Kersey. We are entering our fourth year with this program and the podcasts have been wildly successful, at least as measured by hits on the website. I don't know about you, but there are lots of sessions I would like to attend at the meetings, but cannot make them all. The podcasts are a way to make up for that. I usually listen to them during my morning constitutions, and our President, Allan Burns, listens to them on airplanes. The recording quality is outstanding. You can find them not only on the SfAA website <http://sfaapodcasts.net/>, but also on iTunes. This resource is not one to be missed and it is also another way SfAA communicates with the rest of the world.

Right now, Jen and Christina, in conjunction with the local arrangements organizers, especially through the good offices of Dr. Francisco Fernandez-Repetto, who is not only one of the program chairs, but also a member of the Social Science Faculty at the Universidad Autónoma de Yucatan, are planning coverage of about twelve sessions. The logistics are complicated and thankfully, Jen and Christina have that covered.

Shortly, The SfAA Board will be trying to figure ways to ensure that podcasting becomes a regular component of the meetings even when Jen and Christina cannot do it. Right now, the University of North Texas is providing financial and technical support for the project. So, if you haven't already, go listen to some of the podcasts from last year or before and get ready to be amazed. Then, let your Board members know how much you have enjoyed listening to them. Just today I was listening to one session presentation and heard a colleague speak about research she had done in a community neighboring mine that I had not known about. I am emailing her now to see if we can share notes on our experiences.

One last thing, make sure you get to Mérida! It is going to be one of the best in recent memory, what with tours, workshops, great weather, great food, great company and your global colleagues from all over. And, before signing off, let me once again say thank you to Carla Pezzia who again helped out greatly in the production of this 1st issue of the *SfAA News* in 2010. I hope you have enjoyed reading the very interesting articles and news in it. Please don't hesitate to email me with any ideas or comments you have about what you would like to see more of or less of in the *SfAA News*. I would also love to have you volunteer your own article or news for the next issue. The deadline for receipt of news items for the May 2010 issue is May 8.



Carla Pezzia, Assistant Editor

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

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

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

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