



# News

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## President's Column

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**F**rom Merida to Seattle. The Merida meetings were great. If you were there, you enjoyed the large numbers of international applied anthropologists and applied social scientists. The sessions were crowded, the data rich and insightful, and the questions and comments intriguing. And the food, the weather, the excursions, and the people of



Merida were extraordinary. I would like to thank again the program chairs, Professor Liliana Goldin from FIU and Professor Francisco Fernandez Repetto from UADY. The meetings always owe much to the competent and confident organization of the SfAA office staff. Thanks to Trish, Melissa, Neil, and Tom, four forces of SfAA that make it all happen. The University, through Rector Dr. Alfredo Dájer Abimerhi, was especially cordial, helping with events, receptions, student volunteers, and even brought a full Mariachi to play for one of the most enthusiastic *ballet folklórico* ever to dance a *zapateado*.

If you weren't there, start planning now for Seattle 2011. Next year's meetings are about as far away from Yucatan as you can get in the contiguous 48 states, and program chair Darby Stapp is no doubt staying up late each night, trying to figure out how he can top the success of the Merida events! Given the importance of current issues including the human impact of volcanoes in Iceland, oil spills in the Gulf, and the indignation of Arizona action against immigration, the Seattle meetings will be equally

powerful as a market for the exchanges of ideas, strategies, and efforts of all of us in the Society.

**The state of the art of applied anthropology: the view from Merida.** The meetings in Merida gave many of us the opportunity to think about applied anthropology in a world context. So at the business meeting I took the opportunity to present some ideas for discussion. I have no illusions that somehow this is an exhaustive list, but rather think that talking about the state of the art helps us all put our work in perspective. Applied anthropology is doing well: there are more jobs, projects, and even university teaching positions where an applied or engaged approach is highly valued. Even in these difficult economic times, applied anthropology is flourishing. I'm reminded of a cultigen from Yucatan, the highly nutritious green leafy vegetable known as "Chaya," *Cnidoscolus Chayamansa*. Chaya is a critical food source in present-day Yucatan, as it has been throughout history, that is rich in calcium, iron, and protein, among other things. Chaya thrives and grows more verdant in the hot dry season, sprouting new leaves in times of drought and heat. Sometimes I think Chaya should be the honorific plant of SfAA!



Applied anthropologist and long time member of the society Mary Elmendorf wrote an influential book about women in the Yucatan and change. Her book, *Nine Mayan Women*, used the Mayan number nine, an auspicious number in

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Mayan world view, to pay homage to Mayan wisdom as well as to organize the book. I use this same rubric for the same reason Mary Elmendorf did, as well as to pay homage to Mary and her influence on applied anthropology. What are these nine characteristics of Applied Anthropology as seen from the vantage point of Merida, 2010? What do they have to do with your work?

## I. International and Global applications

Global research teams are more and more expected and even required in major development, evaluation, or intervention projects. Jean Schensul pointed out in her Malinowski lecture this year that applied anthropologists work best in multi-disciplinary teams. More and more these teams are not just diverse in terms of community participation, but also in terms of their international makeup.

A second characteristic of international and global applied anthropology is that more and more of the issues and problems addressed in projects cross international borders. This is because of the ease of international travel and movements of people, but also because of the recognition that social problems are found in slightly different forms but with a similar structure in many countries at once.

Another trend very apparent in Merida is that applied anthropology is developing rapidly in countries around the world. The board is now looking at ways of instituting a membership category for emerging applied NGO's and other institutions outside of the U.S. We in the Society can help with this by offering to do workshops or panels in international settings under the name of SfAA.

## II. Intercultural perspective

One of the concepts coming out of Latin American applied anthropology is the idea of "intercultural education," a term that doesn't translate precisely because it is about much more than education. "IE" is about a change of emphasis from working from vertical assumptions of domination, oppression, or power to a horizontal assumption that there are communities and cultural groups that need to work together. This perspective does not in any way ignore power, exploitation, or the power of the state, but rather recognizes that the tendency to divide communities and ethnic groups has resulted in an unfair advantage of state institutions over indigenous or group institutions. Rector Dr. Francisco Rosado May, the leader of one of the two intercultural universities in Mexico, the Universidad Intercultural Maya de *Quintana Roo*, joined us in Merida to discuss this intercultural perspective for future work in applied anthropology.

## III. Integrated applied work

Applied work is more and more recognizing the integration of activities: from local to regional, regional to national, and national to international is one facet of that integration. Another might be the integration of disciplines, but probably the most remarkable change is the clear definition of the contribution of applied social scientists in planning, implementation, evaluation, and even advocacy.

## IV. Input in planning and design

One of the remarkable sessions I had the opportunity to serve as a discussant was organized by the University of North Texas on Thursday afternoon, "Educating for Action: The Past and Future of Creating Critically Engaged Anthropologists" (Doug Henry, Chair). The hope that anthropologists are central to planning is an old and trusted idea in

applied work. But the North Texas session reported on classes where students worked with designers at Motorola Corporation to design new things. Applied anthropology is expanding into fields like emerging media, social media, and consumer products. Applied anthropology has always looked at technology and technological innovation in societies, from Lauriston Sharp's classic "Steel Axes for Stone-Age Australians" published in the first volume of *Human Organization* in 1952 to current interests in virtual worlds and avatars making decisions. Applied anthropology has many contributions to make to understanding the world of objects, whether they be massive dams or public works, medical technologies, or iPhones.



## V. Iterative evaluation and implementation

Applied social scientists and scholars have often done summary evaluations of interventions and other social programs after they have been implemented. But more and more applied work is moving towards iterative or process evaluation as a way to make corrections and changes to programs as they are being implemented. Participatory Action Research, developed by 2008 Malinowski award honoree Orlando Fals-Borda includes on-going evaluation with stakeholders, and this approach has become a key part of public health interventions under the name of Community-Based Participatory Research.

A key feature of iterative evaluation is that it recognizes that mistakes are made and that project plans are fallible. Evaluation models that contain both process and summary evaluation approaches are not easy to design, but attention to the relationships between these approaches can be a way to improve the impact of applied work.

## VI. Impacts across sectors

Program implementation, culture change, and the adoption of new ways of doing things are often thought of in terms of diffusion within an area. For example, some applied anthropologists talk about expanding the applied curriculum into more and more anthropology departments. But another way to conceive of promoting change is to realize that programs have impacts across sectors. In this example, a better strategy might be to enhance applied anthropology in departments and colleges outside of departments of anthropology in order to have a larger impact. In the same way, bio-cultural models have become recognized as especially valuable in medical anthropology arenas, and bio-cultural-environmental approaches are more and more used in disaster mitigation projects. Engineers and financiers often talk about "spin off" results from work that affects other sectors. There are also spin-offs from applied work that should be recognized and measured.



## VII. Involvement of Stakeholders

Social scientists working in high-stakes environmental and contexts such as the Amazon rain forest or in Arctic communities being affected by global warming have developed "stakeholder analysis" as a methodology to engage in problem solving. Creating the physical and intellectual spaces where very disparate stakeholders can come together through months and months of meetings is key to a successful stakeholder approach. Stakeholders often have different political, economic, social, and personal agendas, so taking on a stakeholder approach is more difficult than the simpler methodology of holding focus groups to understand a problem. Stakeholder analysis is also a key approach in public health work, especially in England and Europe. A nice review article on it appeared in the journal *Health Policy and Planning* (15:3, pp239-246), "Stakeholder analysis: a review," by Ruairi Brugha and Zsuzsa Varsvasovsky.



## VIII. Information Technology

Almost twenty years ago I was the chair of the SfAA meetings in Cancun, Quintana Roo, Mexico. A colleague asked if we would have laptops available for the sessions and whether there would be internet access at the meetings. At the time it seemed like an impossible request. But now such access and use of technology is expected. (As a

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side note, we are working to provide SfAA wireless access at the Seattle meetings for all who are registered, not just those staying at the conference hotel). This same colleague was talking about cell phones that would radically change fieldwork. "You will be able to call anyone in any village any place in the world in a few years," he said. "Applied anthropology will work in real time, and if you want to check something in a report, you'll be able to talk to the people in the community." Real time applied anthropology is not quite here, but information technology is certainly changing the nature of applied anthropology. Our society is filled with "early adapters," and the expanded podcasts available through the web site or on itunes that are created at our meetings are but one example of the recognition of the importance of emerging information technologies in applied anthropology.

## IX. Into the Future

Applied anthropology and the Society in particular have always had an eye on the future. SfAA's reputation is one based on encouraging and benefiting student members, recently employed professionals, leaders in alternative NGO's here and throughout the world, and community organizers in one organization. Applied work has to be courageous in many ways, but it also benefits from being nimble in times of change.

I hope you all enjoy the summer and are thinking about coming to Seattle in 2011.

## Immigration Outrage!

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Arizona's new immigration law, which gives local authorities the power to ask any person for proof of citizenship if they suspect that the individual is not in the US legally, has created an uproar of protest here in Arizona, throughout the US, and the world. After the immigration bill was signed by the Governor of Arizona, many organizations and governmental jurisdictions announced that they will participate in an economic boycott of the state.

The law and boycott impact SfAA directly not only because we care about human rights, our many Arizona members and their work, but also because Tucson is one of several cities that had been mentioned as a potential site for our 2013 meetings. Planning for our meetings begins several years in advance. Therefore, the current law and economic boycott are significant factors in how we should proceed.

Our Executive Director, Tom May, regularly assists the Society in selecting a conference site, visiting many potential cities several years in advance of a meeting. He meets with convention authorities and hotel representatives to determine things like cost, facilities, amenities, and other support that can be developed. Tom brings information about a handful of potential sites to the Board and based on this information and other deliberations, the Board decides where our conferences will be held. Convention authorities, who are seeking to attract our business, frequently invite Tom to visit in order to woo him. The Tucson Convention Authority had invited Tom for a visit which had been scheduled for late May. In light of signing of the bill, SfAA President Allan Burns asked Tom to postpone his visit for now.



Many of you have already voiced your opinion about how SfAA, as an organization, should deal with the issue. Some have demanded that we immediately announce that we will boycott Arizona, negating the need for Tom's scheduled visit, while others are of the opinion that we should proceed with the visit, giving us an opportunity to demonstrate that we are a "live prospect," but one that would be lost if the law is still in place. No one has voiced the opinion that we should ignore the boycott and schedule a meeting here. I think we all agree that we want our response to have the greatest impact on the ultimate fate of the law.

What should SfAA do? Professional societies here in the U.S. and throughout the world are either now boycotting the state of Arizona or planning on announcing a boycott of Arizona as a meeting site. President Burns is exploring  
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whether we can do something in concert with those organizations. In addition, following SfAA's usual procedures for taking public policy positions, the Human Rights committee is in the process of developing a policy brief on the issue, and the Public Policy Committee will conduct a strategic analysis to lay out the pros and cons of various responses for the Board to consider. The Board is discussing ways of making the stance we take effective. Individual members are also working in Arizona and with other organizations in order to help affect what many of us see as a dangerous law which will lead to significant human rights violations.

All documents that the Human Rights and Public Policy Committees develop will be made available on the SfAA website, and an update on this issue will be published in the next SfAA News.

## Contributions Archaeology Can Make to Climate Change Science and Policy

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**C**urrent consensus of climate change science is pretty well organized around the following points: 1.) greenhouse gas concentrations in the atmosphere are increasing due at least in part to human activities; 2.) these gasses are increasing global temperatures; 3.) these temperature changes have the capacity to generate a range of environmental consequences including but not limited to sea level rise, shifts in ecozones and current weather patterns, and stronger and more unpredictable natural hazards such as hurricanes and droughts; 4.) these environmental consequences entail a range of adverse effects including but not limited to submergence of coastal areas (including heavily populated coastal areas), loss of species, reduced and/or shifted agricultural yields, and reduced and/or shifted sources of fresh water; and 5.) while specifics will vary from place to place, all of these adverse effects entail significant physical, economic, and emotional stresses on existing human and other natural systems. Finally, there is also growing recognition that this type of climate change is a long-term issue. Build-up of greenhouse gasses is ongoing and—even if we halt all emissions right now—will continue over the course of decades to centuries; therefore, the consequences also will occur over the range of decades to centuries.



The question at hand of course is - given the information we currently have - what should we do? Over the past year, in my role as an AAAS Science & Technology Policy Fellow, I have had the chance to listen and take part in discussions about climate science and policy at the federal level. Currently two primary approaches are being discussed: mitigation and adaptation, along with the additional concept of resilience. Mitigation in this context means reducing outputs of greenhouse gasses through a combination of new technology and behavioral change with the intent of ultimately reducing the environmental and follow-on human system consequences of changed global temperatures; a proactive approach. Adaptation means adjusting human systems - including physical, economic, and social systems - to address the effects of changed global temperatures; a reactive approach. Resilience means a system that can handle or absorb shocks and maintain or readily return to pre-shock state. In my interpretation, resilience is an adaptation to a variable environment, although policy discussions tend not to explicitly state it as such.

The key point from these definitions is that these definitions all include at least some changes in human behavior. The point many discussions are coming to is that the climate change community does not yet know enough about proactive and reactive behaviors in human groups of different sizes - individuals, families, communities, nations - with regard to something as fundamental, variable, yet diffuse as climate over the time frames indicated by current climate science to form good policies. As archaeology addresses the traces of human behavior and environmental interactions on many spatial scales across extended periods of time, its data, models, and interpretations can be sources of critical information.

To date, however, there are few links between the world of archaeological data and research and the climate change community. There is growing recognition at the federal level that there is a need to bring more social scientists to the table to assist in the development of effective policies, but not yet clear direction in how to do so. Indeed, in many

Jefferson Memorial, DC



discussions the different types of social science are often not distinguished. So, while my following points are directed toward archaeology, I anticipate that with some modification they also would be useful education points from the field of anthropology as a whole.

With all of the above in mind, I recommend that the many types of data, models, and interpretations that archaeology can contribute to climate change science and policy be structured according to the four following pathways. While use of these pathways will not address all the needs for bridge-building between archaeology and the climate change decision-makers (for instance, where to publish?), clear indication of the type of climate policy issue given archaeological information can address and the relationship of that information to the concepts of mitigation, adaptation, and resilience will take very

important steps toward linking archaeological and climate change concerns:

- Environmental thresholds of past decision-making
- Extent of paleoenvironmental interactions
- Cultural evolution and information transmission
- Narratives

With respect to environmental thresholds, archaeological data has the potential to serve as a human barometer: what did measurable environmental change mean for the people, their economies, and social systems on the ground at that time? For example, how did measurable temperature changes in records such as sea sediment cores affect local resources and do local populations appear to have made decisions to address these changes? Such examples will be useful in building strategies and models for improving modern resilience.

With respect to past interactions, archaeology is a means by which to assess both previous environmental capacity and previous human effects on an environment. For instance, archaeology can indicate both the size of previous human populations and the relative rate of predation on and health of a given natural resource such as fish or game, which can indicate some past details of environmental conditions. On the flip side, archaeology is advancing our understanding of the scope of previous human management of different environments, such as extent of Native American modification of landscapes, which needs to be part of our assessment of what “natural” actually means. Both types of information are important as we try to anticipate the effects of climate change on a range of ecosystems.

With respect to cultural evolution and information transmission, archaeological theory and models are digging into the ways in which cultural change is different from biological change and the rate and pathways through which innovations have spread through populations with different sizes, economies, and modes of organization. This information is a critical baseline for assumptions about human behavior in both mitigation and adaptation plans.

Finally, as with all fields of anthropology, archaeology has the capacity to present its information in the form of stories, which in turn have the ability to convey ideas and information and provoke consideration unlike any other format. Many discussions about addressing climate change appear to include concern about how to tell members of the public what they should no longer do. With stories that describe, “What happened then? What did they do?” - it may be possible for a great deal more change to come from within us than we would otherwise have thought possible.

For all these reasons, I have and will continue to present archaeology as an important but as-yet underutilized tool in the climate science and policy kit.

## A New M.A. Program in Applied Archaeology at the University of Arizona

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The School of Anthropology at the University of Arizona has initiated a new M.A. in applied anthropology. The first students to enter the program have been accepted for this fall. For full-time students, this is an intensive two year program, including a summer internship following the first year.

Our program defines applied archaeology as the creation and use of knowledge in the context of applications that include collecting information about archaeological sites for use in cultural resources management, recovering archaeological data from threatened sites to mitigate the adverse effects of land modifying projects, managing historic properties to comply with historic preservation legislation, assisting Indigenous groups with identification of traditional cultural properties and heritage management, and creating a sustainable cultural environment by using the tools of preservation archaeology. The academic program is designed to teach the subject matter and professional skills needed for a successful career working for businesses, governmental agencies, tribes, and non-profit organizations that employ applied archaeologists. The University of Arizona is situated in one of the densest areas of applied archaeologists in the country and our program will integrate professionals working in the private, public, and non-profit sectors of archaeology.

All students in the proposed M.A. track will take the regular classes required of all archaeology graduate students (overviews of anthropological and archaeological theory, archaeological methods, and statistics for archaeologists). Other required courses include courses in cultural resources management, professional skills and ethics, and ethnography for historic preservation. Elective courses are chosen among a suite of classes in North American archaeology, historical archaeology, and laboratory methods. A thesis or paper is required, along with the summer internship. Completion of this program will qualify graduates to apply for registration in the Register of Professional Archaeologists (RPA), and meet the professional standards required by the Department of Interior and other state and federal agencies for supervisory archaeologists.

A major justification for offering the M.A. in applied archaeology is to train students for what has been noted to be a dearth of well-trained archaeological professionals at the Master's level. Tucson archaeologist Jeffrey Altschul (Chairman of the Board of Statistical Research, Inc.) and Tom Patterson at UC Riverside have argued that archaeological programs are falling short of employment needs in the discipline. In their recent chapter on "Trends in Employment and Training in American Archaeology," they estimate that in 2008 between \$683 million to \$1 billion was expended on historic preservation in the United States. About half of this amount was spent on archaeology, while the rest was spent on other aspects of historic preservation. Outside of the United States, a comparable amount of funding was spent to mitigate the adverse effects of dams, pipelines, and other construction projects in other parts of the world, and in supporting research needed for historic preservation of world heritage sites, national parks, and other heritage programs (see also Doelle and Altschul 2009). Altschul and Patterson estimate that there are currently about 14,000 cultural resource specialists (largely archeologists) employed in the United States and, interestingly, even more than this working in Europe. They predict that the number of trained archaeologists at the M.A. and Ph.D. levels needs to double to meet the expected demand for archaeologists in the next 25 years. They estimate that there will be 19,150 archaeological jobs, 85% of which will be filled with M.A. level archaeologists (Altschul and Patterson 2010).

A special section of the January 2009 issue of the newsletter of the Society for American Archaeology, *The SAA Archaeological Record*, was devoted to discussing what a model applied archaeology curriculum would look like (see especially Neusius 2009:Table 1) including:(1) the history of American historic preservation, (2) implementation of CRM laws, (3) history of archaeological thought, and (4) quantitative research methods. Tucson archaeologist William Doelle (2009), President of Desert Archaeology, Inc., stressed that any program offering a M.A. in applied archaeology should emphasize good writing skills. He additionally pointed out that students should not regard the curriculum as a 9-month program because summer internships and work experiences are essential. Another article pointed out that although the thesis track may be optimal for some students, especially those who anticipate being involved with report writing, a professional paper might be more appropriate for other students given their work situations (Sandweiss and Delcourt 2009). These authors cite professional master's programs in the sciences as a model for such an option (e.g., Colwell 2008).

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These recommendations were important parts of the development of our own M.A. program. Besides the specific courses noted above we have designed our M.A. in Applied Archaeology to (1) train students in important skills such as writing and ethics; (2) maintain flexibility (e.g., a M.A. thesis or a paper option); (3) take advantage of particular strengths of archaeology at the University of Arizona (especially the broad array of courses offered within and outside of our School); and (4) provide a curriculum that can be regularly offered to ensure that students can graduate in two years.

The School of Anthropology was created in 2009 to integrate anthropologists from around campus, including archaeologists in the Arizona State Museum, Mediterranean archaeologists in the Department of Classics, and applied anthropologists in the Bureau of Applied Research in Anthropology. The School has 49 voting faculty members, including 24 archaeologists and 15 faculty who are engaged in applied anthropology. Other campus programs that students in applied archaeology may draw on are offered through Geography (especially GIS), the Preservation Studies Program, and American Indian Studies. Besides the new M.A. in applied anthropology, the School of Anthropology at the University of Arizona now offers the first B.S. in anthropology in Arizona, with tracks in archaeological science and human biology. The Ph.D. program continues in all subfields of anthropology, with concentrations in applied anthropology and medical anthropology of particular interest to applied anthropologists.

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## My Asian Perspective on the SfAA Meeting in Merida, Mexico

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Flying over from Taiwan to Merida for the 2010 SfAA meeting requires no small efforts. It took me nearly 24 hours to be with the other one thousand participants who also made the trip. In general, I feel my participation in the meeting was quite enriching and worthwhile, especially the exciting tours to Mayan archeological sites—dreams of my childhood! Yet there was something in the meeting that came out as a surprise for an Asian scholar, and I would like to share my thoughts here.

This was my first time attending an SfAA meeting, so I am not sure about its past conditions. My first impression of the meeting was the predominance of America- and Africa-focused themes and participants. Anthropology as a discipline that excels in sociocultural comparisons seemed to be oblivious of other continents such as Asia in this meeting. Among all the issues, migration, transnationalism/globalization, education, livelihood, health, work/labor, and development seemed to be major concerns and attracted interesting panels and papers. In regard to these themes, Asia should also be significant for comparative studies. However, I found very limited numbers of panels or papers concerning sociocultural transformation in this continent. Likewise, not many participants showed visible interests in research on Asia. Turning to the other side of the coin, I found few Asian scholars having interests in the society and its meeting—as witnessed by the very few Asian participants in this meeting. I am not sure whether this observation was due to my own limited understanding or subjective experiential bias. Notwithstanding, I still raise the issue in case it might at least be partially true.





I wish to raise this issue in order to draw attention to future meeting organizers and society's officers (including editors of Human Organization, Practicing Anthropology, and SfAA newsletters) to ponder whether and how to expand SfAA's influence in Asia and increase Asian scholars' involvements in SfAA. There may be many reasons, historical and social, for the current low level of Asian presence in SfAA. Now is the time to think of changing the tide as anthropology in Asia has been expanding, diversifying, and forming regional associations. For example, Japan has the second largest anthropology association worldwide in terms of membership, next to the U.S. Taiwan hosted the preparatory meeting for the establishment of the East Asian anthropology association comprised of anthropological societies and members in China, Hong Kong, Japan, South Korea, and Taiwan in December 2009; the association is to be formally founded in the upcoming meeting held in South Korea in September 2010. Anthropology, applied anthropology in particular, is rapidly growing in reforming China. In a word, Asian anthropologists are more than ready to engage in dialogues transnationally and trans-continently. I hope that SfAA will be more aware of these emerging phenomena and put more efforts in attracting more Asian participants and research on it.

Anyhow, the future SfAA meetings will continue to attract some Asian participants. At least, I hope the meeting organizers will not schedule the panels on Asia at the same time because this will prevent presenters from attending other relevant panels. This may be a small issue but it is a considerate gesture of welcoming the "minority" in the meeting.

Despite the aforementioned suggestions, I must reiterate that they do not lessen my appreciation to the 2010 meeting organizers who really made my trip to Merida an inspiring and memorable time of exploration and knowledge exchange.

## My Life as a Kiutprogram Field Worker - The Hungarian Grameen

By Barbara Orlay [[barbaraorlay@gmail.com](mailto:barbaraorlay@gmail.com)]

Kiútprogram Mikrohítélő Közhasznú Nonprofit Zrt (Kiutprogram Microcredit Lending Nonprofit Plc.)

*"It's not people who aren't credit-worthy. It's banks that aren't people-worthy." -Muhammad Yunus*

This is certainly true in the case of the Hungarian gypsies. Even though it's agreed upon that Romani people first arrived to Hungary about a century after the famous Hungarian Arpad-dynasty was extinct (1305.), most Hungarians still look at them as outsiders and they fail to recognize the gypsy input into the affluent Hungarian culture.

As of today, 80% of Hungarian people living in deepest poverty are the ones with Roma origins. They are the ones that get trapped in between economic welfare and often misleading and nonpaying illegal jobs. They live in households without any sewage and heating system. There is often only one water fountain to share for hundreds of people to cook their everyday meals and to bathe themselves. During winter months it's not unusual to see kids of a young age, barely literate, to hike up the hills for some branches to put on the fireplace, so their family won't freeze to death. Towards the end of the month, when the family's welfare - which is equal to what some rich kids cough up on a Friday night to splurge - is gone, children sit in the classrooms with empty stomachs, but when class is over they still run around with a smile.



Barbara Orlay, right, holding baby, with Roma friends

This is the same smile I get everyday when I walk into one of these Roma colonies I've been working at for the past couple of months. Even when I first arrived, before they knew my name, they offered me a hot cup of coffee and invited me into their homes. The homes are nicely kept regardless of the above mentioned circumstances. So I wonder everyday, why do we misjudge these friendly people, why don't they get the jobs they are surely capable of doing, why do they get looked down upon as soon as they leave their own environments.

Probably these were the reasons among others why three enthusiasts for Roma rights started a nonprofit organization called *Kiutprogram MFI*. Andras Ujlaky, Peter Felcsuti, and Andras Polgar have been involved with other Roma programs previously. They all have their own nonprofit organizations to help adults and children to further their education; in addition, they participate at various camps, and they also serve as advocates in legal rights cases, fighting hard against prejudice and discrimination. For them, adapting a well known and successful international model seemed the best option as they were eager to fight against poverty.

The main vision of the *Kiutprogram* is to increase the household income by creating legal businesses which would also enable the clients to liberate themselves from the social debt trap. By doing so, the program also hopes to cut down the social and economic barrier in between the Hungarian and Roma societies. The program is based on the Grameen Bank that Muhammed Yunus created in Bangladesh. Many other countries have since developed their own version to compliment their countries' needs. The main idea is to lend small amounts of money to people, mainly to women, who are unable to receive any other form of loans through banks because of their poor economic status. These Roma clients that are interested in the program and ready to start their own businesses, not only receive financial help, but also legal and financial advice. All they have to do is to keep up the business, make weekly payments on the loan, and follow certain canons that are to increase their and their family's life qualities.

The program in Hungary started over two years ago with a feasibility research stage to determine whether implementation of the Grameen model would work here in Hungary. Then, this January, 22 mentors/fieldworkers were hired to attend a six week long intense training. The training helped to better understand the often tricky and very bureaucratic Hungarian social and legal systems, and also gave fieldworkers like myself insights into what our responsibilities would be.

Now, five months later I am one of these mentors working in Borsod-Abaúj-Zemplén County, north east of Hungary, still not fully prepared for every question and situation that might arise at any given moment, but getting better at it. Fortunately, my BA in anthropology from North Carolina State University helped me to prepare just for that. It doesn't matter how many books you read from the well known masters of anthropology, once you are really in the field every situation is different and your success will only depend on your determination, resourcefulness and what training you had.

As a mentor I have many roles in the program, and to reach the successful outcome, my judgment, propensity and efficiency have to be at a top level. I am the so called "bridge" [broker] in between clients and the bank through which they get the loans from the program. I also have to act as their advocate at certain government offices, so they get fairly treated and served. My overall responsibility with my coworker, as we work in pairs, is to identify possible clients that can work in groups of 5 and have weekly meetings with them where we discuss their business plans, proposals, and problems that occur. At these meetings they also give suggestions and advice to each other. This process is more intense before receiving their first loan, but it is ongoing once they start their businesses, so they can receive constant help as well as financial and legal advice from us.

The hardest part of the job is to often convince these people that they are worthy of a better future and that they certainly have the ability to make it work for themselves. At the weekly meetings we often talk about their experiences and what they can learn from them and use them to their advantage.

My anthropology background is definitely a big help in figuring out how to make contact and to find and assist eligible clients. It is very important to keep in mind the ideal vs. real behavior, because at first Roma often talk and behave according to scripted norms that reflect their stigmatized identity in Hungarian society. Once they realize we are there to honestly help them, they keep no secrets from us, which is a big help in discovering their true capabilities and characters.

My day-to-day interactions with them helped me not only understand but truly see their everyday struggles. This is why I cannot look at it as a job. Without a doubt, it has become a passion and long term ambition for me to assist these people to help them make a better future where they don't have to be afraid when the end of the month arrives and they worry what will they eat. I believe there is a future, where they have their very own businesses, and all kinds of people: Roma, non-Roma, Blacks, Whites, Asians, etc., will turn to them with trust. I believe there is a future where they can be proud of themselves, and be proud of what they have achieved, but where they can also remember where they came from and hold their heads up without anybody whispering behind their backs.

I believe that the clients I am working with are capable of making these necessary changes. They have already shown promising signs that they do follow the canons we are to pursue. One particular Grameen program tenet states that

"I shall not sign anything before I read and fully understand, this shall be true for verbal agreements as well." The other day one of my clients proudly told me that at the city hall where she was renewing her id card she found a mistake on the printout she was to sign; she mentioned it to the clerk, who corrected it right away. She also confessed that before we talked about this often occurring problem, she had never read anything before she signed, because she usually got embarrassed that it took her too long to read. But for the first time she took her time, and walked out with a proud smile. This is the kind of smile I am hoping to see on each and every one of my clients in the near future, as they have also given me such a remarkable experience just by being able to work with them.

## Doing Anthropology as an Environmental Journalist *Tales and Tips, Part 1*

By Brian McKenna [[mckenna193@aol.com](mailto:mckenna193@aol.com)]  
University of Michigan-Dearborn

**T**he BP oil spill in the Gulf of Mexico has not generated much journalism from environmental anthropologists, even those who focus on catastrophic disasters. Nor has *Avatar*, the Number One environmental blockbuster of all time. And while the world is now awash with "green" corporations, green agribusiness and even green prisons, all rich fodder for critical analysis, most anthropologists -- academic *and* applied -- are choosing not to enter the fray as journalists.

Since my graduate school days studying Culture and Communications at Temple University's anthropology department in the early 1980s, I always viewed anthropology as an untapped reservoir for journalistic engagement. Communication Arts, my BA degree area, had no theory to speak of, while anthropology had it coming out the ears. The solution, in my view, was to integrate the two areas, so that "anthropology as cultural critique" (Marcus and Fisher 1986) could sing into the ears of citizens. After all, culture IS communication.

I've had some successes, including this recent one, below.

### ***Melanoma Whitewash***

It was the thick of the 2008 Presidential race. A throng of media followed Republican candidate John McCain into the sun-drenched Florida Everglades that June. McCain, a victim of several melanomas, told everyone that he was sure to lather up with plenty of sunscreen and wear a baseball cap. The media saluted his efforts.

But I knew differently. I knew that for someone with his melanoma history, this practice was wrong, and it was very dangerous for the public to believe. In a UVA saturated wetland this strategy made him unnecessarily vulnerable for more melanomas on his face, hands and other exposed areas.

I also knew that I had been given a gift. McCain was the world's most well-known melanoma sufferer. I had waited for a moment like this for more than a year, ever since I'd completed anthropological research on sunscreen and melanoma for Merrill Singer and Hans Baer's powerful reader *Killer Commodities* (McKenna 2008a). If I could somehow associate McCain with that research I'd have a timely intervention into the dominant cultural narrative. It was time to strike as an anthropological journalist! The problem? I needed a clever title and lead to make an instant hook with readers. Urgency was the keyword.

The resulting article, "*McCain's Melanoma Cover-Up*," (McKenna 2008b) fit the bill. Completed in two days (after cutting and pasting earlier scholarship and investigating McCain's up-to-the-minute medical history) the piece was published on the Internet Newsletter CounterPunch (about 3 million hits per month). The article swept through the web and was even picked up on AlterNet (McKenna 2008c). I received more than a hundred emails from around the world. Even today, if you "Google" the words "McCain" and "melanoma" you get about 54,000 hits. My article is consistently ranked 2nd. That means it's being read.

### ***Converting anthropological research into journalism***



In the academic work (Singer and Baer 2008) I detailed the cultural history of sunscreen, illustrated its neoliberal features and showed how it offers little or no melanoma protection. That article, titled "*Melanoma Whitewash, Millions at Risk of Injury or Death because of Sunscreen Deceptions* (McKenna 2008a)" argued that the best protection is simple avoidance of the sun between 10 a.m. and 4 p.m., proper clothing and eyewear, wide brimmed hats (four inches or more), and shady structures.

In CounterPunch I turned academic parlance into journalistic rhythms, charging that "John McCain either doesn't know, doesn't care or he has decided that it's far too risky, from a public relations standpoint, to don a showy 4 inch wide brimmed hat for his many public appearances. McCain is rarely photographed wearing a hat at all. This strategy may have cost him his life." I surmised why this might be so. "Fashion is a form of communication, and politicians want to communicate that they are fit and healthy. They do not want to communicate that they are a cancer victim or a worrywart."

### ***Three ways to be an environmental journalist***

Why not you? Why not turn your academic articles and books into public writing as well? After all, the hard work of research and writing the "first draft" has already been done.

There are three main ways to do this. The first way is to become a *cultural broker* between academia and the general public, as I did above. If you are new to writing journalistically, don't worry, that can be taught (as indicated below). You don't have to quit your day job as an academic, if that's what you are. In fact, from a radical viewpoint, journalistic writing is a form of liberating knowledge from its academic entombment. It's completing the research loop.

The second way is to write short (750 word) timely journalistic pieces as a portal to influence public policy. This need not have anything to do with your own "specialty" areas, after all, remember, anthropology is supposed to be *holistic*. I've written well over a hundred such articles over the past two decades, as a weekly health and environment columnist and a freelancer. Topics have included golf courses, university government corruption, the hydrogen museums, cool cities, the cultural the local weather forecast is

Many anthropologists think distraction and will take them away more mistaken. On the one hand, PR specialists than journalists so the public plate. On the other fundamental way of *doing social* makes this crystal clear in a timely *Contradictions* (2008). He and journalism are "... not just a publics with a message from social *science* [emphasis mine], often in ... [It] is part of the process of knowledge" (Hale 2008: xvii).

No? Consider this. Each and anthropology articles I've written humble start as journalism!

Why does anthropology disparage journalism? There are several reasons as I discuss in an upcoming article (McKenna 2010), but a chief one is that the prolonged ritual initiation into the guild (of nine years or more on average) greatly discourages public intellectual work like journalism! Those graduate students who want to write urgently for the public are forced to keep that inclination repressed for up to a decade. Those who cannot suffer this humiliation often leave for activist work outside of the PhD seeking environment. In this manner the profession selects for professional scholars not citizen scholars.

This takes us to the third way.

The second way is to write short, timely journalistic pieces as a portal to influence public policy... Environmental journalism is a growing trend for social scientists and anthropologists have a great deal to offer.

that this form of public pedagogy is a from their "real job." They couldn't be universities are graduating way more social science scholars must step up to hand, journalistic writing is a *science*. Anthropologist Charles Hale and important edited work, *Engaging* convincingly argues that social activism matter of publicity or reaching broader science. It is a way of *doing social* collaboration with non-social scientists. forming, testing, and improving

every one of the six peer-reviewed over the past two years got their

## ***A Growing Applied Anthropology Career Option***

Susanne Rust was a graduate student in anthropology at Stanford University in the 1990s. There she studied biological anthropology and worked as a fisheries biologist. She decided to leave the program and become a science reporter in 2003 and has since won several awards including a George Polk award and the John B. Oakes award for distinguished environmental reporting. She was also a finalist for a Pulitzer. In 2008 she appeared on Bill Moyer's Journal on PBS discussing her work as an environmental journalist.



Susanne Rust

Rust, who worked for the *Milwaukee Journal Sentinel*, used her anthropological skills to find patterns in over 250 scientific studies that would otherwise have been overlooked. She constructed a massive spreadsheet which grew to more than 50 columns to help determine the health effects of the chemical bisphenol A (Poulson 2009). She found that 132 of those studies disclosed health effects such as diabetes and genital deformities. All but one of those studies was conducted by a non-industry scientist (Poulson 2009).

"It's funny, you know, although I used Excel all the time as an anthropology grad student, when I became a journalist, it never occurred to me to use it—until I got on this story," Rust told David Poulson, the Associate Director of the Knight Center for Environmental Journalism at Michigan State University.

I myself am a Fellow of the Knight program, having attended a four-day intensive environmental program in 2001. I served as a columnist for their flagship journal "EJ" in 2002-2003. Today I direct all of my students to their website and its publications. In fact a number of anthropology graduate students from MSU have since written for "EJ." Environmental journalism is a growing trend for social scientists and anthropologists have a great deal to offer.

Unfortunately journalistic careers are not usually thought of as applied anthropology. For example in the otherwise excellent CD "Applying Anthropology, Careers that Count" produced by Francis E. Smiley and Northern Arizona University (Smiley 2005), of the fifty or so careers mentioned, not one is journalism.

I hope to help change that. I already devote a great deal of time to teaching environmental journalism in my "Doing Anthropology" and "Anthropology, Health and Environment" classes. Last year I met with the chair of Communication Arts at my university to suggest a new cross-listed course on "Anthropology and Journalism." She is very excited about the idea.

### ***You Must Join the Society for Environmental Journalism***

As I recommend to all my students, the first thing you must do if you want to learn the trade, improve your writing or even launch a new career, is to join the Society for Environmental Journalism. The web address is: [www.sej.org](http://www.sej.org). It only costs \$20 per year and the benefits are very generous. They include the SEJ journal, a Watchdog tipsheet, teaching tools, an on-line library, employment information, workshops, and an annual conference where lifelong contacts and friendships are established. The 20th annual conference will be hosted by the University of Montana in Missoula on October 13-17 and promises to be terrific. I'll be there.

The SEJ was started by a friend, Jim Detjen, when he wrote for the Philadelphia Inquirer in the 1980s. Note: Jim also started the Knight Center at MSU.

Susanne Rust is a Member of the SEJ and this has no doubt greatly enhanced her journalistic skills. Journalists have much to learn from anthropologists and anthropologists have much to learn from journalists.

This coming November, at the AAA Meetings in New Orleans, anthropologist Elizabeth Bird and I will lead a three hour workshop titled "*Engaging Journalism: Making Anthropology Visible in the Public Sphere.*" Bird is a leader in Media anthropology and author of numerous books including *The Anthropology of News and Journalism* (2009). At the workshop we will provide a good deal of insight, tips and suggestions for anyone interested in trying their hand at journalism (both beginners and advanced). Stay tuned.

Meanwhile, Part Two of this article will follow in August. I'll discuss more tips on: what to write, where to write and how to write.

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## Anthropology and the Design of Communities for Older People: An Interview for the SfAA Oral History Project with Philip B. Stafford

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 SfAA Oral History Project  
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Aging

Philip Stafford's work serves as a model for effective application of anthropology for older people. He is best known for both his substantive and methodological contributions to effective design of residences and other facilities for older people. He currently serves as the director of the Center on

and Community of Indiana University in Bloomington. Prior to this he was the first director of the Evergreen Institute on Elder Environments which accomplished landmark work in the development of design practices for communities for older people. This work was based on multi-faceted, community-wide, participatory research. Related to this is his recent book *Elderburbia: Aging with a Sense of Place in America* (2009, Praeger). He also writes a blog entitled "Phil's Adventure in Elderburbia" [<http://agingindiana.wordpress.com/>] He also edited *Gray Areas: Ethnographic Encounters with Nursing Home Culture* (2003, SAR Press). Stafford's graduate education in anthropology was done at Indiana University. He did an undergraduate degree in anthropology at the University of Chicago.



Phil Stafford

This interview was conducted by John van Willigen, for the Society for Applied Anthropology Oral History Project on February 11, 2005. The audio record and transcript is archived in the SFAA collection at the Louie B. Nunn Center for Oral History at the University of Kentucky Library. This transcript is edited for continuity and length.

STAFFORD: I was interested in, essentially the meaning of old age in a small town and so my dissertation work involved a community study of aging in Bloomfield, near Bloomington. I was interested in the relationship between people's cultural conceptions about age and how those things worked out on the ground in their every day environments. So I spent a lot of time at the restaurant on the square...



VAN WILLIGEN: Right.

STAFFORD:... talking with old guys, part of the breakfast club there and I spent a lot of time in the nursing home setting. I was also interested in solitary elders and in particular how solitary elders accomplished socialization in the face of some of the isolation that they had to contend with. And I saw older people, in a sense seeking this and accomplishing it under some severe circumstances. You'd see people out in the cold you know, [chuckle], at the gas station and, or you'd see older people coming down to this very stark lobby in the high rise there sitting on a hard bench, just, you know, for the sake of sociability. So, I studied forms of interaction in these various environments and tried to look at the degree to which old age is a kind of an intrusive variable. What we consider the objective facts of old age as an intrusive variable were diminished in sociable settings and in the nursing home. I found the cultural ideas about competence bearing more weight than they did in other settings. And so that was the focus of my dissertation. It was called 'The Semiotics of Old Age in a Small Midwestern Town.'

VAN WILLIGEN: When you talk about the relationships with your older [relatives], like grandparents and your in-laws. You talk about them in very positive ways. I mean they're rich relationships, is that an important part of this?

STAFFORD: It has been very important, and additionally the relationships that I have developed and the opportunities to see so many different ways of growing old has been a very personal, rewarding aspect of this work over the years. I've

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noticed, when I see students coming in gerontology, this is a gross generalization but, it seems as if, there's one group of people who come into gerontology because they've had these rich relationships with old people and... it has reinforced their interest, and other people who had not had relationships [chuckle] with old people, and it's like foreign territory an exotic territory that they're interested in you know, and they're seeking that. I also think an interest in history and in the unique biographical experience of individuals is prerequisite you know, for students in gerontology and I tell them if you're not interested in history, you're in the wrong field, I really believe that. I felt that anthropology provided a platform and a perspective and a set of concepts and a kind of a theoretical picture of the world that I valued then and still value. I didn't see that in gerontology, and so I knew I had this passionate interest in the whole issue of aging and the aged. Not too much of a lifespan focus at that point. I was mostly interested in late life.

VAN WILLIGEN: Right.

STAFFORD: We were still living in Bloomfield and answered an ad in the Bloomington paper for a position. The mental health center was looking for somebody who could interview elderly alcoholics as a part of research at the mental health center, and it was a multi-year project. They were training clinical psychologists to do research on alcoholism and so I was hired into that job and started interviewing elderly alcoholics. Unfortunately I had to use this battery of tests that these psychologists had. [chuckle] It was like a six-hour process. But I also had the opportunity - the other people didn't see it as an opportunity, but I was given the task of running the Friday night group, which was mostly elderly alcoholics. It was Friday night because that was a substitute for what they might otherwise be doing Friday night.

VAN WILLIGEN: Oh, I see.

STAFFORD: And so there wasn't a lot of pressure to do therapy and we just sat around and bull shitted and it was great fun and I heard a lot of great stories. I'd come home saturated with smoke. I'd have to take my clothes off outside before I could come into the house [laughter]. Anyway, I did that for about three years. At the time I took the job at the mental health center. My boss there was aware that the Mental Health Systems Act had enabled funding for the development of specialized mental health services for older people. And so there was an ulterior motive there, so I started working on a grant to develop the mental health program. This was in the heyday of community mental health, when the Great Society program was still operating and there was funding for these kinds of things. I knew that taking a clinical approach to this issue really wasn't going to solve the problem. Anyway we developed a number of programs over [the years]. I was there fourteen years running the older adults program at the mental health center.

VAN WILLIGEN: I see.

STAFFORD: Until Ronald Reagan was elected president and the way that services were funded began changing. We developed a day services for people with dementia and were getting mental health reimbursement for the dementia. That began to fade away because Medicaid decided that it would only reimburse for remediable conditions and brief treatment and those kinds of things, and so a lot of the elderly people with chronic mental illness and, and people with other kinds of conditions were pushed to the side. Seeing the writing on the wall, I went over across the street to the hospital where they had just decided that they needed to be doing something in the field of aging. [I] consulted with them for a few months and then moved over there permanently to develop a program at the hospital.

VAN WILLIGEN: And that too was focused on mental health aspects of aging?

STAFFORD: Well, no, it was a broader senior health program, but again our focus was non-clinical, where you are interested in the community aspects of health. [We] did a lot in the area of education and prevention.

We had care giver supports. I developed the Alzheimer's support group.

VAN WILLIGEN: Sometimes with this career path people are uncertain about whether or not they're actually doing anthropology or not. What did you think about it? STAFFORD: In a way it was good being in a clinical environment, because I was a kind of a gadfly. I was a cultural anthropologist in that environment and was always trying to push the clinical perspective outside of the walls of the clinic to look at community health issues, whether it was mental health or physical health. And so the resistance that I would meet to that sort of clinical perspective helped reinforce my sense of the importance of doing a community approach to health and mental health. I think in some ways it was self defeating at the mental health center, because we did not have a clinical approach. We couldn't be sustained. I was replaced there by a psychiatric social worker who could, who was reimbursable.



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VAN WILLIGEN: I see.

STAFFORD: And at the hospital after we got with the Evergreen Project going and grant support from the Retirement Research Foundation to do research on the quality of domestic environments of older people, the hospital administration changed and the new CEO of the hospital called me in at some point. And, as I read it, [our concern about domestic environments] was coming to the end. [He said] you've gotten too much in this housing stuff. That's not part of our mission and so therefore when your grant ends, we don't have a place for you here. And so that's essentially how I left the hospital and we set up Evergreen as a not-for-profit at that point.

They didn't see that getting involved with housing, which was one of the things we were working on was part of the core mission on the health system. And, you know, it's not surprising, it's a common way of thinking about it. And times were rough, anyway.

VAN WILLIGEN: Right. So how did the idea of Evergreen emerge. You were working at the hospital and there was a grant.

STAFFORD: We applied for a funding to the Retirement Research Foundation [ <http://www.rrf.org> ] to do, I think the original mission was to... let me think, essentially we wanted to create a shared vision of healthy urban environments for older adults. I think that was our phrase, the way we thought about it. And we wanted it to be participatory as there were lots of contributing environmental factors that helped determine health. We felt that it needed to [have a] a broad base [and a] multi institutional approach, coming from the kind of values related to inclusion. We felt that ordinary citizens obviously should be involved as well, and we needed to understand things from the perspective of old people.

VAN WILLIGEN: I'm trying to get some feeling for where these ideas come from. What you just said of course resonates with anthropology, really intensely, I think. But you may have been thinking about models of other programs or other people's thoughts that seemed to make sense to you in that context.

STAFFORD: Well I think, one key relationship was with the School of Architecture and Planning at Ball State, in particular a man who became a good friend. Stan [Stanley B.] Mendelsohn who was an architect. At Ball State they had a lot of experience with community "charrettes."

VAN WILLIGEN: Yes.

STAFFORD: And, around the country, and that was my first introduction to the idea of a charrette. I immediately saw the relevance of that approach to, not just the built environment, but to the environment more generally speaking.

VAN WILLIGEN: Right.

STAFFORD: And so we conducted two or three charrettes in Bloomington with Stan, and they were great fun and valuable learning experiences for people.

VAN WILLIGEN: And these were all focused on needs of older people.

STAFFORD: Yes, for the most part.

VAN WILLIGEN: So these charrettes would be the events that would help people from the community look at alternatives?

STAFFORD: Yes. I think in some areas of architecture charrettes aren't always anthropologically informed. They don't always try to constantly extend the involvement of stake holders beyond what they might perceive as a client group. They might be working just with decision makers you know, in a charrette, rather than all the potential users.

VAN WILLIGEN: Right.

STAFFORD: We also wanted to inform the charrette with the other aspects of research that we were doing at the time and build a base for a group of people to discuss life in their neighborhood which would lead to discussion [of] what they would like to see changed. We would precede the charrettes with a walkabout [to] engage people in a more deliberate observation of what's going on in this neighborhood. What are things like? It wasn't just old people, we tried to involve people of different ages.

VAN WILLIGEN: At what point did the Evergreen project actually exist in your mind? Was it during these charrettes?

STAFFORD: Yeah, We thought of the Evergreen project as that eighteen-month period where we were trying to engage the community in a discussion about aging and so we pulled in a number of different participation projects to try to fuel that community-wide dialog, and get aging on to the public agenda as well.

VAN WILLIGEN: What were some of the other projects?

STAFFORD: Well, we had a creative writing project that we had funded additionally through the Indiana Humanities Council, that was an inter-generational writing project.

VAN WILLIGEN: I see.

STAFFORD: Yeah, we had an alternative school in town. The kids were interested at ethnography so they developed an interview project, interviewing elders around their school, and that became a master's thesis for their teacher and we used their material. We had a graffiti wall, a mural project that we developed and we developed an art exhibit around the whole constellation of issues that included a collage project that was done by people with dementia at the adult day care center and we had a focus group project as well. We had about eleven different focus groups that we set up around town, mostly community settings, but they were multi age. We felt that the opinions of children around these issues were important as well, it was not just old people whose opinions should be considered. When we reported on the research to the foundation we asked for continuation funding to begin looking at what can we do at this point. That involved efforts to develop some new initiatives in the community. I think what we were funded for and what was attractive to the



foundation was the idea that you could bring people together in a collaborative way to create a shared vision and then use that as a basis for mobilizing support for community development efforts.

VAN WILLIGEN: So there are a variety of techniques used and, there were various rubrics that covered it. You probably never thought of yourself as taking a model from somewhere else and applying it. It kind...

STAFFORD: Not really.

VAN WILLIGEN:... of evolved, but there are values and approaches that work, you'd find in different places.

STAFFORD: Yes, I think you're right, there was a set of values, [that] underlay the process and the team of people that we put together from [the] various organizations that were involved. So when we would have an idea for a project, they would volunteer to help develop it.

VAN WILLIGEN: We might as well discuss your view of what those values were at this point.

STAFFORD: Well, what I refer to as a mosaic of perspectives is an essential planning value and... 'Mosaic of Perspectives' which is sort of stealing a phrase from Jay [Jaber F.] Gubrium, 'The Mosaic of Care,'...

VAN WILLIGEN: I see.

STAFFORD:... which is the study of home care and Jay, as you know as an ethnographer has been excellent in demonstrating how reality is a product of multiple perspectives, or I should say really that there are multiple realities and so the idea of revealing a variety of perspectives on what might be perceived to be a common issue within a community like the meaning of home or something like that, is an important planning value, I think. Bringing people in who had been disfranchised from municipal planning processes I think is also a value. But these are at core, anthropological values...

VAN WILLIGEN: Sure, sure.

STAFFORD:... and beliefs and so it's driven by this idea of democracy with the small "d," and at the same time that kind of cultural relativism that anthropology offers in evaluating different perspectives.

VAN WILLIGEN: [Most of the] people working [in the] project weren't anthropologists. Did you have to invest any special effort to orient them to this way of seeing things?

STAFFORD: I wouldn't say so. I think people get an "uh-huh" reaction, when they wonder why wouldn't we do this, particularly if they are not traditional decision makers. I do have to say that I found myself pitching this notion and critiquing the way that strategic planning typically happens in communities, which involves major institutions like city governments, and hospitals, and schools, doing their own sort of strategic plans. They may go as far as inviting people in for input. But there's no convergence of strategic planning across these major institutions and communities. I can't say that we really had an impact at the level of those institutions [in Bloomington], the university as well. But at the level of decision makers that I was working with which [has] tended to be leaders in aging services and these various organizations as well as older people and people who were just interested in volunteering. They took some of these values as self evident for themselves.

VAN WILLIGEN: That's just the way they were.

STAFFORD: Yeah, I think so. We did a pretty extensive randomized survey and while it provided great quantitative data, it

also had a lot of benefits in terms of participation because you know, interviewing two hundred old people in a community, the word gets around and, and people felt valued by that process, partly because it was a fairly extensive in-home interview and it averaged 90 minutes. It was broad ranging and we hired graduate students in anthropology and folklore for the most part. [They] just love sitting in the living-room and talking with people, and so people really enjoyed that, that process.

VAN WILLIGEN: Oh, I see.

STAFFORD: And we were also very concerned about publishing the local results of all this research.

VAN WILLIGEN: Huh-huh. You published in the community.

STAFFORD: That's right, we did a massive insert in the newspaper. It was expensive, it was around ten thousand dollars to do, but it went to like twenty-five thousand households. It was a very attractive visual summary of all the various streams of research. I think it's very important to do that because,

particularly in communities like Lexington and Bloomington, where you have a big research universities they do research in the community but never with the community and the results are never published locally, and that's unfortunate.

VAN WILLIGEN: So what are some of the other ways that you communicated to the community.

STAFFORD: We cultivated a good relationship with the newspaper and we had several editorials and feature articles on events that we did.



VAN WILLIGEN: Oh, I see.

STAFFORD: When we had public events that involved people around a specific task, whether it was a focus group or a lecture or something like that, we always tried to embed that event in the context of a larger community-wide discussion that we were trying to promote, so people could help make that linkage between what we're doing here at this church, in this church basement and what else is happening around town around these issues. And again we didn't use this phrase at the time but in retrospect I think we were trying to build a learning community, since that we are all learning together.

VAN WILLIGEN: Right.

STAFFORD: So you know, and it's not what you learn or what I learn but what we can learn together.

VAN WILLIGEN: So everything that happened in the project, you would think in terms of [where] it would be placed in some sort of overall strategy that was participatory in, and contributed to better understanding on the part of the community of the issues. And the actual events themselves were somewhat unpredictable because they were put together with a diversity of different fund sources.

STAFFORD: Yes, that's right. When we approached the adult day care center, for example, about being involved with us, they were the ones that came up with the idea for this collage project and it also involved poetry. The staff there were very creative [and] were good at doing poetry projects with participants and where you'd have a subject area and people offer brief phrases, or reactions, and then those were collated into a kind of a poetic form and can be very compelling.

VAN WILLIGEN: Right.

STAFFORD: We would ask the question what makes a neighborhood a good place and so there were a number of collages on the idea of a front porch, and so the art project with the participants at the daycare program was based on what they had to offer and how they could express themselves, but became a very compelling image that served the broader project in learning about itself, and so we felt that these were people who had something to say, if you were able to facilitate it well.

VAN WILLIGEN: Right, right.

STAFFORD: And with the writing project we actually did a publication. The hospital did the printing and it's a publication that we made available for five bucks at all our events. It's now in the bookstore in Bloomington, and occasionally they'll sell one. Occasionally there were a couple of TV call in shows and those kinds of things.

VAN WILLIGEN: This is something I've experienced myself, the role of, I'll call it ideology, I mean a set of coherent values that you have, and those are used to respond to opportunities that develop to give a coherence to what, at least in part are almost random opportunities and then they're giving direction by being reasonable and flexible but having this kind of ideological perspective that would be encompassing the communities' viewpoint and be concerned about the overall affect on the community's welfare.

STAFFORD: I agree, yeah, we didn't really have a clear idea from the beginning, nor a hypothesis you know.

VAN WILLIGEN: Right.

STAFFORD: So I think you're right, it did evolve and I think the fact that I had been in a community for a long time, I wasn't and still am not planning on going anywhere, had the opportunity to work across multiple settings and issues and knew lots of people, meant that we are all really well connected with the community so that we could see these opportunities when they would come along and people would sort of trust that, that's something you could get involved with and...

VAN WILLIGEN: And you would end up furthering the programs of these other organizations by the collaboration with you.

STAFFORD: Yeah, I think so.

VAN WILLIGEN: Taking the perspective that you have at this moment and then projecting back to the beginning of [involvement], what sort of things do you wish you knew?

STAFFORD: Well, I wish we had not moved so quickly towards solutions in specific projects. We published a document called 'Design Principles for a Healthy Environment For Older People,' and had identified four domains, or four core principles and a set of corollaries around those various principles... I think at the time, in retrospect what we should have done is rather than write the grant with some specific projects in mind, the next grant, we should have set up an organization of people who had interest in the specific issues that emerged from that, and it was a fairly systematic document and we could of set up committees to focus on this principle or that principle and let them continue to explore those, depending on what they were interested in, because of the principles applied to environments at multiple scales. They wouldn't apply to the micro environment of a nursing home as well as a neighborhood, a whole neighborhood, some of the same design principles. If we had done a kind of a thing where we would educate ourselves as a group, a working group about these principles or what they might mean for various environments and then have people organize themselves into committees to work on these and report back and develop some kind of a mechanism for doing that. I think that would have been, in the long run, a better strategy in terms of long term cultural change in the community, rather than going back to the foundation for specific money, for specific projects and then getting totally wrapped up in one big expensive project and having that not be successful, and so that it distracted us from other things that we needed to be doing as well.

VAN WILLIGEN: This is a comment from a personal perspective, sometimes however useful these principles are it's very difficult to communicate the importance of the process of discovering them? And so just by creating a program that would follow the principles might not quite have the same effect as a program that would discover them.

STAFFORD: Exactly right, I couldn't agree more.

VAN WILLIGEN: Yeah.

STAFFORD: And because a lot of people will look at the principles and say well that's common sense.

VAN WILLIGEN: Right.

STAFFORD: You know, why do we have to go through to all this if, you know, like for example we'd pointed to the centrality of food you know, as an important component of healthy environments.

VAN WILLIGEN: Right.

STAFFORD: Not just food but the whole cultural sort of aspect of food.

VAN WILLIGEN: Right.

STAFFORD: And it leads you to all kinds of ideas about how to incorporate food into various kinds of projects but you go through this process and you hear people talking about food and you're gathering compelling quotes about food or whatever it might be...

VAN WILLIGEN: Right.

STAFFORD:... you know that's that discovery process that, again I think is important which is why publishing something like that for national audience, just the set of principles you know is, it's not as worthwhile because it's not something that you just sort of would plop down.

VAN WILLIGEN: Right. That's very interesting to me.

STAFFORD: And then we published this survey where the results [were] in [a] very usable kind of document and distributed that widely. So whenever we would develop these sort of publications we would take them to all these various events as well. 'Design Principles' was one that we made fair use of.

VAN WILLIGEN: Right. And so then have you in any place described your knowledge utilization design, I mean the plan for having an impact and achieving your goals, and feeding the information that you obtained into a system?

STAFFORD: Not really. I am about getting to that point? I mentioned this book you know that, that I want to write on elder friendly communities and I really want to think more seriously about how that would be described. You know, it's one thing to describe what would be the components of an elder friendly community but again you're just doing the same thing, you know.

It's like spinning up recipes for an elder friendly community, because I think community needs to go through is this discovery process to decide.

To SfAA Members. If you have any suggestions of persons who should be interviewed on behalf of the SfAA's Oral History Project let a member of the committee know. These are Allan Burns [[afburns@anthro.ufl.edu](mailto:afburns@anthro.ufl.edu)], Don Stull [[stull@ku.edu](mailto:stull@ku.edu)], Barbara Jones [[docjones920@msn.com](mailto:docjones920@msn.com)], Barbara Rylko-Bauer [[basiarylko@juno.com](mailto:basiarylko@juno.com)] or John van Willigen [[ant101@uky.edu](mailto:ant101@uky.edu)]. We have an information packet which can be sent if you would like to do an interview.

## Merida 2010 Meetings Report

By Liliana R Goldin [[goldinliliana@gmail.com](mailto:goldinliliana@gmail.com)]

Co-Chair, Program Committee

2010 SfAA Merida Meetings

Florida International University

Dear Colleagues:

By all accounts, the 70<sup>th</sup> Annual Meetings of the Society for Applied Anthropology in Merida were successful. All activities went even better than I expected. According to Tom May and the SfAA Office, the total registration was 1,361. The registration for the international meetings is customarily lower than the domestic meetings; so for example the registration for the 69<sup>th</sup> Annual Meeting in Santa Fe, NM in 2009 was 1,645).



Liliana Goldin and Francisco Fernandez Repetto

There were a total of 223 organized sessions (a very hefty number) in Merida, compared to 255 in Santa Fe.

We recruited 316 new members in association with the registration for the Merida Meeting; a total of 358 new members were recruited at the Santa Fe Meeting in 2009.

The total revenue from registration for the Merida Meeting was \$133,460. This compares very favorably to the revenue for registration from Santa Fe (\$146,394).

There are a couple of places where the numbers do jump out. The number of registrants for the Merida Meeting who had non-domestic addresses was very robust (about 300). It was truly an international meeting.

As my first time organizing panels for an international meeting, one of my main concerns had been the way the two primary languages spoken by participants (English and Spanish) would intersect. A decision was made early not to separate people by language or nationality. The purpose of the meeting was to provide opportunities for mixing and scholarly interactions. The overriding criterion for creating panels and activities was to identify common interests. In the panels that I observed (many, including topics of interest to me and the many panels at which my students presented), the language dynamic worked out well. People appreciated the coherence of panels and the chance to meet colleagues from various countries. The Wenner-Gren-funded panels (this year for participants from universities and research centers in Argentina and Guatemala) highlighted the excellence in research conducted by our colleagues in Latin America. They presented the ways in which they engage the issues and problems of development. I was interested to learn about approaches that focus on activities and policies that work (rather than those that don't), in the ways multinational corporations take on the language of environmental and social causes to expand their extractive activities, and in the sophisticated ways in which anthropologists engage in what, according to some, constitute the margins of the world economy.

On a last note, I'd like to thank everyone who participated for the quality of their work, and to my Co-Chair, Francisco Fernandez Repetto for the wonderful arrangements in Mexico, including those coordinated through the University of Yucatan. The support that was provided by the University was significant. This included the cost of printing the program (in Santa Fe, the cost was \$9,328), the welcome reception and ballet folkloric (approximately \$10,000), as well as the audio-visual equipment (estimated at \$4,000). The work of Dr. Fernandez Repetto and the input of the University Yucatan made a truly significant difference not only financially, but also in the overall success of the conference.

Liliana Goldin

## The SfAA Podcasts in Merida, Mexico

By Jen Cardew Kersey [[JenCardew@gmail.com](mailto:JenCardew@gmail.com)]  
Intrepid Consultants  
and  
Yumiko Akimoto [[YumikoAkimoto@my.unt.edu](mailto:YumikoAkimoto@my.unt.edu)]  
University of North Texas

The SfAA Podcast project continued for a fourth year at the Annual Meeting in Merida, Mexico and this year the project really had momentum. The SfAA Podcast team was composed of four University of North Texas (UNT) members, Yumiko Akimoto, Sarah Cardenas, Kyle West and Chris Ryan, along with two Autonomous University of Yucatan students, Nayelli Torres and Fernando Emmanuel Nieves, Kelly Alleen-Williems of Northern Arizona University, Tommy Wingo from [www.Wing-O.com](http://www.Wing-O.com), and Jen Cardew Kersey from Intrepid Consultants. This was Kelly's third year on the team. Tommy's second year, and Jen's fourth.

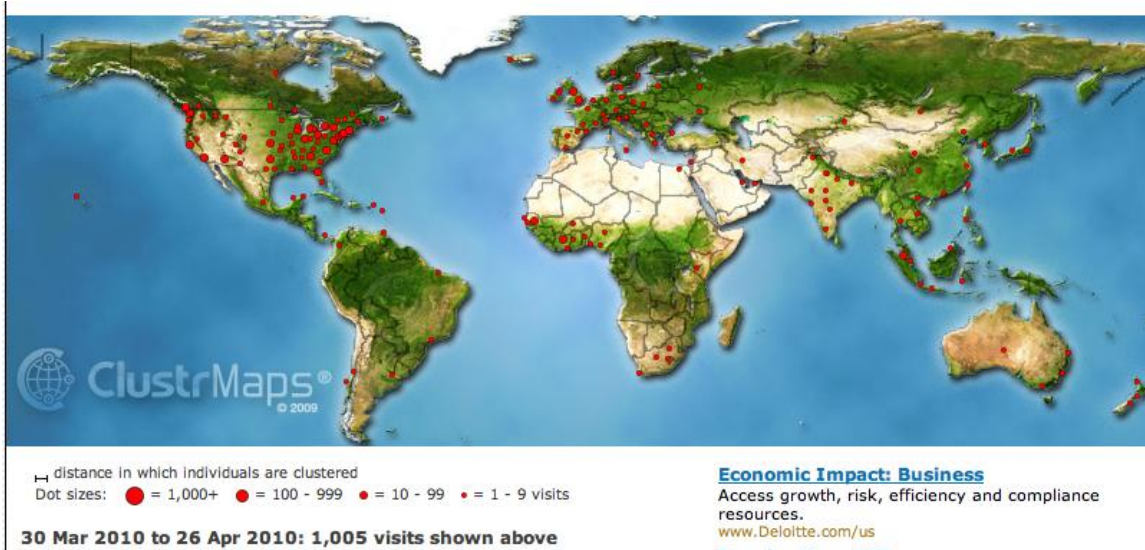


The Team recorded a total of 13 sessions this year at the Annual Meeting, you can see the list below. All of these sessions have been put on our website, [www.sfaapodcasts.net](http://www.sfaapodcasts.net) as free audio recordings that can be played through iTunes, through your browser, or downloaded and played with a media player. In addition to the 2010 sessions, there are about 40 other sessions from the 2007-2009 Annual Meetings. Each session has a blog post where listeners can post their thoughts, opinions, and questions with other listeners and even the session speakers.

2010 has really brought some exciting changes for the SfAA Podcast project. As you know, the University of North Texas, with support from the SfAA, has provided the funds for this project for the last four years. In Mérida, Mexico the SfAA Executive Board voted to provide the project with financial support to complement that of the University of North Texas. In the future the SfAA Podcasts will be a collaborative venture of SfAA and the University of North Texas. This will help us to maintain and expand the project in the coming years.

In addition to the funding, Jen Cardew Kersey will be co-managing the SfAA Podcast project with Yumiko Akimoto in 2011. Yumiko will then run the project herself in 2012 and in turn train her replacement. The goal of the project is to have a UNT student run the project for a two year period. In addition, UNT and SfAA will field a team of local, and national, students to run the recordings at the Annual Meeting and manage the social media efforts as well as the content on podcasts website.

The [www.sfaapodcasts.net](http://www.sfaapodcasts.net) website has had nearly 34,000 visitors in the last three years and we now average about 40 visits per day throughout the year.



## 2010 SfAA Podcasts

[New Technologies and Communication Flows, Part I](#)

[New Technologies and Communication Flows, Part II](#)

[Global Research on Gender-Based Violence: Where Does Anthropology Fit?](#)

[Sexual Risk Perceptions and Behaviors: Anthropologically Informed STI/HIV Prevention Research around the Globe \(SMA\)](#)

[Educating for Action: The Past and Future of Creating Critically Engaged Anthropologists](#)

[Malinowski Lecture: Jean Schensul](#)

[Yes, We Can!: Anthropologists Impact Public Policy, Part I](#)

[Yes, We Can!: Anthropologists Impact Public Policy, Part II](#)

[Ethnographic Challenges of New Organizational Forms](#)

[Innovations in Applied Anthropology Methods, Part I](#)

[Innovations in Applied Anthropology Methods, Part II](#)

[Travel, Infection, and Syndemology \(SMA\)](#)

[The Role of Anthropology in Post-Earthquake Haiti: A Roundtable](#)

## The Way We Were

### “SfAA and the Military: Old Wine in New Bottles?”

By Jude Thomas May  
Executive Director, SfAA

The members and Board of the Society have been engaged in recent years in a conversation, sometimes heated, regarding the appropriate relationship between SfAA (and its membership) and the service branches of the Department of Defense (DoD). This exchange became very focused in 2006 when *Society for Applied Anthropology*



the Board of Directors considered and rejected a request to post a 'positions available' for the Human Terrain Program of the DoD on the SfAA web site. Quite coincidentally, other professional associations were debating related questions.

The Annual Meeting in 2009 in Santa Fe was the venue for another round in this conversation. The School of Advanced Research (SAR) prepared and presented a two-part plenary session entitled, "Scholars, Security and Citizenship." The session included scholars from Germany, Canada, Israel, and Scandinavia, as well as the U.S. The presentations explored most of the critical questions associated with this topic; an edited book composed of these presentations is now in production and will be available in 2011.

This current discussion did not reference or explore earlier examples when the SfAA annual meeting and journals were used as a venue for discussing this topic. At the first annual meeting of the Society in 1941, for example, Margaret Mead authored a paper entitled, "On Methods of Implementing a National Morale Program" (later published in the SfAA journal, "Applied Anthropology", volume 1, #1, October-December, 1941, pages 20-24). She argued that "...the present organization of the Defense program..." would be ineffective, because it was not based on a clear and systematic understanding of the "American character." Instead, she urged that national policy makers associated with defense preparation understand regional and cultural differences and structure the organization of defense around a "genuine local participation scheme". Only in this way, she concluded, can the United States "win the War" and "wipe Hitler off the map."

Similarly, the volumes of the SfAA journal, "Applied Anthropology" (the name was changed to Human Organization in 1949) during World War II are filled with articles reporting on applied projects which supported the military effort and the planning for post-war society. For example, Alexander Leighton described in 1942 a plan for "Training Society Scientists for Post-War (Occupation) Conditions" and Conrad Arensberg published his report to Commissioner John Collier on social organization and governance in the War Relocation Authority community in Poston, Arizona.

The general topic of the social sciences and the military services was featured at the 1958 Annual Meeting in Syracuse, New York (the President was Prof. Nicholas Demarath). The SfAA Meetings at that time did not have competing sessions. Indeed, the entire meeting included only eight sessions, one of which was entitled "Anthropology in the Armed Services." I will reproduce below the session as it was printed in the Program:

Thursday, April 3, 1958

9:15-11:45 a.m.

ANTHROPOLOGY IN THE ARMED SERVICES: RESEARCH  
IN ENVIRONMENT, PHYSIQUE AND SOCIAL  
ORGANIZATION

✓ LOUIS DUPREE, Pennsylvania State University, *Chairman*

"Anthropology and the Air Force"—Paul H. Nesbitt,  
Chief, Arctic, Desert, Tropic Information Center, Air University, Maxwell  
Air Force Base

"Anthropology and the Navy"—Joan H. Criswell,  
Office of Naval Research

"Anthropology and the Army"—Paul Baker,  
Pennsylvania State University

"Anthropology and Space Research"—H. T. E. Hertzberg,  
Aero Medical Laboratory, Wright Patterson Air Force Base

"The Future of Anthropology in the Department of Defense"—  
Col. Philip H. Mitchell,  
Office of Science, Office of the Secretary of Defense

We do not have a record of the presentations or the discussion associated with these papers. We are able, however, to identify through associated historical records some interesting background information. Curiously enough in light of contemporary events, the session organizer, Prof. Louis Dupree, had previously published extensively on Afghanistan; one article on Afghan villages appeared in the 1955 volume of Human Organization. Indeed, his obituary in 1989 noted that his book on the country was "the single best survey of Afghanistan ever written."

Prof. Paul H. Nesbitt had been a member of the anthropology faculty and director of the Logan Museum at Beloit College in Wisconsin before his association with the Air University at Maxwell AFB (where he prepared several 'survival manuals'). Joan H. Criswell was an experimental psychologist who was widely known within professional circles for her research on intergroup processes using sociometric methods. Paul Baker was in the Department of Anthropology at Penn State. H. T. E. Hertzberg was a physical anthropologist by training who was associated with military efforts during and after World War II ("Air Force Anthropology in 1950" and "Anthropometry of Flying Personnel"). Later, he was associated with the space

program. Philip Mitchell was a member of the Department of Defense with background training in psychology.

It seems clear that the SfAA annual meetings (and the journals) have in the past provided a venue for the discussion of particular applied topics concerning the social sciences and the military. I have not addressed and will leave to more diligent scholarship, the question of changing societal attitudes and how they have impacted these conversations.

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

By Nancy Romero-Daza [[daza@usf.edu](mailto:daza@usf.edu)]

University of South Florida  
and

Lisa Henry [[lisa.henry@unt.edu](mailto:lisa.henry@unt.edu)]

University of North Texas  
and

Sunil Khanna [[skhanna@oregonstate.edu](mailto:skhanna@oregonstate.edu)]

University of Oregon

Nancy Romero-Daza



As in past years, the Consortium of Practicing and Applied Anthropology Programs (COPAA), was very active during the 2010 SfAA meetings held in Merida. In addition to holding its business meeting, COPAA organized three sessions centered around the theme of anthropological engagement with local communities. The first two: **New Visions of Community Engagement: Charting New Roles for Anthropologists and Universities** (chaired by Linda Bennett and Linda Whiteford) and **University Centers as Models for Anthropological Engagement** (chaired by Thaddeus Guldbrandsen) focused on the discussion of successful strategies adopted by universities to foster meaningful interaction with the communities in which they are located. Presenters provided case studies to highlight both the challenges and rewards of such engagement and to facilitate discussion of future directions. The third session, **Educating for Action: The Past and Future of Creating Critically Engaged Anthropologists** (chaired by Doug Henry) featured faculty, graduates, and current students from the University of North Texas, and highlighted the work of the department throughout its 10 years of existence. Presenters described the way in which activities inside and outside the classroom contribute to the training of the future generation of anthropologists for whom community engagement is a central focus of work.



Lisa Henry

In addition, COPAA organized two panel discussions addressing issues relevant to the application of anthropology within and outside academia. The first panel, **PhDs Study the World, but MAs Run it: Masters-Only Training in Applied Anthropology** (chaired by Miriam Chaiken) highlighted the unique challenges and the many contributions of programs that specialize in the training of MA-level practitioners. The second, **Promoting Applied Scholarship for Tenure and Promotion** (chaired by Sunil Khanna) continued COPAA's long-standing contributions towards ways of documenting and evaluating the work of applied anthropologists going through the Tenure and Promotion process. The panel is the sixth in a series initiated in 2003, which has resulted in the creation of a policy recommendation document for tenure and promotion (available at



Sunil Khanna

[http://www.copaa.info/resources\\_for\\_programs/Tenure%20and%20Promotion%20for%20Applied%20Anthropologists.pdf](http://www.copaa.info/resources_for_programs/Tenure%20and%20Promotion%20for%20Applied%20Anthropologists.pdf))

Since the inception of COPAA in 2000, Linda Bennett has played a central role as co-founder and Chair. Now, as we celebrate the 10<sup>th</sup> anniversary of the Consortium, we are also undergoing a transition in leadership, and have adopted a team approach. The new co-leaders of COPAA are Lisa Henry (University of North Texas), Sunil Khanna (Oregon State University), and Nancy Romero-Daza (University of South Florida), all of whom have been involved with the Consortium for several years. We want to express our greatest gratitude to Linda Bennett for her excellent work throughout this decade, and look forward to continuing our work with her in her capacity as advisor to the leadership team.

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

## Practicing Anthropology News

By Jayne Howell [[jhowell@csulb.edu](mailto:jhowell@csulb.edu)]  
and  
Ron Loewe [[rloewe@csulb.edu](mailto:rloewe@csulb.edu)]  
California State University - Long Beach

The March meeting in Merida gave us a great opportunity to visit our own research sites (in Oaxaca and Yucatán respectively) and to catch up with old friends and colleagues. It also provided a chance to touch base with many of the authors who've published in Practicing Anthropology. We're delighted to hear from them about the positive feedback they received on their PA articles. A number of SfAA members suggested great proposals for future special issues and individual papers that focus on tourism, working with communities to recover forgotten histories, and domestic violence programs. We look forward to publishing these, and encourage members to send manuscripts for consideration. We welcome submissions from faculty, students and practitioners working with NGOs and faith based communities, hospitals and other medical providers, government programs, and archaeological projects.



We are currently putting finishing touches on the June issue. It will be a hybrid volume, comprised of individually submitted papers and a collection of papers on experiential and transformative learning compiled by Kiran Cunningham of Kalamazoo College. The papers include faculty members' and students' perceptions of conducting research in U.S. farmers' markets and community based programs in the United States, and internships and study abroad programs in Mexico, South America, Europe and Africa.

Themes and articles planned for this year's remaining issues include assessments of medical and educational programs, ethnographic methods used in applied projects, and service learning classes. We'll also do the end of the year olio of strong overflow manuscripts that will appear in an Editor's Choice issue. All editors should be so lucky to have such a great body of manuscripts to choose from.

As always, we invite your ideas for themed issues (of 8-10 articles) and individual manuscripts. Submission guidelines are posted on the SfAA Website at <http://www.sfaa.net/pa/pa.html>. Please contact us at [anth-pa@csulb.edu](mailto:anth-pa@csulb.edu) with your questions or comments.

## Shelby Tisdale, SfAA Board Member Named to the Smithsonian's Native American Repatriation Committee

Dr. Shelby Tisdale, Director of the Museum of Indian Arts & Culture and the Laboratory of Anthropology on Museum Hill in Santa Fe, has been appointed to the Smithsonian Institution's Native American Repatriation Review Committee.

Dr. Tisdale was nominated by the Board of the Society for Applied Anthropology and was appointed by the Administration of the Smithsonian Institution. She will join the Committee at their April meeting in Washington, DC.

Established by Congress in 1990 under the National Museum of the American Indian Act, the Smithsonian's Repatriation Review Committee meets at least twice annually and consists of seven members appointed from nominations submitted by federally-recognized Native American tribes, and Native American, anthropological, and museum organizations.

"I am honored to be joining this prestigious group of tribal leaders, university professors and independent anthropologists from Alaska, Arizona, California, Colorado and Oklahoma," said Dr. Tisdale. "And I'm looking forward to working with the Committee and the Smithsonian as it addresses questions concerning cultural affiliation and the repatriation process. My experience at both the tribal and state levels will no doubt





be helpful in assisting the Smithsonian in monitoring and reviewing its repatriation process."

The Committee was originally established to monitor and review the inventory, identification, and return of human remains and funerary objects. The Committee's responsibilities were later expanded to include sacred objects, and objects of cultural patrimony. The duties of the Committee are advisory. In carrying out its duties, the Committee ensures that fair and objective consideration and assessment of all relevant evidence with respect to inventory and identification has been made by the Smithsonian Institution. Upon the request of any affected party, the Committee may review any findings relating to origin or the return of human remains and cultural objects. The Committee may also assist the Secretary of the Smithsonian in facilitating the resolution of any dispute that may arise with respect to the return of such remains or objects. For example, if any Native American group or Native Hawaiian organization finds that a decision of the Smithsonian regarding a specific request is unacceptable, the group or organization may request that the committee review the matter and make an independent recommendation to the Secretary of the Smithsonian.

## Student SfAA Award Winners and Abstracts 2010

### Bea Medicine Travel Award

Cynthia Ingar is a Peruvian anthropologist (MA; doctoral candidate) feminist and medical anthropology. She is particularly concerned women's reproductive health in Peru and the power relationships major research interests are focused on the politics of reproduction, women's health rights, women's agency and autonomy in health choices, Andean female reproductive knowledge, and knowledge dynamics including local and embodied knowledge. She her research in different Andean settings through her work with around reproductive health programs and community-based Doula and women's health educator and conducts workshops on reproduction for women in Lima.



specialized in with Andean around it. Her health systems, reproductive authoritative has also applied Andean women projects. She is a

#### Abstract:

INGAR, Cynthia (Catholic U-Peru) *Andean Women's Reproductive Health, Their Agency and the "Culture Of Fear" in Peruvian Public Health*. Andean women in rural Peru are the target population of the majority of national reproductive health programs. The author has identified an underground agenda, the goal of which is to spread a "culture of fear," first in the public health personnel, which is then transferred to local women. This "culture" is centered in the de-location of trust in women's bodies and its relocation in biomedical cum governmental culture and institutions, contrary to local Andean conceptions. This paper explores the manifestation of this political strategy in Andean department of Ancash and its effects in local women's embodied experience and agency around their reproductive health. [cynthiaingar@gmail.com](mailto:cynthiaingar@gmail.com)



Elizabeth Hoover, a beadworker, fancyshawl dancer and gardener from upstate New York, is in the final month of her PhD in Anthropology at Brown University. She is currently writing her dissertation about Akwesasne Mohawk community members' perspectives on Superfund contamination, environmental health research, and potential solutions to contemporary health issues through community supported gardening projects. Elizabeth is also currently teaching Native American Studies, and Environmental Anthropology at Elizabethtown College in Elizabethtown, PA. Elizabeth received the Bea Medicine award to attend the SfAA Annual Meeting and present a paper about the efforts of the community group Kanenhiio lonkwientho:hakie (We Are Planting Good Seeds) to help community members to become more food sovereign. She has accepted a postdoc position in the Anthropology and Environmental Studies Department this coming fall at St Olaf College in Northfield Minnesota.

#### Abstract:

HOOVER, Elizabeth (Brown U) *"Those Farmer Kids are More Sovereign Than You Are": Working towards Increased Local Food Production on a Mohawk Reservation*. Local food production in the Mohawk Indian community of Akwesasne has declined in recent years, due to environmental contamination from neighboring industries and growing participation in wage labor. With the loss of gardens, many residents feel the community is also facing the loss of traditional culture, important physical activity, traditional foods, and self sufficiency. I spent several months between 2007-2009 working in gardens with the organization Kanenhiio lonkwientho:hakie, and exploring with community members the best ways in which to address the concerns of

residents about the environment, increase local food production and improve the overall health of the community. [bluefancyshawl@yahoo.com](mailto:bluefancyshawl@yahoo.com)

### Del Jones Travel Award Winners

Christie Shrestha (U Kentucky), abstract: *Ambiguities in Refugee Resettlement Process*. This paper explores the resettlement processes of Bhutanese refugees in Lexington, Kentucky. Ethnographic research, conducted summer 2009, investigated differences in expectations and ambitions of the resettlement process between a local resettlement agency and those of the Bhutanese refugees. Anchored in an ethnographic moment in which ambiguities and mistrust were (re)produced, this paper explores the unintended consequences of NGO interventions for resettled refugees. The paper also addresses the contributions of anthropology for both studying refugee resettlement in the context of globalization, and in designing and implementing more effective resettlement programs among NGOs and refugees. [christie.shrestha@uky.edu](mailto:christie.shrestha@uky.edu)

Judy Anderson (U Florida), abstract: *Dwelling on the Margins of a Global City: The Removal of Blacks from Buenos Aires*. The national ideology of Argentina recognizes European contributions and ancestry, while denying the presence of Afro-descendants. In the early 1900s Argentina was positioned as the rising star of Latin American economies. Concurrently, this was the same time Afro-descendants were removed from the census and the myth of their disappearance solidified. I discuss how global notions of blackness as the antithesis of modernity were operationalized through the removal of Afro-descendants and Black cultures from the city of Buenos Aires. I apply ethnographic data to analyze archival evidence and understand how a once highly visible population of Afro-Argentines became hidden through systematic practices of exclusion. [judy0607@ufl.edu](mailto:judy0607@ufl.edu)

### Spicer Travel Award Winner

Melissa Beske (Tulane U), abstract: *Navigating Dualities: Finding the Anthropologist's Niche in Assessing Gender-Based Violence and Advocating for Peace in Western Belize*. Anthropologists often find themselves immersed in dichotomies when conducting and writing about their research, particularly when one who studies gender-based violence attempts to serve simultaneously as both front-line advocate and scholarly academician. In this paper, I will draw on my recent fieldwork endeavors in western Belize to explain how I have attempted to navigate between such differing ideals to form a hybrid identity which facilitates effective communication with members of diverse sectors of Belizean society—from survivors, to police, to policy makers. I will illustrate how such hybridization is essential to bridging gaps between contrasting parties—each of whom must play a vital role in forging a more peaceful community on both the local and global scale. [mbeske@tulane.edu](mailto:mbeske@tulane.edu)

Allison Hopkins, (U Florida), abstract: *Globalization and Medicinal Plant Remedy Knowledge Acquisition and Variation in Tabi, Yucatan, Mexico*. Variation and acquisition of medicinal plant remedy knowledge was explored in Tabi, Yucatan, Mexico, a community influenced by globalization. Data was collected using unstructured and structured interviews and analyzed with cultural consensus analysis and SPSS. Acquisition of herbal remedy knowledge corresponded with starting a family. Knowledge (as measured by agreement) was positively associated with age until individuals reached the age of 45. Acquisition was delayed and there was more variation in knowledge in adults compared to studies done in more isolated settings. [hopkin28@ufl.edu](mailto:hopkin28@ufl.edu)

### Valene Smith Applied Tourism Poster Winners

(First Place) Heidi Nicholls (SUNY-Albany) abstract: *Maintaining Practicalities: Applied Ethnography at Canyon de Chelly*. Ethnographic research on tourism development is not only enhanced by, but calls for the incorporation of an applied perspective. This is especially true in the context of indigenous initiatives that hope to generate tourism as a strategy for local economic development. This poster discusses the partnership between the Navajo and the National Parks Service in the management of the trust land and resources of Canyon de Chelly in Arizona. Looking to the narratives of Navajo tour guides, insight is shed on relationships to the land, the tourism industry, and ethnographic research. [hjnich@gmail.com](mailto:hjnich@gmail.com)



Valene Smith and Heidi Nicholls

(Second Place) Rani McClean (UC-Santa Barbara), abstract: *Tourism and Space in the Napa Valley*. The heavy investment of capital in premium wine in the Napa Valley paved the way for tourist related industries whose unstructured labor markets mirror those in the vineyards. The social implications of this agricultural tourism are affecting the rate and process of settlement of those who labor in both industries. I will explore how the unique geographical landscape of the Napa Valley has become culturally constructed as a “place” to be consumed by those with means, and restricted to those who “serve.” Further discussing how fluid and mobile communities are being formed in response to these boundaries. [rani@umail.ucsb.edu](mailto:rani@umail.ucsb.edu)

(Third Place) Tatiana Gumucio (U Florida) *The Yuqui of Bolivia and Traveling Cultures*. In his 1997 book *Routes*, James Clifford develops the concept of “traveling cultures,” the complex, unbounded movement of cross-cultural ideas and influences across territories and peoples. The following poster examines “traveling cultures” as it pertains to the Yuqui indigenous group of lowland Bolivia and their daily interaction with Bolivian and non-Bolivian actors—anthropologists, development practitioners, and other Yuqui. The Yuqui quotidian rhythm of life is by no means static, nor is their community a bounded entity; rather, they negotiate with diverse actors the meaning of their identity and social life. In particular, the poster views the flow of traveling cultures and its implications for Yuqui self-creation, through Yuqui handicraft trade activities. [tgumucio@ufl.edu](mailto:tgumucio@ufl.edu)

### Regular posters

Marie Schaefer (N Arizona U), abstract: *Hopi Women’s Voices: Perspectives on Traditional Knowledge*. Hopi women play a large part in helping weave the traditional and modern worlds the Hopi people live in together and preserving traditional knowledge. Traditionally in Hopi society, one of the women’s roles is to preserve the values, traditions and customs of the family. However, as with other indigenous groups, this traditional knowledge is not being passed on. A needs assessment of Hopi women was conducted to assess what traditions Hopi women think are not being passed on, the reasons for this, if they would like to bring these traditions back and how they would like to do it. [marieschaefer@gmail.com](mailto:marieschaefer@gmail.com)

Sydney Silverstein (U Kansas), abstract: *Examining Narratives: Representing and Internalizing Trauma in Peru*. This poster will focus on the aftermath of recent political violence in Peru, emphasizing psychological and artistic responses to trauma. My research surveys the applied work of NGOs and affiliated scholars in the context of the lingering impacts of globalization and resulting structural and political violence, as well as artistic works that have emerged as means of processing these events. Addressed in the presentation will be the shifting discourse of blame, conceptions of self in a post-traumatic state and manners by which people attempt to dissipate feelings, continue living and create narratives of current conditions and their intergenerational impacts. [sydneysilverstein@gmail.com](mailto:sydneysilverstein@gmail.com)

Jessica Danton, Jennifer Mikolajczyk, and Stephanie Schuyler (U Arizona), abstract: *From Waste to Resource: Turning Vulnerabilities into Assets in Nogales, Sonora*. Drawing on the community-based participatory research framework, our project addresses health and sanitation issues in Colinas del Sol, a colonia in Nogales, Sonora with inadequate infrastructure partly resulting from the colonia’s topographical challenges. The recent installation of composting toilets constructed as part of a pilot project has increased the adaptive capacity of households by turning vulnerabilities into assets for community members. This presentation will focus on the expansion of the project to include new partners while detailing the challenges and rewards of working closely with the community, with the objective of putting the findings into action to create social change. [jennifer.mikolajczyk@gmail.com](mailto:jennifer.mikolajczyk@gmail.com)

### Peter K. New Student Award Winner

The jurors for the Peter K. New Student Research Competition have unanimously awarded the first prize to Ms. Karen Dyer, a doctoral student at the University of South Florida. Ms. Dyer will receive a cash prize of \$2,000 as well as a Steuben crystal trophy. She will present her research in a special session at the 70th Annual Meeting in Merida, on Thursday, March 25. The title of her paper is “From Cancer to Sexually Transmitted Infections: Explorations of Social Stigma Among Cervical Cancer Survivors.”

Ms. Dyer previously earned an undergraduate degree (psychology) from Connecticut College. Prior to beginning the Ph.D. Program, she completed the joint MPH (public health)/MA (anthropology) program at the University of South Florida.



The jurors also selected Mr. Kenneth Maes for Honorable Mention. Mr. Maes is enrolled in a doctoral program at Emory University. His paper is entitled "Displacing the Myth of the Selfless Community Health Volunteer in Addis Ababa, Ethiopia." Mr. Maes will receive support to partially offset his travel costs to the Merida Meeting.

## Seattle 2011

By Darby Stapp [[dstapp@pocketinet.com](mailto:dstapp@pocketinet.com)]  
Program Chair, 2011 SfAA Seattle meetings

**N**ext spring we are gathering in Seattle, Washington for the 71<sup>st</sup> SfAA Annual Meeting.

### The Place

**Seattle. It's a tale of two cities.** One, a vibrant business hub, a center of innovation, where the best minds come to move, educate and change the world. The other, a city alive with culture, with everything from the symphony to gourmet cuisine to a farmer's market. They combine to create a place like no other. The best of the world's greatest cities, all found in one place. One City.

**Metronaturally Green.** Seattle ranks among the best U.S. cities for the size of its carbon footprint. Its stunning natural setting and progressive, green-thinking culture have established it as one of North America's most environmentally-committed cities. Nestled between three national parks, two mountain ranges, scenic estuaries, lakes and channels, Seattle features a vibrant city center that coexists beautifully with pristine nature. The city's tourism slogan, **metronatural**, reflects the bounty of urban and outdoor attractions enjoyed by visitors and residents alike.



There will be no shortage of things to do. Our hotel—the Grand Hyatt—will be only blocks away from the famous Pike Place market. Here you can have coffee at the original Starbucks, taste fresh pastries from European bakeries, and stroll through the breathtaking displays of fresh vegetables, fish, and flowers.

The waterfront is just beyond the market, with ferries to the islands, an aquarium, and the Edgewater Hotel (for those Zappa fans amongst us). At the south end of the waterfront is Seattle's historic Pioneer Square District, featuring 88 acres of beautifully restored architectural

masterpieces, including buildings designed in the Second Renaissance-Revival, Beaux-Arts Classical, and Richardsonian-Romanesque styles... one of the largest collections of unique architecture in the United States.

For those less adventuresome, the flagship Nordstrom Department Store will be two blocks from Grand Hyatt.

### The Purpose

"Expanding the Influence of Applied Social Science."

*The world has changed in many ways since the Society for Applied Anthropology last met in Seattle over a decade ago. How have we as applied social scientists met these changes and the challenges they present? Where have we been successful in applying our methods and concepts to solve problems? Where have we turned conventional wisdom on edge? Where have we been successful informing policy? Looking inward, what have we learned about ourselves, how have we contributed to social science theory, and what adjustments might we make to improve our work? To discuss these questions and prepare for our next set of challenges, we invite our colleagues to the great Pacific Northwest, where tradition and innovation continue to shape lives and intercultural relations. We seek stimulating and creative sessions*

*Society for Applied Anthropology*

and presentations that share the perspectives of our practitioners and theorists, partners, clients, and the communities and groups with whom we work.



The Green Circle - Sustainability  
The Space Needle - Seattle on the Cutting Edge

In developing the theme, my Northwest colleagues and I gravitated around two central points: 1) applied anthropology is as relevant as ever, and 2) we need to be more articulate in explaining our value to those we seek to advise. We view Seattle as a good place to reflect on our accomplishments and examine what we offer. We want to use Seattle to demonstrate our relevance and develop an agenda to expand that relevance.

### The Logo

The Salmon - Lifeblood of the Pacific Northwest.



### The Plan

We will begin on Tuesday with a variety of workshops, roundtables, and special events. A number of workshops involving indigenous peoples, environmental groups, and agency applied professionals are in development. Tours will begin on Tuesday, with trips to Seattle landmarks, local museums, the Seattle Underground, innovative farms, and Indian reservations all being planned.

The regular sessions will start on Wednesday. In addition to the normal array of topics our members bring to the conference each year, we also will highlight topics of interest to the Pacific Northwest community. Natural resource management, cultural perpetuation, public health, food sovereignty, tourism, heritage resource management, and water are all topics with strong interest in the Northwest.

My Northwest colleagues and I are planning a special welcoming reception for Wednesday evening. This is a major opportunity for us in the Northwest to reach a national audience. The meeting provides a forum for us to get together, discuss Northwest issues, and strategize for the future. We intend to make the most of it.

There will be plenary sessions on the major issues facing the world today. The School for Advanced Research, for example, will be joining with SfAA this year to sponsor a plenary session, "Managing and Mismanaging Migration."

A theatre will be available for us in the hotel and we intend to make full use of it to show new films and explore the cutting edges of multimedia. If you have an interest in this area, become part of this unbelievable opportunity.

To our student members, you must come experience Seattle and help push us as a Society into the future. You will love the City, and hostels are nearby to help defray your costs. It is important that you come.



I am working with many colleagues to form the planning committee and begin reaching out to those who can help organize sessions, develop workshops, and bring relevance to the meeting. We are talking with several organizations to join with us as co-sponsors and we are working hard to ensure strong participation by tribal groups and other cultural groups with whom we often work. Please do not hesitate to contact me if you want to work on the planning committee, have ideas for sessions, or know people or groups we should involve.



Tom May and the business office did a great job selecting the location for the conference: the Grand Hyatt in downtown Seattle. The hotel is beautiful, centrally located, and we have a good rate. The meeting rooms are perfect for

our conference, and will accommodate the variety of sessions, organizational meetings, and workshops that are planned. A large complete fitness facility comes with the room.

Some might enjoy staying at the sister hotel one-half block away, the Olive 8, the first LEEDT (Leadership in Energy and Environmental Design) Certified condominium/hotel building in Seattle. LEED is the most widely-recognized national green building standard and ensures a healthier home. Olive 8's many cutting-edge, environmentally-friendly features result in 36% less water usage (an approximate savings of 2.4 million gallons per year) and 23% less power usage. Both Hyatt and Olive 8 have fully embraced a seamless green building ethos and sustainable practices. I've never seen anything like it!

All indications are that Seattle 2011 will be an exciting meeting for SfAA and applied social science. We need you there.

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## Grassroots Development TIG

By Emilia González-Clements [[egc@fsdf.org](mailto:egc@fsdf.org)], [[dsaintl@aol.com](mailto:dsaintl@aol.com)]  
Fifth Sun Development Fund

### Invitation to Join the Grassroots Development TIG

The newly-formed TIG, Grassroots Development, held a planning session at the 2010 Mérida annual meeting. I was unable to attend due to eye surgery, but two of the founding members developed a working agenda to be discussed at the 2011 meeting in Seattle: identifying common interests, sharing experiences, sharing resources, writing articles for the SfAA Newsletter, and continued working on the draft mission statement "...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."



Our two female counterparts are calling a Mexican lottery (loteria) game for local children in summer 2008. Students donate items such as combs, hair clips, razors, soap. Every person receives a prize. This is our traditional farewell at the end of the visit.

Interestingly, when talking to our circle of development practitioners at the Santa Fe 2009 meetings, everyone agreed on the mission and working agenda, but had strong reactions to the name. Some objected to the word "international" (what about domestic settings), others to the term "development" (too top-down), "grassroots" implied working only with marginalized peoples. The development domain encompasses an enormous range of topics, activities and approaches. The literature is voluminous and growing. We will continue that discussion at an open forum in Seattle.

One thing the original members discovered is that each of us has long-standing projects, and we are all experiencing problems in our work settings. These problems are not the usual ones of no-electricity, precarious accommodations, somewhat poor diets, very hot weather, goats chewing on our tents, rainy seasons and poor roads, etc. Rather, the problems are not necessarily local and threaten to stop our work altogether.

### Development Programs under Duress

While all of us have good working relationships and long-standing commitments to and from the groups with which we work, larger issues are emerging. In one case, in Peru, a change in regional government means the team has to establish themselves with a whole new bureaucracy and work out new legal arrangements.

*Society for Applied Anthropology*

Two papers were presented at the 2009 High Plains Society for Applied Anthropology annual conference in Denver in a session entitled “Programs under Duress.” One dealt with the program in Peru and the other with my work in Mexico.

In my case, there is a re-concentration of land in the former *ejido* (agrarian reform village) in a semi-arid valley in Nuevo León, northern México. Local elites are buying land back from the former peasants. One elite has bought land and annexed a community well adjacent to his property atop a hill overlooking the village. According to one villager, he only lets them have water when he sees our SUV parked in the village below. The area has numerous springs and a state-built water system, but few people get access to water to their homes and still carry water from the river or irrigation canals. We have received thinly-veiled threats and our community group is concerned with reprisals if they continue to work with our agency.



Our counterpart couple in Los Nogales. They have completed our literacy short course.

A larger issue in our project area is the escalating drug cartel war. For the past two or so years, public shootings are occurring in Monterrey, small town officials are threatened by men in masks, and “lead mosquitoes” (bullets) are a continuing menace to bystanders. Last week, the 37-year old nephew of a local man was trampled to death when bullets were fired at a local, crowded dance in a suburb of Monterrey. Shooting a pistol at the sky during dances or other celebrations is not unheard of, but people told a friend of mine that they thought the “narcos” were shooting at each other and the dance crowd was afraid to get in the cross fire, so everyone tried to escape from the building. Seventeen people were trampled to death.

Because the Mexican government has soldiers and police out in force to deal with the drug-related violence, drug runners are now using back roads—including the one that runs through the former *ejido* where we work.



Our counterpart couple in Las Gallinas. The husband saved the watermelon seeds from our farewell party and carries them tied up in his shirttail.

Also, in the years after NAFTA, semi-trailer traffic has increased many hundredfold in the border areas. There are even new bridges built just for these long lines of semis. While there is an excellent toll road to Monterrey a few miles into the country, the local highways are now always crowded, day and night, with these semis, which often essentially create a solid passing lane on the two lane highways.

In 2008, our last year in Mexico, we were stopped several times by police who offered to “save you the trip to court if you pay the fine directly, right now” (\$80 US). It is not safe to travel to or in our long-term work site and it is not safe to be there, and we certainly will not take students there under these conditions. But what happens to the people in these communities where we try to help?

#### TIG Open Forum and Next Meeting

TIG members welcome the opportunity to work on strategies that continue to bring scarce resources to the communities and individuals who seek our assistance, even under duress.

If you are interested in development work, join us at the 2011 annual conference in Seattle. We plan to hold an open forum as well as convene an official meeting. Meanwhile, contact me at [egc@fsdf.org](mailto:egc@fsdf.org) or [dsaintl@aol.com](mailto:dsaintl@aol.com).

Students are always welcome.

## Missing Men? Thinking Anthropologically about Men, Gender-based violence, and Social Change

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



Hillary Haldane and Lula

directors,  
activists

As we have noted in this column over the past year, many anthropologists now devote their energy and resources towards studying forms of gender-based violence *qua* gender-based violence, resulting in numerous single authored and edited volumes, special issues of journals, conference panels, and collaborative professional relationships. This is all wonderful news, welcomed by those of us who study this field, and hopefully we are viewed as a resource by



Jennifer Wies

the front-line workers, shelter survivors, policy makers, and other who do their part to end the epidemic forms of violence that touch far too many lives. We recently completed the final draft of our own edited volume, and as we prepared the table of contents, we realized we had only one male author included. This was not merely an oversight on our part. We reflected on the conference panels we have participated on, or attended over the years, and very few male colleagues came to mind.

The absence of men strikes us as a problem. Their *missing* not only presents a sticky dilemma in terms of feminist theory and methodology, but also in terms of how we reach students, community members, colleagues, friends, and family. From a feminist standpoint, is it the responsibility of the women who research this field to cajole our male colleagues into action around these issues? Many of our feminist colleagues would find that problematic, asserting that men should form their own intervention into this critical area of study. Other feminists might claim that we can never end gender-based violence if we do not have men involved in creating solutions. Statistically, men generate much of the violence we study; to not have them involved in ending violence seems short-sighted and irresponsible. Most men that we talk to about gender-based violence are concerned about structural and interpersonal violence. It seems untenable for us to continue business as usual.

For many of us who teach classes on gender-based violence, when we begin a conversation with our students on the topic, we aim to ensure that any person in the room who has survived violence is made to feel safe and we are doing no further harm. Our next goal is to have all our students own the problem, and not have the women students feel as if they are destined to be victims and the men students perceive our approach as stereotyping them as perpetrators. Our LGBTQ students may be afraid to speak up, since, regrettably, much of the campus rhetoric around violence has a narrow focus on sexual violence, and is less attentive to all forms of interpersonal and structural violence.

We ask our colleagues who read this column to help us further this discussion. What is being done by men to address gender-based violence in your place of work, on campus, or in your community? How, why, and when can and should men be brought into the movement? Is there only one gender-based violence movement, or should we disarticulate the issues, tease them apart since the distinctions between behaviors and responses are greater than the shared experience of “victimhood” or survival? How can we develop collaborative relationships with male scholars that productively model the success men and women can have working towards a common goal of equality and living in peace? Please share your thoughts with us. We hope to continue this discussion in the future, and promote anthropologically informed ideas and solutions to acts of violence that negatively impacts far too many lives around the world.



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

By Peter N. Jones [[pnj@bauuinstitute.com](mailto:pnj@bauuinstitute.com)]  
Bauu Institute

I hope everyone had a fruitful time in Mérida, Mexico at the recent Annual Meetings. Although I was unable to attend, I have heard several reports of stimulating sessions. I would like to bring your attention to the forthcoming meetings in Seattle. The Program Chair, our own Darby Stapp, is working hard to put together an amazing meeting, and I'd like to ask TIG members to start planning sessions, roundtables, and poster sessions. As Darby noted in the meeting announcement,



Throughout the region, applied social scientists work on important initiatives both locally and across the globe. We continue to work with communities that have long been a focus of applied social science, such as American Indians, and are engaging new groups, including corporations in industries from biomedicine to retail and technology. We continue to work on long-term problems in areas such as health care and education, and we innovate in new areas such as fisheries management and heritage protection. We continue to use our time-tested methods for engaging people and developing context, and we continually develop new ways to collect, analyze, and portray information in our drive for applied knowledge and wisdom.

How have we, as social scientists, continued, refined, or altered our work with American Indian and First Nation communities? Of the long-term problems in areas such as health care and education, what progress has been made and what do we need to be doing now. What new methods or techniques have we adopted to help in our work with indigenous communities? I encourage all TIG members to begin planning sessions and/or roundtables around some of these topics.

I'd also like to bring to TIG members attention several recently released reports that may be of interest.

- [Towards The Development Of A Nunavut Suicide Prevention Strategy: A Summary Report On The 2009 Community Consultations](#)
- [Walk In Our Moccasins: A Comprehensive Study Of Aboriginal Education Counselors In Ontario](#)

Finally, I want to bring people's attention to a project entitled: *Native Perspectives on Sustainability: Voices from Salmon Nation*, a project conducted by David Hall in completion of his Ph.D. at Portland State University. David has been releasing short video interviews from this project, and they are accessible on [Youtube here](#). He has released 13 short videos so far, with more to come. Topics covered include identity, ancestry, sustainability, economics, land, and much more.

I hope everyone has a productive and enriching summer.

## Rumblings-Human Rights Aspects of Haiti's Earthquake and Aftermath

By Mark Schuller [[mschuller@york.cuny.edu](mailto:mschuller@york.cuny.edu)]  
City University of New York

Haiti's earthquake challenges hegemonic understandings of human rights established with the U.N.'s 1948 Universal Declaration on Human Rights. Debates within human rights center on the question of the rights bearers and the types of rights granted. Haiti's heightened vulnerability to disasters also needs to be considered within a human rights frame. Haiti's earthquake also challenges our understanding of the responsible parties.



Hegemonic liberal understanding of human rights holds individuals as rights bearers, however scholars, including anthropologists, have argued that social collectives also have rights. This is typically applied to indigenous peoples or ethnic/religious minority groups, but the levels of devastation wrought by Haiti's earthquake afflicted social groups, such as women, neighborhoods or *kouch sosyal* - social layers, not quite "classes" - such as squatters or tenants.

Liberal political theory limits human rights to civil/political rights, usually cast in negative terms about what the State cannot do: rights against torture, habeas corpus as well as the right to vote, etc. The U.S. and its allies in the U.N. have successfully limited human rights in this way. Social movements and many Southern countries argue for *social* rights, cast in positive terms such as the rights to education, health care, clean water, access to food and decent shelter. For example, Haiti's constitution outlines the right to education (Article 32.1). Haiti's earthquake demands an overdue attention to these social rights.

Since the Kobe conference, social movement actors have also cast vulnerability to disaster within human rights terms. While the triggering events cannot be prevented, a "disaster" is much more than just this event. Social scientists - including anthropologists - have argued that disasters are *processes*, without *vulnerability* there is no disaster, and that *human actions* contribute significantly to this vulnerability. Oliver-Smith and Wisner among others argue that disasters are the material outcome of a society's class contradictions and under-development. In a recent volume, *Capitalizing on Catastrophe*, a group of social scientists - mostly anthropologists - analyzed disasters in terms of neoliberalism.

Haiti's earthquake is the clearest evidence to date of neoliberalism's failure. The extreme vulnerability results primarily from the rapid urbanization. Port-au-Prince grew up from 500,000 people (only built for 250,000) in 1980 to an estimated 2.5 million in 2005, triggered by a range of neoliberal push-and-pull factors including the destruction of the indigenous pig population, forced reduction of protective tariffs and

Haiti's earthquake is the clearest evidence to date of neoliberalism's failure.

promotion of export-oriented agriculture and apparel subcontracting. Fritz Deshommes estimates 800,000 agricultural jobs lost since neoliberalism. Of the people flooding the nation's capital, the lucky few (at its peak the apparel industry employed 80,000 at its highest estimate) earned poverty wages. Neoliberalism's slashing of social service funding and privatization of social services meant that people's meager earnings in the informal or formal sector were spent covering for these necessities. As a result, people were forced to live in shantytowns on the most marginal land and spent as little as possible on housing construction (most people rent the land upon which they are responsible for building structures). On top of this individual level, the government itself and its ability to regulate was progressively weakened by donors' policy of contributing directly to nongovernmental organizations (NGOs) instead of the government. The results of this constellation of neoliberal policies, combined with Haiti's longstanding class antagonism and extreme social exclusion, were all too visible on January 12.

### The earthquake's aftermath

Neoliberalism also impacts the aftermath: the immediate relief efforts and medium-term reconstruction have been almost exclusively done through large, foreign NGOs who have carved up the city much as the food aid NGOs have divided up the provinces in the past. Only one percent of earthquake funds are going through the government. The NGO-ized delivery system and the exclusion of the state brings up new challenges to human rights discourse. Traditionally, responsible parties to guarantee rights are States. There is little precedent in human rights law for demanding accountability from private NGOs.

Also because of this top-down, privatized response, living conditions vary quite significantly among the internally displaced people (IDP) camps. The tents themselves vary greatly in quality, size, material, and shape. Some are simply makeshift domes of recycled plastic structured by PVC piping. In the Solino camp, housing some 6,000 people in the football field outside the local Catholic Church, the tents are a thick plastic that rips easily and traps in the tropical heat. After the rains, for those whose tent is still structurally sound, the mud still seeps under the tents. The alleys between the uniform rows of tents are just wide enough for one person to pass, so it is impossible to avoid trudging through the mud or jump a puddle. The bottoms of the tents bear signs of this mud. Also owing to the narrow corridors, nowhere in the camp itself is there enough space to cook food. Said Handy Jean-Louis, a leader within Asanble Vwazen Solino (Solino neighbors' assembly, AVS): "I hear in the news that *blan* complain that we sell our aid, but what good is the food if we can't cook it?" Getting food itself is a struggle, as the World Vision distribution site is a 20-minute walk away passing garbage-filled corridors, ravines, and streets.

Food aid here and all over Port-au-Prince follows a system of card distribution. NGO representatives or their chosen local committee (often created by this NGO itself) come by the night before and pass out cards to the women in the camp. Card holders enter U.N. checkpoints and queue up to receive the bags from a truck under U.N. guard, then leave another checkpoint to join their brothers or husbands who are waiting for them. Women begin lining up at 2 or 3 in the morning, and some all night, to wait for their aid to be given to them. [Lambi Fund](#) director Josette Pérard spoke for many: “It’s humiliating to stand in line in the hot sun all day long.”

We visited the Solino camp the day of the distribution. The cards were distributed between 11 p.m. and midnight. Everyone we talked with was there because they hadn’t received a card. Nathalie, a 26 year old mother of three, said, “You can’t afford to sleep when you hear that there’s a card distribution. You never know where and when they will give it out. You just have to follow the noise of the crowd and hope you will get yours.” Sylvie, who has 14 people - including her infant daughter and her sister’s family - living in her ripped tent, said that she never got a card because she doesn’t know the NGO representatives. “It’s all about your people getting the goods,” she said. Several people in this camp, and leaders with [KOFAVIV](#), retold stories of women being propositioned for sex in exchange for cards. Other news stories and reports including [INURED](#) and [JDH / LAMP](#) pointed out that this system of cards is easy to exploit.

There are alternatives to the cards. Many grassroots groups that existed before the quake like KOFAVIV and AVS who ran free schools for neighborhood children took a formal census of their members or of the camp. Elvire Constant, a leader with a group called Organisation Femmes en Action (OFA) along with five other committees have a list of all 11,867 residents in the St. Louis de Gonzague camp between the two busy thoroughfares of Delmas 31 and 33. The big NGOs doing distribution in the area chose not to work in collaboration with these groups and make use of the information collected. In the town of Gressier closest to the epicenter, on the coast between Carrefour and Léogâne, [ITECA](#) took a census of all families and distributed tents, dry goods, food, and stoves according to their needs, checking people off their list as they came for the relief supplies. Both models rely on trust, long-term relationships, and local decision-making, a far cry from the \$1000-per day experts and 20-something NGO middle management flown in to run the aid distribution.

The result of this system of NGO patronage and lack of respect for local leadership and innovation is that many people are left behind.

The food distribution is not by any means the only problem in the camps. The proximity of the tents to one another, the flies buzzing around the mud puddles and the waste join forces with another, more serious, issue to create a public health disaster. In Solino there are no latrines inside the camp for 6,000 residents, forcing people to either hold it and walk some 10 minutes away to an overused latrine across the ravine or do their business in a bag and throw it in said ravine later. When asked who is “in charge” of the camp, to whom people could demand necessities like latrines, no one could point to an agency. Sylvie just remembered it was the U.N. troops, MINUSTAH, who forcibly put them there: “They destroyed my house. I would have rather stayed there where it was at least dry.” Her neighbor Magalie even preferred sleeping under her makeshift shanty of bedsheets on wooden posts “because it is too hot in here and the mud is trapped under the tent. In addition, my tent ripped, you see?”

In other camps, *reskonsab* (groups or people in charge) offer these basic human needs. [Medecins Sans Frontières](#) offered several areas a temporary set-up of wash water, latrines, and showers, all fashioned out of PVC and plastic. They and other agencies like French NGO [GRET](#) send trucks of water to fill the tanks, cisterns, or 4000-gallon storage bags.

In camps and neighborhoods with a grassroots social organization, these basic necessities are well-managed. Too many other areas have “Astroturf” associations created by the large distributing NGOs, the government, or the land owners themselves. Several camps such as Champs-de-Mars or St. Louis de Gonzague have committees that charge as much as five gourdes (13 cents) per person to use the toilet. KOFAVIV director Eramithe Delva who lives in the Champs-de-Mars camp with 15,000 others, pointed out the obvious: “who has the money to pay for that? A woman with three kids would have to pay 45 gourdes a day! What a story!”

Elvire Constant has another concern: “I wouldn’t mind so much but there’s a long line! You have to pray to God that you don’t wet yourself while waiting in the sun!” She and other committee leaders built a latrine near the entrance of the camp, and kept a key but Father Patrick Belanger, the French director of the school on whose grounds they all stood, destroyed it because it sat underneath a cement wall that was still standing but damaged. “The priest was concerned with safety, that’s true,” said Constant. “But he could have warned us to move it. Now we don’t have any other choice. What’s worse, someone could have been in there.”

Constant and others have been concerned with the school director’s policy of withholding aid from the camp residents. Samuel Rémy, with a group called Comité d’Action pour le camp de St. Louis (CAS), argued that this withholding

was an attempt to starve people out. “They know that we need food, clean water, latrines, and other materials. But we here have no choice but to stay here so we find what we need outside.” World Vision distributed food aid cards only once, mid-March. According to several neighborhood leaders, including Jean-Manno Paul with Regroupment des Victims de 12 Janvier (Network of Victims of January 12), the school director kept the Red Cross and Medecins Sans Frontières from providing services. One day we visited, a group of Cuban doctors sat sheepishly in the entrance, waiting for authorization.

According to the community leaders, this policy of starving people wasn’t working, so Belanger and the school administration stepped up their efforts, calling in the mayor and police of Delmas to issue an order to vacate. The six community organizations intervened on the 11,000 residents’ behalf, and the city government backed down in mid-March. Said Constant, “He had the mayor come. The Mayor came to force us out. But the voice of the people is the voice of God. While the mayor and police didn’t return the priest didn’t authorize even a single water bag to enter in the space. Now it’s the people who are suffering.” Working with the national government issued an order to re-open schools on April 5. According to government officials who preferred to remain anonymous, the government offered each of the six groups 20,000 gourdes (\$500) and promised help finding open land. Three of the six groups toured the land this past week; instead of 13 hectares the dispersed sites only include 5. Leaders estimate that 2,500-3,000 people instead of the full 11,000 can stay there. All tracts of land were still unsuitable as of April 5: none had water sources or latrines.

St. Louis de Gonzague is a long-standing institution that educates the children of the so-called “political class.” The school had a meeting with parents the Thursday before the school reopened, clearing the entrance to the camp of some 800 people on either side. The irony of the situation is not lost on camp residents. Said CAS’s Rémy, “We’re ready to move if the government provides us with a suitable location, which includes school. If it’s a natural disaster such as flooding we understand. But they are moving us so that the children of a small minority can have education. What about us residents? There are 3,000 children here. Don’t we *pèp la* (“the people,” poor majority) have a right to school as well?” A grassroots movement of more than 30 local associations to demand permanent, quality, shelter from the government as a right has taken off. In mid-April, when the replacement camp uphill was finally prepared, the residents were moved out.

Women in particular are more vulnerable to this top-down approach. According to Villard, “The bandits force themselves on women, pull guns on her for her to give out the card. So now he has a monopoly. That is, he will just give out the cards to who he wants. We women don’t like it; in order to get a card you need to sleep with them. To get a tent you need to sleep with them to get it.” Villard and Eramithe Delva reported 22 cases of rape in the camp in Champs-de-Mars, housing the crumbled National Palace in the first three months, 80 in Martisant. Delva complained about the inaction of the National Police: “A young man tried to rape a child of ours here. When we went to the police station right here, they don’t even come and they never even conduct an investigation. This guy took this child to run away with her, to rape her. The guy returned under the tent and had a weapon in his hand. A police officer said, ‘I can’t say anything. That’s Préval’s problem. Préval has to get involved.’” According to KOFIV, police came to patrol the twice in the first three months, but only the perimeter, never inside the camp.

Women as traditional caregivers and heads of household for 59 percent of Port-au-Prince families before the earthquake bear the brunt of the lack of services, including having to pay for the latrines, the lack of education or clean drinking water. Said Delva, “You don’t have a choice. You are forced to resign yourself because you don’t know what you can do.” Making matters worse is that women’s specific hygiene needs have been all but totally neglected. At least for the first three months, not a single group has distributed tampons or sanitary napkins to the camps visited, despite it being

It is clear that the conditions of many of the settlements are violations of basic human dignity, with standing water inviting malaria-carrying mosquitos or having to bag up human excrement... We need to be using the language of human rights. Haiti’s earthquake demands a more expansive concept of human rights... Haiti’s survivors deserve reparations from extreme vulnerability wrought by neoliberalism.

three months since the earthquake. Said Murielle Dorismond, a leader within my neighborhood of Christ-Roi, “half of the population needs this! It’s good that people are finally concerned about the public health concerns of human waste. But what about menstrual blood? Do we not count as people?”

## Dilemmas about Human Rights

It is clear that the conditions of many of the settlements are violations of basic human dignity, with standing water inviting malaria-carrying mosquitos or having to bag up human excrement to cite a few examples from above. We need to be using the language of human rights. Haiti’s earthquake demands a more expansive concept of human rights. First of all the Haiti’s survivors deserve reparations from extreme vulnerability wrought by neoliberalism. Obviously a broader concept with collectives in addition to individuals being rights bearers is necessary, with social in addition to civil/political rights included.



The U.N.’s Office for Coordination for Humanitarian Affairs presented Guiding Principles for Internal Displacement in 1998, and ratified in 2005 by U.N. member states. It provides some legal framework for IDP rights, including:

- Principle 7: (2) rights to “satisfactory conditions of safety, nutrition, health and hygiene”
- Principle 11: (2)(a) protection from “Rape... gender-specific violence, forced prostitution and any form of indecent assault”
- Principle 18: right to an adequate standard of living, including; (a) Essential food and potable water; (b) Basic shelter and housing; (c) Appropriate clothing; and (d) Essential medical services and sanitation

The challenge remains who are the responsible or accountable parties, given the sidestepping of the government and Parliament’s April 15 vote authorizing the Interim Commission for the Reconstruction of Haiti. Who, indeed, can people petition for improved conditions? Individuals such as Sean Penn? NGOs such as World Vision International? Donors and international agencies like the International Migration Organization or the U.S. military? What accountability or responsibility do these agencies have for Haitian citizens?

## Recommendations

An issue is how or even whether the government and donors who met March 31<sup>st</sup> in New York and who authorized a Reconstruction Task Force that is mostly comprised of foreign institutions understand that survivors - and all people - have rights to water, food, education, and decent shelter. How and when these rights will be assured should be a matter of discussion not just in New York. True grassroots associations have the innovation, the organization, the information, the local respect, and the energy to find solutions, alternatives to the top-down model like the system of giving food cards and creating Astroturf groups to manage limited goods that excludes the majority of residents.

Specifically:

- The system of distribution needs to be overhauled and more inclusive, consulting with local residents and true grassroots organization
- The food distributed should as much as possible include Haitian grown produce
- Decent shelter needs to be built and provided for everyone before people are moved from camps

School needs to be provided for everyone, including children living in camps

## Training Students for Anthropologically-oriented Policy Research

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Despite a long anthropological engagement with public policy, anthropology's role in the professional area of policy is limited. The curricula of professional policy schools (schools of public policy or schools of public and international affairs, for instance) are dominated by coursework in political science, economics and policy analysis, along with "skill-based" courses like public budgeting. Anthropology appears only peripherally in the curricula of these schools. As a result, students training in the field of public policy meet anthropological concepts and methods only incidentally.

Once they leave school and enter the workforce, public policy professionals have little opportunity to learn approaches that are new to them. They tend instead to define policy problems according to the paradigms in which they have been trained, and to form answers that are consistent with those problem definitions. We teach in schools that prepare undergraduate and graduate students for policy careers. The curricula in those tracks are very much like that of policy schools elsewhere, and largely leave anthropological concepts and methods unexplored.



Despite being excluded from the canon of public policy analysis, anthropologists have repeatedly demonstrated that anthropological approaches to policy render the analysis of policy problems more realistic (if more complex), and they have shown that policy solutions based on those analyses are durable and effective.

Our experience trying to get the existing curricula in policy studies modified to include more anthropology has been disappointing. In addition to intellectual and practical concerns, those who define and manage policy studies represent entrenched interests of academic turf and fiscal calculation. In response to this disappointment, we have developed a problem-based method of training students in anthropological-based policy analysis. We have now used this method, which we describe in this note, to work on several areas of public policy in Syracuse, New York.

Our method of training students emerged organically from an ongoing set of activities in which university faculty have worked in collaboration with community non-profit agencies and activists. For more than a dozen years we have been part of a university/community collaboration addressing health disparities due to racism, structural violence and environmental injustice (which we described in the February 2008 SFAA Newsletter). Our collaborators include faculty and students from three institutions of higher education (Syracuse University, Upstate Medical University, and Lemoyne College) and community colleagues from two non-profit agencies (Syracuse Model Neighborhood Facility and the Center for Community Alternatives). In this note we illustrate our approach to training students by reference to work we did with two cohorts of students, focusing on lead abatement and food availability.



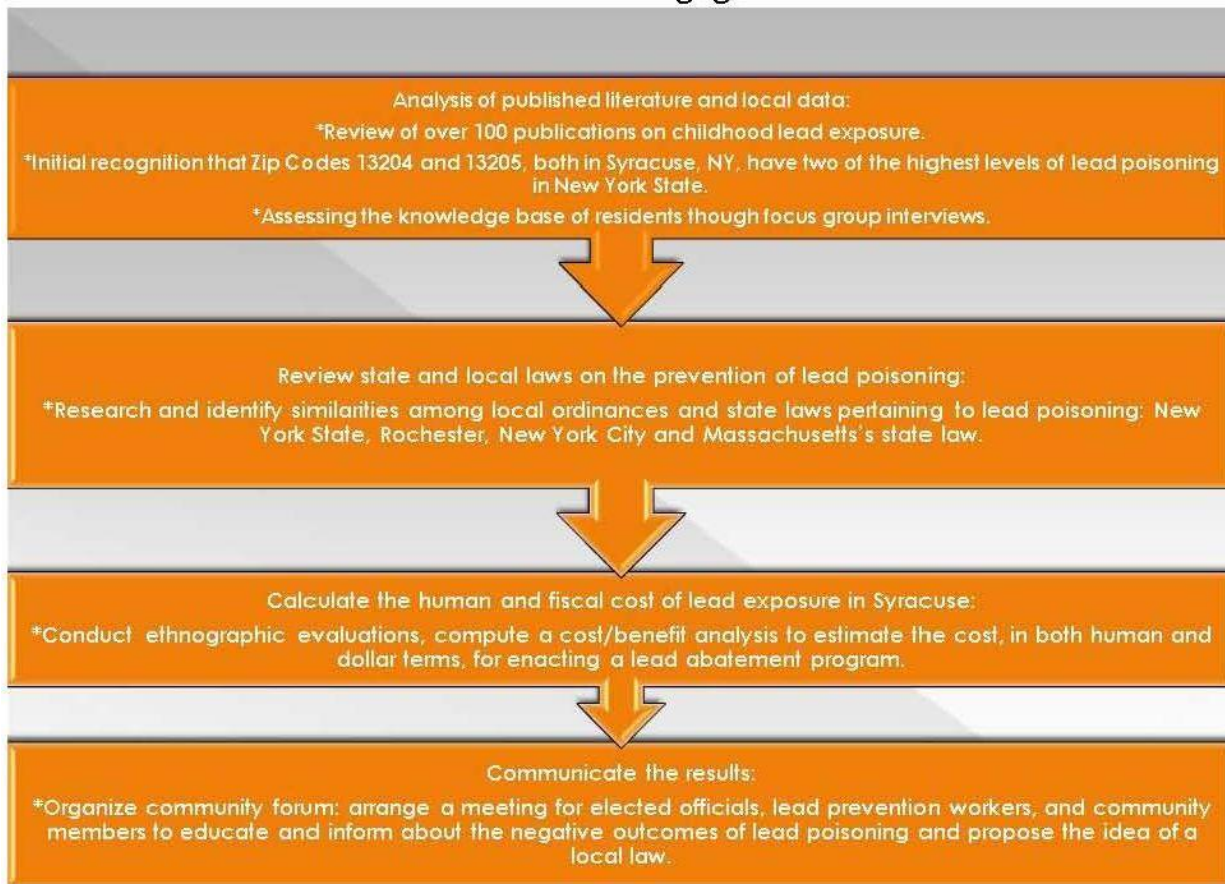
Our previous work with this community coalition led us to realize that Syracuse was an epicenter for childhood lead poisoning in New York State. We wanted to use this issue both to help the community and to teach our students. Syracuse is the fifth largest city in New York, with a 2000 population of 147,306, which is comprised of 25.3 percent African Americans, 5.3 percent Hispanic, 3.4 percent Asian, 1.1 percent Native American, and 3.4 percent of two or more racial/ethnic ancestries. According to the 2000 U.S. Census, nearly 43 percent of Syracuse children under age five live in poverty; the poverty rate

for African American children (57 percent) is more than double that for white children (27 percent). The Children’s Defense Fund reports that Syracuse has New York State’s third highest child poverty level following Buffalo and Rochester, and the second highest Latino child poverty rate in the United States.

We connected these observations with our desire to train our students in policy anthropology. We decided that the best way to do this would be for our students to have a kind of fieldschool experience here at home. They would learn how to do anthropological policy work through their participation and leadership in addressing the community identified lead issue. The project’s goals were: (1) to partner with community members to compile the social, public health, economic, and policy information on the human and fiscal costs of childhood lead poisoning for community advocates to use to persuade policy-makers to enact a local law strengthening the prevention of childhood lead poisoning in rental property and (2) to have students conduct this project in order to teach them about qualitative data analysis, quantitative data analysis, health effects of lead exposure, health policy, urban health, science writing, and public presentation. The students included: one medical student, one graduate student in anthropology, five undergraduate students, and one high school student.

The impetus for this project emerged from meetings with community groups who wanted information on the costs of childhood lead poisoning. The members of the Central New York Lead Task Force also requested assistance in organizing community meetings to disseminate information about lead exposure and prevention of lead poisoning to community members and elected officials. The students worked closely with community advocates to produce a fact sheet on the fiscal and human costs of lead poisoning among children in Syracuse, which is still being used to advocate for a local law strengthening the prevention of childhood lead poisoning in rental property. The students’ efforts resulted in two community coalitions dedicated to strengthening the local law as one of their official priority goals. The project was also designed to be problem-based and student-led, so that the students could learn about ethnographic methods, qualitative data analysis, quantitative data analysis, the health effects of lead exposure, health policy, urban health, science writing, and public presentation. The fact that the project activities all focused on aspects of the same problem, and the real-world nature of the problem, appealed to the students. (The Figure below summarizes the model as it applied to the lead project.) One student said that the project motivated her to apply to law school, in order to focus on public health law.

### Elements of the Pedagogical Model



Another student described how, “using evidence-based techniques to objectively evaluate current policy combined with understanding the environmental factors that led to the local disparity in the blood lead levels was crucial to cultivating my desire to continue with public health research” in graduate school. A third student submitted the project to the Clinton Global Initiative

University, where it was recognized as an outstanding commitment at the 2009 Clinton Global Initiative University. The students also benefited from being part of a multi-disciplinary group. The high school student got informal advising from the undergraduate and graduate students, which informed her decision to study public health at college. Perhaps the most gratifying outcome was seeing how enthusiastically the students responded to the idea that their scholarly work could make a positive difference in the lives of disadvantaged children. One student said that “participating on the research team addressing a problem in the local community fostered a sense of civic connectedness.”

We have used this “fieldschool at home” model now in addressing a number of community identified issues, and have trained several cohorts of students using it. Their successes may be modest, but they have been important in setting the policy agenda in our community. For instance, with one cohort of students we used this model to assess the availability of healthy food in urban Syracuse. That study was published with the students and community member as co-authors. The students and their community collaborators held a number of community meetings, met with the local newspaper, and with elected officials. As a result of these efforts, the City of Syracuse has promoted the development of a new full service grocery in an impoverished neighborhood.

We are gratified that our students not only learn analytic and anthropological skills through their work, but also an understanding of the importance of contributing to the communities with which they work. As one student put it, “It has become clear to me, while working on the lead project, that knowledge is hollow unless it is applied in a way that advances a good.”

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## News and Notes from the Information Technology Special Committee

By Jennifer Wies [[wiesj@xavier.edu](mailto:wiesj@xavier.edu)]

and

Jen Cardew Kersey [[JenCardew@gmail.com](mailto:JenCardew@gmail.com)], Neil Hann [[neil@hann.org](mailto:neil@hann.org)], Susan Mann [[susan.mann@sw-software.com](mailto:susan.mann@sw-software.com)], and Tim Wallace [[tim\\_wallace@ncsu.edu](mailto:tim_wallace@ncsu.edu)]

The SfAA OnlineCommunity (Ning) continues to be a popular networking site used by applied and social scientists. There are currently 957 members. Just during the month of February 2010, they accounted for 2,394 visits from 101 countries, and 1,240 cities. This impressive amount of traffic includes posts on blogs and forums, activity among groups within the Online Community, personal communications between members, and uploads of photos and videos. It is truly one of the most active and exciting “communities” for applied and social scientists. As we have encouraged blog posts linked to SfAA News articles, we expect this activity to continue to grow. One of the most exciting aspects of the SfAA Online Community is that it is helping applied anthropologists and other social scientists around the world become familiar with the Society for Applied Anthropology and what our organization has to offer. Because the SfAA Online Community is an open networking site, non-SfAA members are welcome to join. This type of outreach is important not just for the exchange of information, ideas, and discussions among applied and social scientists, but ultimately for the long-term sustainability of SfAA as we seek new ways to attract new members from the world community.

Another key SfAA initiative is the SfAA Podcasts. The 2010 Podcasting Team consisted of 8 members: 4 student team members from UNT, 2 University students from the Universidad Autónoma de Yucatan, Mexico, Jen Cardew Kersey, Kelly Evan Alleen (University of Northern Arizona and a 3<sup>rd</sup> year member of the team) and a professional audio recorder/editor. The Team recorded twelve sessions selected from recommendations submitted through emails from the SfAA Board, the SfAA IT TF, the Program Chairs, the UNT Department of Anthropology, the SfAA Podcast blog, Twitter account, and the SfAA Facebook group.

To date, almost 31,000 visitors from six continents have visited the podcast website since it launched in 2007 ([www.SFAApodcasts.net](http://www.SFAApodcasts.net)). Visitors and listeners include anthropology students, professors, practitioners, and even non-anthropologists. Feedback about the project has been very positive and has mostly come from students that are grateful to have the opportunity to easily learn about what goes on at the meetings and to learn more about the discipline in general. President Allan Burns listens to them on various occasions, along with many other anthropology and social/behavioral sciences professors.





The Podcasts are available for download from iTunes and the SfAA Podcast Project page. Twenty-two podcasts have been downloaded more than 200 times from the SfAA Podcast Project page. The top sessions include: The Scholar-Practitioner in Organizational Settings (728); Preparing Applied Anthropologists for the 21<sup>st</sup> Century (582); and The Political Construction of Global Infectious Disease (576). The SfAA Podcast Project continues to be a key mechanism for the SfAA to reach out to the broader professional and practitioner community. The Podcast Project is, therefore, a community outreach activity where SfAA is practicing collaborative and participatory anthropology with community members, presenters, and researchers.

For those members who are still looking for ways to remain “plugged into” the SfAA, check us out on Twitter at <http://twitter.com/SfAAAnthro> and the redesigned SfAA Facebook Page at <http://www.facebook.com/#!/group.php?gid=8528210822>.

Still looking for more ways to stay connected? We are exploring possibilities for the SfAA website, the *SfAA News*, virtual meeting spaces, and webinars. Want more? Please send us your ideas!

## Students’ Corner: Notes from the SfAA Student Committee Board

By SfAA Student Committee  
and  
Elizabeth K. Marino [[ekmarino@alaska.edu](mailto:ekmarino@alaska.edu)]  
University of Alaska



2009  
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The SfAA meetings in Merida marked the culmination of the Student Committee’s goals and projects. Over the previous committee worked hard to support student interests and opportunities for student involvement in the SfAA; these efforts paid off with a well-attended student orientation, a student committee sponsored session exploring university restructuring and economic crisis, and a small but mighty business meeting.

At the business meeting, the 2010 committee members and students in attendance affirmed the course charted by the previous committee. We will continue to make the SfAA newsletter a space to publish student research and commentary, develop new networking opportunities and spaces for discussion, and propose new ways for students to become more actively involved in debates in the field as well as the decision making processes of the SfAA.

In the coming months, we will be more actively reaching out to you and we welcome ideas, feedback and questions that you might have. For information about the committee and contact information visit: <http://www.sfaa.net/committees/students/studentcommittee.html>

Finally, we want to thank the hard work and leadership of outgoing committee members Alex Scott Antram, Megan Sheehan and Melissa Stevens and welcome new committee members Brian Burke, Elizabeth Marino and Jeanette Smith.

The following are a selection of essays from students about the student experience of the 2010 SfAA meeting in Merida. Enjoy!

## Perspectives from Qatar

By Elizabeth Jose [[elizabeth\\_divya\\_jose@yahoo.com](mailto:elizabeth_divya_jose@yahoo.com)]  
Qatar University

As a first time attendee from abroad, I was extremely excited but also somewhat apprehensive and nervous of participating at the 2010 SfAA conference in Merida. The journey to Mexico itself would be the furthest trip I’ve taken from my home in Qatar. I was thrilled to have the opportunity to take part in the conference and also to be able to visit a new country and experience the local culture and traditions.

Our panel was scheduled to present first thing on Thursday morning. We were energized and eager to present our project after months of work and weeks of preparation. Unfortunately however, the morning session was scheduled far too early and this was clearly demonstrated by the low attendance. Perhaps most people were still in bed getting over the hangovers from the previous night's reception! Our presentation went off well, and a small group allowed greater interaction, but it would have been a privilege if we could have shown our work to more.

The three-day conference had a full and busy schedule and I tried to attend as many different sessions as possible. Work from anthropologists in Asia and Africa interested me the most and I was particularly keen on learning more about the medical and educational anthropological research being conducted in such places. Anthropologists coming directly from these areas were able to share insight on their first-hand experiences and also clarify any doubts or questions the audience members had.

I was also able to meet with some American anthropologists who were curious to find out more about the work I had done in Doha. Through our conversation, I was able to convey my ideas and local knowledge on the nature of migration patterns into the Middle East, and the laws and regulations that govern the Arab countries and the local and expatriate population within them. The SfAA conference in Merida brought anthropologists and researchers from across the globe together, allowing members to participate in a richer, more diverse and productive session, and engage in eye-opening dialogue with attendees from overseas. My conversation with the anthropologists allowed me to shed light on their queries and also rectify some of the misconceptions they held about the state of expatriate workers rights in Qatar.



Staying at the venue of the conference gave me the opportunity to readily meet with several of the attendees. The program also indicated sessions to be held by anthropologists from abroad, and I was eager to meet with them outside their scheduled sessions. The gala reception was the perfect opportunity to interact with these members in an informal setting. The event was well attended and I had the pleasure to meet several influential anthropologists from various fields.

Another benefit of conducting the conference at a non-US site was that it allowed participants to come into direct contact with the customs and traditions of a country on which much anthropological study had been done. The tours that were selected took us to experience the very heart of Mexico's culture. They covered the sites containing the remnants of the ancient Mayan civilization that is deep rooted in Mexico's history. There were also tours to visit the native villages, providing an ideal setting for guests to learn about the type of local industry and resident way of life. For those interested in medical issues, an educational trip to the rural health clinics portrayed the health care system in Mexico as it is run by different institutions.

Conferences such as this are deficient in Qatar and much of the Middle East. The sessions I attended were revealing and enlightening as speakers provided insight to the issues of the day. I had the opening to form several new contacts and also to start a new long-distance collaborative project with one of the anthropologists I was acquainted with.

One of the few drawbacks of attending such a conference overseas (especially for nationals who have to leave their home country) is the increased cost of attending, which revolves around the travel expenses, fees, accommodation, visa arrangements - I, personally, had to obtain 3 visas for my travel and entry into Mexico - and obtaining the necessary travel leave from work. In the bigger picture, however, by attending such a conference and presenting our ideas/project, we were able to contribute to the profession and build upon the collection of research from which learning can be spread, and well-substantiated decisions made.

The SfAA conference provided the ideal platform for young researchers, such as myself, to present studies and findings to professionals in the various fields of anthropology. Students in particular were able to gain confidence and improve their public speaking skills and abilities. The conference gave me the opportunity to polish my presentation skills, think on my feet, connect with an audience, and compose a coherent presentation. I feel extremely privileged that our project was accepted for presentation, and sincerely hope that my upcoming work may also be selected to be part of future conferences.

## Being There: Reflections on Activist Anthropology and Local Opportunities

By Justin Quinn [[justin.quinn@ncf.edu](mailto:justin.quinn@ncf.edu)]

New College of Florida, and the Open School of Ethnography and Anthropology

This past March, I gave my first paper. Like many of you, I did not know what to expect. I had imagined speaking confidently in front of a sea of colleagues and hiding behind the podium as hostile faces asked unanswerable questions. Thankfully, I was overwhelmed by the support I received and impressed by the event's design to be as inclusive as possible for all attendees, but there was one central problem: that I was there in the first place, at the SfAA Annual Meeting in Mérida. I do not mean to say that there was a problem with my being there, or even with the "there" where this event was taking place. Rather, the problem, as I saw it, is who was *not* there - or more succinctly - who should have been.



My paper was on the sustainability of tourism at Chichén Itzá, just down the road from Mérida. Both tourism and sustainability were popular topics at the conference, as they seem to be in the academy lately, though the last few years have shown that tourism clearly cannot be considered "sustainable" in the wake of global recessions and pandemics. The community in which I did my fieldwork (Pisté, Yucatán), and the community in which I was getting an education (Sarasota, Florida) were both feeling the crunch of the recession, with tourism revenue being a major source of employment in both regions. It does not take a rocket scientist (or an anthropologist) to understand why Sarasota was faring considerably better than Pisté, and it is not just the cultural richness of Mesoamerica or lack of interest in the Mexican diaspora in Southwest Florida that sent so few Mexican researchers into my home community.

Clearly, the structural inequities that shape these different experiences "on the ground" and in the academy will not disappear on their own. Efforts must be made to address these historically-created imbalances if we are to seriously consider ourselves a reflexive discipline. I applaud the SfAA's efforts to be inclusive of all scholars; however, I submit that we must, as activist anthropologists, seek to create new research opportunities for non-US scholars, *particularly* in the communities in which we work and live.

## Notes on Transnational Collaboration and the SfAA Meetings

By Kristin Elizabeth Yarris, MPH, MA [[keyarris@ucla.edu](mailto:keyarris@ucla.edu)]

University of California, Los Angeles

As a graduate student based in the United States, the SfAA meetings have provided me with invaluable opportunities to develop collegial relationships across national borders. During my first SfAA meetings in Santa Fe, New Mexico in 2009, one of my co-panelists was a Colombian applied anthropologist and public health nurse. Maria Claudia Duque Paramo presented her work with Colombian families of migrants, a topic that was the focus of my then in-progress dissertation research proposal. After our panel, Maria Claudia and I spent over two hours talking over dinner about our shared research interests in migrant sending families.

Out of that initial encounter and extended dinnertime conversation grew the idea to prepare a panel for the 2010 SfAA meetings focused on migrant sending families in Latin America. With Maria Claudia in Bogotá, Colombia at the Universidad Javeriana and myself first in Los Angeles at UCLA, and later in Nicaragua conducting dissertation fieldwork, we have continuously worked across



Kristin Yarris (left) and friend

*Society for Applied Anthropology*

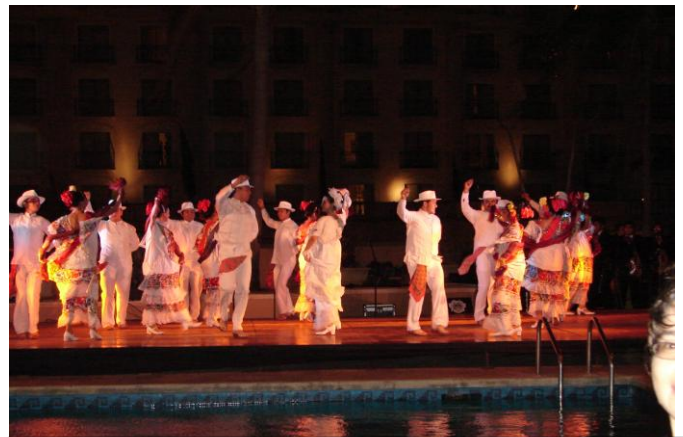
borders to clarify our vision for the panel and to organize the papers and presenters. This process itself revealed some of the differences in theoretical and applied approaches to migrant sending families that emerge from working in different national contexts. For example, Maria Claudia consistently emphasized the importance of viewing children as independent social actors in the migration process, an emphasis that has been fostered by her work in Colombia where public discourse often marginalizes or stigmatizes children of migrants.

Our experience at the SfAA meetings in Mérida was tremendously successful. For me, one of the most stimulating aspects of our session was that panelists represented a diversity of national, academic, and professional backgrounds. We had undergraduate and graduate students, assistant and full professors; researchers working in México, Colombia, Nicaragua, Australia, and the United Kingdom. The benefits of such diversity include being able to reveal similarities and differences among transnational families in various national contexts. For example, while public attention has tended to stigmatize children of parent migrants in Colombia, in Nicaragua there is little attention in popular discourse to the fact that the children of the approximately ½ million migrants living in Costa Rica are being raised and cared for by extended family members, or that these children and their families have particular needs that public policy or social programs might address.

As co-organizer of our SfAA session, I was pleased and even somewhat surprised to see the overlapping interests represented by our papers and presentations. Our enthusiasm during the session spilled over into another two-hour meal: this time lunch at iconic Sanborns restaurant, where over enchiladas, ensaladas and aguas frescas, we talked about our research projects, academic and applied interests, and the challenges of working with migrant sending families in diverse Latin American cultural contexts.

I believe that the location of the SfAA meetings in Mérida, México was a draw for several of our panel participants, particularly those coming from other Latin American countries. For us, talking about migrant sending families while seated in a hotel or restaurant in México matters - it means something different to talk about migration from a *sending* context as compared to a *receiving* context like the U.S. or Canada. I noticed both during our panel presentations and discussions and our lunch afterwards that we often talked about migration impacting families “here” as opposed to “over there”; a difference in perspective that shapes not only how we think about the impacts of transnational migration on sending families, but also how we engage in projects and interventions with these families.

For Maria Claudia and I, the collaboration that began at the SfAA meetings a year ago will continue. Using the same communication technologies that facilitate “keeping in touch” for transnational families, Maria Claudia and I use email and Skype to talk about research methods, ideas for data analysis, and plans for future projects. Maria Claudia’s research team in Bogotá has successfully mobilized local political resources to focus on attending to the health needs of children of parent migrants. In my work in Nicaragua, I am talking with several colleagues at universities and non-governmental organizations about planning similar types of interventions, ideas that have been fertilized through my ongoing cross-border collaboration with Maria Claudia. Additionally, our panelists from Mérida are discussing ways we can work together to further our work with migrant sending families, including possible publication of a set of articles based on our SfAA papers. Further, it seems that another session for the 2011 SfAA meetings is already in the works!



Folkloric Ballet of Yucatan perform at the Mérida Meetings

## Solon T. Kimball Award for Public and Applied Anthropology

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

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

For application procedures please refer to the AAA website: <http://www.aaanet.org/about/Prizes-Awards/Solon-Kimball-Award.cfm>

## **Health Disparities Postdoctoral Position Available**

**Center for Global California Studies**

**University of California, San Diego**

**T**he University of California, San Diego (UCSD) Center for Global California Studies (CGCS) seeks applicants for a 2-year doctoral level fellowship in applied research focused on the health of California's diverse ethnic populations. This fellowship is a collaboration with the UCSD Comprehensive Research Center in Minority Health Disparities (CRCHD), and made possible through generous funding from the National Institutes of Health, National Center on Minority Health and Health Disparities (NCMHD).

The purpose of this fellowship is to support community-based research that focuses on health in its most broadly defined terms. Research includes (but is not limited to) medical anthropology, ethnography of community health systems (food safety, social history, etc), adolescent health as well as other social-cultural processes impacting community well being. The Center for Global California studies is interested in promoting understanding of issues of community health in California's diverse communities that encompass rural, urban and U.S./California-Mexico Border sites. A specific concern is to broaden our understanding of health disparities, particularly as they occur among today's youth and growing ethnic communities. The communities of focus for this position include City Heights, Logan Heights, and the Diamond District all located in a burgeoning and historically diverse region of San Diego. The postdoctoral fellowship carries a stipend of \$37,740 to \$40,000 with full health benefits.

### **Components:**

- The fellowship will be tailored to the fellow's research interests and may include the following types of activities:
- The specific project outlined by the candidate
  - Ongoing community outreach and research in sites that can include neighborhood schools, gardens, local programs and clinics.
  - Affiliation and participation in a vibrant professional and diverse community setting in San Diego's City Heights.
  - The compilation of ongoing research findings as well as write-up opportunity.
  - Teaching one class and/or supervising undergraduates in community settings.
  - Participating and directing graduate/undergraduate students in an ethnographic community practicum.

### **Qualifications:**

Suitable Candidates will have a doctorate in the social sciences or related fields (anthropology, communication, sociology, interdisciplinary fields, public health). Ethnographic competence and experience working with diverse communities is highly desirable. We seek highly motivated applicants with strong interests in minority health disparities, collaborative community research, and a desire to seek a career in academic, applied or policy arenas. The candidate should have the ability to work independently as well as part of a research team.

### **Preferred Experience:**

Preference will be given to applicants who are bilingual or bicultural and/or have experience working with disadvantaged and/or underserved populations. Women and under-represented minorities are encouraged to apply. Individuals with activities and prior research with diverse communities and/or communities typically underserved by traditional academic research are especially encouraged to apply. This program is also interested in individuals with *Society for Applied Anthropology*

previous or ongoing research, which considers issues of culture, race, ethnicity, family and/or gender as they relate to health status and health disparities.

### How to Apply:

Please email the following to Elana Zilberg or Roberto Alvarez (contact information below):

- 1) A two page Personal Statement addressing the above qualifications, interests, experiences and future goals, particularly as they relate to health disparities.
- 2) A two-page description of the type of project to be addressed.
- 3) A Curriculum Vitae
- 4) Three letters of Recommendation
- 5) A copy of academic transcript
- 6) TOEFL score (where English is a second language).

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Elana Zilberg  
Associate Director  
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### Roseberry-Nash Graduate Student Award

We invite submission of papers for our Fifth Annual Roseberry-Nash Graduate Student Paper Contest. Winners receive an opportunity to publish their papers in the *Journal of Latin American and Caribbean Anthropology*, and will be presented a cash award during the AAA meetings in New Orleans, December 2010. The paper should present findings from original research in any field of Latin American and Caribbean anthropology, and draw on relevant anthropological literature. Contestants must be enrolled in a graduate program in Anthropology at the time of submitting the paper, must not have submitted their dissertation by submission deadlines, and must include the name of one mentor. Paper length must be between 4000 and 6000 words; text may be in English, French, Portuguese or Spanish; and contestants must have student membership in the Society for Latin American and Caribbean Anthropology. The paper should be submitted before June 15, 2010 to Susan Paulson and Annelou Ypeij, Jury Chairs of the Roseberry-Nash Award. Please email papers as attached documents to [paulsosa@muohio.edu](mailto:paulsosa@muohio.edu) and [J.L.Ypeij@cedla.nl](mailto:J.L.Ypeij@cedla.nl) For more information see the SLACA-website.

### NC State Forensic Anthropologist Develops Tool to Help Identify Remains of Children

New research from North Carolina State University is now giving forensic scientists a tool that can be used to help identify the remains of children, and may contribute to resolving missing-persons cases, among other uses. Identifying skeletal remains can be a key step in solving crimes, but traditionally it has been exceptionally difficult to identify the skeletal remains of children.



Ann Ross (right) and graduate students (photo: NC State U News Service)

“The key finding in our research is that children’s faces attain the shapes they will have in adulthood much earlier than previously thought,” says Dr. Ann Ross, an associate professor of anthropology at NC State and lead author of the new study. This finding is important because physical anthropologists use the shape of the skull to examine similarities and differences between populations, such as between Eastern Europeans and Mediterranean populations. This means that forensic experts can help identify the ancestry of skeletal remains in much younger individuals than is currently the case.

For example, Ross was able to use these findings to examine

the remains of an unidentified 10-year-old boy, whose body was found in 1998, and determine that he was of Mesoamerican origin. That finding gives investigators additional information on the cold case, which can be used for facial reconstruction, among other things.

Until now, anthropologists relied solely on the remains of people who were at least 18 years old when studying the craniofacial (i.e. skull) characteristics of different populations. Similarly, forensic analysts did not attempt to assess the ancestry of remains belonging to people under the age of 18.

But the researchers have found that the population-specific traits that can be measured in the skull are actually present - and can be measured - at least as early as the age of 14. "These findings can likely be applied to much younger remains as well," Ross says, "but we did not have a large enough sample size to include younger kids in this paper."

One of the things that made this work possible was the use of shape analysis, relying on "geometric morphometrics" - which is a field of study that characterizes and assesses biological forms. Geometric morphometrics has led to the development of software, statistical tools and research methods that enabled the researchers to examine shape differences in the skulls of children and adults.

"In the past," Ross says, "this was impossible because traditional techniques for measuring craniofacial characteristics relied on calipers - which introduced size as a confounding variable." In other words, it was impossible to compare the small skulls of children to the larger skulls of adults.

The researchers collected craniofacial measurements from the remains of children between the ages of 14 and 16. The researchers then ran the data through modeling software and additional statistical analyses to determine whether children differ significantly from adults in terms of the craniofacial markers that identify a given population.

In addition to forensic applications, the findings also represent a breakthrough for physical anthropologists studying past civilizations. Because craniofacial characteristics are used to examine differences between populations, these findings can help anthropologists advance our understanding of how populations have moved or changed over time. The study shows that anthropologists can now use the remains of children to help get a snapshot of what the population looked like in a specific area - they are no longer limited to using the craniofacial remains of adults.

The paper describing the research, "Craniofacial Growth, Maturation, and Change: Teens to Midadulthood," was co-authored by Dr. Shanna Williams of the University of Florida and was funded, in part, by the National Institute of Justice. The paper was published earlier this month by The Journal of Craniofacial Surgery.

## From The Editor...

Tim Wallace [[tmwallace@mindspring.com](mailto:tmwallace@mindspring.com)]  
North Carolina State University

The new Arizona law SB 1070 that appears to discriminate against persons from Latin America aims at finding, arresting and deporting individuals that are in the USA without appropriate documents. Mexico's President Calderon has advised its citizens not to travel to Arizona due to the discrimination they might find there. Newspapers elsewhere in Central America have taken similar anti-Arizona stances. Recently, a Rhode Island legislator proposed a similar Arizona type law for his state. The news captured headlines in Guatemala, where I am currently writing these lines, and Guatemalans are justifiably upset at the prospect of more SB1070 laws being approved throughout the US. I myself am very concerned with this turn of events in US anti-immigrant furor, and know that the SfAA will carefully consider appropriate actions to make our professional perspective on this law known to the general public and to officials of the State of Arizona (See Eisenberg and Burns article above in this issue). Nevertheless, it is worthwhile to mention a certain degree of hypocrisy in the outrage emanating from Mexico and Central America on this. Let me explain briefly.



First, the ruling classes of Mexico and Central American countries speak loudly about their citizens living in the US, but what have they done to reduce the reasons for so many of them that travel to the US for jobs and security? The murder rate in some Central American countries is among the highest in the world. The level of poverty is appalling in

some regions, the level of unemployment and underemployment is high. The ruling classes living in the major urban centers of Central America, and in many cities of Mexico travel to the grocery store and take their children to school in armored SUVs, afraid of the gangs, drug traffickers and corrupt police that their policies have allowed to develop into a hydra-headed monster. The ruling classes have not done enough to provide sufficient potable water, decent schools, access to medical services and basic food commodities. Is it any wonder why Central Americans travel to the US for a better life?

Second, there is discrimination and prejudice against foreigners entering Mexico and Central America. For example, the constitutions of Central American countries themselves discriminate against foreigners. Central Americans crossing the border to Mexico to get to the US are treated rudely by officials and others along the way. The chances of rape or violence in Mexico against these migrants are fairly high. Costa Ricans often blame Nicaraguan immigrants to their country for all the social ills facing Costa Rica. The right of private property ownership is constitutionally limited for foreigners in Mexico and some of the Central American countries.

Finally, hypocrisy is also found in the US. Most of the citizens of the US have benefitted directly and indirectly from the presence of inexpensive, in-the-shadows labor that has allowed the cost of living for Americans to actually decrease during the boom years prior to Lehman Brothers in 2008. Wal-Mart and other similar multinationals have expanded not only in the US, but also in Mexico and Central America, bringing with them the same issues that have plagued their growth in the US. The prevalence of guns throughout the populations of Central America and many places in Mexico would make the NRA very proud, in fact, the NRA has supported various laws in Central America to prevent gun control.

The economies of the US and Mexico and Central America are inextricably linked. Capital and goods (overt and covert) flow openly, legally and liberally in both directions, but not labor, but not the migrants, not the people who have been forced to find a place and a means to make a living out of their countries to support their families. So, there is hypocrisy to go around.

I know that Arizonans have some real problems with uncontrolled immigration and that the US Congress has done little to find a solution to their problems and those of other states, but is it correct for the US and the complicit ruling classes of Mexico and Central America to lay the problems of immigration on the backs of those who have been most affected by the flattening of the world, to use Thomas Friedman's term?

A solution must be found and we applied anthropologists must take a more obvious and direct approach to developing policy and laws that will find solutions to these very difficult and complex problems. The SfAA leadership is working on some ideas that will help us direct our energies toward productive actions to work on these complex issues. More information and ideas will be coming in future issues of the *SfAA News*.

And, before signing off, let me once again say thank you to Carla Pezzia who again helped out greatly in the production of this 2<sup>nd</sup> 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 August 2010 issue is August 10.



Carla Pezzia, Assistant Editor



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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](mailto:tim_wallace@ncsu.edu). Telephone: 919/515-9025; fax 919/513-0866. The contributor's telephone number and e-mail address should be included, and the professional affiliations of all persons mentioned in the copy should be given.

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