



News

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SfAA President's Column

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City of Oaxaca, Mexico. I write from Oaxaca, Mexico, here visiting the 2011 Malinowski Award winner, Dr. Salomón Nahmad Sittón who invited me to give a talk at CIESAS-Pacifico Sur on applied visual anthropology. Salomón is the director of CIESAS-Pacifico Sur, The Central for Advanced Investigations and Studies in Social Anthropology, Southern Pacific Region. This research center is part of a web of similar institutions throughout Mexico that work on applied and contemporary issues in Mexico. From the creation of centers like CIESAS to the direct community development programs, the “cultural missions,” that employed applied anthropologists (often fresh out of undergraduate studies) to bring about a better life in rural villages throughout the country, I have always been impressed with the way applied anthropology flourishes in Mexico. The Cultural Missions are easily criticized for failures of sensitivity to local knowledge, but on the other hand, they were a creative initiative that few other countries have even contemplated. One of the key features of CIESAS throughout Mexico is the integration of



Salomón Nahmad Sittón, historian and anthropologist, left, and Margarita Dalton (the sister of the poet of El Salvador, Roque Dalton) and SfAA President Allan Burns, right, in Oaxaca, Nov. 2010.

history, anthropology, and allied fields so that the work that is done is rich in historic depth and the integration of everything from medical anthropology to ethnomusicology.

I spent a morning with Salomón walking through the market where he surprised me with a little known historical point: Malinowski came to Oaxaca to study the market system, and especially the social relations that occur in monetary and barter market transactions.



Public Writing. The market included a stall that provided the service of writing personal letters, official letters to government officials, complaints, and other forms of literacy. Like a series of legal templates, the “public writer” of the market gave voice to individuals who could not afford a lawyer, to those who lacked the formal vocabulary to express their discontent, or who lacked the literary skills to write a love letter. Applied social scientists often find themselves in a similar role of engaging in public writing to analyze, advocate, or explain the informal patterns of health care, education, and social change that occur outside of the formal institutional boundaries where policy is often directed. Like the market stall, one of the roles of an applied

scholar is to put into words things that fall through the cracks of formal social and cultural analysis. Many times applied reports, documents, and policy briefs focus on the way decisions made by people in positions of authority and power impact those without the power to be at the table of decision making. But also similar to the public writer of a market, applied work is sometimes at the nexus of emotional crisis, a moment when not only a group of people have used up

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their economic capital, their social and cultural capital, but also their emotional capital. While economic analysis can show the depletion of economic capital, and network analysis illustrates the dwindling of social capital, emotional capital is not as easily subject to analysis, especially at the level of a community or other population. But moments of crisis, social or natural disasters, or civil unrest are times when emotional capital falls precipitously.

It is far too easy to toss around the word "crisis," especially as a way to use a little emotional capital to help secure a contract or grant or give more impact to an event. On the other hand, there really are crises and tragedies that are indisputable: accidents, attacks, war, and natural disasters that affect people directly and quickly. CIESAS investigator and poet Abraham Nahón suggested to me that we should consider recognizing "emergency anthropology" as another kind of applied anthropology, an anthropology that takes place in the immediacy of the crises, disasters, and accidents that affect large groups of people in a very short time. "Emergency anthropology" can be added to the curriculum of courses and workshops, especially given the rise of humanitarian and other crises in the world today. What are the methods of emergency anthropology? What are the ethics, the evaluation, the accountability of emergency applied anthropological projects?

Soon the 2011 annual meetings will take place in Seattle, Washington. There are several reports on this not to be missed meeting elsewhere in *SfAA News*. The Seattle meetings will have their unique and useful perspective, thanks to the creativity and insights that the program committee and Darby Stapp bring to the Society. The meetings are probably the best example the Society has of adding value to applied social science. Part of that value is the value of inspiration that occurs in the hallways, in the chance discussions, in being part of a panel or session that provide new ideas to projects or plans we might have for future work. And that inspiration is one way that we as individuals and as the Society for Applied Anthropology add very useful emotional capital to our lives.

After the Party is Over: Anomia and the Challenges after the 2010 Elections

by Sarah Anne (Sally) Robinson [sarahar2@sbcglobal.net]
Independent Scholar, ret.

Emile Durkheim used the term *anomie* to categorize one causal type of suicide in France ("Suicide", 1897). He described the condition as a sudden, life-altering change to which an individual must adapt. A community or even a nation may also become anomic. Their members find it difficult to create a new order. For this reason anomic social groups tend to become self-perpetuating.

Anomia describes the psychological effects of anomie. It is a form of stress and, like grief after loss and PTSD after trauma, it exhibits a universal pattern of symptoms. There is a great deal of overlap in the symptoms of all three types of stress, but there are also enough distinctions in outcomes to regard them separately. In the case of anomia the symptoms include a shortened time depth, an increased self-centeredness, a lack of altruism, often alienation, a social withdrawal into a select group that is knowable on a personal basis, stereotyping of “others”, either apathy or rashness or a rapid shift between the two, and anger—anger directed at what or who is perceived as the cause of anguish that can occur in dealing with a dysfunctional environment. Responsibility is assigned to the individual or institution that is perceived to have the power to “make things better”. Obama, in effect, set himself up as a target with his slogan “audacity of hope.”



What causes a whole society to become anomic is rapid, repeated demand for adaptation. The anthropological literature is full of examples of societies coming into contact with another dominant society and a fast changing environment. But consider the United States in the 20th Century. Packed into 100 years have been depression, multiple recessions, free trade and globalization, anti-unionization, prolonged wars and life-altering technological innovations, to say nothing of drastic changes in gender and race relations or the decline of the middle class which is now burdened with huge debt. All this occurred in only two or three life-spans. What is devastating for a society is having its institutional structure pulled apart and the associated functions lost, conflicted or altered without regard for ramifications.

If one looks at the demographics of the Tea Party Movement—predominantly male, middle aged, middle class and Republican—these are the people who have borne the brunt of all the turmoil. It is no wonder that they are at a loss, angry and afraid.

With money and organization coming from Republican operatives, the Tea Partiers have, for the most part, eschewed the social issues of the religious right and taken on the Republican slogans of limited regulation, low taxes, paying down the national deficit by cutting government expenditures and “downsizing” government.

The Tea Partiers have added a rollback of more than two centuries by insisting that the Constitution should be followed according to the supposed intent of the Founding Fathers.

The Tea Partiers have added a rollback of more than two centuries by insisting that the Constitution should be followed according to the supposed intent of the Founding Fathers. This is akin to the strict adherence to the Bible advocated by some Christians. In both cases, the adherence is selective. What is significant is that both documents offer a blueprint for how things should operate. They offer guidance in a dysfunctional world.

It is not just the Tea Partiers that voted Republican. The swing voters also flocked to the Republican banner this year after going strongly for Democrats in the last two elections. The change that was voted for in 2008 apparently was more a search for comfort than for real change. “Change” in this political context means “make things better”, in this case, the economy and with it a government that isn’t working for “me”. A simplistic cry such as this is typical in

an anomic society. Given a choice between, on the one hand, what is logically in an individual’s self-interest but requires significant adjustments and, on the other, what is familiar and therefore more comfortable, comfort will win out unless self-interest becomes an overarching concern.

Many Independents, who are not part of the Tea Party Movement, see Congress as dysfunctional and want it to sort itself out. Earmarks, “super majorities” and anonymous “holds” on legislation in the Senate have been targeted as problems, but significant change in Senate rules is unlikely so long as there is a partisan power struggle. More likely, there will be gridlock of the legislative branch of government. This could result in a further shift of governing powers to the executive branch—exactly what this election’s voters said they didn’t want.

We are a nation of consumers, but the manufacture of many of the goods we buy can be produced more cheaply in other countries. In the past, we have relied on technological innovation and the introduction of new industries to out-strip international competition. Today, this would require a highly educated workforce. Consider a public education system that really is preparatory and comprehensive. Infrastructure, including transportation, communication and energy systems, all these have to be state-of-the-art in order to support economic development. Consider the environment and its management for public health, to say nothing of the planet's survival. Consider health care. The Obama administration is relying on a healthy population to drive down many medical costs. Also, a coordinated and comprehensive public health care system can mitigate a pandemic.

All these enterprises are systems; all are interlocking on a national scale. They require enormous expenditures to buy implementation from the private sector of the economy. Therefore, the purchasing power of the government must be considered in terms of economic recovery and growth and a balance found between stimulus and revenue generated by economic expansion. If these are the goals for development, the only path to achievement lies through a modern, well-run government.

The Constitution, designed in the 18th Century, does not provide the organization required for modern governance and national development, but neither does it preclude organizational change to meet present day needs. What the Constitution does provide is the *structure* of the United States government. This structure lists certain rights and obligations and outlines necessary roles. The *organization* of government is distinguishable. It has evolved over the years with laws and rules and agencies, committees and all manner of other devices for the operation of governance. It is these that need to be examined in terms of function and effectiveness.

I suggest that SfAA members interested in political process start an email discussion of how we, as anthropologists, think the present social malaise can be dealt with.

But government is what the Tea Partiers in particular are afraid of. They don't want large scale anything. They want a scaled down "world" they know and recognize. So, politically, how can anyone convince them to take a chance on developing an effective government rather than arbitrarily reducing its functions and its funding. They need to look for real causes and the possible effects of proposed solutions instead of listening to catchphrases and shouting them back. Healing the anomic society requires both vision and leadership.

Obama has shown that he has a vision of what it will take to sort out various problems the nation now faces, but he has not yet taken on a convincing leadership role. To do that, he must address the anomia so widespread in the country at present. He must spell out very clearly the step-by-step process required to get from "here" to "there." It is essential that not only the goals and objectives of a vision be commonly agreed upon, but also the process of attainment must be generally understood. It is a tall order to explain all this; however, it is not impossible. The key is to reiterate time and again the relationships between cause and effect. Why is this a better choice than that? The skill of reasoning can be taught and it is vital in any society.

American Politics are going to change rapidly in the next few months. I suggest that SfAA members interested in the political process start an email discussion of how we, as anthropologists, think the present social malaise can be dealt with. I would like to hear what you think.

From Structural Violence to Structural Silence: Anthropology and Workplace Mobbing

By Janice Harper [info@janice-harper.com]
Public Scholar

Anthropologists have long been in the forefront of studying - and commenting on - how groups organize themselves and confer meanings and identities on group members. We market ourselves as analysts of organizational cultures, who can help leadership understand the informal power networks and differing communication styles that contribute to organizational conflict. In matters of group behavior, we proudly take the lead in the scholarship, teaching and advocacy of social justice from micro-levels to macro. We approach violence among groups in terms of continuums, where dehumanizing and excluding members, and depriving members of strategic

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economic resources, due process and procedural fairness, are regarded as forms of structural violence that must - and can - be controlled if we are to live in a more humane world.

And we have churned out endless books and journal articles analyzing the collective aggression of witchcraft accusations, social shunning and exclusion, deviation, collective memory and rumor. How many among us have stumbled into fieldwork only to discover certain “research subjects” are regarded as witches, others as social deviants, leading us to deep reflection on who is vulnerable to such stigma, and how and why exclusion of these members is practiced in our contemporary world?

Given these areas of expertise, it is fair to say that no other discipline may be better suited to addressing group aggression in the cultural institutions in which we live and work each day, which is to say, how we organize ourselves to engage in various forms of bullying and mobbing.

Bullying is a form of interpersonal aggression that tends to be presented as an aggressive act committed by a single person. But as anthropologists well know, aggression is contagious, and reflects - just as it produces - specific power relations. A focus on bullying tends to vilify “the bully” as a pathological deviant to be expelled from the group. Other approaches more consistent with anthropological theories, however, move beyond the focus on the individual aggressor. These approaches examine the manner in which group aggression is sparked and accelerates in the context of specific organizational cultures, where power tends to be concentrated, authoritarian, secretive, and precarious.

This latter approach focuses more on “mobbing,” the collective aggression aimed at an individual or small group of individuals to disempower, damage and expel the individual from the group. A “bully” is represented as a social deviant to be collectively purged, while “the mob” is better understood as composed of otherwise normal people who become increasingly aggressive, emotional, and fueled by rumor and fears to purge an individual they have stopped seeing as “like them” and hence, a threat which must be eliminated from the group—the very stuff of anthropology.

The media are currently saturated with discussions of bullying in the workplace and schools, legislation related to bullying in the workplace is at an all time high, and schools and workplaces throughout the nation are beginning to adopt internal policies pertaining to bullying - almost always skewed toward the dehumanized and deviant “bully” and rarely addressing the aggression of organized groups. Yet our discipline has been virtually silent on the topic - while scholars and practitioners from psychology, business administration, management, and education have leapt on it. Why our silence, when anthropologists are not only so well suited to the study of interpersonal aggression, but also have an important, and significant, contribution to make in terms of how groups organize and function, as well as the organizational cultures that might foster, or control, group aggression?



Mobs can form quickly such as after a celebration like the Baile de los Negritos in Panajachel, Guatemala during Corpus Christi.

There is no evidence that anthropologists are any more, nor less, likely to engage in mobbing behavior, in comparison to any other group. Yet in comparison to the contributions of other academic disciplines, there appears to be a virtual “conspiracy of silence” on the topic coming from anthropology, suggesting a prevailing discomfort with the topic. Could this discomfort be due to our proclivity to study “others” outside the U.S. and in indigenous societies? Not likely, considering the rich and extent domestic research our membership reflects, where we have not hesitated to tackle other educational and workplace reforms.

Could it be that the nature of the organizational culture of anthropology itself has positioned us to be more hesitant than members of other disciplines to speak out on certain topics that might have repercussions for our own careers? Clearly, people will hesitate to put their own careers at risk in any discipline. But is it possible that our discipline has constructed an organizational culture of its

own in which opportunities for status and survival are especially limited and our perceptions of risk thereby heightened in comparison to other disciplines? I don’t know the answer, but perhaps for all our talk of the multitude of professional opportunities for anthropologists outside the academy, we have not succeeded in providing the certifications and clinical opportunities these other disciplines provide graduates. With fewer career alternatives, anthropology graduates may find it more difficult to find steady employment both within and outside the academy.

Applied anthropologists have contributed excellent insights and outcomes to a wide range of issues outside the academy, but we still struggle to make our discipline meaningful to the greater public. The truth is, despite all our hard work, the academy remains the hallmark of prestige in our profession, and peer-reviewed journals are arguably considered a higher measure of one's professional success than all other forms of publication no matter how few people might read or be influenced by our journals.

With status so limited, and power so disproportionately allocated within our discipline, it is small wonder that anthropologists might be among the most protective of our institutions of power, and of our image as paragons of social justice, and hence, more reluctant to engage in dialogue on something as close to home as bullying or mobbing. Perhaps we might better understand anthropology's silence by asking some troubling, and deeply personal, questions of ourselves.

As we teach and write on principles of social justice, do we practice - or might we readily abandon - these principles in our own working lives? Do we extend the same commitment to human dignity and "cultural relativity" among those "others" who differ *within* our own departments and institutions as we do to those beyond them? The very tension among our sub-disciplinary divides, and even between applied and theoretical approaches, suggests that bringing these concepts back home has been a challenge.

If anthropologists who write about structural violence, group aggression, deviance and social justice have been slow to take up the topic of bullying and mobbing in our writing, have our professional *behaviors* been more responsive to the calls for less bullying in the workplace? I doubt that anthropologists are any less likely than other disciplines to purge our own colleagues when they challenge institutional power or express differing viewpoints.

And are we as quick to rally in support of other anthropologists who have been unjustly treated - and economically ruined - by abusive workplace policies, as we are to support indigenous people who have been unjustly treated by development policies? In other words, to what extent do we extend our macro-analysis to the real micro, our own organizational cultures and economies? To the extent we fall silent on social injustice in our own cultural realms, our moral foundation to speak of social injustice elsewhere is all the more shaky.

I don't know the many answers to these questions, but I do know that asking them is discomfiting and answering them complex. Individually, anthropologists have indeed spoken up in defense of their colleagues who have been persecuted unjustly in our profession, and I am personally indebted to a multitude of colleagues for such support. But collectively, anthropologists, like all people, are prone to the same social hysterias, exclusions, and rumor-mongering which fuels witch burnings, religious persecutions, stoning, and even genocide. While the impacts of these acts of collective aggression may differ profoundly, the social processes by which these abuses develop are the same. Leadership identifies someone to be eliminated, they are dehumanized with labels and cast as threats, and the community engages in the very gossip and shunning of the target that make it possible for leadership to destroy the targeted person. My own experience as a target of this collective aggression at the University of Tennessee is far from isolated; nearly every reader of this article can point to a case where someone was marked as different, crossed someone in power, was treated unfairly, had their reputations smeared and social identities revised, and found themselves excluded by the very people who are otherwise committed to social justice and compassion elsewhere.

... take a look at our own workplaces and professional worlds to consider the multitude of ways each of us engages in gossip, exclusion, selective memory, professional disparagement, presumptions of guilt before innocence, and purging and damaging those with whom we work and study.

There are two possible roads we can as individuals, and as a group, take toward more humane professional worlds. The first is to become engaged in the scholarship, advocacy, and policy-making dialogues about institutional "bullying" and "mobbing" that are taking place throughout U.S. and Canada. We can educate organizations and the media about how collective aggression is ignited and spreads, how institutions can be organized to foster or control these abuses, and how peace-building can commence in our institutions of work and education.

The second road is to take a look at our own workplaces and professional worlds to consider the multitude of ways each of us engages in gossip, exclusion, selective memory, professional disparagement, presumptions of guilt before innocence, and purging and damaging those with whom we work and study. We can begin by not repeating

gossip when we hear it, and not being so quick to believe it the more alarming or entertaining it may be. We can extend invitations to speak to those colleagues we know are being targeted by their institutions, providing professional opportunities and recognition to those who are or have been under attack. We can send anonymous communications of support to colleagues in our institutions whom we fear to publicly support, but know are being treated unjustly. We can decline assisting administrators in eliminating talented, productive colleagues even if we do not like them or can benefit materially if we assist in such aggression. We can become less determined to inflict punishment, and display our power, on those subordinates who have annoyed us. We can strive to be more collaborative than competitive. And we can extend a form of “workplace asylum” to those who have been politically purged from their institutions by extending invitations to apply for positions, and giving serious consideration to those applications that are made by targeted workers, when job opportunities arise. We can stop hovering on “the safe side” and start challenging ourselves to become more compassionate toward those we work with, and to those who have been professionally targeted for attack.

The discipline of anthropology has a long history of amazing resilience, brilliant insight, and fascinating discovery for which all our members ought to be proud. Yet our discipline has an equally unsavory history of helping to promote racial inequalities, human rights abuses, espionage against our own research subjects, and cut-throat betrayals during the McCarthy era. Let us not continue justifying more shameful acts by sacrificing our own members for the sake of workplace politics.

Before writing another word on social justice or human rights, let each of us reflect on how we violate these principles in our working lives, dehumanize those we work with through labels and gossip, and ostracize those who speak out, or call out, for peace and justice in our discipline and in our workplaces. In the name of human rights, far too many inhumane rites are played out every day in our departments, institutions, and the broader disciplinary culture in which we network and negotiate for status and power. Let us take the lead in the dialogue on bullying and mobbing by becoming more compassionate toward those “others” alongside us. For as we stand today, ours is a discipline as quick to cast stones and demonize our colleagues as any other, but far more silent on why and how it happens when it does.

About the Author: Janice Harper is an independent scholar who has taught and published on medical and environmental anthropology, organizational cultures, and warfare and human rights. She was conducting research on depleted uranium when colleagues and administrators of the University of Tennessee falsely accused her of capital crimes, leading to a Homeland Security investigation which thoroughly exonerated her of any wrong-doing. The University of Tennessee recently reached a settlement with Dr. Harper for their conduct arising from gender discrimination and retaliation under Title VII. She is currently writing a book, *Murder of Crows: From Bullying to Bloodlust in the Workplace*. She can be reached through her website at www.janice-harper.com.

Unstable Foundations: Human Rights of Haiti's 1.5 Million IDPs

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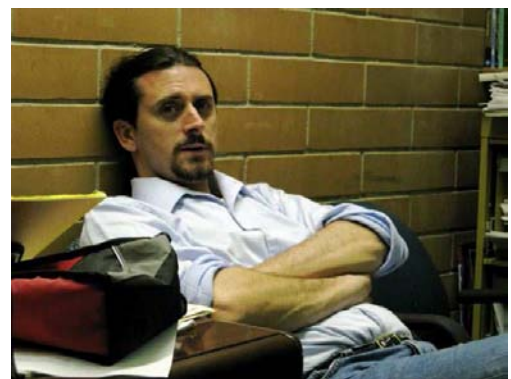
Haiti's 1.5 million homeless have once again become invisible. Because they are not seen or heard in mainstream media, most people assume things are improving, the problem solved—unfortunately they are wrong.

While it goes unseen, and therefore the U.S. Congress is not being pressured during this midterm election season to end the deadlock that is holding up 1.15 billion dollars in promised aid to Haiti, the situation remains quite urgent.

While finishing a study on the camps for 1.5 million people made homeless by Haiti's earthquake I asked the question: “Like the thousands who are contemplating moving back into their damaged homes, are Haiti's 1.5 million IDPs just falling through the cracks, or is the foundation itself unsound?” Unfortunately the answer is that the foundation itself appears to be unsound.

The [report](#), based on six weeks of on-the-ground research, is now finished and [available online](#). With a team of eight students and a colleague at the Faculté d'Ethnologie, Université d'État d'Haïti, this study covers over 100 camps

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for internally displaced persons (IDPs), a random sample of one in eight of the 861 in the metropolitan area. Students conducted quantitative and qualitative surveys in three inter-related areas: conditions and services within the camps, residents' level of understanding and involvement in the camp committees, and interviews with committee representatives. I personally visited 31 camps.

The results show that despite the billions in aid pledged to Haiti, most of the estimated 1.5 million IDPs are living in substandard conditions. For example, seven months following the earthquake, 40 percent of IDP camps did not have access to water, and 30 percent did not have toilets of any kind. An estimated 10 percent of families have a tent; the rest sleep under tarps or even bed sheets. In the midst of the hurricane season with torrential rains and heavy winds a regular occurrence, many tents are ripped beyond repair. Only a fifth of camps have education, health care, or psycho-social facilities on site.

The services provided in the camps vary quite significantly according to a range of factors. Camps in Cité Soleil have almost no services, while those in Pétion-Ville are better managed. Camps that are not on major roads or far from the city center in Croix-des-Bouquets or Carrefour have little to no services. Smaller camps, with 100 or fewer families, have demonstrably fewer services. Camps situated on private land—71 % of the sample—are significantly worse off than those on public land.

Despite the fact that many NGOs empower camp committees to select recipients and distribute aid, most notably food, until the government stopped general distribution in April, most official committees do not involve the population. Less than a third of people living in camps are aware of the strategy or even the name of the committees. Two-thirds of members are men, despite well-documented concerns about gender-based violence. While to most NGOs managing camps or offering services these camps represent their "local participation," it is clear that the present structure leaves much to be desired.



A tent home at Cité Soleil, Haiti.



Tent city at Cité Soleil, Haiti

While many committees sprang up organically immediately following the earthquake as an expression of solidarity and unity in an effort for survival, NGOs' relationships with them have several negative intended or unintended consequences. First of all, most NGOs did not inquire about local participation, leadership, needs deliberation, or legitimacy. As a result, in several cases, the NGOs and self-named committees excluded pre-existing grassroots organizations. Some NGOs, the government, and even the land owners themselves created these committees. This is a root of several conflicts. In the majority of cases, the camp committees—who were active in the immediate aftermath of the earthquake—report not doing anything because of lack of funds, testifying to an increasing dependency on foreign aid.

Security, including theft, gender-based violence, and forced evictions from private landowners, remains urgent. The issue of forced eviction is greater than generally acknowledged; of the initial sample, 19 of 106 (17% of camps) had been closed. Research assistants found an additional fourteen camps that were either closed or under threat of closure. This is a violation of residents' rights as granted by international conventions. This issue is likely only to heat up given the election season and the government-imposed deadline of December to close the camps.

These failures are not isolated incidents but symptoms of larger structural problems that require immediate, sustained, profound reflection and attention. Solutions include involving IDP populations in large

community meetings, assessing levels of democracy and participation within committees, greater NGO accountability, coordination, and submission to a fully-funded local and national government. Housing needs to be recognized as a human right (guaranteed by Article 22 of Haiti's constitution), with concrete, immediate steps to empower people to return to a safe home and basic services (e.g. water, sanitation, health care, and education) made available to all, regardless of residency status. All of these require the immediate release of pledged aid, the vast majority of which has failed to materialize.

It is not too late to rebuild on solid foundations. Specific policy recommendations include: (1) donors such as the U.S. and U.N. should focus more funds and rebuilding efforts at rebuilding the capacity of the elected Haitian government, and not simply NGOs; (2) all NGOs working in Haiti need to work with the Haitian government and respect the local authorities; (3) all NGOs working in Haiti need to have an active and robust participation of impacted residents (This needs to specifically include regular, general, public, "town hall" meetings in the camps and other impacted communities.); (4) NGOs should specifically encourage under-represented populations, particularly women, and pre-existing grassroots groups; (5) NGOs should assess the official committees and support those who are doing well in transitioning toward greater autonomy, offer training to mid-range groups, and engage lower-functioning groups in dialogue with the general population; (6) provide support for education at all levels, including popular education about IDP rights; (7) provide more security, particularly for women, including an indefinite end to forced evictions until a sufficient amount of permanent housing is available; (8) provide services in the neighborhoods as well as the camps; (9) all parties, the Haitian government, NGOs, and donors, need to make the expedient construction of high-quality permanent housing its first priority; and, (10) fully fund Haitian relief efforts.

Progress on ALL of the above is stymied by the slow delivery on promised aid.

A [September 28 AP article](#) cited that only 15 % of promised funds have been released. Disturbingly, NONE of the promised \$1.15 billion in aid from the U.S. has materialized. According to Katz, Senator Tom Coburn has blocked its passage in the Foreign Relations Committee because of a \$5 million line-item that appears to duplicate the structure of the U.S. Ambassador in Haiti. Quick action must be taken to rectify this while Congress is still in session, before they break for mid-term elections.

The voting public must seize this opportunity of increased visibility during election season to [push the passage of this 1.15 billion in aid](#). As this report and very many others like it (for example, "[Our Bodies Are Still Trembling](#)," "[We Became Garbage to Them](#)," and "[We Have Been Forgotten](#)") amply document, the crisis is far from over and the situation remains quite urgent. We should follow up our unprecedented generosity by keeping our promises to our long-standing neighbor.

It is not too late to rebuild, but we need to rebuild on solid foundations. It is possible if we act now. Our conscience should allow no less.

In Memory of Walter Goldschmidt: Exemplary Anthropologist

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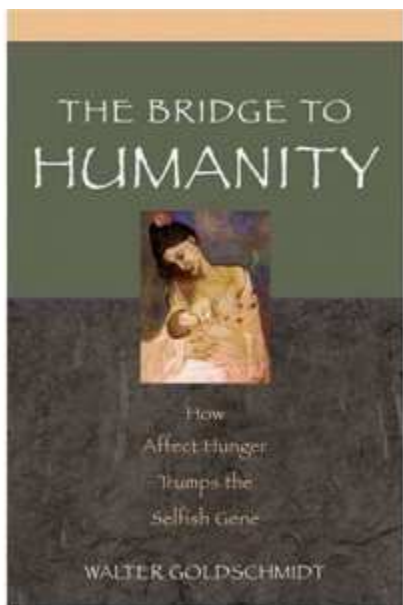
Walter Goldschmidt died on Sept. 1, 2010 at the age of 97. He was the finest example of an applied anthropologist. At the annual meeting of SfAA in Merida in 2001, when he was in his late 80s, SfAA belatedly recognized his contributions by presenting him the Malinowski award. In the middle of his talk the power went out but he continued to speak into the darkness. Somehow this was emblematic of his long career in Anthropology as well as the paltry recognition this monumental life and spirit received from his colleagues. That disregard has not been shared by the people among whom he worked, the people he served.



Academic fashions come and go. What endures is sound ethnography and the service we do for others. Goldschmidt left a mighty legacy of both.

We got to know him in the mid 90s when we were doing research on the industrialization of the swine industry in Iowa. The only meaningful guidance from anthropologists we could find was his *As you Sow*, which was published in 1947 after being suppressed for several years. The 1978 edition includes a final chapter entitled "Agribusiness and Political Power" that chronicles how, "...the machinery of propaganda is used to further corporate interests" (455). This summarizes the political history of the United States since the 1980s and even earlier, but at the time we were more interested in seeing whether his findings from California in the 1940s characterized the body of data we had collected for Iowa in the 1990s. They did. We also found that rural sociologists had appreciated Goldschmidt's work much more than his fellow anthropologists.

We invited him to visit us in Iowa, which he generously and readily did as he was entering his 80s. We drove across the state talking with farmers. After he visited the rural sociologists at Iowa State, he wryly observed that they had turned the "Goldschmidt Hypothesis" into a cottage industry. He suggested that the original work was sufficiently robust that it should be called the "Goldschmidt Finding." We had to agree. One farmer we were talking to in a small Iowa town lamented that they were five years too late recognizing the pattern of implacable industrialization. "Son," observed Goldschmidt, "You are fifty years too late." The finding? That industrialization of agriculture is bad for people, communities, and economies. A finding that has been amply borne out since.



These days when many applied anthropologists work for corporations or governments, it is refreshing to have Goldschmidt's California work as a model of quantifiable empirical social science research that bears on public policy. He didn't get the answer the corporations wanted. It is also gratifying to have an example of an ancestor who had faith in his findings and stood up to corporate power to proclaim them. One measure of the adequacy of ethnography is whether you are willing to tell it to a judge under oath in a court of law. Goldschmidt was.

His last work was *Bridge to Humanity: How Affect Hunger Trumps the Selfish Gene*, (2005 Oxford University Press) a small book that truly captures the grandeur of the vision of Anthropology as a four-field discipline. In the last years of his life he lamented that this work had not had the impact that he'd hoped it might with its synthesis of years of his own and many others' work.

As we came to appreciate Goldschmidt and his work, his prescience as an anthropologist, his analysis of the political power of corporations and to appreciate his sense of humor as well as his scholarship, we along with Tom Thornton nominated him for the Malinowski award. Only in the process of writing the nomination letter did we become aware of the full extent of his contributions.

Goldschmidt demonstrated a rare combination of insightful theoretician, rigorous ethnographer, and humanitarian. A quarter century ago, well before applied anthropology's current popularity, he made clear in his American Anthropological Association Presidential nomination statement that anthropologists "need to develop a climate where anthropologists will find their way into policy-making positions and where their voices will be heard in public debate. We would be a better society if anthropological understandings were insinuated into public policy as frequently as those of such sister disciplines as economics and political science."

His work on behalf of Alaska Native land and resource rights is an outstanding example of his career-long efforts to understand and serve the needs of the world through the use of social science. In 1946, while attached to the US Department of Agriculture, he and attorney Theodore Haas were dispatched by the Office of Indian Affairs to Alaska to investigate Alaska Natives' land claims. They began among the Tlingit and Haida of Southeast Alaska before moving to the Interior to conduct surveys of Athabaskan villages. Although he spent only one summer in Alaska, the consequences of his work were profound and far-reaching and to this day remain relevant to land and resource management in the state.

Goldschmidt's reports became foundational parts of Alaska Native land claims struggles. In spite of sometimes hostile opposition, he was able to support his conclusions before the Indian Claims Commission. Eventually, this process culminated in the landmark Alaska Native Claims Settlement Act of 1971, legislation that organized Natives into corporations and provided them with title to 44 million acres of state lands and nearly \$1 billion in compensation for lands taken.

In addition to setting the gold standard for the conduct of indigenous land rights studies in Alaska and elsewhere, the report (entitled "Possessory Rights of the Natives of Southeastern Alaska") also became an instant ethnographic classic for its scope, rich detail, and incisive analysis of Tlingit and Haida economics, land and resource tenure, and lifeways. In contrast to standard ethnological works of the period, which tended to be community based and encyclopedic in scope, the research of Goldschmidt and Haas was regional and specific in its objectives.



The investigators not only gathered statements but typed them and had them affirmed, signed, and witnessed. Few ethnographers could claim such faithful attention to their informants' words. The narrative of their report is not only crisp and well-written, it is well organized, carefully supported, and even dramatic at times (unusual for a government or ethnographic report). In addition, the overview of Tlingit and Haida culture remains one of the finest basic introductions available. All of these have served well the interests of the Tlingit and Haida, indeed all Alaskans, who desire to protect natural and cultural resources that Natives and non-Natives alike continue to rely on today.

Descendants of the original witnesses still quote the words of their ancestors in public hearings, planning documents, and other forums. Fifty years after its release, the report was published as a book (*Haa Aani, Our Land: Tlingit and Haida Land Rights and Use*, 1998, University of Washington Press and the Sealaska Heritage Foundation), which is already into its second printing. Tlingits and Haidas themselves have purchased hundreds of copies in order to read their ancestors' statements and enjoy Goldschmidt's integration of this testimony.

Goldschmidt enriched the publication by adding a major new reflective essay drawing on letters he wrote to his wife. These reminiscences offer a personal view of the challenges of doing this work in the "last frontier" at mid-century--a hostile and racist milieu. When Goldschmidt visited Alaska in 1996 for the first time since the original study, he received an overwhelming welcome and numerous citations from indigenous organizations. Perhaps 88 years old, Tlingit elder Joseph Kahklen Sr., who served as translator for the 1946 study and became Walter's very good friend, summed it up best upon their reunion when he remarked to an audience of Tlingits: "[This] research was important and it was for the benefit of our people." Next to this, the accolades of academics mean little.

That statement still rings true in the new millennium, as this was social science at its best--in the service of the people. This should serve as an inspiration to us all. May all of the people amongst whom we work think and say the same of us.

In 1949 the U.S. Department of Interior's Bureau of Reclamation published the "Central Valley Project Studies" based upon a report from a committee within the Bureau of Agricultural Economics at the USDA. Goldschmidt served on the committee and was a principle editor of the report. The report was an appraisal of the massive irrigation system being developed in California and its consequences for the economy and social life of California communities. Notable recommendations of this report, clearly influenced by Goldschmidt's earlier California ethnography, were farm acreage limitations and restrictions on farmland speculation which would result in a more diffuse distribution of farmland ownership.

Except that it was conducted over 60 years ago, these examples of Goldschmidt's work are classic instances of contemporary applied anthropology in that they were sponsored by a federal agency (the USDA) in the interests of understanding a practical social problem and developing a set of policy recommendations to correct them. Indeed, the policy recommendations stemming from Goldschmidt's comparative ethnographic work, which included changes in tax policy and treatment of labor, were such that absent the adoption of such policies he predicted the spread of an industrialized form of agriculture throughout the U.S. with comparable consequences.

In between his ethnographic work on Eastern African agriculture and law (which resulted in four books between 1967 and 1978 and numerous articles and book chapters), Goldschmidt testified before the U.S. Congress' Small Business Committee on the consequences of the industrialization of U.S. agriculture. And in 1986 the U.S. Congress' Office of Technology Assessment issued a major report entitled "Technology, Public Policy, and the Changing Structure of American Agriculture." An entire section of this report is dedicated to assessing industrial agriculture's "Impacts on Rural Communities" and is explicitly predicated on Goldschmidt's California work and the subsequent generation of social science research it inspired, chiefly in rural sociology.

Within the mainstream anthropological academy, Goldschmidt's dedication to the practical use of anthropology is evident at a time when applied anthropology was treated as a second-class field. In 1979 he authored the American Anthropological Association publication *The Uses of Anthropology*. And in 1986 his dedication to applied anthropology and public policy was reaffirmed when he edited *Anthropology and Public Policy: A Dialogue*.

In addition to serving as President of the American Anthropological Association (1975), Goldschmidt served as President of the American Ethnological Society (1969-70); President of the Southwest Anthropological Association (1951-52); Editor of *American Anthropologist* (1956-60); founder and editor of *Ethos*; Director of the Ways of Mankind Radio Project (1951-53); Senior Scientist, National Institute for Mental Health (1970-75); and African Studies Association founding member (1956-60).

Goldschmidt appreciated the vantage his advancing years provided. In 2000 he shared his personal reflections on the evolving field of anthropology in an essay, "A Perspective on Anthropology" (*American Anthropologist* 102(4):789-807). There he discussed his personal history and family background. He started with the observation that he took his first course in anthropology seventy years before and that his involvement with the discipline had then covered half its history, an observation that he found, "...both astonishing and amusing" (789). In the conclusion he plead for anthropologists not to accept easy answers but to do the "...hard work of learning the complexity of ...reality" (803), make it known to the public, counteract parochial understandings, and contribute to public policy. "We need to forgo the self-indulgence of sectarian quarreling and take on our responsibilities as keepers of a holistic faith" (789).

That he did, especially in his last book. That work discusses some of his other ethnographic work that we have not mentioned here.

In recognition of his increasing frailty over the last few years he sometimes said that he was getting closer to joining the ancestors. Now he has. Let us do him the homage of emulating his example in our work.

Public Archaeology Update: What is Public Archaeology, Anyway?

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These Public Archaeology updates have been appearing in the *SfAA News* for a few years now. It occurs to me that a definition of public archaeology is overdue, particularly since the perception and the practice have changed considerably in the last decade or so.

I recognize at least three main categories of public archaeology currently practiced by professional archaeologists in the United States: (1) cultural resource management (CRM) under public law (local, state, tribal, and federal, primarily, but also through international conventions and agreements); (2) outreach and education with the intention to prevent looting and vandalism of archaeological places; and (3) archaeology that aims to help communities in some way or to address societal problems.

These categories have developed more or less sequentially and they are often related. For example, when the Antiquities Act of 1906 proved inadequate to prosecute site looters, Congress passed the Archaeological Resources Protection Act (ARPA) in 1979. Leading up to ARPA and in the years following, one of the major factors in prompting professional public outreach to combat looting of sites was the increase of looting on public land, at least partially spurred by the New York art market discovering ancient artifacts as art objects



(Meyer 1973). Amendments to ARPA in 1988 included a specific directive to federal agencies for public education about archaeology with the intent to combat looting. Such outreach, however, embraced and promoted by the profession as a whole, soon moved beyond the initial intent to encourage public support for the preservation of sites on public land. It expanded to provide public education with the purpose of appreciating diversity in both the past and the present and thereby encouraging tolerance in a multicultural society.

Project Archaeology (<http://projectarchaeology.org/index.html>), developed by the Bureau of Land



Management in the early 1990s, was one of the primary federal programs to first expand beyond the public land stewardship message (which it still promotes) and to include education about cultural understanding. *Project Archaeology* was one of the outcomes of some concentrated effort by archaeologists during the 1980s and 1990s to purposefully set the agenda for public outreach and education to be focused on anti-looting efforts. For example, the Society for American Archaeology (SAA) organized two conferences around the theme of site preservation. “Saving the Past for the Future” and “Saving the Past for the Future, II” were held in 1989 and 1994. After the first, the SAA established its Public Education Committee (PEC), which remains a standing and active committee.

Within the third category of applying archaeology to society problems are a growing number of subcategories, including (at least) the multicultural education mentioned above, community-based archaeology, and application of scientific results of research to contemporary environmental issues. This socially relevant aspect of public archaeology is not new; generations of archaeologists have felt strongly the need for the work to be useful, not only to justify continued funding, but also to act as responsible scholars and responsible community members. For example, citizens of Alexandria, Virginia, “have been engaged in the preservation, study and public interpretation of archaeological sites since 1961 (Cressey

1987:1).” In 1975, the city established the first municipal Archaeological Commission in the country, hiring a city archaeologist soon thereafter. Such work requires that the archaeologist be able to balance the needs and interests of volunteers, history enthusiasts, developers, historic preservationists, and one’s own research interests. Such skills are becoming increasingly important as more archaeologists immerse themselves in community-based work.

Direct applicability to environmental issues has become an important point of focus in the discipline. Chuck Redman and his colleagues (Redman et al. 2004:1-2) explain, “Investigating possible human impacts on ancient environments offers an almost unique opportunity to link insights derived from the past to pressing contemporary issues. Answers to questions on resource extraction, ground cover change, habitat integrity, and soil fertility that interest scholars in a wide range of sister disciplines lie in exactly the kind of data that archaeologists collect and are good at interpreting.” The public benefits of archaeology can extend to many different constituencies, from ecologists and environmental activists, as this example suggests, to historians, teachers, and many kinds of communities (Little 2002).

In 2002 Yvonne Marshall could say in her introduction to a themed issue of *World Archaeology* that community archaeology was a relatively new development. Marshall is referring to public archaeology in which there is community involvement in all parts of a project as a phenomenon that has reached a critical mass. Indeed, there are community archaeology projects all over the world and an increasing number specifically identifying community building and social capital. (a small sample: Colwell-Chanthaphonh and Ferguson 2008, Little and Shackel 2007, Shackel and Chambers, 2004).



Throughout the profession, the sense is emerging of the need for a different and broader educational curriculum for archaeologists for changing types of work (e.g., Bender and Smith 2000). Working effectively in public archaeology requires not only knowledge of legal and regulatory structure but also a broad view of how archaeology fits into the public realm. Archaeologists must judge and balance the public benefits of archaeology

against other needs and explain the relevance of archaeological work.

CRM as a legally mandated practice remains a major part of public archaeology. Not long ago it was the first kind of archaeology that came to mind as “applied archaeology,” but that’s no longer always the case. Public archaeology is now just as likely to be first thought of as community-based, civically-engaged archaeology.

In a stock-taking of the profession, Lawrence Moore (Moore 2006: 33) writes, “In 1968, Salvage Archaeology was declining and CRM was on the horizon. Today CRM is declining and Public Archaeology is on the horizon.” His assessment brings to mind something that Charles McGimsey (1972: 5), one of the founders of CRM, wrote as the compliance-based part of archaeology was gaining momentum: “There is no such thing as ‘private archeology.’”

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Wild West Journalism: What Applied Anthropologists Should Know

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"We've lost our way. You should go to Law School instead. There's not that many jobs in journalism anyway."

So proclaimed keynote speaker M.L. Elrick, a Pulitzer Prize winning reporter for the *Detroit Free Press*. The occasion? The "100 Years of Michigan State University Journalism Centennial Celebration Conference" on October 23, 2010. In the audience of about 200 people, most were J-school students.

"I hope the Dean is not upset with me," Elrick said. *Were we all at the wrong place? Was Elrick kidding? Yes and No.*

"It's just like the early 1900s," said MSU J-school Professor Jim Detjen, "it's like the dawn of the automobile era when hundreds of small manufacturers toiled in Michigan and elsewhere trying to create a new way of doing things. Eventually the Big Three emerged. We're looking for new sustainable models of doing journalism."

Today the very idea of "journalism" is up for grabs. On the *PBS Newshour* of November 10th, Geneva Overholser, director of the University of Southern California's Annenberg School for Communication and Journalism, referred to our times as a "new kind of wild west atmosphere." In commenting on the debate over whether MSNBC's Keith Olbermann should or should not be allowed to make campaign contributions she said, "In this current environment, it's kind of an anything goes. We're headed toward a different mode of being transparent or figuring out what the new ethics are. And so, right now, we're kind of looking at little thin slices of defending the turf."

With the near collapse of the Fourth Estate, corporations are creating those new models. One model, Patch (<http://www.patch.com>), was highly visible at the conference. Begun by AOL with a \$50 million investment, the idea behind Patch is to "return to the roots of community journalism." They intend to "place 500 Patches by the end of the year in cities and towns across the country," according to Tara Tesimu, a Regional Editor. One trouble? Competition is high and the pay is low. When Tesimu was asked about salaries at the opening plenary session, the conference ground to a halt for a full seven minutes as Ms. Tesimu hemmed and hawed about the inappropriateness of the question. "I'll get in trouble with my boss." Goaded by an MSU professor who said it was an ethical responsibility to reveal this, she



offered that a new hire would get at least \$20,000 a year. The professor responded, "How can our students ever be expected to pay back their student loans at these wages?"

Upset Deans, upset bosses. Self-censorship juxtaposed with free inquiry. Low wages for hard work. Is anthropology much different? Few Ph.D.s in anthropology can expect tenure track academic careers. A sizable number end up as permanent Adjunct professors. Both journalism and anthropology graduates are burdened by staggering student loan debt, with few jobs to relieve it. In fact the message within anthropology usually has a more positive spin, as in "You should enhance your Ph.D. with a J.D., MPH, MD or MBA." For many it might be best to apply Elrick's advice to anthropology.

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We need to add a Masters in journalism to that list. We have no choice. Anthropologists must become involved in the public education arena, even if there is little money. It is our responsibility as citizens. And that means we must learn the tools of the new journalism all while being true to the "threatening science" ethic that David Price argues is the essence of our discipline.

Elrick's Threatening Message

"A hundred years ago the corporations ran America into the ground," said Elrick. "Politicians didn't do anything unless there was a check attached. What saved America was journalists. Walking-around-in-their-old-straw-hats journalists like Ida Tarbell and Lincoln Steffens told people what was really going on. They were muckrakers. [But today] people are no longer paramount in our business, profits are."

Elrick is no lightweight. The veteran journalist won a Pulitzer Prize in 2009 for his muckraking reportage in Detroit on then Mayor Kwame Kilpatrick. "I noticed one day that the mayor spent all his time texting before a speech," he said. So Elrick filed a number of Freedom of Information Act requests and uncovered a goldmine of corruption. It eventually put the Mayor behind bars, disgraced. But as Elrick shared that day, his principal antagonists were not the Mayor but his own colleagues and supervisors in journalism!

After months of intensive research the *Detroit Free Press* killed his story, apparently concerned about political and economic repercussions. "Let's wait until after the re-election," they told him. "Kwame is 30 points down in the polls. If he wins, we'll do the story." Kwame miraculously won reelection. But the DFP went back on their word and killed the story again. Disgusted Elrick resigned and went to Channel 4 in Detroit where he anticipated that they would pursue the story. But soon their executives held a closed door meeting with the Mayor and his staff and afterwards told Elrick that they would not proceed with the story. "Channel 4 had been eunuched," said Elrick.



Over time Kwame started making embarrassing mistakes in office and the political climate changed. Elrick went back to the Free Press and asked for his old job back. Months later they gave a green light to his sleuthing. The reportage became a national scandal. Elrick's book (co-written with Jim Schaefer), "*The Kwame Sutra: Musings on Lust, Life and Leadership from Detroit's Mayor Kwame Kilpatrick* (2009) should be required reading for applied anthropologists (<http://thekwamesutra.com>).

"You've got to put your chin out there and take some risks."

In Elrick I recognized a citizen anthropologist with the heart of a lion. Like Laura Nader, Elrick's speech shook-up the crowd as he diagnosed the "culture, resources, and power" of the faded journalistic field, taking few prisoners, yet pointing to solutions. Elrick's message was for the soul of journalism.

Combating Technocratic Rationality

A great many young J-school students seemed oblivious to this speech when I asked them about it. But they were very optimistic about journalism's future. Largely untested with the civic courage exhibited by Elrick, and generally inattentive to U.S. history, many pointed to the Internet as journalism's salvation and sought to master its intricacies. Indeed, a key message of the conference was that everyone needs to become fully adept at social media.

"Feeling poor?" the conference brochure asked. Then attend J-School Professor Karl Gude's "Free (and Fabulous) Online Visualization Tools" seminar. I did. And yes I learned some things like how to edit video (HyperengineAV), Inkscape (a great clipart library) and Gapminder (which plots the Census as animation). All of these tools and scores more are available on his website at: (<http://freevisualtools.wikispaces.com>).

The word on everyone's mouth there was "brand." You must become "a brand," a reliable and predictable commodity like a Coke, an actress or politician. Every aspect of your life is now scrutinized so do not take unnecessary risks. Future employers are looking at you on social media, including email LISTSERVS, your blog(s) and your Facebook page (which should be regularly updated). They should all reflect your brand, "the brand of you." "You own your name." At the same time, "always have one foot out the door," and be busy networking for that next position, since nothing is permanent. One workshop, titled, "Backpack journalism & Visual Storytelling," pronounced that young journalists "need to learn how to juggle the roles of reporter, producer, web writer and photographer."

Whew!

For those journalists interested in earning good money, a participant suggested CIA-type intelligence work for business. Journalists can make up to \$400 an hour moonlighting for "Competitive Business Intelligence" firms like Kroll which produces "actionable intelligence that offers clients insight on competitors" (http://www.kroll.com/services/ifai/industry_competitor). This is similar to some strains of business anthropology. Elrick would have none of it.

Newspaper Culture Dies Hard

I grew up as a newspaper carrier (*Philadelphia Evening Bulletin*) and reader of three newspapers a day. Back then there was more of a Chinese Wall between the editorial and advertising staffs, allowing more liberal, even "dangerous" knowledge to slip through the paper. Family owned corporations, emerging from the community (like the *Bulletin* at the time) centralized a talented group of intellectuals, offered them job security, and produced a kind of "counter-academic" curriculum that moved me to critical knowledge. Yes, the amount of muckraking was very limited and I do not want a return to that hierarchical corporate model of journalism. Still, the local newspaper became a kind of public square. It was a required focal point for local culture. It offered a kind of holism that bred solidarity. It was an attempt to fashion a wide array of cultural interpretation into my hands all at once. It was nourishing "slow-food" in a fast food culture.

Things have changed. Today anthropologists have to become competent in both investigative journalism and social media. I encourage them to visit the Poynter Institute (see video: http://www.poynter.org/content/content_view.asp?id=12314&sid=41) and read regularly Poynter Online (<http://www.poynter.org/>), the Columbia Journalism Review and the Investigative News Network. Also, when looking for jobs, contact ProPublica, an investigative non-profit eager to collaborate with professionals like us to bring our research to the light of day. You might also consider starting your own non-profit news organization. Go to the Knight Citizen's News Network, Helping Citizens and Journalists Amplify Community News at: http://www.kcnn.org/launching_nonprofit_news_site/introduction.

Anthropologists need to take their incredible treasure trove of critical knowledge and find the spaces to communicate to a wider public. Like journalists, they have to "go where the people are."

Journalism is not dead nor is anthropology. Both are undergoing seismic transformations while under attack from a ruthless neoliberal culture that devalues the public and disparages the truth. Anthropologists can learn plenty from journalists and the new social media culture. They can also apply for and win the new journalist jobs. As public intellectuals true to their mission, anthropologists need to study Elrick and the tools of investigative journalism so as to reclaim America in this New Guilded Age.

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Suggestion for a SfAA Public Education Project: Socio-political Exchange as a Function of Socio-political Structures

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Since when have anthropologists concerned themselves with sociopolitical exchange as a function of socio-political structural arrangement--from post-peasant societies (like Iraq and Afghanistan, for example), to contemporary industrial urban societies? I'd like to see us get back to some comparative work that I think anthropologists could use to ameliorate the prevailing public tendency to project problems on "evil" immigrants, or on US citizens of other regions different from one's own.

It would, I think, help to present, in a public education format, some savvy and communicable texts, posters, and videos oriented toward models of political economies that operate in terms of various social systems/structures, and that provide the daily modus operandi among various immigrant groups for negotiating power, conflict, and or satisfaction.

Education cannot take place without generalization, obviously. What I had in mind here is *informed* generalization (better than what is in the current corporate-controlled media). Presenting the characteristic or basic socio-economic structures of the various ethnicities who immigrate here might be an effective mode of public education, with the goal of reducing hostility and building insight.

Despite attempts of corporate-owned media (TV, web, radio) repeatedly to convey the politically constructed reality that the US is a monoculture or a melting pot, and adding to this their claims that except for the top 5% in incomes we are ALL middle-class, anthropologists and some journalists are well-aware of this unreal media construction. But how aware are the people to whom public/applied anthropology media projects might be addressed? In the remainder of this short piece I would like to briefly describe one possible public anthropology program.

Looking at our so-called "enemies within," at whom vociferous public outrage is directed, the hostilities might be alleviated on some fronts by a public, media program looking at social (*not racial*) difference in the USA through comparative structural analysis of the social operations of power, aka the modus operandi of various social formations based on ethnicity and cultural origin.

The program would entail teaching the social-political economy of social power via the non-official economies of: back-scratch/bribes--lobbyists in Congress, balanced and unbalanced clientage, chief/leader domination, familial hegemonics, clan/qom hegemonics, and segmentary tribal hegemonics. Most people don't understand that such common transactions in many countries from which immigrants enter the USA are the very (*if not the only*) basis of social life in their home countries. Immigrants thus often attempt to repeat/restore them here.

I'd like to offer just one example of what I'm getting at, based on my own experience as well as that of some of my respondents. Having participated in an effort to alleviate problems faced by international refugees in the town I live in, I became acquainted with an Iraqi couple who had fled Iraq to Jordan, and ended up here in the US. The wife, a doctor, complained about how she was bullied by the Afghani employees of the refugee service she was assigned to. The ethnic Afghani refugee officer told her that if she did not accept a job wiping the bottoms of disabled senile patients in a care facility, she and her husband and child would be evicted from their apartment (that had been assigned to them by the US refugee agency). She and her doctor husband were outraged and perplexed by the attitude of the Afghani *fonctionnaire* they had been forced to work with (a person without the advanced training in a profession of herself and her husband), because they were MDs, not practical nurses. The agency employee was either trying to force them to pay a bribe, or she was exerting the ultimate humiliation available to her as someone in control of their housing arrangements by the threat to kick them out if they did not conform to her unreasonable demands. Typical of government agencies in their home country, Afghanistan, this agent assumed she had *carte blanche* to extract either monetary, or symbolic social status value--humiliation from people obviously higher than her in education--from the refugee couple. In other words, this agent was not doing what the US (and Weberian) concept of bureaucratic jobs would assume to be her assigned *duty*--but instead, she was performing in the terms of the values of her native culture--*personal favor*, as opposed to official 'duty'. Thus, some immigrants from Middle Asia or South Asia might not function as expected within US bureaucratic offices and hierarchies.



A provocative question for a public media education program to put before its audiences, would be, in this instance, “Are US bureaucracies (e.g., Congress; state and local governments; courts and justice) adhering to the Weberian model, or are they beginning to approach the Asian model?” Other social-structural options of possible relevance for a public education program could be the following (clearly, not all of these options would be selected, but perhaps two or three could be):

1) USA: *back-scratch*. Worst case: NYC high finance--WASP & Jewish ethnics.

Resource: Charles Ferguson’s new film, *Inside Job*; US local and state politicians;

2) Balanced and unbalanced *Patron/clientage*: post-peasant societies--such immigrants as Vietnamese, Cambodian, Laotian, Hmong.

3) *Personal leader/ chief rule*: city mafias—Russia and Mexico; dictatorial leadership and abject followers.

4) *Familial hegemonics*: Chinese, E. Indian and Pakistani, Latino US immigrants; Iraqi immigrants, with social and motivational focus strongly on entire family, and how this operates to control and or mediate encounters with law, civil society, government, etc.

My main point in writing about this suggestion for a public education media project lies in my belief that greater understanding of the socio-cultural models and operations of power and powerlessness in our own society, as well as among those whom some of us (or our government) deem to be “enemies,” could be improved by learning from the analysis and operations of the (comparative) models suggested here.

Anthropology, Sustainability, and Higher Education: An Interview with Peggy Barlett

By E. Christian Wells [ecwells@usf.edu]

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Applied anthropologists are increasingly studying sustainable human/environmental systems around the world, but very few of us have given much attention to our own home turf. Peggy Barlett, the Goodrich C. White Professor of Anthropology at Emory University in Atlanta, Georgia, stands out from this crowd. Originally focusing her research on the relationship between Green Revolution technologies and smallholders in Central America, Barlett has turned her attention to the university campus over the past decade. The campus, Barlett argues, is a tangible arena in which to engage in cultural change efforts around sustainability.

Edited with Geoffrey Chase, *Sustainability on Campus: Stories and Strategies for Change* (MIT Press, 2004), documents the strategies and setbacks of this movement at sixteen schools. She discovered through her Emory work that “place-based engagement” is an important way to rebuild relationships with the natural world, shift identity, and offer inspiration to act. *Urban Place: Reconnections with the Natural World* (MIT Press, 2005) documents grassroots efforts around the country, and explores the mental and physical health impacts of nature contact. Thanks to Barlett’s attention to social, economic, and environmental sustainability at Emory, an Office of Sustainability was established, and has led the university to become a national leader in greening its campus and curriculum.



Given the recent meteoric ascendancy of sustainability in higher education, it is intriguing that anthropologists like Barlett are at the forefront of the movement. The only two universities, for example, to have created formal schools of sustainability—Arizona State University (ASU, <http://schoolofsustainability.asu.edu>) and the University of South Florida (USF, <http://www.sgs.usf.edu>)—did so with the drive of anthropologists: Charles Redman (an archaeologist) at ASU and Linda Whiteford (an applied medical anthropologist and past SfAA President) at USF. I had the opportunity to speak with Barlett on July 1, 2010, and asked her why this is the case. Why is anthropology uniquely positioned to advance sustainability in higher education? Is it our holistic perspective, our focus on culture change, our interest in global interconnections? Below is a condensed transcript of our conversation, where Barlett reveals that the answer lies in our distinctive ability as anthropologists to

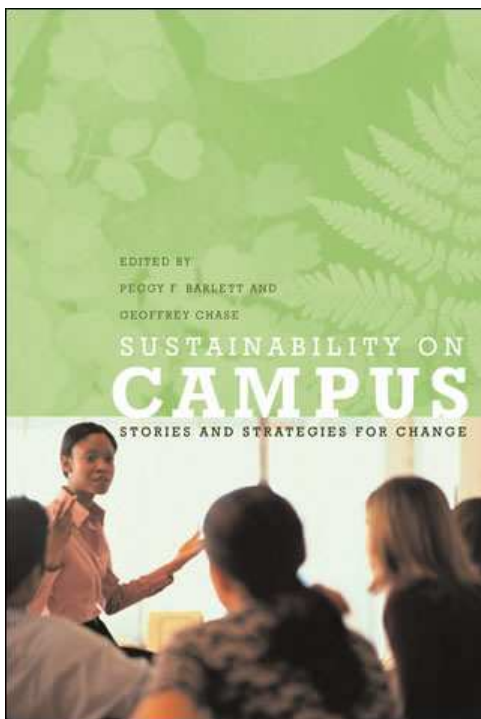
listen and in our courage to act.

WELLS: I guess we should start at the beginning, if you could tell me a little bit about how you became interested in sustainability, specifically in higher education?

BARLETT: When I finished the second long-term research project of my career, the first one being in Costa Rica and the second one being in Georgia, I was really drawn to the issue of what we call sustainability today. And the reason I was so drawn to it is that we had headline after headline in the Atlanta paper about crises in some dimensions of our relationship with the earth. We were running out of clean water, we were having major crises with sewer overflows, and we were facing terrible smog. And when we reached a point where Atlanta was worse than Los Angeles in traffic congestion, I began to wonder: who is minding the store here?! City leaders were talking always about growth as the solution to any challenge, and yet we were outstripping our resources. I had been looking at the possibility of going back to Latin America for a third phase of research, and I had seen how a number of countries in Latin America were incorporating environmental issues into development projects, building on the Rio Earth Summit. But I had not seen this at all in the Southeast, so I began to look at grassroots groups around the U.S. who were formulating different languages of engagement with these issues.

WELLS: So what pulled you to focus on Emory?

BARLETT: I began to be intrigued by this whole issue of cultural transformation towards awareness about environmental limits to our U.S. lifestyle. From our experiences in less affluent societies, I think all anthropologists appreciate the extent of America's affluence and consumer-oriented lifestyle, and we also appreciate that ultimately the earth can't support continuing, let alone, extending this lifestyle. I had been at Emory for twenty years at that point, and just because I had been around so long I knew a lot of people who were now deans or other kinds of administrators. A university is like a small city—Emory has 17,000 employees plus 12,000 students—and we really have a lot of impact. If I'm trying to figure out how a massive cultural change starts, it would make sense to try to do that in a place I already know well. The first year, we created an ad hoc committee and there was really a lot of support. I found out first of all that there were more people already doing things around sustainability than I had realized and other people were ready to move ahead. And it helped them with their supervisors to have a senior faculty member articulate that these issues are important. My role was really as convener and legitimizer of the issues. My research interests in higher education really came from watching what motivated people and what got them involved. I could see in people's eyes those "ah ha" moments—such as when faculty realized how to change their courses or staff to innovate in meaningful ways, and I found that very satisfying.



WELLS: It sounds like there was a real personal connection that started a lot of this.

BARLETT: Yes, it was. I had always thought that I would do applied work in my career—and had studied that at Columbia—but I expected it to be in agriculture and in Latin America. But the Reagan revolution that shifted the openness of aid agencies to the work of anthropologists closed many doors, so I had been focusing more on understanding agrarian change through research. But as I listened for what was the right next step for me at this stage, I wasn't very excited about another conventional anthropological research project. It felt very good to listen to that internal voice and follow it toward this on-campus work, though at first I thought it would probably not be very successful. It has turned out to be a real shift in my career, but it feels like it provides many new challenges in a very satisfying way.

WELLS: So you're a long time Atlanta resident?

BARLETT: Well, thirty-three or so years.

WELLS: You must have seen a lot of change over that time.

BARLETT: Enormous change, just enormous change.

WELLS: Have you branched outside of the university and gone into the community, or has most of your work been on campus?

BARLETT: Well in two main ways I've branched out beyond the university. In

those early days when I was trying to figure out what gets people moving, I found contact with nature was powerful, and so I helped to start a local watershed alliance. Our group was part of a whole network of dynamic watershed alliances in Atlanta and it brought me in contact with environmental groups that I had not been a part of before. I found testing creek water or exploring urban streams very rejuvenating—I felt more energized on Monday mornings—and so we began to do more of that kind of outdoors effort at Emory. The other way I got connected to the community

was through a national effort to expand food policy councils. In collaboration with the University of Georgia, we received a small grant and built a coalition of diverse groups in Atlanta interested in food systems and sustainable agriculture and that led to the Atlanta Local Food Initiative. That group fostered awareness around sustainable food for the last five years, and we're very pleased that it has led to the Georgia Food Policy Council that started this summer (2010). ALFI also now has a paid staff person. I've really enjoyed knowing the diverse folks in government and health agencies, farmers, chefs, storeowners—that sounds pretty anthropological, I think.

WELLS: Tell me about the Piedmont Project.

BARLETT: When we first began activities at Emory, there were a few faculty who remained involved, but most said they supported our efforts but wanted to stay focused on their own research and teaching. So, a wise friend of mine said, "Let's go where the energy is," and we began a faculty Green Lunch Group. It showcased research on campus related to sustainability and also allowed us to discuss teaching dilemmas about sustainability. Then, I heard about a program at Northern Arizona University to infuse sustainability and environmental issues across the curriculum, and I went out and participated in it, and liked it, and we decided to bring that model of faculty development to Emory. The Piedmont Project has continued now—this is year ten—and it has supported new courses and new modules in existing courses in a wide range of departments and professional schools. We've worked with over 170 participants and almost 100 graduate students.

WELLS: How did sustainability move into a university commitment?

BARLETT: Well, first the Piedmont Project raised awareness in many parts of the university, and then when we got a new president and began strategic planning, sustainability was adopted as a fundamental principle of the university. And that led the President to appoint a committee to figure out what that meant—what would a sustainable university look like? I was asked to co-chair that visioning committee with the Executive Vice President. Our task was to set benchmarks for the next ten year period as well as to highlight the long-term goals. It was a great group of ten people and we had a really good time together. Our administrators have taken these benchmarks seriously, and now we are working to meet serious goals in terms of reducing electricity and water use, planning for our watershed, reducing waste, preserving and restoring our forests, and of course shifting our food toward more sustainable and local sources.

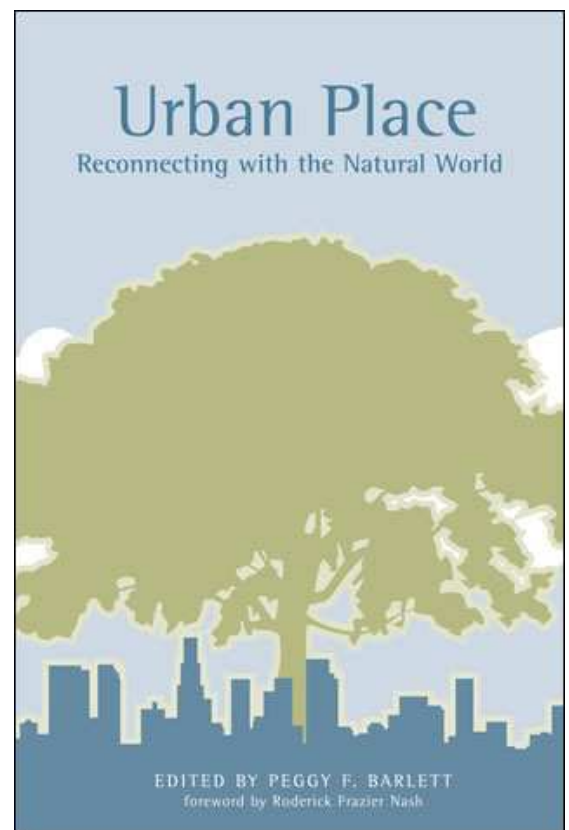
WELLS: How does your role as an anthropologist play into this? Has it advantaged you or disadvantaged you in certain ways?

BARLETT: I think that, being an anthropologist, one of the main advantages is that I was completely comfortable with the idea of running around all over the university and all parts of the bureaucracy and talking to people. In the early years, I just did a lot of listening and talking and asking and probing, and you know that's just second nature for anthropologists. I find the different cultures of different parts of the university intriguing. And, also, there's a lot of factual knowledge that anthropologists bring to the issues—about international issues, commodity systems, political economy, policy.

We expect systems to be complex wholes. But I have to say that I was pretty disappointed in my efforts to use the literature in anthropology on cultural change. When I first started on sustainability work, I went back to the applied anthropology and change theory I had studied, and I tried to read all the many anthropologists who have written about sustainability and social movements and higher education in recent years, but it didn't help me much. The old literature focuses so much on components of a culture—how to integrate some new piece into an existing system—but not how to support a fundamental restructuring of values, practices, institutions. I found that I really needed to just try things and watch what worked.

WELLS: Did you use "traditional" anthropological methods when you listened and watched?

BARLETT: Anthropological methods played an important role for me. I learned a lot from the 60 interviews I carried out with faculty colleagues. I was so intrigued with the impact of the Piedmont Project that I had to talk to the first 40 participants to find out what the experience was like for them and how long the impact had lasted. And then I talked with another 20 random faculty across the university as a control group. It was through those interviews that I began to piece together an understanding of re-enchantment—of powerful emotional and sensory ways of connecting with the



earth's living systems, the non-rational approaches that contrast with the rational. Then I began to explore re-enchantment in the academic literature and found that the importance of combining the rational and the non-rational to address cultural transformation cropped up in fields as diverse as art, geography, urban planning, and theology. As faculty shared with me the importance of wonder, delight, and awe in nature—and how it motivated them—I began to understand we need to use more kinds of approaches than I had been trained to use. And then I traveled around the country and interviewed sustainability leaders in many other schools, and heard how a re-enchanted relationship with the earth was formative for many of them, though others came to sustainability through more rational, problem-solving interests, and others came through social justice commitments. Anyway, in this period of watching and listening and trying to figure it out, I've come to realize that stories are very important. I still collect data, but I know the stories probably will have more power.

WELLS: Do you see your work going more in an advocacy direction or is it really about analysis?

BARLETT: It's really been about fostering change. And I feel such a sense of urgency that it's not happening on a national scale at the pace that we need, and so we've got to build a base that will support major policy change. Each of us has to find what niche feels comfortable. The changes we seek are so huge and overwhelming, I was lucky to have come to a place early on where I'm content to try to do my part but not be too attached to outcome. I am fascinated by temperament differences among people and how to find "languages" that different kinds of people can hear—and levers that allow people to shift behavior in ways that stick. So that's analysis, but in the service of supporting change. And even though Emory has really come along in a very exciting way in these ten years, we have so far to go. For example, we're nowhere near meeting energy reduction goals that will reduce our contributions to climate change. We're just barely starting that awareness process. The same thing with food; we've made some good progress in buying more sustainably grown and locally grown food, but we are a long way from really eating in a way that's socially just and doesn't degrade ecosystems.

WELLS: You've written about "place-based engagement." What is the role of place-based engagement for sustainability in higher education?

BARLETT: I have seen place as a very important way to shift both identity and willingness to act. And I recognize that the situation may be different for some other schools, but very few Emory faculty come from Atlanta. And so for almost everybody here, this is a new ecosystem and a new place. In academia in general, Vitek says it's OK to be autistic as to place. For us as anthropologists, part of that is a loyalty to the place where we did our fieldwork—we're experts on Papua New Guinea or sophisticated about Paris. There's no prestige in being knowledgeable about the

We have so much to learn from other cultures that are not divorced from natural systems, but we need ethnographers to pay attention.

particular town or bioregion where our university may be located. This attitude transmits to our students a notion that, well you don't have to know anything about where you are to be a successful person and a knowledgeable citizen. In this particular era, that's a dangerous habit. We do want to have

sophistication about the rest of the world, of course, but we need to stand on two legs—local and global groundedness. I have found that when you take faculty outside in the woods or do a field trip in a part of town they've never been to or walk along a creek that they didn't even know was there five minutes from their office, and talk about the species that are right around us or the challenges of invasives in our forest, people are really very interested. And over and over again faculty have said to me, "I see everything differently now." And so I think when we have that kind of awakening to place, it inevitably translates into some of the excitement we transmit to our students.

WELLS: Where did the idea about place come from?

BARLETT: I first got exposed to it through an anthropologist named Jon Andelson at Grinnell College, which was our alma mater. John started the Center for Prairie Studies, and is very committed to place-based pedagogy. I had a wonderful talk with him at an alumni reunion and he shared a great reading list with me and it brought to mind a lot of things that faculty had been saying to me. So I came back to Emory and started talking about place, and folks just asked for more. It's really a concept that now is widely embraced throughout higher education—it's important for our students and it is sometimes linked to sustainability, though sometimes it's just valued in its own right.

WELLS: Why did you write *Urban Place*?

BARLETT: I particularly wanted other social scientists to pay more attention to the natural world in their field site. We're so busy looking at our specific topics that we often don't really take account of the physical and ecological systems of which the people are a part—or their sense of relationship to it. At this moment in history, grassroots groups

all across the US are creating community gardens and prairie restorations and it has an important impact on our mental and physical health, too. We have so much to learn from other cultures that are not divorced from natural systems, but we need ethnographers to pay attention.

WELLS: What do you think are the biggest challenges for Emory, and for universities in general, to become more sustainable?

BARLETT: I think the biggest challenge for the faculty is finding the time and the space to integrate these new ideas into their work. But I think that more and more faculty are aware of wanting to participate, and are just looking for an avenue and some encouragement. I think the biggest challenge with students is that they inherit a value system which says success means certain things, a certain kind of job, a certain standard of living, a certain level of consumption. How do we attend to a very different quality of life, one that values the material things less? It would help students embrace another path if they see more role models in the university. And I think for university administrators and for political leaders, the challenge is that we need to shift fundamental parts of our culture, such as “growth is good, expansion is essential.” I’m not seeing that dialogue even starting yet in Atlanta. We still have a lot of people saying, “we’re at four million and we have to start planning for eight million.” What about the fact that during the last drought, we came within two weeks of running out of drinking water?! Atlanta has the largest population on the smallest watershed of any city in the country. I don’t see how we can grow to eight million even with serious conservation. And yet growth is still a measure of success. So, how do we begin to transform our mindsets and our assessments of what’s a good corporation, what’s a good university? How do we build benchmarks and what Princen calls “mechanisms of restraint”?

WELLS: Is there a role for anthropologists in that? If anthropologists were to read this discussion and become excited about it, what can they do?

BARLETT: Well, I think that each person has to find a place that feels right for them within either their political economy or their university system. There’s a huge amount that anthropologists can do. Because of our perspective on the whole concept of culture, we know it can change. And we can document how other cultures have seen amazing transformations. We also can have a certain amount of courage in calling for what needs to be done. Just as we have courage to go be strangers in another land and not conform to all the rules, either at home or in our field sites, I think we have a certain amount of courage we can bring to our job sites. Whether it’s to a political group or a faith community or even in our departments, we can ask how might we stop a particular practice or re-think how we want to contribute to sustainability challenges, as a department or as a university or college or as individuals.

WELLS: What’s stopping anthropologists from getting involved?

BARLETT: I feel like there is a tendency in some cultural anthropology to take pride in cynicism and the critical eye. I think some anthropologists would like to be a part of this change, but they’re deeply uncomfortable with the messy trade-offs of building coalitions and compromises. They recognize a tremendous urgency and yet they haven’t found their way yet. I really like Gibson-Graham’s urging us to celebrate the experiments and foster creativity around solutions. That’s what we try to do in the Piedmont Project and it’s fun. I think that we could be on the verge of an era of cultural anthropology where we try to meld some of our critical eye with embracing the satisfactions of creativity and welcoming opportunities to contribute. Can we imagine a future in which every anthropologist expects to have a phase of applied work?

Down the Dusty, Dirt Road: Migrant Education Outreach in Appalachia

By Mary Beth Schmid [mary.beth.schmid@gmail.com]

Migrant Education Outreach Specialist
Henderson County, NC Public Schools

Farm work as a Latino labor niche has a long history in the U.S. and we have heavily relied on it for over 150 years. Many times farm workers bring their families along with them and they have to readjust every time they arrive in a new place. The Migrant Education Program was created to help migrating families and youth. The evolving systematic changes in global agricultural regimes, food and migration are reshaping places and realities every day; these changes are especially apparent in rural classrooms in the Deep South or as it is being called today the *Nuevo South* where I work.



The Migrant Education Program was created under the Elementary and Secondary Education Act (previously known as No Child Left Behind). It is a federal program run by local education agencies in agricultural counties dedicated to helping migrant students and youth meet high academic challenges; the program aids these children and families to overcome the obstacles created by their transient lifestyle, educational disruptions, cultural and language differences, and health-related problems.

The inequities found throughout the industrialized world are evident in the farm worker's reality here in the U.S. Yet, their agency is also undeniable; they realize their opportunity and strategize for social mobility. The general economic break down of the food industry is as follows: 71% of every income dollar goes to corporate food processors, 23% goes to growers, and 6% goes to farm workers. Farm workers' average annual income is \$11,000 which makes them the second lowest paid workforce in the nation. Farm workers who live in the East Coast States like North Carolina earn about 35% less than this national average; however, each farm worker contributes over \$12,000 in profits to North Carolina's economy annually.

Promotora de Educación (Education Outreach Worker)

When I first started this job, I did not know what to expect, but I did know that my background in Anthropology would serve me well as I explored my new surroundings. Working as a migrant education outreach specialist in Henderson County, NC, I have met hundreds of migrants and driven down many dusty, dirt roads. One of the most important parts of the job is reaching out to the migrant community where they live and work.

We serve families with children from birth until they turn 22 years old or have graduated from high school. We assist the families and youth with their educational and basic needs; we are a lot like the *Centro Latinos* in many communities in that people come to us with many types of problems and questions. We also go out into the field and meet the migrant youth who are here for the season without their families.



A worker trailer park, Henderson County, NC

Behind every apple and tomato, there are farm workers and their stories. Many are multigenerational migrant families who have been living the tradition of moving back and forth, up and down the East Coast for their entire lives. Most of our families are first or second generation immigrants, some children are documented and others are not. Lots of the transnational families I work with have origins in Mexico in states like Hidalgo, Guanajuato and Michoacán and many are from the same town. The majority of our migrant families and workers split their time between Western NC and Immokalee, FL: *acá y el otro lado* (here and the other side) whether that be NC, Florida, or Mexico.

In my county, farm workers come from Georgia or Florida to work primarily in apples or tomatoes. When the season begins, huge Ford Excursions and produce *trocas* (trucks) with Florida license plate tags start to discretely flood the county roads and countryside. The *tomateros* (tomato workers) come straight from Florida where they will return in October to work until June. The apple pickers come from all over in August to start picking the apple harvest season and leave by the end of October. Their concept of time is structured around the harvest seasons, and due to my job, so is mine.

The families' and youths' needs vary. This migrant community is always on the move, uprooting to start again; the parents and children are almost constantly transitioning. Always referring to this *lado* (side) or the other, this season or the coming one, a mother told me "We are like birds. We move with the seasons to the other side".

When I sit in trailers throughout the county, I typically find them filled with sacred symbols as varied as icons of the Virgen de Guadalupe to dried corn hanging from the ceiling. There are photos of grandchildren with their *abuelita* (grandma). The children live many worlds and make sense of many cultures, identities, values and behaviors, and they learn to navigate the systems along with their parents as they act as interpreters and translators throughout the community.

For the families, I am a culture broker. I try to explain what seems to them to be unusual situations, misunderstandings, or incomprehensible ideas. Since most of the parents I work with speak mainly Spanish and little to

no English, I have to bridge this language divide though it is fraught with complications. Their lived experiences are apparent in the educational context especially when trying to understand elementary school level homework and work sheets about culturally relative stories like the reindeers at Christmas. I help them navigate the school system, communicate with the teachers, and understand the numerous requirements.

Students must make readjustments between states and their different education systems. Their schedules for life don't match up well with the school-year restraints; many of our high school migrant students go from a four period schedule in North Carolina to a seven period schedule in Florida. I'm an advocate for these families while they are trying to get services that many agencies and even teachers don't want to give them, because they will only be here for a few months. There are seemingly invisible barriers to overcome daily, such as trying to help a parent's child be granted a preschool spot.

The out-of-school youth that I work with in Appalachia work in many phases of crop cultivation from planting to staking tomatoes, or pruning apple trees to picking the apples. Many seem to be alone here but are really with their collective family, brothers, cousins, or home town buddies. These youth are at a variety of different educational levels; some haven't gone to school while others have completed up to the 9th year in Mexico, and others are U.S. citizens who have dropped out of school to join the migrant stream. One youth explained the U.S. to me this way, "We come here first to work in the *fildes* (fields). It is full of opportunity but also very dangerous for us".

Though the majority of my time is spent doing outreach in the afternoons and evenings, the Migrant

Education Program in my county also implements programs like tutoring and a summer camp at the Boys and Girls club for school age children. For our youth who are here working, we go to each camp and teach mini-lessons (about 20-30 minutes long) to help them to learn English, to learn about health, or to learn about regional geography in order to aid them with understanding where they are since many simply ride in a van and don't ask many questions. We also *echar un ride* (give them a ride) to the local health clinic and listen to their perceptions of their *chanza* (chance) here in the US.

This local agrarian community is happy to have the seasonal labor but angry when Latino migrant families want to settle here. The families and workers have to make sense of the local dynamics of this small town in Appalachia. Here, there is a local, NC Christian church effort to unite the community with the 'Welcome the Strangers' campaign, but this is contradicted by the implementation and expanding racial profiling of 287g, the Sheriff's campaign and part of Operation Endgame, authorized by Immigration and Customs Enforcement. The local social constructs can be confusing. As for me, I go around on my tip toes attempting to convince both *rancheros* (farmers) and the Latino community that I won't disclose incriminating information.

In the context of poverty and discrimination, it is axiomatic to think that these extenuating circumstances help to mold these workers and their families lived realities. The complex system of the local economy depends on these workers and yet denies their existence. And still, migrant workers piece it all together and I suppose that is broadly what my job aims to support. One mother told us at our last focus group, "You help us not to feel so alone in this foreign country. We know who to talk to and who can help us".

As the leaves change colors and the trailer parks start to empty, our migrant community begins its journey back to Florida and the cycle continues. The experiences that I've gained from working in the Migrant Education Program have been thought provoking and challenging. These dynamic people have taught me a lot, not only about their lives, but about mine as well.

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Soccer is an important recreational outlet for workers.

The Challenge of Kyrgyzstan

By Iman Jafarynejad [iman.jafary.00@gmail.com]
M.A. Candidate, International Development, University of Denver

When I began as a volunteer humanitarian worker in the Central Asian country of Kyrgyzstan, I was optimistic about what good intentions and some expertise could achieve. I was optimistic that, in a small way, I could contribute to social justice. I tried, but things changed.

With a GDP per capita of about \$2250 and a population of about 5.5 million, Kyrgyzstan is one of the so-called “Turkic Republics.” China borders Kyrgyzstan to the southeast; Kazakstan to the north; Uzbekistan (with its troubled Fergana Valley) to the west; and Tajikistan to the southwest. This nation is strategically situated. What one must understand about Kyrgyzstan, as well as other of the Turkic Republics, is that it has a troubled past from which it is yet to break free. Its boundaries, as well as much of its ethnic tension, are a product of soviet-era Stalinism. Joseph Stalin, in pursuing the colonial strategy of divide and rule, “created” nationalities throughout Central Asia. These people, whose languages, national dishes, and genetic stock derive from a common ancestry, became increasingly nationalistic and divisive, coming to believe that they were superior to their neighbors.

As a U.S. State Department representative once told me, it is not a coincidence that Kyrgyzstan is “shaped like an amoeba.” The borders were drawn in such a way, as in several other Central Asian countries, that there is no clear majority, and thus no achievable consensus, among the population. With identity becoming the most important factor during elections, people tend to vote along ethnic lines. Lacking the ability to form a consensus, these young democracies must then turn to their “Big Brother” to settle disputes, thus giving their former colonizer the continued control over domestic politics.

Being stationed in the city of Osh, along the Uzbek border in southwestern Kyrgyzstan, I experienced first-hand how destructive this legacy can be. When people are impoverished, suspicious of their government, and stoked by outside influences, their anger and frustration can be easily channeled and unleashed on those they view as “the other.”

Earlier this year, in the middle of an otherwise calm Thursday night, after a day that was much the same as the day before, violence broke out with tremendous force throughout Osh. When I awoke to the sound of tremendous gunfire, comparable to what I imagine it sounded like at the battle lines of the American Civil War, I knew that my time in Kyrgyzstan was over. Rumors were circling throughout the city, inciting further hatred and violence. Kyrgyz were saying that Uzbek men had broken into a Kyrgyz women’s dormitory and raped the young college students as they lay in their beds. Uzbeks spoke of a maternity ward that was attacked by Kyrgyz, their voices shaking as they described hanged babies cut from their mothers’ wombs, dangling lifeless from the ceiling of the hospital. I doubted any of these stories to be true.

People did die, approximately 500 in a city with a population of 200,000, and much of the city was burned. It was difficult to see people, who already had so little, lose everything at the hands of their neighbors and countrymen. What I better came to realize is that there are many factors - from those impacting development programs to those impacting human rights campaigns - that play significant roles if any type of progress is to be made. It is easy to miss this obvious fact when you’re busy concentrating on good intentions and sharing your own expertise.



Public Policy Committee

Obesity, Public Policy, and Community Activism

By Merrill Eisenberg [Merrill@u.arizona.edu]
President-Elect, SfAA
University of Arizona

It's not news that Americans are growing fatter. Obesity rates have been rising steadily since the early 1980's, when the adult obesity rate was about 15%. Today, 33.8% of American adults are obese and another third is overweight. Like many other measures of wellness, (or lack thereof) obesity disproportionately impacts poor and minority communities. Recent BRFSS data for 2006–2008 show that non-Hispanic blacks had 51% greater prevalence of obesity, and Hispanics had 21% greater prevalence, when compared with non-Hispanic whites. Most alarming is that child obesity has also been on the rise - in 1971-74, 5% of children age 2-19 were obese. Today it is 16.9%. Children who are obese are likely to become obese adults.



Obesity is related to many health issues, including diabetes, cardiovascular diseases, liver and gall bladder problems, sleep apnea and respiratory problems to name a few. Forty-four percent of Americans have a chronic disease related to obesity, which makes it a societal problem. Health care costs related to obesity account for 9.1% of all health care spending - \$500 per year for every man, woman and child in the US, according to the CDC. Obesity negatively impacts worker absenteeism and productivity, and is a growing concern with regard to military readiness, as 27% of potential recruits are deemed “too fat to fight” and the military discharges 1,200 enlistees annual because of weight problems.

The most usual immediate cause of obesity is an energy imbalance - we eat more calories than we burn. The usual interventions for obesity have been related to nutrition and physical education. These interventions are focused on the individual and are premised on the idea that once people know how to maintain a healthy body weight, it is up to them to follow through with the recommended food and physical activity behaviors. These types of interventions are important, of course, but they do not get at the systemic issues that drive people to make unhealthy choices and the disparities that impact the choices individuals are able to make. They ignore the physical, economic, and social constraints that play a role in the decision-making process.

For example, how can a family on a tight budget afford to purchase healthy foods when research shows that low-calorie, high-nutrient foods are far more expensive than high-calorie, low-nutrient foods? In addition, many minority neighborhoods are located in “food deserts” - places with no supermarkets or other access to fresh fruits and vegetables. But that doesn't mean there is no access to food. The density of fast food restaurants, with their high-calorie/high-fat “dollar menus,” is highest in low-income areas. In Tucson, AZ for example, there are large swathes of the community in which you will pass 8-12 fast food restaurants before you come to a supermarket.

Food marketing is another systemic issue that drives us to make unhealthy choices. The food industry spends \$89 per year for every man, woman and child in the US and 23.5% of high schools offered fast food from national chains in their cafeterias in 2006. Practices such as “super-sizing” and unlimited free refills on sweetened beverages steer us to obesity, especially in these times when our hectic lifestyle (fueled by an economy that does not favor stay-at-home parents who can regularly prepare healthy meals) has resulted in Americans now eating on average, 4 meals per week in restaurants.



A taquería in Piste, Mx.

The physical activity side of the energy balance equation is also problematic. Since the early 20th century, community design has been literally driven by the automobile. Using the construct of “Euclidean Zoning,” residential, commercial, and industrial land uses have been separated, resulting in having to travel great distances to conduct daily life. Decisions made decades ago to scrap existing electric street car lines in favor of roads for combustion engine-powered vehicles, have left us with sprawl, air pollution, traffic jams, and hours spent commuting by car rather than by what planners refer to as “active transport” - getting around by foot, bicycle, or public transport. In 1969, 40.9% of children rode their bikes to school each day; today that number is only 12.9%. The decline is attributed to the increase in distance to schools as a result of bussing, and community design that

places schools outside of neighborhoods. In schools, physical education classes have been a casualty of declining education budgets and the increasing focus on high stakes academic testing, resulting in little opportunity for children to burn many of the high fat calories they ate at lunch.

With the decline of opportunities for active transport, physical activity is no longer part of our everyday life. We have to set aside time specifically for exercise, and given the chaotic nature of our 21st century lives, many people simply do not have the time or energy to engage in regular physical activity. Lack of parks and recreational areas, sidewalks, and lighting, and safety and crime concerns, which impact poor and minority groups the most, all create additional barriers to getting the exercise we need in our “spare time.”

Many of the barriers to healthy eating and active living are built into our communities through local policies and systems and are far more amenable to local community input than are federal level policies such as a Farm Bill. Local decisions determine things like where supermarkets are located, the density of fast food restaurants, the degree to which roads accommodate all types of transport, the siting of destinations in walkable/bikeable distance to residential areas, the presence of sidewalks, traffic calming, and lighting on community streets, restrictions on local food production and distribution, the content of foods that are available in schools, and many other community decisions that currently favor obesity over health.

Our fellow applied social scientists in the field of planning have recognized many of the issues mentioned above and have developed alternative policy solutions to remedy the situation. Concepts such as high-density mixed-use zoning, New Urbanism, Smart Growth, and Complete Streets have been well developed and are being promoted as an alternative to Euclidean zoning in communities across the country. The CDC is promoting the adoption of these types of community-based interventions through grant programs. Some communities are also adopting local ordinances that restrict the density of fast food restaurants or that ban the use of artificial trans-fats or require restaurant menus to include calorie, fat, and other nutritional information.

These policy responses to the obesity epidemic are very promising. However, the necessary changes to land use plans, zoning and other local ordinances, and school policies must be made in the political process. Schools won't change their menus unless parents pressure them to do so; builders and developers will dominate the community design decision-making process unless citizens speak up. Local elected officials won't be open to changes in the Food Code without prodding from grassroots interests that want to increase the production and distribution of local fruits and vegetables. But citizens won't speak up if they don't understand the role of policy in creating an obesogenic environment.

Recent media attention to the obesity epidemic, spurred by Michelle Obama's "Let's Move" initiative, coupled with the CDC's "Communities Putting Prevention to Work" grants, have raised the salience of obesity as a public policy issue. This creates an opportunity for applied anthropologists, especially those working at the grassroots level on health issues that are related to obesity, to participate in creating meaningful policy change. By partnering with other "like minded" groups and organizations, we can contribute to the policy changes that create the environmental changes that promote health rather than disease.

... citizens won't speak up if they don't understand the role of policy in creating an obesogenic environment.

Here in Pima County, Arizona we have been fortunate to have received a Communities Putting Prevention to Work grant and are busy working with residents of high-risk neighborhoods to identify and design environment improvements and policy changes that can increase access to fresh fruits and vegetables and increase opportunities for physical activity at the local level. We are also linking these neighborhood level groups with a variety of "like-minded" groups to influence planning, zoning, transportation planning, and ordinance development that will result in a re-design of our current environment and ensure that future development does not favor the behaviors that lead to obesity. Our allies are broad-based in this endeavor, including health-oriented groups that focus on obesity-related diseases, "green" organizations that are interested in local food production and environmental issues, organizations representing sports and physical activity interests, farmers and food cooperatives, planners and landscape architects, bike and pedestrian enthusiasts, parent organizations, and many others. Our overall goal is not to tell people how to live, but to make it easier for people to make health lifestyle choices. Our plan is to engage and empower local communities to participate in local policy processes such as the development of land use plans, zoning regulations, and city/county ordinances and programs that create the environment in which we live.

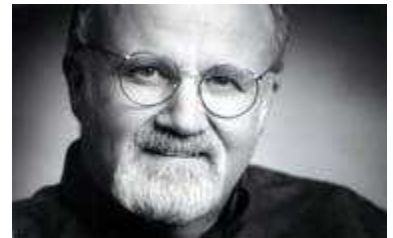
The role of the environment in creating culture has been well recognized by anthropologists for many decades. As applied anthropologists who are interested in using the concepts of our field to improve the human condition, the current national focus on obesity opens a door to creating real and positive culture change. Many of the systemic determinants of obesity are local level issues. The key to influencing the policies and systems that make it difficult for people to choose healthy lifestyle behaviors is to re-frame the locus of responsibility for the obesity epidemic in the public's mind and to create broad coalitions at the community level that can advocate for community design and systems change that promotes health.

SfAA Oral History Project: Interview Excerpts

On the Emergence of Fisheries Anthropology: An SfAA Oral History Interview with James M. Acheson

by John van Willigen [john.vanwilligen@uky.edu]
SfAA Oral History Project
University of Kentucky

James M. Acheson has had a distinguished career as a natural resource anthropologist. He is well known for his pioneering work in fisheries management working both in federal agencies and as an academic researcher. He was one of the first anthropologists to work in the National Marine Fisheries Service. Acheson is currently Professor of Anthropology and Marine Sciences at the University of Maine. This interview was done in early 2005 by Susan Abbott-Jamieson. Abbott-Jamieson is a research anthropologist who works for the National Marine Fisheries Service of NOAA. Further understanding of this history can be gained by reading "The Long Voyage to Including Sociocultural Analysis in NOAA's National Marine Fisheries Service" *Marine Fisheries Review* 72(2):14-33. This comprehensive account was written by Abbott-Jamieson and Patricia M. Clay. The transcript starts with a question eliciting Acheson's early academic life.



ACHESON: I went to [high] school in Augusta, Maine, then as an undergraduate, I started out at Tufts University and transferred over to Colby College, and graduated there with high honors. [I] had a little anthropology at that time, but not a whole lot, but it was something that I thought I'd like. I was in the service. In the Coast Guard, and I always liked boats. I never got above seaman. At the end of my service time, we got discharged about May 5th, as I remember. So I was applying for grad school, about the middle of July or so, and I thought I'd try anthropology, I'm not quite certain why. [I ended up at [the University of] Rochester. I had a whole lot of work in economics at that time, and the economists were also in the same place, Harkness Hall. I got to know them. So, I've been specializing in economic anthropology ever since, and I think if I were going to do it all over again. I think I'd might take two PhDs, one in economics, one in anth. I got quite enthusiastic about the stuff, and there is a lot to be done, a huge amount to be done. My PhD fieldwork was in Mexico, in the state of Michoacán. A little town called Cuanajo which isn't very far from Tzintzuntzan where George Foster went. So I did a year there. In fact, it was a little more than a year, and then I got a job here at the University of Maine, and my degree came out in 1970, I got the degree, but I started working here ABD and . . . so I started working at the University of Maine in 1968. In 1970 or so, I got working on the coast.

ABBOTT-JAMIESON: Who was your major professor at Rochester?

ACHESON: He was a man named Robert Merrill, an extremely unusual guy. He started out as a physicist, very strong science background. He took a degree in anthropology from the University of Chicago. Then he decided he was interested in economics, so he took an economics degree from Chicago. He was the first editor of *Economic Development and Cultural Change*.

ABBOTT-JAMIESON: Oh, okay.

ACHESON: I learned a good deal from him. He was one of these unusual people who really had the capacity to help graduate students start to do it themselves.

ABBOTT-JAMIESON: Yes.

ACHESON: He wasn't so good at standing up there and expounding in front of a class. He didn't have a lot of jokes or anything, but as far as really showing students how to do it. He was very good, I never really realized how good until I saw what other people got. I used to go in his office sometimes, two or three times a semester, and we could start at one o'clock in the afternoon, and he filled every blackboard and I wrote, and wrote, and wrote, and wrote. And at six thirty his wife is on the phone, asking him to come home for dinner. He had a huge influence on me. The other person I think who really did is F. G. Bailey who had a course in political anthropology. I had been interested in the economic and the political aspects of anthropology ever since. I came up here in 1968, and I got the degree in 1970, and you

know how the first two years are, teaching, were pretty hectic, but in the summer of 1970, I got hired on the labor department grant.

ABBOTT-JAMIESON: Okay.

ACHESON: And . . . we were doing an unemployment study of Maine lobstermen, and because at that time the National Marine Fisheries Service was interested in imposing certain kinds of rules and regulations or they thought they were, but really didn't have the capacity to do that at that time. They were interested and the question was, if they threw a whole lot of these people out of work, where would they go? But I got to interviewing a whole lot of people in the lobster industry and got interested in certain things, most especially the territorial system. I published two or t http://ep.yimg.com/ca/l/mainehistorical_2127_25769925 three articles, one of them came out in *Natural History* in 1972 on this topic. I found myself the world's expert for a complete lack of any competition.

ACHESON: And then about eighteen months later, I got hired by the fisheries service. And so I spent some time in Washington, well, probably sixteen months total.

ABBOTT-JAMIESON: You still had your position here.

ACHESON: Yes, yes.

ABBOTT-JAMIESON: You took a leave of absence for about sixteen months?

ACHESON: Right. I went down there in June.

ABBOTT-JAMIESON: Okay.

ACHESON: I guess it was 1975. I arrived when the Watergate scandal was coming to its fruition. So I used to walk down Wisconsin [avenue] every night, went over by the White House and the Executive Office Building. You could always tell if there was a fantastic revelation going to take place, because you could, could see the CBS van backed up to the west



wing of the White House. That was the first clue that something was going on.

ABBOTT-JAMIESON: Has anyone been in [Fisheries Service] before you?

ACHESON: No, I was the first anthropologist . . .

ABBOTT-JAMIESON: You were the first.

ACHESON: Yeah, I'm not quite sure why I got hired, except I was hired by a man named Schaefer, Dick Schaefer, who was head of the office, at that time it was F-3, which was fisheries management, and there were five of us in that office at that time, and . . . so there was Schaefer who was the chief, a man named Tom Leedy who was a general staff man, and you need those in Washington, somebody who really knows the pigeon holes and the paperwork, and the rules and regulations and the way to go with things, and then there was a lawyer there, Denton Moore.

ABBOTT-JAMIESON: Denton Moore.

ACHESON: And he was in that office and I got a real interest in some of the legal aspects of international law, you know, aspects of resource management. And that was the first time that really the NMFS [National Marine Fisheries Service] was going to work very, very closely with the states.

ABBOTT-JAMIESON: Oh, okay.

ACHESON: And, I think all of the sudden [Schaefer] began to see that some of the people problems is they call them were in the northeast and so he, he decided he'd do it. And that was a one year appointment and temporary and, but at the time, in the spring, when they asked me to stay on, I really had kind of a hard time turning it down, you know, to be honest with you, because . . . it was full time job and . . . you know, in the service and in the fisheries service at a time when some interesting things were happening.

ABBOTT-JAMIESON: Right.

ACHESON: ... very, very interesting things that happened. The big thing that we were doing all that year was the state - federal program, which was really an ASMFC program [Atlantic States Marine Fisheries Commission].

ABBOTT-JAMIESON: Hum, okay.

ACHESON: [The] commission was formed to be as a contact to the states and formed in 1942. This program was the one we were really working with at that time. And the basic idea was to get all of the rules and regulations the same in between the states. So in lobster management which I was concerned with, the idea was to get all the New England states and New York, and New Jersey to agree on about three things [dealing with lobster management]. One that we

were going to have a three and a half inch minimum measure. And secondly there were going to be rules against exploiting bearing female egg, egged females, and then there weren't going to be any selling of lobster meat because obviously you could disguise undersize lobsters if you had the shells off them.

ABBOTT-JAMIESON: Yeah.

ACHESON: And . . . so those were the three things and it seemed to make sense, you know, for the feds to have everybody with the same rules. So that was one of the primary things that we pushed in that year. But, I've never really quite understood exactly what the relationship was between the ASMFC which was the state compact and the NMFS . . .

ABBOTT-JAMIESON: Yeah.

ACHESON: which was obviously . . . federal. And I asked people that, you know, about this, and they said, "well the ASMFC is one of those interesting kind of intermediate programs, some place between the feds and the state and, and there really hasn't been a lot of work on these things done," and there hadn't been at that time.

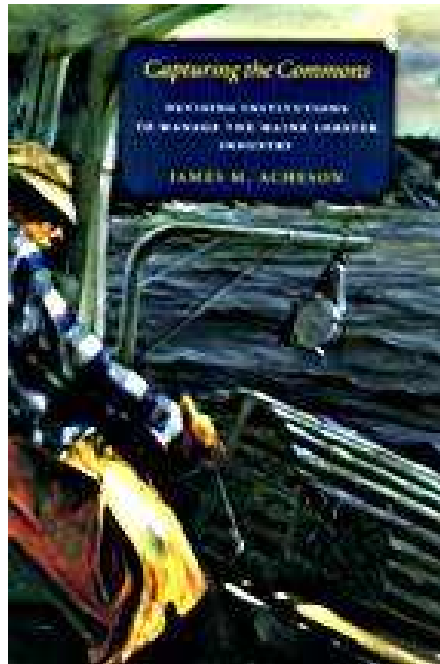
ABBOTT-JAMIESON: Yeah.

ACHESON: So we pushed, how to get uniform rules in between the states, and we had some money to bribe the states.

ABBOTT-JAMIESON: It always helps.

ABBOTT-JAMIESON: How successful do you think the effort was at that time?

ACHESON: Oh it wasn't at that time at all. With regards to lobster management . . . Maine was our focus, because



Maine had a higher minimum size [than] New Hampshire and the state of Massachusetts and also Rhode Island, which meant that those states could sell undersized lobsters, or lobsters which were illegal in Maine could be sold, by those states. So one of the things that would happen is, certain number of lobsters that were caught in Maine waters would find their way into New Hampshire and sold there. So that Maine was all for this ASMFC and this state federal program, because they really wanted to have all the states with an equal . . . size limit and . . . Maine had a strictly enforced prohibition against taking egged females. So the state of Maine was all for this. The other states were not, because it meant that they had to bring up their size limit, and that meant that they were going to be at the same kind of disadvantage selling their small lobsters as the state of Maine was. So there was a lot of foot dragging and this went on for two, three, four years and, then of course, in the year I was there, they had a very, very large thing that was happening, planning for the FCMA [Fishery Conservation and Management Act of 1976].

ABBOTT-JAMIESON: Yes.

ACHESON: That was the big thing. And that was happening right down the hall, on the third floor of [the building at] Whitehaven One, and . . . the guy who was in charge of that was Bill Rice . . . from the University of Washington, and he had a sidekick who I used to ride, ride the bus with, a very nice guy, and every once in a while, he'd kind of hint at a few things that were happening with regard to the FCMA, and the way this was coming along. But they kept us under wraps

quite well because they're were long negotiations . . . at that time, I mean, people coming in from all the states and begging for the stuff. We didn't really find what specifically was going to be in that bill, until sometime around February, I would say, the year I was there. And then it went to the congress and . . . there was a house version of the bill that came out, which was H.R. something or other, and I can't remember. Then the senate and the senate version was S-94265. And that is the version that ultimately really became the FCMA, I mean, and they had a conference between people in the house and in the senate. But it was the, the senate version that was primary, you know, kind of a template for what we think of now as the Fisheries Conservation and Management Act, and . . . that was an interesting process to watch, I used to go up on the hill, when I had some work at the Library of Congress up there. I used to go over there every once in a while, watching the debates on things, and that was quite interesting. But the real work in the congress was done in a conference, and you never did quite find completely why they did exactly, what they did but, that was the other very, very large thing what was happening in the year, the year I was there. And once the FCMA went through, or going to go through, it was going to recognize that this state federal program was going to be clipped and . . . that would give, you know, control over lobster management from the three miles out to two hundred miles, would go to the federal government, and they had a regional council system, and . . . so anyway, those were the two large things that happened in that year, and, and they were quite, quite large. There really hasn't been anything, I think, that happened . . . in the fisheries service that quite takes the same place as the FCMA. That really was the legislation that gave the federal government power to manage all of the marine resources from three miles out to two hundred miles. Prior to that time you had some state rules, but the federal government really didn't have authority to do too much. . . This was going to give the federal government of the United States control over up to two hundred miles, and . . . that was going to allow the federal government to chase all of those foreign fleets who were wrecking the stocks, and they were at that time. The idea that it would also give the federal government of the

United States the power to enforce rules on the domestic fishing industry didn't hit them as well, that sense immediately. What happened on that at the time, and the results, as you know, [is] a tremendous amount of conflict . . .

ABBOTT-JAMIESON: Right.

ACHESON: . . . and especially here in New England . . .

ABBOTT-JAMIESON: Right.

ACHESON: . . . where the process . . .

ABBOTT-JAMIESON: Why do you, why do you think more, do you think it's more in New England? You said, especially here in New England?

ACHESON: I think so.

ABBOTT-JAMIESON: . . . then in other regions in the country. . .

ACHESON: Yes, yes.

ABBOTT-JAMIESON: To what do you attribute that?

ACHESON: First of all, you got more fisheries, the New England Fisheries Management Council manages twenty-one species, and then it's generally a small boat fishery, so that you've got hundreds of guys in this, in this industry and it isn't like for example, you know, the tuna industry on the west coast, you're dealing with corporate presidents and only a few of them, and for reasons that I can only make a stab at, the acceptance of the federal government, federal management, just isn't accepted here as it is elsewhere, and I think, part of that, are the ethnic groups involved. You got Italians, in Gloucester, and Portuguese, you know, in New Bedford, and act like peasants. The government is out to do you no good, and [they are] suspicious of the government because everyone knows it's controlled by a bunch of city people. I mean you've heard it all, I'm sure . . .

ABBOTT-JAMIESON: Yes, sure.

ACHESON: And . . . I think there is something in this . . .

ABBOTT-JAMIESON: Uh-huh.

ACHESON: . . . I really do, and the idea that they might strongly influence our legislation. Not really seem to come some proof of it, and right here in the state of Maine and the lobsters. You don't have any lobster legislation at all which really hasn't been put forward, and lobbied for by the industry, and . . . the fishermen here have had an enormous influence on the legislation, and then the perspective that's good legislation and it works and they like it, and if you break their laws, you got trouble. That's an unusual attitude.

ABBOTT-JAMIESON: Right, yes, yes. So when you finished your . . . year in Washington, did they then bring in anyone else after you?

ACHESON: Yeah, the person who they brought in was Raoul Anderson and he was at the University of Newfoundland. But he didn't stay too awfully long. And then, Mike Orbach, you know, came in, but I can't remember when. Then, Peter Fricke got hired, but not immediately. I think there was a year or two hiatus.

ACHESON: And you've always, always had an anthropologist ever since.

ABBOTT-JAMIESON: Yes. So you left then and came back to Orono.

ACHESON: Back to the University of Maine, right.

Oral History Editor: Another aspect of Acheson's work are the issues associated with managing common property.

ACHESON: The wisdom at that time [was] that common property resources were a problem, and you had [Garrett] Hardin who was arguing that the only way to manage it was kind of top down, maybe autocratic rule by the government. You had a bunch of common property economists, who were essentially arguing that the problem was a lack of private property rights, and the solution was in fact to have property rights, and . . . what I did in [an] article was really show there is a third way, namely that you could have local level management . . . that can work quite, quite well, and . . . that was a sort of theme that we rode for about ten years.

ABBOTT-JAMIESON: . . . do you think that eventually . . . they had influence people's thinking about ways to approach the management of the fisheries? You know, there is a lot of talk now about ITQs [Individual Transferable Quota], and . . .

ACHESON: Yeah, yeah, right.

ABBOTT-JAMIESON: . . . you know, and so, it's essentially turning it into property rights, and . . .

Because very fast, I realized that it was a silly issue, a silly question [applied vs theory]. Plus, you get involved, you know, you start out to read a whole lot of basic, theoretical social science, and you get some ideas and that kind of swaps over in how rules ought to be propagated in certain kind of practical applied management things, and you tried the practical and applied, management things, and sometimes they work but often times they don't. And that feeds back to the theory. Then all of a sudden you have a different take on certain theoretical issues.

ACHESON: Yeah, right, right.

ABBOTT-JAMIESON: Clearly there is a wave of activity going on in that direction.

ACHESON: Exactly. I think there was general recognition after a while, it was very, very slow to come, that everything that these fishermen wanted, it is not all foolishness.

ABBOTT-JAMIESON: Okay.

ACHESON: And at some of the local level management, some of the local knowledge stuff is not all that far wrong, but that these people would not really, and there was an attitude, I think in the NMFS, and I think you find it in an awful lot of management agencies, that the fishermen are just selfish greedy people who over-fish and put themselves really out of business just as fast as they possibly can, and they haven't got any interest in any kind of management, and they, they aren't interested in any kinds of rules and think all rules are going to violate them, or else even worse, go to the legislature and you know, get some rule to nullify what needs to be done and if they can't do that, they'll innovate their way around it. And if that won't work, they'll just disobey it . . .

ABBOTT-JAMIESON: Yeah.

ACHESON: . . . and I think one of the things that we've done, a bunch of us, we pointed out that this isn't true under a lot of circumstances. And I think we, we push the local level stuff, and the co-management stuff, you know, the Canadians that worked the co-management stuff, and the United States we have as much, it's up here in the State of Maine, where we have had an influence, especially with the lobster, you know, the zone management law.

ABBOTT-JAMIESON: Well, it sounds, Jim, like from . . . almost from the beginning, you've involved yourself in applied anthropology applied.

ACHESON: Oh yes.

ABBOTT-JAMIESON: . . . activity, you've been outside . . .

ACHESON: Right.

ABBOTT-JAMIESON: . . . the academy. Now, during all of these years, there also has been a debate that's gone on about the relationship between applied anthropology and anthropology in the academy and there, there certainly are members of our discipline who think applied anthropology is not what one should be doing and others who see it as essential.

ACHESON: Yeah.

ABBOTT-JAMIESON: So, over the years, how have you responded to that argument?

ACHESON: I just never have had a problem.

ABBOTT-JAMIESON: Oh.

ACHESON:

ABBOTT-JAMIESON: Right.

ACHESON: And . . . so I just don't see any hard and fast divide at all. One is a kind of test for the other, and we tried out a lot of things here, talked about an awful lot of things and sometimes you're brought up quite short by the industry people: [They say] "well, we tried that once, but you're really talking about is, and it went to hell in a wheelbarrow because of such and such, so-and-so."

ABBOTT-JAMIESON: Yeah.

ACHESON: So, I never have understood this, this kind of problem. But you're right, right from the start, when you've gotten involved, in a whole lot of fisheries management plans, and implementation of legislation, and helping industries formulate certain bills and rules, and helping out some people in the legislature and appearing before legislative committee, always a stomach-churning experience, and . . . gets you right there.

ABBOTT-JAMIESON: Mm-mm. What has been your impression over the years of the way the management institutions have related to you, as a social scientist coming in?

ACHESON: Well . . .

ABBOTT-JAMIESON: You know that you're dominated by people with other disciplinary backgrounds . . .

ACHESON: Oh yes . . .

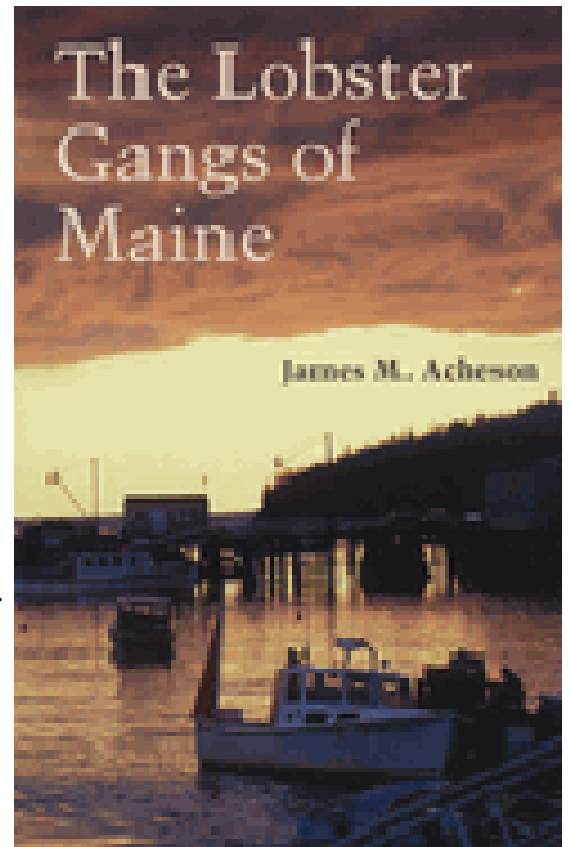
ABBOTT-JAMIESON: . . . with other priorities . . .

ACHESON: Oh yeah!

ABBOTT-JAMIESON: . . . primarily in other marine, you know . . .

ACHESON: Yeah.

ABBOTT-JAMIESON: . . . specializations so.



ACHESON: Well, I didn't feel that at the time I joined, you know, the NMFS, they clearly didn't know who I was, and what I could do, or what my background was. I remember the chief who was Dick Schaefer taking me around, around the agency in the first three or four days. And . . . you get, he explained I was an anthropologist, people around: "an anthropologist? Why are you here? What could you possibly do?" So you explain. And it, hardly ever happens to me. But for once the right words you know, sprang to mind, and I said, "look . . . I'm over in the office of fisheries management, and fisheries management is about passing rules, and the rules are for the people to obey, you know, not the lobsters and the clams. And you have to find rules that people are in fact going to go along with, and support, and they are not going to fight. Otherwise, in fact, you don't have a workable management plan." I mean, I didn't quite frame it that way, but that, that was the idea, and they understood that.

ABBOTT-JAMIESON: Okay.

ACHESON: Usually somebody asked me something like that and I could think of the right answer three hours later, but the great ideas came to me on that occasion, and . . . well, even so, they, they really didn't have any idea who we were or what, what you could do. They thought one thing you were a people-people, so you know all about people, and the idea that you might have to do some field work and there is a difference between what a psychologist knows about people and what an economist knows and what a historian knows, and what an anthropologist knows, that did it, may resolve people-people . . . and wasn't worth too much you could learn what people-people do in the maximum of two weeks . . .

ABBOTT-JAMIESON: Yeah.

ACHESON: I remember, one time . . . there was this guy he'd been on the phone, he said, "I need to see you." He said, "I'm working with people out on the west coast in the tuna industry." That was his name, Tuna Bob, and . . . so he, it was the expertise in the agency [on] west coast tuna. For some reason, they put him to work on the management of the blue fin on the east coast, so he came up with some rules. So he came to see me in the office and he says, (Loud tone of voice) "you know, people-people, and I am a fish people, and what's the matter with these rules and they're fine for the blue fin tuna?" I said, "Well . . . do you know, what's the matter with it?" He said, (Resumes loud tone of voice) "that people over at Stud's office and Kennedy's office, and when they find out who wrote these rules they're going to kill me." "What's the matter?" He says, (Loud tone of voice) "I don't know, you're people-people; you know all about this, you tell me." So I started asking him a few questions. "How many people would these people, with these rules, will throw out of work, you got to complete, you know, your moratorium?"

ABBOTT-JAMIESON: Yes.

ACHESON: (Real loud tone of voice) "Jesus Christ, I hope it throws all of them out of work, the blue fin tuna is over its limit," He says, so you could began to see what the problem was, and . . . "now, you be quiet. You don't say you've known this or anything else." But I suggested doing what any social scientist would do that maybe we might want to interview the people in the agency . . . in the industry, and find out from their perspective, you know, what was the matter, and how they, how they sold the stocks and what kinds of rules, if any, they'd accept, and did they really understand the need for rules and regulations and what kind they, they might possibly support. "Well, we ain't got time for that."

Oral History Editor: The complete interview is available by contacting John van Willigen at ant101@uky.edu. The collection is archived in the SfAA collection at the Louie B. Nunn Center for Oral History at the University of Kentucky.

Note to Readers

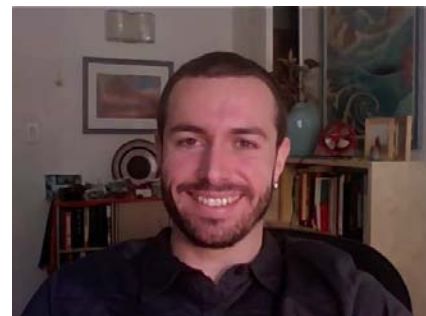
If you have any suggestions for anthropologists to interview for the SfAA Oral History Project let me know at ant101@uky.edu.

Further Reading on Fisheries Anthropology:

"Lobster and Groundfish Management in the Gulf of Maine: A Rational Choice Perspective." *Human Organization* 65(3): 240-252. 2006.
"Institutional Failure in Resource Management." *Annual Reviews in Anthropology* Vol 35, 117-134. William Durham, ed. Palo Alto, CA: Annual Reviews. 2004 "Strategies, Conflict and the Emergence of Territoriality: The Case of the Maine Lobster Industry." (Roy Gardner second author). *American Anthropologist* 106(2): 296-307. 1988 *The Lobster Gangs of Maine*, Durham, N.H.: University Press of New England. 1987 *The Question of the Commons*. (Ed.) (with Bonnie McCay). Tucson, Arizona: University of Arizona Press.

SfAA Student Corner

by Brian Burke [nature.justice.brian@gmail.com]
Student Committee Vice Chair
University of Arizona School of Anthropology



For this issue, the SfAA Student Committee requested micro-essays of 200-800 words exploring anthropological perspectives on migration debates in the US and elsewhere. We asked authors to reflect on the nature and limitations of the migration debate, the ways that anthropological insights can enhance these debates, and what policy actions might be taken based on anthropological insights. The number and range of responses was impressive. Students blended personal and academic reflections on the experiences of immigrants in the US, how immigration affects home communities and political ecologies, and provided perspectives from other regions. In this column, we present two pieces that reflect this diversity along with short excerpts of other essays that can be found in full on the Student Committee blog: <http://www.applyinganthropology.net>. We encourage readers to visit the blog and join in the discussion.

What Part of Human Being Don't You Understand?

By Jeanette Smith, [jsmit025@fiu.edu]
Florida International University

As much of the country looked on in amazement, Arizona passed SB1070 in an effort to address what some viewed as the state's immigration "problem," conflating immigration with criminal activities. Despite an injunction temporarily blocking some of the most dangerous parts of the legislation, including those that could easily lead to racial profiling such as a clause requiring the police to question anyone they "reasonably suspect" is in the country illegally, fear remains palpable in Arizona and elsewhere as anti-immigrant legislation begins to appear in other states, much of it modeled after Arizona's ill-advised SB1070. Promises to "out-Arizona Arizona" were rallying cries during Florida's recent gubernatorial race as legislators drafted an outline for legislation that would be, according to Attorney General Bill McCollum, "better, stronger, and tougher" than Arizona's legislation.

Meanwhile, employers have become even more brazen in their mistreatment of workers with taunts of "Go ahead, try and make me pay you" when workers demand unpaid wages. The mere passage of Arizona's SB1070 has begun to drive immigrant workers and families underground as copycat legislation spreads throughout the country. And as advocates speak up for children who have grown up in the United States, knowing no other home; workers who simply want to feed their children; and mixed status families facing separation, anti-immigrant voices shout, "What part of illegal don't you understand?" I can't help but wonder, "What part of human being don't you understand?"

Using Ethnography to Better Incorporate Emigrants in Conservation and Development

By Carylanna Taylor, [carylanna.taylor@yahoo.com]
Doctoral Candidate in Applied Anthropology, University of South Florida

Little has been written about how outmigration affects natural resource management. Yet, by changing the ways in which their households and communities of origin use and manage forests, agricultural land, and water, emigrants have the power to transform socio-economic and physical landscapes. Applied anthropology has a key role to play in helping conservation and development policies and practices better take these dynamics into account.

Statistics tell part of the story. Honduran Central Bank figures (2007) capture the magnitude of migration and monetary remittances (750,000+ Hondurans, or 10% of the country's working adults, send more than \$2.2 billion home from the US each year) and even give a rough breakdown of expenditures (food, housing, health, education, with farm maintenance a distant fifth). My survey research on emigration and natural resource management, conducted with 50 households in a rural village of central Honduras, more clearly showed that "farm maintenance" primarily means investments in herbicides, inorganic fertilizers, labor, and care of cattle. It also highlights that emigrants sent money home to pay fees and hire workers to fulfill their mandatory labor contribution for a village-wide potable water project. However, no survey can adequately capture the decision-making, tradeoffs, or nonmonetary relationships that shape remittances. That level of nuance requires ethnography.



Building on these surveys, my dissertation research follows four transnational families that stretch from the Honduran village to Florida and New York. Through in-depth interviews, participant observation, and diaries tracking remittances and phone conversations, the multi-sited project traces transnational flows of funds, people, and ideas within the families. In so doing, the ethnography highlights factors that shape, encourage, and impede emigrants' participation in natural resource management and development activities, as well as unintended socio-economic and environmental consequences of their actions.

How money is earned, sent, and spent is affected by emigrants' perceptions of home - perceptions shaped by phone calls, visits, nostalgia, precarious economic and immigration status, plans to return, and dreams of a better future for themselves and their children. Some environmental impacts are directly related to spending decisions, such as the decision to buy agrochemicals. In other cases, impacts arise from non-monetary relationships. For example, emigrants lend land to other farmers in exchange for produce to feed family members still in Honduras and in order to keep property producing. (Some Honduran land tenure and conservation laws have the unintended effect of incentivizing deforestation, as landowners risk losing land that is left fallow). In a similar vein, emigrants' preference for investing in cattle has unintended consequences for the wider community, including decreasing the availability of rentable land for staple crops and of firewood for cooking fuel.

Local conservation practitioners are aware of connections between emigration and conservation. In Cerro Azul Meámbar National Park, where my project is located, park rangers and Peace Corps volunteers have observed that fewer residents implement labor-intensive soil conservation techniques as a result of emigration. Elsewhere in Honduras, the Food and Agriculture Organization and Sustainable Development Network and have begun projects to encourage productive investment of remittances and to gauge the impact of remittances on the social and physical environment through indicators including changing land use patterns. Nonetheless, emigrants are largely absent from conservation and development projects and policies in Honduras.

Beyond Honduras, most of the growing discussion of migration and development has focused on remittances, particularly on collective remittances to fund community infrastructure projects through organized groups of migrants in the United States. Collective remittances through these "hometown associations" have been successful in Mexico and El Salvador, where governments encourage investment of remittances through matching grants. Be it for institutional capacity or political will, a Central Bank manager told me, the Honduran national government lags behind, having considered, but not yet implemented, plans to foster investment of remittances.

When considering development projects and policies, those interested in capitalizing on remittances need to be aware that what works in Mexico may not fly in Honduras. Migration patterns and social organization of emigrants *and* home communities differ between regions, affecting emigrants' capacity for and forms of giving. For example, Honduran immigrants do send money back for community projects, but for reasons of trust and accountability it is usually through family networks. Ethnographic understanding of these dynamics can better take migrants into account in conservation and development.

(For more detailed conference papers and posters exploring aspects of this essay, please contact me at carylanna.taylor@yahoo.com. My 2009 AAA paper discussing the emigration, conservation, and policy nexus is available online at <http://www.conbio.org/workinggroups/SSWG/downloads/WPS2-April2010-Taylor.pdf>.)

Student Committee Editor Note: And now, a quick glimpse at other papers that you can find and discuss on the SfAA Student Blog

In one of the most provocative essays we received, **Katherine Keenan** (Columbia University Teacher's College) reflects on the US experience of immigration from her current research site in Northern Ireland. Historically, in Northern Ireland "migration is imagined as a method of foreign occupation and oppression, while migrants are perceived as stalwart defenders of faith and culture against death by assimilation." But recent influxes of Eastern Europe laborers have challenged these traditional conceptions, creating new xenophobic anxieties to exacerbate sectarian strife. At the same time, her interlocutors "reveal a profound lack of confidence among the Northern Irish about the place of their homeland on the world stage" as they wonder, "Why would they ever come here?" To conclude, Keenan wonders how a similar crisis of identity might look in the US: "Consider how deeply etched in the American consciousness is our role as host to the 'huddled masses yearning to breathe free.' Consider what would happen to our ideas about our country and ourselves if it suddenly became a place where no one wanted to come."

Jeremy Slack (University of Arizona) describes the importance of ethnography in research on violence and

security on the US-Mexico border. This year brought record numbers of migrant deaths in the Arizona desert, the shocking discovery of a mass grave, and “the most extreme anti-immigration law” ever passed in Arizona. Conducting research amid clandestine crossings, the criminalization of immigrants in the US, mass trials for undocumented immigrants, and sensitive issues such as sexual violence, kidnappings, and drug trafficking, Slack found that ethnographic data were essential to disentangle the various factors affecting migrant experiences and security. Slack goes on to detail an extremely ambitious new research project, “Migration, Violence and Security on the U.S. Mexico Border,” funded by the Ford Foundation. This project will use between 1000 and 2000 interviews with people deported from the U.S. in five different border cities to “shed light on the impossibly secretive procedures of homeland security that frequently separate groups and families, sending people to different locations along an increasingly dangerous border.”

Several authors contributed pieces on immigration and health. **Anjali Truitt** (University of Washington) discusses “the interplay between disability and immigration.” After describing lessons from working in a rehabilitation hospital, Truitt explains how anthropological attention to disability can shed light on specific aspects of the immigrant experience including the refugee process, immigrant identities, the risks and consequences of migration and migrant work, and deep-seated biases within US society. “By acknowledging the importance of disability to immigration and immigration to disability,” she concludes, “we can shape policies to reflect the broader social dimensions of the immigrant experience.” **Martina Thomas** (University of Alabama) writes that anthropologists can combine participant observation with cultural consensus analysis to “outline the contours of an explanatory model of health values, beliefs and norms in this diverse population of immigrants.” This might “expand professional understanding of [immigrants’] unique health-related issues; and with any luck, improve the experience of immigrants in the years to come.” And **Nolan Kline** (University of South Florida) discusses research on health services for immigrants in the US can highlight more general gaps in health care provisioning. It is especially important to understand how “good health” is conceptualized in order to broaden debate on health as a human right.

Jackal Tanelorn (Florida International University) works against conventional views of migrants in his discussion of the “glass border,” a term that builds off of the idea of the “glass ceiling.” He writes: “The ‘Glass Border’ is likewise an invisible barrier that prevents the socially privileged but economically poor, in Mexico and other countries, from accessing Global Citizenship. They can see global participation via the Internet and even tourism in their own countries, but they are prevented from engaging in it, especially in terms of global travel.” He continues by discussing how migration fears and travel restrictions reinforce the glass border.

Courtney Kurlanska (State University of New York at Albany) argues that all anthropologists working on migration must “remember the power of ethnography. The ethnographic tool allows us to bring a human face to a political issue. Ethnography provides us with a way to bridge the gap between the public image of migration and the reality of the experience in an interesting yet educational manner.” Like Tanelorn, Kurlanska discusses visitors that do not conform to stereotypes: young Peruvian retirees who migrated to the United States to earn money to build retirement homes, put children through college, and send money to elderly parents. “For many of us, however, [ethnography] is not enough.... [W]e need to use our research to both change public opinion and target specific policies that may be unfair towards migrants. She describes how her research may improve policy affecting the monetary risk and security that many migrants face.

Caitlin DeRango (Loyola University of Chicago) also draws our attention to other types of migrants through her discussion of refugees and the “befriending programs” that form part of their resettlement. In an important critique DeRango argues, “Although these programs provide essential adjustment services that fill gaps in refugee resettlement policy promises, befriending programs also inadvertently support dysfunctional resettlement policies and perpetuate disempowering adjustment processes.”

Benjamin Augustyn (Florida International University) provided a different twist on migration research. He argues that “consumption practices offer many possibilities for migration researchers,” from studies of the transnational flow of goods, to immigrant investment decisions through remittances, to the “creative use” of the host society’s cultural products and the host society’s consumption of “ethnic” goods. “Consumption, a seemingly mundane practice, is vital to the development and (re)production of identities and social relations between groups,” he writes, and “consumption practices are among the most frequent ways that immigrant and host communities come into contact.”

To close this column, we would like to share a series of challenging questions raised by **April Bojorquez** (Arizona State University): “As a Ph.D. student at Arizona State University and 3rd generation Arizonan, my research and community has been subjected to dramatic social, cultural and economic shifts, due to the increased anti-immigrant and anti-Latino/a sentiment which has surfaced within the last year. Through this experience I have found

anthropology to be missing from the debate because the debate is taking place outside of the classroom, publications, and other academic structures that foster dialogue. Has anthropology been taken out of the anthropologists? Anthropology can inform policy and actions related to the migration debate, but can the anthropologists create those policies and actions? I wonder whether we should turn the anthropological lens on ourselves to better understand why our work is important and why we do what we do. Why does anthropology matter? And even more importantly, how does anthropology matter? These questions may allow us to reflect on the function of anthropology today and allow us to construct new meaning for our work.”

Other authors contributed ethnographic insights and/or policy recommendations about how to better support migrants in the US and environmental degradation as a push factor. We invite you to read and comment on the full text of all of these articles online at <http://www.applyinganthropology.net>.

Toil and Trouble—or—How I Got my Non-Academic Job

by Kristen Hudgins [kristen.hudgins@fulbrightmail.org]

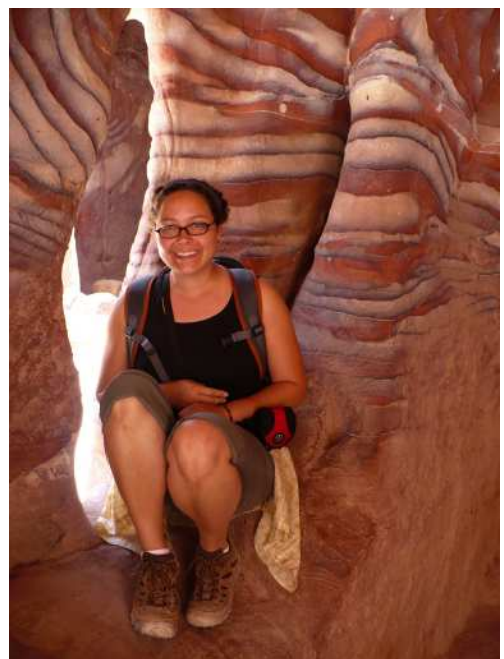
LTG Associates

As I faced my impending graduation with my doctorate this past May I thought, “I’ve made the decision to pursue a career outside of academia, it won’t be tough.” Well, it seems I may have over-estimated the job opportunities in this economic climate! More to the point, I didn’t really know what I was doing. This is important, because although I had always known that I wanted to work as a practicing anthropologist, I was trained in the ways of academia. I know how to prepare a great c.v. and write a compelling letter of intent, but my grasp of how to write a résumé and a cover letter were lacking. In my head, they were approximately the same thing, but I now know that is not the case, at all. The “real world” is not interested in our theoretical underpinnings; they just want to know what we can do and how we can help them. This can be a tough sell because many people are still unsure about what anthropologists bring to the table. Summing that up succinctly, effectively, and concretely is a challenge—particularly when many people still aren’t sure what anthropology is.

Regardless, you should use your anthropological training in the job search. A job search, like most anything else, can be tackled with cultural fieldwork methods, from literature reviews to participant observation to interviews. You already have the skills you need to position yourself for the job you want. Find out as much as you can about the field that you are interested in, and read up about it in order to understand the jargon and get a feel for the lay of the land. For instance, what is the difference between a research assistant and a research associate, or a program officer and a program coordinator? How do the job duties and pay scale differ?

As with fieldwork, you have to gain entry into the community of interest in order to do your participant observation. For me, this meant taking an unpaid internship—paid internships are notoriously difficult to find and get—which I did with the help of my campus career center. There I found access to search engines I would otherwise have had to pay for (that’s right, these things are so valuable that people pay to get information about jobs where you don’t get paid). Internships are what seemingly make places like Washington, D.C. (where I did my internship) go round. Importantly, many internships are only available to people still enrolled in school, which can make the timing a little tricky. The social capital built through internships, along with the experience, can be priceless and I fully credit my internship with leading me to my current job. I had the opportunity to get hands-on experience working for a non-profit doing research, proposal writing, and monitoring and evaluation. I took advantage of networking events and meetings and spoke with anyone willing to give their time and wisdom about different careers and the best places to look for employment. Through these conversations I learned about “informational interviews” whereby you use your social network to identify people in organizations you are interested in, or who have jobs that you want.

Informational interviews should come fairly easy to anthropologists, since seeking information through interviews is kind of our thing. The key to conducting a successful informational interview is to NEVER ask for a job,



but to ask for other possible contacts in order to widen your networking opportunities and to learn more about the field. The secret hope with any informational interview of course is that the person/people at the organization will be so taken with your undeniable skills and charm that they will immediately think of you when they have an opening. If nothing else, it is an invaluable opportunity to learn more about your chosen career path and to get feedback and insight on your resume or cover letters (should your interview go well enough that you feel comfortable asking).

When applying for jobs, be sure to tweak your resume and write a cover letter specific to each job and organization. This can get a little confusing the more jobs you apply for and I found it helpful to set up a filing system. The jobs I was applying for were kept in individual folders outlining application materials needed, the due date, the job announcement, and information on the organization. (It sounds ridiculously intense, but really, when you're unemployed it isn't like you necessarily have that much else to do.) As I applied for jobs I would record the file names of the resume and cover letter I had used so I would know exactly what I said. It's important to note here that there is often serious lag time between applying for a job and actually hearing back (if ever), so it is good to document what you applied for and the information you included. This also became especially important for me, as I had chosen to omit my degree on some applications where I knew I would be considered "over qualified"—this is a discussion for another time.

Things to think about when applying for jobs:

- When postings call for a "social scientist" they want someone who can do statistics—making me repeatedly wish that I'd been on friendlier terms with my stats class.
- Many employers looking for social scientists also want you to have skills with STATA, SPSS, Atlas.ti, NVivo and other coding and analysis software. If you have the opportunity to pick these skills up, take it.
- Practical experience is handy. I was lucky to have been a research assistant on different projects while in school; it gave me experience in larger-scale research projects that I could not have conducted on my own.



- Concentrate on your cover letter. Employers have told me that they only look at a resume if a cover letter sparked an interest. Write to the job that you are applying for, address all the points of the job description, and try to do so in a memorable and interesting way. If it sounds exhausting...well, it is.

- If applying for federal jobs, plan ahead. These kinds of jobs take FOREVER to apply for. Soon, the federal government is scheduled to remove the knowledge, skills, and abilities (KSAs) section of their applications in order to streamline the process, thus hopefully making it a little less painful. However, there is a method to the federal application madness that requires a good amount of time and effort on your part to decipher and meet. I highly recommend (as it was recommended to me through an informational interview) Kathryn Troutman's work to help you make sense of it all (<http://www.resume-place.com/kathryn-k-troutman/>).

- Wear a suit. This sounds fairly obvious, but you would be surprised. You may never have to wear the suit again, but you should always present yourself as professionally as possible especially when making a first impression.

- Always write a thank you note. If given time face to face or on the phone, always

follow up with a written note.

- Being unemployed is just as painful, if not more so, as writing a thesis/dissertation. Much like the writing process, you are regularly forced to confront perceived inadequacies while facing an uncertain future, dependent on the judgment of others. Unlike the thesis/dissertation process, no one tells you what you've done "wrong" and why you haven't gotten the job or a chance at an interview.
- Last but not least, keep your chin up. I know it sounds cheesy, but the power of positive thinking goes a long way. Don't let your desperation show in your cover letters or interviews as you begin to bend under the weight of staggering disappointment when you've submitted one hundred applications and received not even an email of interest back. Something will come along, especially if you remain diligent.

You can do this. You have all the skills necessary to get a job; just figure out the best ways to describe what you can do, depending on the audience. Try not to let yourself get bogged down in the contemplations of where you may have gone wrong as you sit on your couch in the middle of the day trying to apply for jobs in your pajamas while daytime television plays in the background. Try to keep busy. My internship turned into a part-time consultancy on program monitoring and evaluation—which I discovered that I absolutely loved—and during my days off I would go to informational interviews; which was how I found my current job with an anthropology-based consultancy.

So keep the dream alive. There are non-academic jobs just begging for an anthropologist, though they might not know it yet. Just remember that anthropology is a toolbox of skills that you can employ in all sorts of ways (I like to imagine it as Batman's utility belt of knowledge.) that will hold you in good stead in a multitude of situations.

You are an anthropological superhero, and you've got this!

Author's Note: Kristen Hudgins received her doctorate from the University of South Carolina in May 2010. She is an applied anthropologist who has worked as a research assistant in the field of public health and a monitoring and evaluation consultant with international exchange projects. Currently she is working as a research associate for the anthropology-based consulting firm, LTG Associates, Inc.

Field School Opportunities

USF GLOBALIZATION AND COMMUNITY HEALTH FIELD SCHOOL

By Nancy Romero-Daza [daza@usf.edu]
University of South Florida

Since 2001, the University of South Florida, in association with the Monteverde Institute, has offered the Globalization and Community Health Field School in Monteverde, Costa Rica. The five-week program is open to upper level undergraduates and graduate students in medical anthropology, public health, nursing, pre-med, nutrition, and other related fields, and attracts students from the U.S. and abroad. Anthropologists Nancy Romero-Daza and David Himmelgreen, the main faculty members for the field school, work in collaboration with American and Costa Rican professors and community members, as well as with hospitals, clinics, and non-government organizations in San Jose and the Monteverde zone. The field school provides intensive training in qualitative and quantitative methods used to conduct community-base health-related research in areas undergoing rapid economic



change as a result of globalization. Students become familiar with the Costa Rican health care system and carry out research on issues identified by the local community.



USF Field School students working with local collaborators.

This year, the field school included 18 students from six colleges and universities and of diverse backgrounds. Working in groups of four or five, students conducted first hand research on issues such as stress, menopause, and nutrition and physical activity among the elderly. Based on their research, the students developed educational and awareness materials for the target communities, and presented their results in a community forum as well as in an academic setting. The field school also includes a Health Fair, a day-long activity in which students have the opportunity to collect demographic, anthropometric (e.g., height, weight, skinfolds), and ethnographic data, and to provide blood pressure measurements as well as blood

glucose testing. Each participant is then seen by an eye specialist and a local doctor, and receives the necessary referrals and medication. Throughout the field school, students live with local families, an experience that affords them the opportunity to immerse themselves in the culture and language or rural Costa Rica. While the field school is very intensive and demanding, it provides students with a once-in-a-life-time opportunity to experience anthropological field work. In the words of one of the participants: "You would think with all this work we would curse the field school, but on the contrary it gave us many valuable experiences and insights. In my case, I was so taken by the region and people I will hopefully return to conduct more in depth research on stress."

Beyond the Pavement: The NAPA-OT Field School Completes Second Session in Guatemala

By Rachel Hall-Clifford [rachel.hall-clifford@anthro.ox.ac.uk]
University of Oxford
Associate Director, NAPA OT Field School

Society for Applied Anthropology

The NAPA-OT Field School faculty is looking forward to our upcoming session to be held from July 18 through August 12, 2011. We have planned an exciting new core curriculum focused on health as a human right and social and occupational justice, and we will also offer small group research and practice experiences in: early childhood development, gerontology participatory action research, and NGO networks for health. We are accepting applications for our 2011 session through December 31, 2010. To learn more about our 2011 program and for information on how to apply, please visit us at www.napaotguatemala.org.

For six weeks in July and August this past summer, students and faculty from anthropology, occupational therapy, and related social science disciplines came together for the second session of the National Association for the Practice of Anthropology - Occupational Therapy (NAPA-OT) Field School in Guatemala. Based in Antigua, the program focused on the distribution of health care, social justice, and occupational justice in Guatemala. With our 28 students and 12 faculty evenly divided between social science and occupational therapy backgrounds, the field school facilitated transdisciplinary learning and collaboration. The opportunity to work outside the classroom and travel unpaved roads, both literally and figuratively, provides a unique route to a deeper understanding of applied anthropology and the cross-cultural practice of occupational therapy.



Our 2010 field school program offered students a focused learning experience through participation in one of the following components: disability studies, gerontology OT clinical practice, gerontology research, pediatric OT clinical practice, and medical anthropology. Within these components, students received hands-on mentorship from specialist faculty in research and clinical methods and explored the contextual and cultural factors unique to the Guatemalan field setting. All students and faculty participated in integrative seminars centered on small-group discussion of case studies illustrating health care delivery issues in Guatemala. Students also completed Spanish language instruction and lived with host families to increase their understanding of Guatemalan life and culture.



NAPA-OT Medical Anthropology students meet with *curandera*

facets of health care and health-seeking in Guatemala.

The 2010 session marked the first time that medical anthropology was offered as a specific component of study at the field school. As the Instructor of that component, I had the exciting opportunity to explore applied medical anthropology and public health issues with students through direct observation in the field. The component included lectures, readings, and discussion on anthropological and public health topics critical for understanding health and health care in Guatemala, such as basic infectious disease epidemiology, the political economy of the global development system, embodiment theory, and Guatemalan ethnic identity politics. These discussions were then reinforced through guest lectures from Guatemalan and international NGOs and government agencies and through field visits to various health care delivery settings. Our weekly field visits quickly became known amongst the medical anthropology students as our “Friday Adventures,” during which we all looked forward to encountering new

One of our early “Friday Adventures” involved a winding drive up into the central highlands from Antigua to meet with a Kaqchikel Maya *curandera*, or traditional healer (Figure 1). With the assistance of an interpreter from Kaqchikel to Spanish, she spoke with us about her most commonly used treatments and showed us the garden in which she grows the plants integral to many of those treatments. Perhaps most memorably, she spoke about *susto*, or soul loss, and her method for rejoining the soul to the physical body. The students were able to ask questions of the *curandera* raised by our theoretical readings and discussions in medical syncretism and treatment evaluation, which brought to life how these theoretical concerns can be useful tools for understanding real world phenomena. Students were able to consider *susto* as a condition embedded in real life circumstances rather than as the exotic ephemera of textbooks. As we climbed back into our passenger van to return to Antigua, the students commented that they felt like

“real” anthropologists. This was a sentiment echoed on each of our field visits where, yes, occasionally the pavement did literally end as we visited rural villages, health centers and hospitals, and health-focused NGO projects.

Another highlight of the medical anthropology component during our 2010 field school session was the opportunity to assist the Behrhorst Partners for Development, an NGO establishing rural community centers to promote health and nutrition education, in the development of an impact evaluation of their programs. Students worked together with the Guatemalan NGO staff to create survey instruments for community center promoters and participants, which the students subsequently piloted in two rural villages. They were then charged with the task of analyzing both quantitative and qualitative aspects of the pilot data and preparing a report for the Behrhorst Partners for Development to be utilized in planning programmatic changes and future impact evaluations. Not only was this activity an excellent vehicle for methods training, but it also allowed students to see how anthropological skills and concepts can be applied to help solve real challenges in health service delivery.

Finally, medical anthropology students at the 2010 NAPA-OT Field School developed their own pilot research projects on health issues ranging from the distribution of nutritional supplementation through the Guatemalan primary health care infrastructure to the perceptions of mental illness amongst indigenous and non-indigenous Guatemalans. These projects enabled students to explore a topic of their own interest more deeply and allowed for direct mentorship in the development and implementation of field research methods, including in-depth interviewing and focus group discussion (Figure 2). The students put together presentations on their pilot research in which they were challenged to describe the importance of their specific research questions, their pilot research findings, and how these could be further understood through the application of a particular medical anthropology theory or concept.

I have highlighted the activities of the medical anthropology component in the 2010 NAPA-OT Field School, and the students and faculty involved in other components of the school also undertook a wide array of engaging research and practice activities. Across the field school, we all benefitted from the chance to query and confront health and social inequalities and to explore beyond where the paved route of classroom learning can take us.



NAPA-OT Medical Anthropology students conduct a pilot focus group discussion.

SfAA News

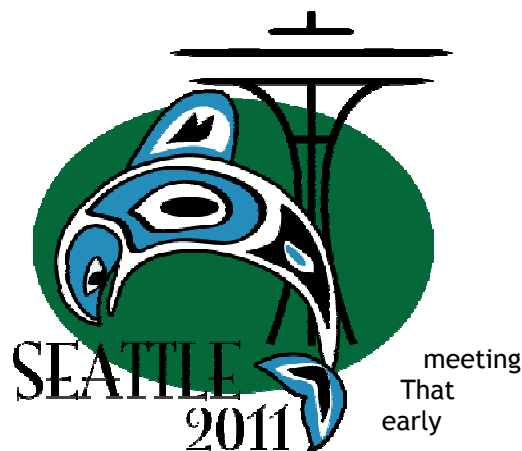
Seattle Here We Come-SfAA Meetings 2011

By Darby Stapp [dstapp@pocketinet.com]
Program Chair, 2011 Seattle Meetings

The pre-registration numbers are in and as of November 1, we have exceeded those from Merida 2010, Santa Fe 2009, Memphis 2008, and Tampa 2007. This is a great showing, but it is not without precedent. In 1996, my friend and colleague Ed Liebow organized a that brought a record number of our colleagues to the SfAA meeting. attendance has only been exceeded by Santa Fe in 2005. Based on the results, we can expect attendance in Seattle to exceed 1800, maybe more.

This fine showing is not by accident. We have a good team; many people have contributed to organizing sessions and encouraging others to do so. SfAA members and the areas in which they have helped include Peter Kundtstader (Global Health), Melissa Poe (Culture and Ecology), Julie Tate Libby (tourism), James Loucky (immigration), Peter VanArsdale (human rights), Tom King (heritage resources), Richard Stoffle (social impact assessment), Rob Winthrop (federal land management), Ed Liebow (global health/Seattle), Chad Maxwell (Business Anthropology), Briney Ramsey (Education), Riall Nolan and Elizabeth Briody (teaching applied anthropology), Neil and Carson Henderson (tribal health and nutrition), Holly Barker (community studies).

Society for Applied Anthropology



Our partners also have played a big role in attracting participants. Among others, the School for Advanced Research with their bi-annual seminar, this year focused on migration, have stimulated many to submit sessions and papers aligned with this theme. Another, the Institute for Culture and Ecology (www.ifcae.org), through SfAA member Eric Jones, signed on early as a sponsoring organization and helped deliver a strong and diverse natural resource crowd.

The Confederated Tribes of the Umatilla Indian Reservation also got involved early, proposing a gathering focused on the tribal management of lands based upon traditional food concepts. Before long, other Tribes and Northwest Indian College had signed on to coordinate a Traditional Foods Summit that will highlight the importance of traditional foods to tribal cultures.



Darby Stapp



First salmon caught

Recently finalized is a cutting edge day-long corporate ethnography/business anthropology program. We will take advantage of our Seattle-gateway to the future-location and offer a one-day registration package to business anthropologists working throughout Seattle so that they can come and be part of the dialogue. Word is Bill Gates will be coming to look for ways to get Microsoft rolling again!

Also coming together is a panel to explore the achievements of Sol Tax and discuss ways we can learn from his ideas in 2011. Most exciting is a policy panel that demonstrate the fundamental role of applied social scientists in developing, implementing, and evaluating social policy. We have invited the Director of the Office of the Special Trustee for American Indians and the Director of the Bureau of Indian Education to participate in panels addressing the need to return to informed policy making. This promises to be an important and memorable event.

Tours will be announced shortly. In addition to venues for exploring the art, history and culture of Seattle, a trip across the Salish Sea to the Suquamish Indian Reservation will be led by applied anthropologist and Tribal Chairman Leonard Forsman; here you will be able to discuss the impacts of casino revenue on the tribal economy, visit the new community center and museum, and pay respects at Chief Seattle's grave. Another tour will explore urban foraging and make visits to various gardens around the Emerald City to taste their offerings.

Thanks to these efforts, our agenda in Seattle will be rich. I am personally most excited about the Traditional Food Summit, to be held the first two days of our



Roots favored by Washington Native Americans.

meeting (March 29 and 30, 2011). This will be an important event where Tribes, federal and state agencies, and applied social scientists will work to identify those policies that put resources at risk and hinder access to the people who need them. If you have an interest in indigenous peoples, food sovereignty, or resource management, don't miss this event.

With four months to go, this is a good base for a successful professional meeting. But to really succeed, we need one more thing to happen: we need the rest of our SfAA members, student members, and SfAA Fellows to join us. We need you to complete the discussions, to help us reflect on the last decade, and help us all plot the

future. So what if you are not giving a paper? The things you will learn, the people you will meet, the relationships you will forge, and the ideas you will



Hopper mortar being used.



Hyatt Hotel Downtown Seattle

generate in Seattle will have long lasting and far reaching impact. Come and be part of it. Invest in yourself and your profession. You will not be disappointed. It might be the best investment you ever made.

Praxis Award Celebration in Seattle

The Praxis Award will be 30 years old in 2011! In celebration we are bringing together a panel in Seattle to share our history. The original award organizers, as well as several past winners and jurors, will recount the professional needs that drove development of the Praxis Award and describe its evolution as anthropology itself has changed. Come and learn about some of the impressive endeavors the award competition has brought to light and participate in a lively discussion of its role in our profession. This panel will be sponsored by the Washington Association of Professional Anthropologists (WAPA) and the SfAA's Oral History Project.

SfAA Topical Interest Groups

Tourism TIG

by Melissa Stevens, Co-Chair [mstevens@anth.umd.edu]
University of Maryland, College Park

SfAA Meetings in Seattle, March 29-April 1, 2011

Don't forget to register for the Seattle meetings. These are going to be the best ever. So far registrations are running ahead of the last few years. The organizer, Darby Stapp, is doing a wonderful mixing various events and tours. You will not want to miss it. You can register by going to the <http://sfaa.net> website and clicking on annual meeting. If it is not too late, check and see if your or your student's paper can be turned into a poster for the Valene L. Smith Student Tourism Poster Session. (Contact the SfAA office for details.) Recently, Dr. Smith, who has done so much for tourism studies by anthropologists, endowed this award of a \$1000 to be divided up among the three winners. Note also below, there will be a conference in her honor March 4 and 5, 2011 in at the Valene Smith Museum of Anthropology at California State University, Chico. Dr. Sharon Gmelch of the University of San Francisco is organizing the conference, www.csuchico.edu/anth/museum.

AAA Meetings in New Orleans

This year's American Anthropological Association meetings are in New Orleans, November 17-21, 2010. There were no formal TIG get-togethers at the AAA meetings this year, but there were plenty of opportunities to hear new research on tourism and to network with tourism scholars. There were also many opportunities to explore the very tourism-centric city of New Orleans, through the organized tours or personal wanderings down Bourbon St. or Canal St. (check out the official New Orleans Tourism website at www.neworleansonline.com). For those interested in reading up on tourism in New Orleans, I would suggest Kevin Fox Gotham's book *Authentic New Orleans: Tourism, Culture, and Race in the Big Easy* (NYU Press, 2007).

Workshop

As in the past, Tim Wallace and Quetzil Castañeda ran their tourism workshops, including this one, [Tourism Research: Workshop in New Theories, Methods and Practices](#). They will do it again in Montreal in 2011 if you were unable to get to there this year. It is a workshop designed for graduate students and faculty who are initiating research in or teaching on the anthropology of tourism, as well as for those who have already conducted initial design, theorized, and put into practice anthropological research on tourism. This workshop is also ideal for those of us who teach or will teach courses on tourism and would like to have an alternative theoretical approach and synthetic overview of the field as a means and platform to tourism research in anthropology, including major research issues, theoretical framings, and methodological approaches. While providing a synthesis of predominant and orthodox approaches, the workshop also introduces participants to the organizers' alternative formulations and heterodox vision of the field. The core of the workshop combines seminar-style discussion with interactive learning activities. The goal is for participants to take these tools and apply them directly to their own ongoing research, to assist in further developing and elaborating their own distinctive research projects. Each participant receives a workshop course "book" that includes materials such as



bibliographies, syllabi, publishing aides and an analytic guide to key theories and methodologies.

There are a growing number of sessions on tourism and heritage related themes at the AAA's, and this year was no exception, especially, given its location in New Orleans. There are far too many individual papers to list here, but you can easily search for them using the AAA's Searchable Online Program (www.aaanet.org/meetings).

AN Issue on Tourism As further evidence of the accepted legitimacy of tourism as an important topic of anthropological study, the AAA's November issue of *Anthropology News* features articles on tourism. The articles represent a wide range of topics, all of which could be considered cutting edge (e.g., World Heritage tourism, dark tourism, community-based tourism, public archaeology and tourism, the ethics of tourism). The issue is available to the public on the AAA website until Nov. 30th, after which it can be accessed through AnthroSource.

Forthcoming Books

Envisioning Eden: Mobilizing Imaginaries in Tourism and Beyond
By Noel B. Salazar (Berghahn Books, 2010)

Salazar's first book is already receiving a lot of praise as an important and significant contribution to the anthropological literature on both tourism and globalization. Based on extensive ethnographic research among tour guides in Tanzania and Indonesia, Salazar, a member of our Tourism TIG, illuminates the local/global nexus in the construction of tourism imaginaries. According to the publisher's website, Salazar provides "examples that illustrate how tour guide narratives and practices are informed by widely circulating imaginaries of the past as well as personal imaginings of the future." Nelson Graburn praises this book as "the best ethnography of tour guide training and performance to date." I can tell you that this book is already at the top of my Christmas wish list. The book is available for pre-order on Amazon.

Heritage that Hurts: Tourists in the Memoryscapes of September 11
By Joy Sather-Wagstaff (Left Coast Press, 2010)

"Dark tourism," travel to sites associated with death, tragedy, or suffering, has become a subject of great interest within tourism studies in the last few years. There has been a proliferation of publications and conference sessions, and the Dark Tourism Forum (www.dark-tourism.org.uk), an online presence devoted to academic research and organized by the University of Central Lancashire, has become a one-stop resource for information on the field. Dark tourism sites include the killing fields of Cambodia, Auschwitz extermination camp in Poland, the "Hanoi Hilton" in Vietnam, as well as cemeteries, disaster sites, and battlefields.

Sather-Wagstaff's forthcoming book (available for pre-order on Amazon) focuses on tourists visiting the 9/11 memorial, and includes research at other dark tourism sites in the U.S. She conducts ethnographic research on the constructive role that tourists play in shaping the collective memory and meaning of a national tragedy. According to the publisher's website, Sather-Wagstaff investigates "how tourists construct and

disperse knowledge through performative activities, which make painful places salient and meaningful both individually and collectively." I look forward to reading this book, which I believe will be an important contribution to understanding the phenomenon of dark tourism. For those interested in a comprehensive overview of this burgeoning

March 4-5

2011

Cultural
Tourism
Conference



**Valene L. Smith Museum of
ANTHROPOLOGY**
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Presents

Reflections and New Directions
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Anthropology of Tourism

A Conference In Honor of Dr. Valene L. Smith

Registration Begins November 1, 2010
Keynote Speaker Dr. Margaret Swain
Program Chairperson Dr. Sharon Gmelch

Register Online Starting November 1, 2010
<http://www.csuchico.edu/anth/museum/>

field, I would also suggest *The Dark Side of Travel: The Theory and Practice of Dark Tourism*, edited by Richard Sharpley & Philip R. Stone (Channel View Publications, 2009).

Gender-Based Violence TIG: Reflections on the Implementation of Support Groups for Intimate Partner Violence Survivors and the Amelioration of GBV in Western Belize

by Melissa Beske [mbeske@tulane.edu]
Tulane University

In the struggle to ameliorate gender-based violence, advocates face numerous challenges. Culturally-condoned gender hierarchies, inadequate law enforcement, and insufficient resources designated to handle the problem each complicate the ability of victims to know their rights and to seek assistance, and these obstacles must be addressed by academicians and practitioners in their attempts to promote peace on both the local and global scale.

It was exactly this interplay of obstructions which inspired me to devote my dissertation studies to intimate partner violence and to the steps to overcoming it in Cayo, Belize. Originally transplanting myself as an undergraduate to the community of San Ignacio in the summer of 2002 to study Mayan archaeology, my focus gradually shifted over each subsequent year that I worked there and into my graduate studies to focus on women's lives in the current population, as I heard one account after another from the women around me in the community who endured daily violence at the hands of their intimate partners and, despite their discomfort, felt there was little they could do to change the situation. In addition to having free reign to yell disparaging and sexually explicit comments to women on the streets, men were the heads of the households, no matter who earned the money, and it was their socially-accepted place to call the shots. Women's resistance to such norms often proved justification for beating, as did any man's stressful day at work, the few beers he consumed afterwards, the jealousy he felt when his wife talked to male neighbors or dressed not to his liking, or any number of other factors—all which women listed as the reasons *why* violence between partners occurred, and alongside the extreme social pressure to marry was thus the women's begrudging acceptance that intimate partner violence would be a likely part of life.



Although the Women's Department of the Ministry of Human Development of Belize formed in 1978 specifically to address women's concerns, and the Belizean government has since implemented national and international legislation to criminalize all forms of GBV, intimate partner violence remains one of the most prevalent and underreported crimes in the country due to the aforementioned cultural justifications coupled with the severe lack of resources. In a survey which I conducted from 2008-2009 of 623 people in the Cayo District (population est. 66,800), 70% of all 564 non-single respondents were currently or had formerly been involved in some form of abuse with their intimate partners (financial, verbal, psychological, sexual, or physical). Despite this startling statistic, there are only two domestic abuse shelters in the country, and just two magistrates and four police officers in the Cayo District designated to handle the problem. Victims have few avenues through which to seek assistance, and when they do try to find help, they are often blamed for their predicament or, at the least, not taken seriously.

Inspired by this challenging context, I joined forces with some former Belizean contacts of mine who had just opened the country's second shelter in 2008—Mary Open Doors (MOD)—and at their request, I started up a support group for women in October of that year who were/had been involved in abusive relationships. The fact that the shelter itself had opened was impressive; after attempting to help various NGOs in San Ignacio raise money for the purposes of building a shelter for the past six years and having the funds channeled to other projects, to see that the structure was finally open seemed a definite step in the right direction. Also, in contrast to a number of groups I had attempted to initiate in the past, the groups which I began in 2008 were off to a good start and going strong—focusing on community outreach and education, survivor empowerment, workshops in tandem with the Women's Department to sensitize police officers to GBV, fundraising to keep the new shelter running smoothly, and even a sustainable craft division which enabled survivors to utilize locally and internationally-donated supplies to produce weavings and jewelry to sell at weekly markets to achieve financial independence from abusive partners. Gaining so much attention that

they were nominated by the Women's Department as being the most influential women's group in the country during their 2009 Women's Month Award Ceremony in March, the Women at Work Support Group (WAW) continued meeting after I returned to the States at the completion of my dissertation fieldwork in August 2009, and I was confident that this new collective of motivated women would carry on the fight for women's empowerment long into the future of Belize.

In maintaining contact with WAW members throughout the following academic year, however, I found that despite their best efforts, problems started to arise. The CEO of MOD had appointed new board members who carried sway in their political affiliations but also pushed the organization to diversify their interests and devote less attention to the survivors and shelter inhabitants' concerns. WAW members were developing internal conflicts and separating from MOD, and while some of the members were still meeting and continuing in their efforts under the new name of the San Ignacio Support Group (SISG), the former WAW had all but dissolved. Throughout this process, the local representatives of the Women's Department had become so frustrated with these frictions that they had begun primarily devoting their attention elsewhere. In short, things were rapidly deteriorating, and I felt compelled to go again to them to do what I could to help.

Thus, in June 2010, I returned to San Ignacio with hopes of serving as a mediator from that unique insider/outsider perspective that we anthropologists so fortunately possess. My presence was greatly welcomed by all factions and things were looking promising—until I was robbed at gunpoint shortly after my arrival by some men from out of town and was forced to temporarily refocus my priorities. This time, though, it gave WAW an opportunity to help me. The former group members rallied in support and managed to obtain replacement medicine, food, and shelter for me for the duration of my stay. They stood by me during my dehumanizing experience of reporting my incident to disinterested and unsympathetic police officers, as I had done for them so many times before when they tried to file perpetrator complaints. Again, we were a support group, and by this ironic twist of fate, the WAW members were reunited (although now under a different name), and their spirits were reinvigorated in the fight to create a community that refuses to justify the victimization of women—whether it be in the home or on the streets.



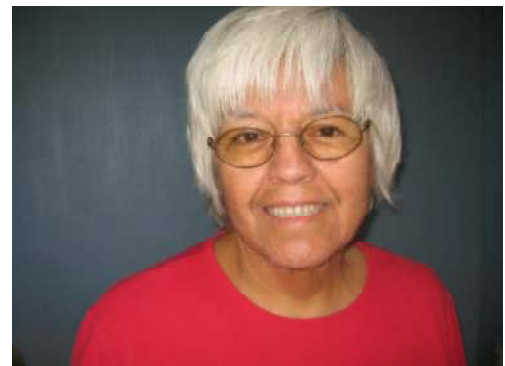
M. Beske and women from Women at Work Support Group

Now back in the States, I ponder the future of the support group members and the women of Belize. To what extent will my studies make a difference? Can the sustainability of victim assistance programs ever be achieved? Already my statistics have been gratefully received by Belizean policy makers and prosecutors, my research has informed many students, teachers, and NGO affiliates, and the Director of the Women's Department in Belize City is anxiously awaiting my dissertation in published form so that the stories told by my informants can help inspire others. Gender-based discrimination is extremely pervasive in Belize, and despite legislative efforts, resource growth, police reforms, and academic contributions to understanding the matter, the real change has to come from within women and the men in their daily lives. Although there is much further to go, my experience with these women has shown me that my work has helped them empower themselves in realizing that violence does not have to be a necessary unfortunate part of existence. Together, we are overcoming these obstacles. It remains to be seen the extent to which all of my efforts will help them change their world—but it is in this inquiry that I find the perseverance to keep pushing forward.

Grassroots Development TIG

A Brief Introduction to the TIG, Anthropology and Development, and the United Nations Millennium Development Goals

by Emilia González-Clements [emiliagonzalezclements@gmail.com]
Grassroots Development TIG Coordinator
Director, Fifth Sun Development Fund



The Grassroots Development Topical Interest Group (TIG) is in its organizational stages. Approved by the SfAA Board in 2009, the TIG held its first meeting at the Merida annual conference earlier this year. We will hold an open forum during the Seattle meetings in 2011. Participants will continue to refine the draft mission, purpose, and goals. Some of our members will present papers relating to our current development involvement.

The group's founders have many years' experience in development activities in various domains of application (e.g. health, rural development, agriculture, and tribal settings). For several years, we had informally discussed issues, concerns, successes and failures in our development practices. We decided to apply for SfAA Topical Interest Group status under the name Grassroots Development since all of us were working in small communities with local counterparts.

At the 2009 Santa Fe meetings, we networked with other practitioners and invited their participation in the TIG. Every single person commented on the name. "Grassroots' leave me out; I work with USAID." "I don't work with grassroots groups, I do research at a nonprofit." "Grassroots' is too limiting. We need a more global name." "I'm still a student. I don't know where I fit in." "I want to do development work as a consultant to the United Nations, not with an isolated village." We were all over the map, and yet...

Anthropology and Development

We did have one thing in common: regardless of our domains of applications, we agreed that we were all working in "development". No one had a problem with that word, even though we voiced varying definitions. (See van Willigen (2002), for an excellent survey of anthropology in development. See also, Little's overview of the changing approaches in anthropology and development (2005). Little's (2005:33) definition, "...the study of development problems (e.g., poverty, environmental degradation, and hunger) and the application of anthropological knowledge toward their solution...a field of both study and application..." is used in the TIG's draft mission statement.

The United Nations and Development

Development is a vast, multifaceted area of endeavor, across disciplines, domains and countries, with a rich and growing literature. At the international, multilateral level, the United Nations Development Programme (UNDP) is the lead agency for global initiatives to improve conditions for individuals, groups and societies as well as the natural environment. UNDP uses the concept of sustainable development as reported in the Brundtland Report, *Our Common Future*, (1988:43), "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs..." Other specialized UN programs focus on women, education, children or other aspects of development problems

Quoting from <http://www.undp.org/faq/>:

UNDP is the UN's global development network, advocating for change and connecting countries to knowledge, experience and resources to help people build a better life.

We are on the ground in 166 countries, supporting their own solutions to development challenges and developing national and local capacities that will help them achieve human development and the Millennium Development Goals [MDGs]. Our work is concentrated on four main focus areas:

- Democratic governance
- Poverty Reduction and Achievement of the MDGs
- Crisis Prevention and Recovery
- Environment and Energy for Sustainable Development

Join the discussion of the Grassroots Development TIG in Seattle, 2011, as we continue to build a community of practice in the rewarding and ever-changing development arena. Students are always welcome.

Open the UNDP web site home page (<http://www.undp.org>) and follow the myriad links to a development dictionary, free downloadable publications, articles, and stories from around the world, and primers on approaches

such as capacity development. Read about the history of the global initiative formalized in the Millennium Declaration, "... a declaration that reaffirmed the UN Charter, the purposes of the UN and Member States' commitment to the core values of freedom, equality, solidarity, tolerance, respect for nature and shared responsibility. It was signed by global leaders in September 2002."

(http://www.undp.org/poverty/focus_mdg_strategies.shtml, accessed November 1, 2010.)

The United Nations Millennium Development Goals

The eight Millennium Development Goals (MDGs) were adopted in 2002. "The Millennium Development Goals (MDGs) are eight international development goals that 192 United Nations member states and at least 23 international organizations have agreed to achieve by the year 2015. The MDGs build upon a decade of major United Nations Conferences and summits on various development themes (UNDP 2002)." (Read the full text on each of the UNDP's Millennium Development Goals and global next steps by following the links. (<http://www.undp.org/mdg/basics.shtml>))

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

by Peter N. Jones [pnj@bauuinstitute.com]

Bauu Institute and Press

At the beginning of October the International Council on Mining and Metals (ICMM) released their [Good Practice Guide: Indigenous Peoples and Mining](#). The guide is intended to help members and other mining companies navigate through the complexities associated with mining near indigenous communities. ICMM is an organization representing 19 of the world's leading mining and metals companies, as well as 30 other regional, national and commodity associations.



The guide is a positive step in strengthening the dialogue between mining companies and indigenous communities, as well as helping companies achieve constructive relationships with indigenous communities and help ICMM members implement their commitments stated in ICMM's [Position Statement](#) on Mining and Indigenous Peoples.

The guide was developed by a consulting team comprising specialists from the Centre for Social Responsibility in Mining (CSRMI) of Queensland University, Australia, and Synergy Global Consulting. What is important to note for members of the American Indian, Alaskan and Hawaiian Native, and Canadian First Nation TIG is that there were no anthropologists or applied social scientists on this consulting team. This is striking, as anthropologists and applied social scientists are often the ones who work the closest with Native communities, especially in terms of natural resources. The question for us is: "why were there no anthropologists or applied social scientists on the consulting team?"

I bring this up because I had the honor to submit comments to the consulting team in August of 2009 concerning their second draft. Many of the concerns I raised were the direct result of my anthropological grounding and my work with Native communities. Many of those concerns were addressed and incorporated into the final guide.

As an applied anthropologist I am pleased to see some of the concerns raised addressed in the final guide. However, I am more troubled by the lack of general anthropological and applied engagement on such an important document. Mining companies represented by ICMM include Goldcorp, Rio Tinto, BHPBilliton, and many others. These companies are currently involved in several controversial mining projects located on traditional lands of Native peoples, such as the [proposed Prosperity Mine project in British Columbia](#). As applied anthropologists, I encourage all TIG members to be active in responding to solicitations and calls for public comments in such situations.

Other examples where anthropological and applied social science input is apparently lacking include the ongoing Convention on Biological Diversity meetings and the associated United Nations Collaborative initiative on Reducing Emissions from Deforestation and forest Degradation (REDD) in developing countries, and in the continuing calls for the United States and Canada to endorse the United Nations Declaration on the Rights of Indigenous Peoples.

In each case, there have been - and will be more - opportunities for us to supply important feedback as applied anthropologists and social scientists.

In each case noted above, American Indian, Alaskan and Hawaiian Native, and Canadian First Nation communities will be directly impacted by any policies, guides, programs, or initiatives that come out of these discussions. As such, we need to not only help indigenous communities in voicing their concerns, but we also need to voice our own concerns - as anthropologists and applied social scientists. The 2011 Annual Meeting in Seattle has as its theme "expanding the influence of applied social science." I hope all TIG members have submitted papers and sessions that will address this theme in some way. We have made great strides in bringing to attention our voices - and the voices of the people we work with - to agencies, policy makers, and decision makers, yet as the above examples indicate, we still have a long way to go.

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

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

SfAA Wired

Neil Hann [Neil@hann.org]
Associate Executive Director, SfAA

SfAA's social networking options continue to grow. Our main online community using the Ning system now hosts 1,015 members. It is an active site, with something going on almost everyday. Just within the past 30 days, we have had blogs about postdoctoral fellowships and research opportunities, forum responses about anthropologists in Afghanistan, and group discussions about business anthropology. The content is rich, and the participants diverse. Participation on the SfAA Online Community is open to both members and non-members, so it is a great way to introduce SfAA to your social science colleagues who may not yet be familiar with the Society. To access the SfAA Online Community, simply go www.sfaa.net and click on community. While you are there, please visit the forum on the SfAA 2011 Annual Conference and write about your ideas for annual meeting sessions.



Some new social networking opportunities developed shortly before our annual meeting in Mérida. SfAA now has both Facebook and Twitter sites. You can access each from the SfAA home page. You will see icons for both Facebook and Twitter just below the SfAA logo. Simply click and go. If you do not have Facebook or Twitter accounts, you will need to sign up, which is easy to do.

Finally, as a reminder, please consider "going green" when you renew your dues this year, and choose online only SfAA publications. You will need to activate your SfAA electronic publications account to view *HO* and *PA* online. Our publishing partner is Metapress, and you will find both journals at: <http://sfaa.metapress.com/>.

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

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

The SfAA Podcast Project: Preparation for Seattle is Underway

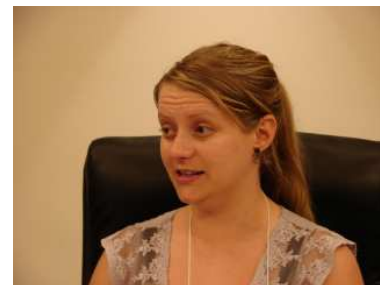
by Yumiko Akimoto [yumikoakimoto@my.unt.edu]
Associate Chair, SfAA Podcast Project
University of North Texas

Jen Cardew Kersey [jencardew@gmail.com]
Chair, SfAA Podcast Project
Intrepid Consultants

The 2011 Annual Meeting in Seattle, WA, is just a few months away, and the SfAA Podcast Team is working tirelessly to prepare for the meeting. The Team continues to work closely with the SfAA IT Task Force and the SfAA Board to organize the project. The Team has recently welcomed Neil Hann of the SfAA as the SfAA advisor for the project. Neil has been a tremendous support to Jen, Yumiko, and Christina Wasson, University of North Texas and the faculty advisor for the SfAA Podcast project).



At the Annual Meeting in Seattle, the SfAA Podcast team is looking to record 17 sessions. The SfAA Podcast team plans to begin selecting the sessions in mid-November by soliciting suggestions from the SfAA Board, through our website (www.SfAAPodcasts.net), Facebook, Twitter, and various anthropology departments. The Team will tally the suggestions and select the top 17. The Team will also seek a mix of sessions that cover the four fields, hot topics, and students.



Lastly, the SfAA Podcast Team has selected four team members from University of North Texas to join the 2011 Team, Michelle Robinson-Loose, Shino Endo, Louis C. Liao, and Megan Gorby, who are all master's students in applied anthropology. Michelle is a third-year online student, Shino and Louis are second year on-campus students, and Megan is a first year, on-campus student. In addition to the UNT students, local team members will be selected from a university/universities in Seattle closer to the Annual Meeting.

The www.sfaapodcasts.net website has had nearly 40,000 visitors since it launched and has over 250 subscribers on the site.

Humanities Washington Grant on Immigration for the Seattle 2011 Meetings

SfAA President Allan Burns announced that Humanities Washington has approved a grant to the Society to prepare and present three community forums in Washington State in the Spring of 2011. The forums will focus on immigration and will be directed to the adult, general public. These community discussions will be held in conjunction with the 71st Annual Meeting of the Society in Seattle (March 29-April 2).

The community forums will be held in Bellingham, Wenatchee and Yakima, Washington. The Society will be joined at each of these three sites by a local co-sponsor - Western Washington University (Bellingham), Wenatchee Valley Community College (Wenatchee), and Yakima Valley Museum (Yakima).

Each of the forums will feature four scholars - two internationally-renown scholars in the field of immigration and two humanities scholars from the particular region of the State of Washington. The immigration scholars will outline in broad terms the historical and cultural patterns of human migration. Within this framework, the regional humanities scholars will discuss the particular aspects of immigration to that area. Each forum will be organized so as to maximize audience participation.

The Annual Meeting of the Society is unique among professional associations because the content of the Program emphasizes contemporary issues and local concerns. Immigration is obviously a topic of general, public concern. There is clearly a need to bring to the discussion of this topic a more balanced perspective, especially one that emphasizes the historical and cultural elements. These community forums are organized for that purpose.

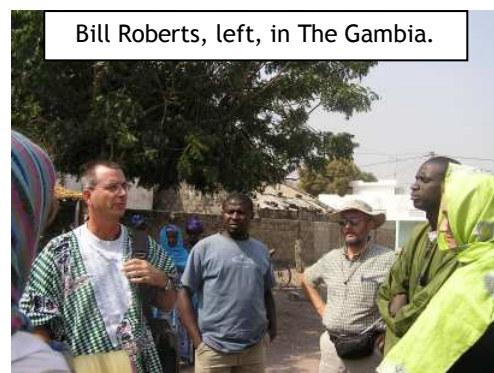
Humanities Washington is a non-profit statewide organization and public foundation that was founded in 1973. It is dedicated to providing humanities programs that promote dialogue and spark creative thinking. Humanities Washington is affiliated with the National Endowment for the Humanities (NEH) and supported by the NEH, the State of Washington, and contributions from individuals and foundations.

Program Chair for the 2012 SfAA Meetings in Baltimore Announced

Society for Applied Anthropology

SfAA President Burns has announced that **Bill Roberts of St. Mary's College, Maryland**, and former *Practicing Anthropology* Co-editor (2002-2008), will be the Program Chair for the 2012 SfAA annual meetings in Baltimore, March 28-31, 2012. The Theme of the meeting will be: "Bays, Boundaries and Borders." More information about those meetings will be included in the next *SfAA News*.

Roberts is Professor of Anthropology at St. Mary's College, recently stepped down as Chair, and has a long-standing relationship with field schools and The Gambia. In 2004 The Gambian Embassy in the United States nominated me for the National Order of the Republic of The Gambia. In 2005 President Jammeh inducted him into the order at the rank of (honorary) Commander. The Gambia President also visited St. Mary's College during his last visit to the US.



Members in the News

Merrill Singer Receives the 2010 Solon T. Kimball Award for Public and Applied Anthropology

Dr. Merrill Singer, Professor of Anthropology, University of Connecticut, is the 2010 recipient of the Award for the policy impact of his work with the Hispanic Health Council (HHC), Hartford Connecticut.

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. This award honors outstanding achievements in the development of anthropology as an applied science. Presented every other year since 1984 at the American Anthropological Association annual meeting, the Kimball Award offers an opportunity to honor exemplary anthropologists for outstanding achievements in applied science that have also had important impacts on public policy. <http://www.aaanet.org/about/Prizes-Awards/Solon-Kimball-Award.cfm>

One major outcome of Dr. Singer's work with HHC is the development of a community-based resource model for participatory applied research. The roots of the "Hartford Model" is embedded in Action Anthropology, as developed initially by Sol Tax at the University of Chicago, and associated also with Allan Holmberg's Vicos Project. The goal realized by HHC combined public health research, both ethnographic and epidemiological, with community-based services, training, and advocacy. Working in collaboration with colleagues at the HHC and beyond, who represent multiple disciplines, Dr. Singer has developed a significant body of work that has contributed to the development of culturally- and socially-informed frameworks and programs for HIV/AIDS prevention and intervention, hepatitis prevention, and drug abuse prevention and treatment.



increase in positive behavioral changes of injection drug users.

A prolific researcher, Dr. Singer's work has contributed an approach and a concept that are now part of the health literature. The first is critical medical anthropology (CMA). CMA emphasizes the interplay of structural factors, culture, biology, and the environment, constituting webs of causation, that impact human health. This has led to Dr. Singer's widely-cited contributions to syringe-exchange programming—as an entry point into causal webs—that has been recognized as significantly contributing to a reduction in new HIV/AIDS infection among injection drug users, and to an

Through CMA, Dr. Singer has infused the ethnographic approach into epidemiological research just as much as he has relied upon his epidemiological colleagues and epidemiological research to inform emerging cultural patterns. This combination routinely invites inter-disciplinary participation, collaboration, and leadership. Dr. Singer's contributions illustrate that the triangulation of perspectives from different fields not only enhances research

reliability but also has provided ways to intervene into causal webs that are often hidden in biomedical approaches to disease and prevention.

Dr. Singer's second major contribution, with co-author Scott Clair, is the concept of syndemics. Syndemics is defined as two or more epidemics interacting synergistically under a given set of social conditions to increase the health burden of a population, a prevention concept now promoted by the U.S. Government's Centers of Disease Control (CDC). Syndemics draws attention to the synergistic co-occurrence of diseases, their biological interactions, and the adverse social conditions that sustain them. Dr. Singer first used the syndemics concept to study the complex relationships between substance abuse, violence, and AIDS.



SfAA Fellow, Steve J. Langdon, PhD, has been appointed to the rotating position of Director of Cultural Anthropology beginning August 9, 2010, at the National Science Foundation in Arlington, Virginia. Dr. Langdon is on assignment for one year from his position as Professor and Chair of the Department of Anthropology at the University of Alaska Anchorage (UAA). At NSF, Dr. Langdon will be working with co-program officer Dr. Deborah Winslow on program activities including awards for Doctoral Dissertation Grants and Senior Research Grants. Proposal submissions for both of these programs occur in both the fall and spring. In addition, Dr. Langdon will be involved in program outreach and interdisciplinary development with the Long Term Ecological Research Network, an area of expertise to which Dr. Langdon's research on Tlingit and Haida traditional salmon knowledge and practices is relevant. He will continue to participate in his scholarly and research activities while at NSF. Dr. Langdon's contact information at NSF is: e-mail: slangdon@nsf.gov; phone: 703-292-7783.

Gordon Bronitsky Ph.D, President of Bronitsky and Associates Goes to Moi University, Eldoret, Kenya a Fulbright Senior Specialist Program. He is developing a partnership to create Africa NOW! - an annual African Theater and performing arts festival which will be partnered with an African Institution from the beginning; train African young people how to run the festival and, eventually, take it over; introduce African performers to the business of performance i.e. what is an agent? What is a contract? Etc., and eventually serve as a performing arts market for venues - booking agents from all over the world. You can follow Gordon's visit on his blog at <http://bronitskyandassociates.com/wordpress>.



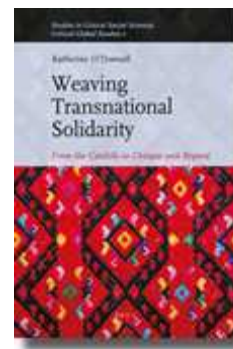
Dr. Robert A. Rubinstein Professor of Anthropology and International Relations of Syracuse University is the 2010 winner of the prize for Excellence in Anticipatory Anthropology. He will receive the award at the Awards Ceremony at annual meetings of the American Anthropological Association in New Orleans, Thursday, November 18 at 7:30PM.

Dr. Anthony Oliver-Smith, Professor Emeritus of Anthropology at the University of Florida, has recently published two books. *Defying Displacement: Grassroots Resistance and the Critique of Development* by the University of Texas Press (2010) and an edited work, *Development and Dispossession: The Crisis of Forced Displacement and Resettlement*, with SAR Press (2009). Oliver-Smith is also affiliated with the Center for Latin American Studies and the School of Natural Resources and Environment the University of Florida. In 2008 he held the Greenleaf Chair of Latin American Studies at the Stone Center for Latin American Studies at Tulane University. He also held the Munich Re Foundation Chair on Social Vulnerability at the United Nations University Institute on Environment and Human Security in Bonn, Germany from 2005-2009.



Dr. Judith Freidenberg, Associate Professor and Director of the Undergraduate Program in Anthropology at the University of Maryland, has recently published *The Invention of the Jewish Gaucho: Villa Garcia and the Construction of Argentine Identity* (University of Texas Press, 2009). Freidenberg is also the current Secretary of the SfAA.

Katherine O'Donnell has published *Weaving Transnational Solidarity: From the Catskills to Chiapas and Beyond*. Published by E.J. Brill this year (2010), the book analyzes the grassroots, economic justice work (1998-2009) of three groups—two Mexican organizations, Jolom Mayaetik, Mayan women's weaving cooperative, and K'in al Antzetik, NGO in the highlands of Chiapas, and an informal, international solidarity network. The book provides scholar-activist, ethnographic case study data which contributes to understanding collective organization, indigenous rights, and the solidarity process within transnational social movements and critically reflects on Fair Trade, health, and education solidarity efforts as well as the class, ethnic, and gender dimensions of neoliberal globalization. Central themes include solidarity, human rights, and social justice.



A Word from COPAA

By Nancy Romero-Daza [daza@usf.edu]
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University of North Texas

Sunil Khanna [skhanna@oregonstate.edu]
Oregon State University

The Consortium of Practicing and Applied Anthropology Programs (COPAA) is a vibrant organization that brings together 27 applied anthropology departments from across the United States. Early this year, COPAA underwent a transition in leadership, when Linda Bennett,



Nancy Romero-Daza

who founded the Consortium in 2000 and served as its Chair for 10 years, stepped down from that position and assumed the role of Emeritus Advisor. The new Co-Chairs of the Consortium, Lisa Henry (UNT), Sunil Khanna (OSU), and Nancy Romero-Daza (USF) work to continue Linda's excellent work along with the other members of the leadership group - Christina Wasson, (UNT, Webmaster), Kerry Feldman (UAA, Secretary), Gina Gibau Sanchez and Jeanette Dickerson Putman (IUPUI, Co-Treasurers), and Elizabeth Briody

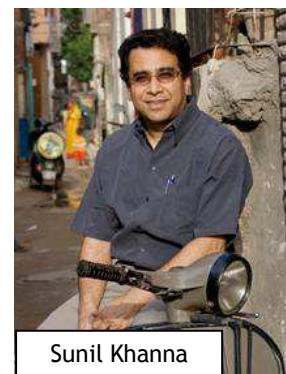


Lisa Henry

(General Motors), T. J. Ferguson (UofA), and Susan Squires (UNT), Practitioner Advisory Committee.

As part of its efforts to foster collaboration among member departments, COPAA has undertaken several important initiatives, including the establishment of the Visiting Fellows Program (VFP) and the co-sponsoring of special events with like-minded organizations that highlight the value of practicing and applied anthropology. The VFP provides the opportunity for applied and practicing anthropologists to share their skills and knowledge in partnership with anthropology departments. The goal of the program, which provides up to \$2,000 to the member department, is to sponsor visits by either practitioners or applied faculty to COPAA to educate students and faculty on topics that build on, enhance, or supplement the department's existing curriculum. We would like to encourage our department members to apply for the VFP. Please visit http://www.copaa.info/resources_for_programs/index.htm for application information. The deadline for applications is Feb. 15, 2011. COPAA will announce the award during the 2011 SfAA meeting in Seattle.

In addition, COPAA is working closely with CoPAPIA, the Committee on Practicing, Applied, and Public Interest Anthropology, an AAA committee that disseminates information about practicing, applied and public interest anthropology at AAA meetings, in AAA publications, on the AAA website, and via other media. During the 2010 AAA meetings in New Orleans, CoPAPIA and COPAA are co-sponsoring a reception on Friday afternoon following the Employer Expo. Also at the AAAs, several COPAA representatives will participate in a CoPAPIA session entitled: "Guidelines for Evaluating Applied, Practicing, and Public Interest Anthropology" (organized by Keri Brondo, Linda Bennett, and Niel Tashima). The topic of tenure and promotion in



Sunil Khanna

applied anthropology has been a central focus for COPAA through the years. In fact, since 2003, COPAA has made concerted efforts to develop meaningful ways of defining, documenting, evaluating, and promoting diverse forms of applied scholarship and to raise awareness and recognition for applied work among department chairs, deans, and members of tenure and promotion committees. COPAA's efforts have so far resulted in six organized sessions at the annual meetings of the Society for Applied Anthropology (SfAA) and two policy recommendation documents on promoting applied scholarship for tenure and promotion. We look forward to strengthening COPAA's involvement with CoPAPIA to achieve our common goals through this and other venues. Please visit our website to obtain additional information about COPAA's activities as well as to find resources for applied programs and for individuals http://www.copaa.info/programs_in_aa/list.htm#sc13.

Notes from NAPA (National Association for the Practice of Anthropology)

by Mary Odell Butler [maryobutler@verizon.net]
President, NAPA

As the annual meeting of the American Anthropological Association - and NAPA - approaches, I find myself philosophical about what anthropology is and can be and where it should be going. In this frame of mind, I would like to talk about what practitioners of anthropology need and how all of us involved with professional associations of anthropologists can support them in practice. By practitioner, I mean all of us who put what we know as anthropologists to work resolving problems that emerge from the world itself. We may practice part-time or full-time. We may be employed in the academy or outside of it or with one foot in both. We may be senior anthropologists, or mid-career practitioners, beginners or one of the many, many graduate students who will one day become practitioners whether they plan to do so or not.



The world that is opening to anthropologist-practitioners is expanding and exciting and it involves us deeply in the most important issues of our time. Yet until quite recently, the professional infrastructure supporting practitioners of our discipline has emerged haphazardly in response to specific events or someone's ideas of what it would be good to do next. And we are not doing a great job of enculturating our students to anthropology as practice, a domain in which the majority of them will spend their careers. In this column I will discuss three areas of need that have arisen fairly constantly in my work with NAPA. These are professional development, mentoring, and the maintenance of a "professional home" for practitioners.

In my work as a program evaluator for a large consulting organization, I was part of the hiring of many anthropologists. Training in anthropology was an asset in the kind of evaluation we were doing. However, I found that most of these people came to us better anthropologists than they were practitioners. Eliciting the perceptions of people, understanding organizations, interviewing, qualitative analysis - these things were usually ready to go. Other essential things were uncommon. Functioning effectively in an interdisciplinary corporate environment, completing projects within tight time frames (clients are seldom interested in excuses), understanding that choices of methods is a negotiated thing rather than a matter of expertise (there is usually no one "right" way to do it), management of people, budgets and schedules - the list could go on and on - were competencies that had to be taught on the job.

None of this is to find fault with anthropologists or their academic preparation. Like I said, they were pretty good anthropologists. They had simply never thought of what is needed to move into a non-academic work environment. In job interviews with recently minted anthropologists, I eventually learned to probe for interdisciplinary experience, team building, diversity in exposure to work and research environments, a history of preparing proposals and realistic budgets. And I monitored carefully how well they listened to my questions and how appropriate their responses were. These are job skills, not personality traits, and they can be taught.

Professional organizations are well set up to deliver workshops on these job skills at annual meetings, in local practitioner organizations and in online courses. Social networks provide a place for sharing these experiences. NAPA offers about 20 workshops a year at the AAA meetings. SfAA does workshops at their own meetings. Not all of them

focus on the kind of experience I'm talking about here but some of them could be. Workshops in which professionals share their experience in learning to work well in non-academic workplaces would help practitioners at all levels to improve their understanding of the anthropology of work environments and to mentor each other into more effective practice.

Mentoring is one of the most important things we do in support of practitioners. Mentoring includes providing role models as well as the direct exchange of experience and knowledge between professionals. All of us know what a successful academic anthropologist is, but few of us ever encounter a successful practitioner in graduate school. As a result, even students in programs focusing on practice have a fuzzy idea of the scope, opportunities and daily activities of practitioners. Direct mentor matches between practitioners or between practitioners and students help a lot. It may help to realize that matches between mentors and "mentees" need not be between senior and junior people, nor need they be one-on-one. Creative thinking around co-mentoring of peers and group exchanges of experience may help sustain interest and commitment.

NAPA has maintained a mentor program for many years, and is currently revising this program to better meet the specific needs of various kinds of practitioners. SfAA does many of the same things. For example, *Practicing Anthropology* is one of the best sources that there is for clarifying what practitioners do, what success looks like, and how anthropology supports the solution of practical problems. I have used it often in graduate courses; as I'm sure many of you have.

Practitioners need a sense of a "professional home" in anthropological associations. In any discipline, the quality of the discipline itself depends on the exchange of ideas, the dissemination of new ways of thinking, the diffusion of emerging theories and methods. For those who are primarily academic anthropologists, there is a daily immersion in anthropological thinking that is not part of practice on a daily basis. Practitioners may be one of a few anthropologists, even the only anthropologist, in their organization. Their work is interdisciplinary and the cutting edge for them on any given day may be to figure out enough economics to work on a proposal with other members of a team.



Like other professionals, practicing anthropologists need collegiality with other anthropologists, venues in which to air and refine ideas and places to publish that are free of the multiple-year publication delays. Innovations in practice age rapidly, and the audience for practitioners often extends far beyond anthropology. We need arrangements that will keep us linked to anthropology while connecting to related disciplines.

The Ethnographic Praxis in Industry Conference (EPIC) is an excellent example of an effective scholarly venue for practice. This highly successful conference annually brings together scholars from industry and academia to focus on designated issues in ethnographic practice. EPIC requires participants to submit a paper in relatively final form prior to the conference so that papers can be edited with feedback from the conference and published in Proceedings while they are still current, usually about two months after the conference.

NAPA and AAA were the "incubators" for EPIC, providing a fiscal agent and administrative services and editing of the Proceedings. In 2008, EPIC spun off to become a 501c3. NAPA sits on the EPIC board and, along with AAA, is still involved in a more limited fashion. NAPA's experience with EPIC is a model for support of practicing anthropology as a scholarly pursuit. As professional organizations, we can seize opportunities to bring initiatives like this to fruition. Today NAPA is working on a similar initiative in the NAPA-OT (Occupational Therapy) Field School. This interdisciplinary program has created a field school in Guatemala where graduate students in anthropology and occupational therapy can work together to build their skills.

Professional organizations like SfAA, NAPA and AAA have a central role in forming and supporting anthropological practice as a pursuit with an intellectually rigorous armature. Practice is a large and robust part of anthropology. However, individual practitioners are often lost to us because they have become alienated from the profession. Many, many times I have found myself at lunch with a policy expert with whom I may have worked for some time. Over the sushi, he/she reveals wistfully that she/he has a graduate degree in anthropology. "Do you ever go to meetings?" I ask. "Oh, no." comes the reply. "I dropped out years ago. The



Mary Butler networking with NAPA members

professional organizations have nothing to offer me. It's just so irrelevant." This makes me sad, and it concerns me. These people control the jobs that most of our students will want, if they can find the fugitive anthropologists in business, government, and industry.

It's may be too late to bring back most of the anthropologists who have already left, even if we could find them. We should focus on preventing this kind of flight in the first place. We need to provide practicing anthropologists with a reason for spending the time and money needed to commit to a professional organization. This will require change, something that many resist. But one way or another, our associations will look different in twenty-five years than they do now. The way the change goes is up to us.

Update from the AAA Committee on Public, Applied and Public Interest Anthropology

by Shirley Fiske [shirley.fiske@verizon.net]
Chair, CoPAPIA
University of Maryland

What is CoPAPIA?

A new AAA (2008) standing committee that promotes the work, views and concerns of practicing, applied, and public interest anthropology across all sections of AAA. It developed out of PAWG, a AAA task force on practice which recommended a formal presence within the AAA governance structure. CoPAPIA, like PAWG, was Chaired by Linda Bennett in its first two years. I am the second Chair, and will be succeeded by TJ Ferguson in November 2010.

What's Different?

The committee addresses common issues facing applied and practicing anthropologists and professional organizations across all subfields of anthropology. CoPAPIA is dedicated to working with all Sections on common problems and challenges as well as promoting new public knowledge about anthropologists and by anthropologists to the discipline and other publics.

(1) Cross-Section Collaboration-Tenure and Promotion

At AAA annual meetings CoPAPIA sponsors "Cross-Section Session" activities and sessions to discuss common issues and solutions facing members, such as ways to ensure that organizations are practitioner-friendly, and soliciting input on the proposed new ethics guidelines.



Gillian Tett
Credit: *Financial Times*

Our initiative this year is to develop guidelines for *tenure and promotion for applied and practicing anthropologists*. This issue plagues applied anthropologists as well as practitioners returning to academia: applied products are not given as much "weight" as peer-reviewed literature—yet many reports received equally as much objective scrutiny in agencies and foundations. Building on the work of SfAA, Sunil Khanna, and AA's Visual Anthropology Section, we will be reviewing and discussing suggested guidelines for departments - to be prepared as recommendations to the Executive Board for adoption as official AAA policy in 2011. The initiative is spearheaded by Keri Brondo, Linda Bennett, and Niel Tashima. **Thursday Nov. 18, 1:45-4pm. Nottoway, Fourth Floor, Sheraton.**

(2) Innovent-Plenary Session with Dr. Gillian Tett, U.S. Managing Editor of the *Financial Times*. CoPAPIA proposed a special event this year, based on the public presence and blockbuster book, *Fool's Gold*, by anthropologist-journalist Gillian Tett. AAA accepted our are on the hook for filling the Grand Ballroom. Please consider this invitation to slip away during lunch on Friday to hear Gillian Tett's insights into the world of global finances and her ability to penetrate it with an anthropological perspective. Gillian was a keynote speaker at EPIC 2009 and was extremely well-received; she has recently been promoted in her job as *FT* Editor for London, to US Managing Editor. The event is co-sponsored with NAPA, chaired by Mary Butler, Shirley Fiske and Patricia Ensworth. **Friday, November 19, 12:15-1:30 pm, noon plenary. Grand Ballroom A, Fifth Floor, Sheraton.** Dr. Gillian Tett, U.S. Managing Editor for the *Financial Times*. Award-winning journalist, anthropologist, and author. Plenary speaker, CoPAPIA and NAPA co-sponsored noon plenary, **Friday November 19, 12:15-1:30pm. Grand Ballroom A, Fifth Floor, Sheraton.**



(3) MA Survey—Where Have all the MAs Gone, and What are they Doing?

Our discipline/profession produces three times more MAs each year than PhDs, but MAs disperse broadly after getting their degrees. Although some departments keep touch with their graduates, the majority do not and many MAs have not joined national professional organizations. As a consequence, we have little information on where MAs have gone with their careers and how they evaluate their degree programs in retrospect. In the end, they are the people who are out “doing things” and are the public face of anthropology in many ways.

With the goal of understanding and better engaging those anthropologists in non-traditional careers (traditional being academic appointments), CoPAPIA undertook a wide-reaching electronic survey of MA graduates, with support from the AAA. We received an excellent response rate (thanks to our Advisory Network), and over 880 MAs responded and wrote extensively on open-ended questions. The report will be presented to the EB and we anticipate that it will be released after the AAA meetings. Selected analyses are already available on the CoPAPIA website.

(4) Employer Expo in New Orleans

In its 5th year, the AAA Employer Expo organized by NAPA with the support of CoPAPIA features public, private, and non-profit employers and organizations that employ anthropologists. It is an opportunity to learn about jobs for anthropologists in nontraditional sectors—directly from the organizations themselves! The Expo is not a job fair but an opportunity for anthropologists to learn about the innovative ways in which employers are utilizing anthropologists and our skills. Last year hundreds of people visited the Expo and we expect a larger turnout this year as the Expo has grown in popularity. Friday, November 19, 11:00 am until 4 pm, Grand Ballroom C, Fifth Floor, Sheraton.

(5) American Anthropologist Opens its Aperature

When was the last time you read *AA*? Under the leadership of Editor Tom Boellstorff, and with CoPAPIA support and encouragement, practicing anthropologists have been added to the Editorial Board, including Susan Abbott-Jamieson; Barbara Rose Johnston, has been asked to serve as Associate Editor for *Public Anthropology* (2008). In addition, the *AA* has added a new feature in the reviews section-- *Public Anthropology Reviews*, with Editors Melissa Checker, David Vine, and Alaka Wali. “Many are urging anthropologists to stop complaining about their lack of public relevance and make themselves relevant,” they argue. This section reviews non-traditional works, including website, blogs, federal reports, and industry reports. CoPAPIA member Keri Brondo wrote “Practicing Anthropology in a Time of Crisis: 2009 Year in Review,” for the Review issue of *AA*. This section helps recognize that “gray literature” is a vital means for building anthropological knowledge in contemporary practice; it is a very interesting read.

News and Announcements

NEW MASTER'S DEGREE PROGRAM IN APPLIED ANTHROPOLOGY

by Susan B. Hyatt [suhyatt@iupui.edu]
Indiana U-Purdue U Indianapolis (IUPUI)

The Indiana University School of Liberal Arts at IUPUI is pleased to announce the launch of our new MA degree in Applied Anthropology. We will be accepting our first class of incoming MA students in Fall 2010. Through coursework and collaboration with faculty members engaged in on-going research, students will develop skills in applying anthropological concepts in such areas as: community-based archaeology and archaeology along the color line; urban ethnography; the archaeology of homelessness; Midwest prehistory; medical anthropology; minority student access to professional education; and studies of the African Diaspora; and the applications of anthropology in the museum field including collections management, heritage studies, public programming, and the representation of indigenous peoples.

IUPUI is located in downtown Indianapolis, the country's 13th largest city as well as the capital of Indiana, offering students opportunities to work with a range of public entities toward the goal of contributing to public policy debates and initiatives. Department members have extensive connections with a range of not-for-profit and community-based organizations, museums and other cultural and non-governmental institutions, which are well-suited for student research projects and internships. The campus is also home to a number of Indiana University's professional schools including Nursing, Medicine, Law, Public and Environmental Affairs and Education, thereby providing Applied Anthropology students with additional possibilities for professional collaboration and training. Our campus is also known for its commitment to the values of civic engagement, a mission that the Anthropology Department particularly embraces.

For more information about our department, our faculty, our MA program, and for instructions on how to apply, please see our Web site at: <http://liberalarts.iupui.edu/anthropology/>. For questions, please contact Graduate Program Director Susan B. Hyatt at: suhyatt@iupui.edu, (317) 278-4548.

Fulbright Regional Network for Applied Research (NEXUS) Program Announced

The U.S. Department of State's Bureau of Educational and Cultural Affairs announced today the launch of the Fulbright Regional Network for Applied Research (NEXUS) Program. Through international exchanges, seminars, and collaborative research, Fulbright participants from the United States and other countries throughout the Western Hemisphere will engage in collaborative thinking, analysis, and problem-solving with a focus on improving the quality of life for communities in the region.

The Fulbright Program has long pioneered exchange programs that promote cooperation and synergies among government, academic, private and civil society to increase mutual understanding and address critical global issues. Building upon this tradition, the Fulbright NEXUS Program offers a collaborative model for regional scholarly exchange that moves beyond theory. The program will encourage the formation of networks of scholars, practitioners and applied researchers, fostering joint ventures with long-term regional impact.

Fulbright NEXUS Scholars will spend up to one calendar year engaged in multi-disciplinary, team-based research in one of three broad, interrelated topics: Science, Technology and Innovation; Entrepreneurship; and Sustainable Energy. Applicants to the program must describe how they will explore public-policy research questions in the topical areas of engagement, demonstrating how their research project will involve governments, NGOs, businesses, and communities. Ultimately, participants will be expected to develop and pilot effective cross-sector implementation activities related to their research at the local, national and regional levels.

The Fulbright NEXUS Program draws on current U.S. foreign policy initiatives that promote the sharing of best practices to fight poverty and inequality in creative, market-driven and socially responsible ways. As the Western Hemisphere continues to be plagued by the largest income gap in the world, initiatives such as Pathways to Prosperity, the Energy and Climate Partnership of the Americas, and the Inter-American Social Protection Network respond to the regional imperative of expanding broad-based economic opportunity to all citizens. In addition, Fulbright NEXUS builds on the accomplishments of other collaboration-based Fulbright models, including the worldwide Fulbright New Century Scholars program, and Fulbright student enrichment programs in the area of 'Lab to Market' innovation and social entrepreneurship.

The Fulbright Program is the flagship international educational exchange program sponsored by the U.S. government. For more information, please visit <http://fulbright.state.gov/> or <http://www.cies.org/NEXUS/> or email us at FulbrightNEXUS@ie.org.

What is Business Anthropology?

Currently "business anthropology" is recognized as a subfield of the discipline in applied anthropology. To encourage an exchange of ideas and more about business anthropology, a blog has been set up, to sign up click on the button at the end of the first commentary <http://businessanthropology.blogspot.com/>.

The International Journal of Business Anthropology (IJBA) has published its first issue, announcing a call for additional contributions. Please send your manuscripts, news notes and correspondence to Dr. Robert Guang Tian, Co-Editor, IJBA, via e-mail at ijba@na-businesspress.com, or rgtian@yahoo.com. To learn more about IJBA, see the SFAA interview, <http://community.sfaa.net/forum/topics/international-journal-of-business-anthropology>

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Terralingua and the Rarámuri

A group of Rarámuri people from northern Mexico, with whom we have been working since 2004, visited Salt Spring Island for two weeks between Oct. 2-15. Aside from an important intercultural exchange with the Salt Spring Island community, the Rarámuri's special focus on training on permaculture and ecoforestry and a discussion on the alternative education curriculum the Rarámuri wish to develop for their youth, centered on Rarámuri language and culture. We also arranged for several meaningful exchanges with local First Nations groups.



Terralingua
UNITY IN BIOCULTURAL DIVERSITY

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Terralingua's continued work on education and discussions with various schools that are interested in including biocultural diversity in their curriculum have been the focus of these last few weeks, along with meetings with FirstVoices, a project of the First Peoples Heritage, Language and Culture Council of British Columbia that is devoted to language documentation and revitalization programs with First Nations students.

A peer-reviewed paper that Dave Harmon and Jonathan Loh wrote on the Index of Linguistic Diversity (ILD) has been published in the on-line journal [Language Documentation and Conservation](http://nflrc.hawaii.edu/ldc/2010/). <http://nflrc.hawaii.edu/ldc/2010/> The ILD is the world's first-ever tool that tells us in quantitative (vs. anecdotal) terms what's really happening over time with the world's languages. <http://nflrc.hawaii.edu/ldc/2010/abstracts.html#harmonloh>

The book *Nature and Culture: Rebuilding Lost Connections*, edited by Sarah Pilgrim and Jules Pretty, is out from Earthscan. This is one of the follow-ups to the 2008 conference at the American Museum of Natural History in New York that Terralingua co-organized. The book includes a paper by David Rapport and Luisa Maffi, "The dual erosion of biological and cultural diversity: Implications for the health of eco-cultural systems", and one by Dave Harmon, Ellen Woodley, and Jonathan Loh, "Measuring status and trends in biological and cultural diversity", both of which are derived from presentations given at the conference. To read more about the book <http://www.earthscan.co.uk/?TabId=102348&v=512274>.

Terralingua is on Facebook and Twitter. If you have a Facebook account, become a fan of Terralingua to learn more about what we are doing to promote Biocultural Diversity and how you can become involved. If you are on Twitter please follow us for regular updates

Global Call: 2012 Earth Summit "Rio+20"

by P.J. Puntenney, Executive Director [pjpunt@umich.edu]
Environmental & Human Systems Management

<http://www.uncsd2012.org/>

We face an unprecedented global crisis with tremendous opportunity, uncertainty and risk. Worldwide and in our own communities, societies are aware of the impacts of degraded ecosystems on our wealth, our livelihoods, on our pocketbook. In order to cope, we need to ask the question of "So what?" and "What does this mean to me in my place?" -- as an anthropologist and as a citizen of the United States.

Preparations have begun for a global summit on achieving sustainable development. At the 1992 UN Conference on Environment and Development (UNCED) also known as the Earth Summit, countries adopted Agenda 21 - the blueprint to manage and protect ecosystems and bring about a more prosperous future for all.

But the challenges remain in achieving the goals of the three pillars of sustainable development requiring the integration of its economic, environmental, and social components. The 2012 "Rio+20" is considered one of the most important conferences on the UN agenda.



The focus of Rio+20 will be on addressing new and emerging challenges, renewal of political commitments, and assessing the progress and implementation gaps. The two themes of the conference will be: the green economy in the context of building a sustainable future and poverty eradication; and an institutional framework for sustainable development.

The Earth Summit in 2012 will be a watershed event. If you are interested in learning more about Rio+20 and how to become involved, go to either <http://www.uncsd2012.org/> or Stakeholder Forum's Earth Summit 2012 <http://www.earthsummit2012.org/>.

New Online Journal: Anthropology Matters

We would like to bring to your attention *Anthropology Matters* (www.anthropologymatters.com), an online journal that has been an outlet for doctoral students and academics to discuss and debate relevant issues within the discipline. The journal, which is run by a steering committee of doctoral students and early-career anthropologists, is based on open access readership and all papers accepted for publication are double-blind peer reviewed.

The latest edition of *Anthropology Matters* is entitled "Exploring and Expanding the Boundaries of Research Methods." The papers in this collection, written by doctoral students and established academics, examine both epistemic and methodological issues relating to conducting social science research. Examples of individual contributions include, but are not limited to, the "problem" of ethics in anthropological research; exploring architectural and anthropological methods for understanding socio-spatial configurations; and examining the effectiveness of focus groups when conducting research on sensitive topics, such as HIV/AIDS in Uganda and elections in post-conflict Liberia.

The current issue of *Anthropology Matters*, as well as its database of previous issues, may be of interest to your readers and we would be grateful if this message could be circulated within the SFAA email list. Many thanks and kind regards from Robert McKenzie and Mira Mohsini.

From The Editor...

Immigrants, Tourists, Nelson Mandela and an Early New Year's Wish for 2011

by Tim Wallace [tmwallace237@gmail.com]
NC State University

Multiculturalism is in retreat.

The year 2010 has been one to remember for the attacks on multiculturalism. Some of the despairing news came from various places around the globe. Nicolas Sarkozy, himself the child of a Hungarian father and Parisian mother, declared in August a new policy to round up [and expel illegal Romany from France](#). In October German Chancellor Angela Merkel commented that her country's attempt to create a multicultural society [had "utterly failed,"](#) and felt it useless to try anymore. In Mexico 72 immigrants were extorted and [then massacred in August by the Zetas drug gang](#). Here in the USA, this was the year of Arizona's SB 1070, the defeat of the Dream Act, the national protests against an Islamic Cultural Center to be built near Ground Zero, and the stereotyping of President Barack Obama as an Islamic foreigner. These events suggest that the acceptance of the idea that the mixing of cultures, races and religions as a positive societal goal may be near an end.



I am reminded of the famous Andean chronicler, [Felipe Guamán Poma de Ayala](#), who in the early 17th century, wrote a long letter to the King of Spain (one which may not ever have arrived), suggesting that people of mixed indigenous-European ancestry were not good for society. Rather, he suggested, those who were Andean should be

governed by Andean people and live separately from the Spanish. He also wrote contemptuously of Mestizos. In the late 20th century Peru's government and intellectuals moved to the opposite view from Guamán Poma as they began to exalt the mestizaje in a nationalistic maneuver to unite the country in the wake of the Shining Path guerrilla war. Now, we see the many countries in the rest of the world reverting to Guamán Poma's 17th century world view.

The United States, in the mid to late 20th century, was a period when integration of both neighborhoods and schools for people of all religions, colors and beliefs became the official norm. In 2008, with the election of Barack Obama as President, some of us actually believed that a post-racial era had dawned. Well, it has been a funny kind of past-racialism. We have had to face the reality that racial and social integration was never fully realized. Re-segregation was always subtly at work during that period through ex-urbanization of the White middle class and the construction of gated, suburban communities. In the cities doormen patrol high rise apartments of the urban upper middle classes in exclusive areas of White privilege, and many urban areas have been "gentrified" allowing subtle forms of racism to continue unabated.

Then there is Tom Mullins, a new poster child for racism. "Illegal Immigration" is his cry. A GOP candidate for Congress in New Mexico, Mullins (he lost) stated during the campaign that it might be possible to lay [land-mines along the border](#); of course, he also suggested putting signs up in different languages so that the migrants would know they were there!

The anti-immigrant wave rocking Europe finds its equivalent here in the US with the attacks on illegal immigrants being made by politicians of the right with the acquiescence of fearful politicians on the left. The political solutions that would bring the so-called "illegal immigrant" problems so discussed in the last few years of political campaigns have become a wedge issue in the political wars between Republicans and Democrats. Last week, a new, stealth attack against immigrants and those who are not members of the White political class has come in the form of the outcry against the TSA airport strategies that include full body scans and pat downs. It seems that many would prefer profiling of airplane passengers. Were this to occur, anyone who looked the least bit non-Anglo might be unfairly singled out for special attention. Of course, this is already happening to my Arab and Middle Eastern looking friends, as they report to me.

Some Ironies in the Anti-immigrant Script

While racism continues to bedevil us around the world, it is the retreat from integration and multiculturalism that is the most worrisome for 2011.

There are some ironies, however. One of them is the rejection by citizens who share ethnic solidarity with the so-called "illegal immigrants." For example, the new New Mexican Governor-elect is [Susana Martinez](#). She is a Hispanic woman born in El Paso of Mexican-American parents. A major plank of her campaign was to shut the door on more illegal immigration and repeal the law allowing anyone (read here illegal immigrants) to get a driver's license. And we see this not only in New Mexico with Latina leaders like Susana Martinez, but also with other Americans from Arizona to Florida to Pennsylvania who consider themselves to be Hispanic and who reject allegiance with other Hispanics who have come after them in their journey to the United States. In Europe we see Turks who are born, raised, and schooled in Germany being rejected as German by Germans as high as Chancellor Angela Merkel. Nor do we find much tolerance in Islamic countries such as Iraq and Pakistan for non-Muslims. In France, we see Roma people being threatened with being rounded up and escorted to the border. The UK Home Secretary, [Teresa May](#), is just reported as saying that legal immigration must be reduced by over 80% as soon as possible. In Scandinavia, "Sweden" appears to be going the way of the Netherlands, that other allegedly tolerant country that makes an exception when it comes to immigrants," when voters elected [20 legislators in September from an anti-immigrant party](#) who will have seats in the Swedish Parliament for the first time.

Where are the Nelson Mandelas we need for today's world?

The other day I watched an inspiring Clint Eastwood movie, *Invictus*, about the South African Springboks team that won the [Rugby World Cup championship in 1995](#). Their success was championed by Nelson Mandela in part as a way to reach out to white South Africans and black South Africans as they formed a new nation and a new society. Mandela had only been President for a few months before he made the politically risky move to support the Springboks team that had once been a symbol of White supremacy. His was no easy decision and he faced criticism from his core constituency. Maybe the gods were with South Africa that day in June 1995 when Mandela and the whole country celebrated their win. South Africa has had a less troubled post-colonial experience than its neighbor Zimbabwe and much is due, I think to its bold, first post-Apartheid President.

It is too bad there are so few Nelson Mandelas these days. I believe that our own President Obama has tried to reach across the political aisle to the conservative wing of the Republican party, but so far his efforts have failed. Unfortunately, the only Hollywood aspect of Obama's Presidency has been the election victory itself. The last two years of his Presidency are more like another of Eastwood's films, *Million Dollar Baby*, where the up-and-coming boxing heroine dies from unfair body blows and the trainer (Eastwood in the film) moves on a little bit wiser but with his heart in shreds and his spirit dimmed. To conclude, let me mention one other irony.

Tourists and Transnational Mobilities

Increasingly, I hear that traveling as a tourist to other countries is a right. Yes, it is a commonly held belief in the US and Europe that travel is a natural right that cannot be abridged by governments. Tourists believe they have a right to visit the places in the countries that he or she would like without significant restrictions. Nearly all of us have been tourists, even those of us who are anthropologists bridle at the hurdles of visas and other restrictions that might be placed on travel. Many Americans are retiring to Central America or the Caribbean. Some of them are dismayed to find that there are complex and discriminatory (anti-foreigner) rules about home ownership that thwart their plans. Sometimes they find it almost impossible to get a resident visa. However, once they acquire the home and the visa, it is not uncommon for them to complain about new foreign retiree arrivals that dilute the authenticity of their experience.



Assistant Editor Carla Pezzia

So, on the one hand there are millions upon millions of tourists traveling abroad from the Western countries of North America and Europe who expect to be greeted warmly and without interference. This, they assume, is and should be the normal state of affairs. But on the other hand, most of these same people find it terrible that people from the very countries they are visiting want to come here to live, but lack the cultural and economic capital to make the leap and are reduced to crossing the border illegally.

Have you ever talked to a young Central American male or female who tried to get a visa at the US consulate in their country? The cost and hours lost in the usually fruitless effort is unbelievable. So these foreign nationals seeking entrance to the US or the EU for either tourism or work to make a better life for themselves or to earn enough money to support their families have few options. And when they do make a decision to cross the border without those documents that are nearly impossible to obtain, they become criminals in the eyes of people who, when they are tourists, expect to be able to travel abroad whenever and wherever they want. But this irony is lost on most "real" Americans.

Early New Year's Wish

As 2010 recedes in the rearview mirror and 2011 comes around the corner. I am hoping that these ironies will become less dramatic than they are today. I am hoping that 2011 brings us the promise of a new world—one in which multiculturalism returns and the world sees many more Nelson Mandelas assuming positions of leadership. I know this may be too much to hope for in the next year, but I believe that it is the only future worth believing in.

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