



News

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SfAA President's Column



Merrill Eisenberg

By Merrill Eisenberg [Merrill@u.arizona.edu]
University of Arizona

As your new President I want to first thank you all for your support. I am indeed very honored to be sitting in this position and promise you that serving you and the Society will be my highest priority over the next two years.

My job is made much easier by my predecessor Allan Burns, the volunteer efforts of our Board of Directors and committee members, and our staff at PMA, Tom, Neil, Melissa, and Trish. I inherit an organization that is in excellent shape with regard to financial position, membership, enthusiasm, and engagement. Thanks to Darby Stapp and his capable Program Committee, the 2011 Seattle meetings set a new standard not only for our regular attendees, but for the communities surrounding the conference site as well. The Food Summit was an outstanding success, and our community forums in three outlying Washington cities were well attended and received. The Seattle meetings will be a hard act to follow, but I have full confidence that our Program Chair for Baltimore, Bill Roberts, will rise to the occasion!

An upcoming challenge for SfAA

As rosy as the current status of SfAA is, there are potential clouds on the horizon that require the attention of your organization's leadership. One of these is the "open access" (OA) publishing model. If you haven't yet been exposed to this issue, OA publications are freely available to anyone, anywhere, with no charges for access. Sounds like a great idea on the surface, and I would have to agree that my own values support the idea of making scholarly work freely available. Libraries are also thrilled with the prospect of OA publication since the price of institutional subscriptions to academic journals have been rising while library budgets are falling. Many libraries have reduced the number of subscriptions they provide and/or have stopped purchasing publication bundles offered by publishers. The NIH has embraced OA and now requires authors whose work was funded by them to submit final manuscripts that have been accepted for publication to their digital archive system, PubMed Central. Clearly the trend is for all journals to move to an OA publishing model.

The OA model, while based on laudable ideals, poses a real problem for societies and associations that publish scholarly journals, including SfAA. Library subscriptions and non-subscriber purchase of articles from *Human Organization* and *Practicing Anthropology*, our two journals, account for approximately 20% of our revenues. We depend on that money for production of the journals as well as for the day-to-day operation of our Society. In keeping with industry trends, we have seen subscription revenues decreasing over the past few years. If they were to disappear entirely, our financial standing would be seriously compromised.

Some scholarly societies and associations have dealt with this problem by charging authors to publish in their journal, a practice that creates barriers to publishing and will impact promotion and tenure practices. This is not a solution the SfAA Board supports. Therefore, the Board, in collaboration with the Publications Committee, will be exploring this issue in depth. We want our journals to be accessible to all, but we need to develop an alternative funding stream for production of the journals and to support Society activities. I will keep you informed about this issue as we move forward.

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Institutional Memberships

OA will eventually provide access to our journals via the internet for anyone with an interest in the work of applied social science. But until we move entirely to that publishing model there are many small, non-profit, community-based organizations throughout the world that could benefit from access to our journals but that cannot afford institutional subscriptions. The cost of an institutional subscription to *Human Organization* is currently \$110 per year, and *Practicing Anthropology* is \$50 per year for organizations outside of the US. The Board recently voted to establish an "Institutional" membership category at the same cost as a regular membership - \$60 per year. This would provide access to both journals for small, community based organizations. Details have to be worked out, but I anticipate that this will be accomplished by the fall.

Anthropology vs Anthropologists

Past-President Allan Burns recently pointed out that we are the Society for Applied Anthropology, not the Society for Applied Anthropologists. Allan's comment really struck a chord with me. I am an applied anthropologist who has worked outside of the discipline of anthropology throughout my career. Personally, I have worked with, and my work has been informed by, public health practitioners, urban planners, landscape architects, applied sociologists, historians, nutritionists, social workers, community organizers, political scientists, politicians, and many others. These folks, while identifying professionally with other disciplines, are all engaged in what I would call applied anthropology—seeking to solve human problems through an integrated understanding of physical, social, and cultural conditions. Many of our current members come from sister-disciplines, and this enriches our experience as SfAA members and promotes cross-disciplinary consideration of human problems.

During my term of office I plan to make a concerted effort to expand representation of a broad range of social scientists among our membership. I encourage you all to think about how you might develop a panel at our annual meeting that addresses an issue from a range of social science perspectives, and bring your "other" discipline collaborator to our meeting. For example, my current work is on obesity prevention. I hope to develop a session that includes psychological, social, environmental, and political, as well as cultural perspectives on the current obesity epidemic in the US. By integrating these perspectives, the audience will gain a multi-faceted understanding of the issue, and hopefully this will spark new alliances and new approaches to obesity prevention.

Other Board Activity

The Board is responsible for a wide range of issues facing the Society. We will be posting Board Meeting Minutes on the SfAA website in the spirit of transparency and for your reading enjoyment (?). But for those of you who prefer a brief summary, the following issues (aside from those discussed above) are currently on our plate:

- Filling all committee vacancies, ensuring that terms of service are staggered, and that every committee has a “booklet” that outlines its history, charge, membership, and procedures.
- Exploring the feasibility of voting electronically. The Board will start doing this shortly for approval of meeting minutes from our two 2011 Seattle meetings. We hope to be able to offer electronic voting for our elections this year.
- Developing a “culture of giving.” SfAA has always made an effort to keep dues low, especially for students, and to keep meeting registrations affordable as well. We have never engaged in any type of a fund raising campaign, though many of our members have been extremely generous. With the open access issue looming, and our 75th anniversary on the horizon (2016!), we hope to develop a giving campaign that is accessible for all members and establish a culture of giving. To this end, Past-President Susan Andreatta convened 15 members in Seattle and established the SfAA Legacy Society, providing an initial \$7500 to jumpstart this initiative.
- This summer the Board will engage in a regular review of our contract with Professional Management Associates (PMA), our contractor for business office operations. We usually approve a two-year contract, but hope to create a three-year contract this time around.
- The Reign of Music and Dance! Although it was not advertised widely, Past-President Allan Burns presided over a “Reign of Chocolate,” which was much appreciated by all members of the Board. He showered us with delicious Mexican chocolate at every meeting. If you attended the Business Meeting in Seattle, you heard and hopefully sang along with Bryan Page as he performed his original composition titled “Ode to Allan Burns and the Reign of Chocolate.” The most frequent question I’ve gotten as your new President is “will you continue the Reign of Chocolate?” Well, the answer is that I will indeed honor the memory of the Reign of Chocolate, but will introduce my own signature theme, the “Reign of Music and Dance.” I have already been scheming with Bill Roberts, our Program Chair for Baltimore, about including opportunities for music and dance into our meetings, and plan to get the Board up and moving during our marathon 8am- 5pm meetings. I hope that I can encourage all of you to integrate more music and dance into your presentations, your work, and your lives—for your personal enjoyment and also as an obesity prevention effort! Chocolate? Music? Dance? Who wouldn’t want to join us in Baltimore and become a member of SfAA?

Historical Amnesia and the Lattimer Massacre

Paul Shackel (pshackel@umd.edu)
University of Maryland

Michael Roller (mroller@umd.edu)
University of Maryland

Kristin Sullivan (sullivank@umd.edu)
University of Maryland

September 10, 1897, in Lattimer, Pa. marks one of the bloodiest labor strikes in US history. The Lattimer massacre is the result of a conflict between immigrant laborers and coal operators in the anthracite region of northeastern Pennsylvania. It left 25 immigrant men of eastern and southern European descent dead and nearly forgotten. Not surprisingly, the event is missing from the official memory of our country, and it reflects the control capital has over the memory of the industrialization of America. In remembering the massacre Howard Zinn’s (1980) “people’s history” is overshadowed by the accomplishments and paternalistic behavior of the coal operators. While the massacre has been erased from national attention, local community historians, clergy, community leaders, and a handful of academics have kept the story alive. In 2009 the Anthropology program at the University of Maryland committed itself to help raise the profile of the event with the goal of making it part of the national public memory.



Dr. Paul Shackel, Michael Roller, and Kristin Sullivan

The Lattimer massacre was the culmination of a month long strike by immigrant coal miners who sought better wages and safer working conditions. They came to the anthracite region of Pennsylvania in order to escape poverty and oppression in their home country. They settled in ethnic enclaves in coal patch towns that usually consisted of several dozen poorly built structures without water or sanitation. These towns stood in close proximity to the coal mines where workers lived close to work, and they were also under the watchful eye of supervisors. Many of the new immigrants replaced Irish, Welsh and German miners, who were leaving their underground occupations for other types of work, mostly for the steel mills of western Pennsylvania. The new immigrants were being paid less than the naturalized laborers and miners, and a set of cost cutting measures led to a strike around Hazleton, the nearest city to Lattimer.



Image of the Lattimer Massacre Monument

The day's events that led to the Lattimer massacre began at 11:00 AM when a group of 250 miners decided to march and close all of the mines owned by the Pardee Company. Starting at Harwood, a patch town southwest of Hazleton, they began their six mile march north to Lattimer. Met by the sheriff and his posse on a public road outside of one of the Lattimer breakers, they were ordered to stop. A scuffle broke out between the sheriff and a few of the workers, and then the posse opened fire on the unarmed men. As the striking men ran from the scene the posse continued to shoot them down. The majority of the 25 miners who died were killed by gunshot wounds to the back.

The Catholic Church raised money to help the victims of the massacre and their families, as well as create a defense fund to bring the sheriff and his posse to trial. While 25 men were killed and dozens severely injured, the sheriff and his men were found innocent. The Lattimer massacre is one of the major miscarriages of justice in US history. As a result of the verdict, employees of the mine were told that if the company found that workers were part of the strike, or if any family members were connected to the strike, they would lose their jobs. As a result, a type of historical amnesia of the event soon spread throughout the anthracite region. People needed to work to feed their families.

Several historians have written about the massacre (Turner 2002), and Michael Novak (1978) wrote a popular historical novel about the event. Several local historians have also been active in keeping the memory alive (Pinkowski 1950). The placing of a memorial stone near the massacre site in 1972 provides a physical reminder of the event. An annual mass held by the Catholic Church occurred at the site from the 1970s through the beginning of the 2000s, and a centennial commemoration sponsored by the UMWA in 1997 included the unveiling of the Harwood roadside marker and a reenactment of part of the march.

In 2009, Kristin Sullivan developed an interactive blog that stated the University's intention to develop a program related to the Lattimer massacre and requested information from anyone with information about or in relation to the event. Immediately it received a positive response from several of the local historians and other community residents, and it continues to draw interest under the care of Michael Roller (www.lattimermassacre.wordpress.com). A photo-hosting website was created as well, through which Hazleton-area residents and other photographers have posted pictures related to the massacre events, location, and memorialization (www.flickr.com/groups/lattimermassacre).

Sullivan made several trips to the Lattimer region to follow up on and meet contacts made through the blog, as well as gather information in local and regional libraries, archival repositories, and museums. Networks of local, interested persons met during these trips led to access to locally written poems and plays on the massacre, personal collections of relevant newspaper articles and other resources, and access to a private archive collection with material heretofore unwritten about. These revealed conflicting stories about the mood and demeanor of both the striking miners and local authorities, the precise location of the massacre, and events of the massacre trial. Historically, these sources show a story muddled by corruption, prejudice, and time. They also reveal a transition in memory of the massacre's events and significance over time.

During her visits, Sullivan had the opportunity to interview four multi-generation Hazleton-area residents, including an active community member and local historian, a newspaper reporter and local history re-enactor, and two great-granddaughters of Michael Cheslock, the mineworker for whose murder the sheriff and deputies officially stood trial. These community members are interested in claiming the history of Lattimer for different political ends.

Hazleton has had an influx of immigrants of Latin America descent, and the story of immigrant laborers justifies the way different people view and treat the new immigrants today.

For instance, the former Hazleton mayor, and now congressman for the district, is a descendant of Italian immigrants who arrived at the turn of the twentieth century. In 2005 he signed into law the “Illegal Immigration Relief Act,” which made English the official language of Hazleton, barred landlords from renting to undocumented workers and families, and made it illegal to hire unnaturalized workers. The law was eventually struck down by District Court for the Middle District of Pennsylvania. In September 2010, a federal appeals court upheld the ban on Hazleton’s controversial immigration law. The 3rd Circuit Court of Appeals noted that immigration is clearly “within the exclusive domain of the federal government.” In December 2010, the City of Hazleton appealed this decision to the Supreme Court.

Semi-structured interviews reveal a mixture of perceived public amnesia, and many people lack a connection between the massacre and related events today. One interviewee does clearly see all of these revelations present in massacre memory and discourse; however, informal interviews conducted in Lattimer by Sullivan and Roller, as well as reviews of recent news media, underscore a public memory disconnect between the issues of the massacre and the issues of today, particularly as it pertains to immigration. So, while Hazleton is a city of immigrants, many of its inhabitants have endorsed the anti-immigrant laws being passed by the city. Aside from forgetting their roots, the claim of an immigrant background allows the xenophobic population to hide behind this shield, which allows them to treat the new outsider poorly, and get away with it.



Dan Sivilich of BRAVO logging artifacts during the November, 2010 field session at the massacre site

In 2010 Michael Roller began an investigation of the material dimensions of the events surrounding the Lattimer massacre. This began with a survey of the massacre site itself. Like forensic anthropologists at a crime scene, we searched for material evidence of the massacre. Locating bullets and shell casing would provide two things. First of all, accounts of the event are highly contested, an obfuscation that began the day of the massacre as contrary newspaper accounts were filed by the sheriff and others. Additionally, complete court transcripts from the lengthy trial detailing the accounts of eye witnesses are missing, though fragments recounted in newspapers are being compiled. With the survey, the project aims to add archaeology as an entirely new form of account to contest, affirm or provide entirely new forms of evidence. Furthermore, with the immediate physicality of the evidence, and the community interest it stirs, we hope to bring attention again to the events of the massacre. Importantly, we hope that this interest will lead to new connections with the community, along with the sharing of stories, photographs and accounts of life before and after the massacre.

The archaeological survey was undertaken with the collaboration of Dan Sivilich and BRAVO (Battlefield Restoration & Archaeological Volunteer Organization), of New Jersey. BRAVO is a non-profit metal detecting organization that provides support to professional archaeology programs with the goal of identifying battlefield scenes. Sivilich, who grew up in the anthracite region and has a connection to the region’s mining heritage, eagerly responded to Roller’s request for help.

Based upon historical accounts, photographs and aerial photography, a broad survey area was delineated and the general location of the “the gum tree” was identified. The gum tree marks where the sheriff and the strikers met, and the place where the initial shooting occurred and the first workers met their death. It served as a historical landmark until the late twentieth century when a towns person cut it down. Metal detection was employed on the site during two weekends in November and December of 2010. Crewmembers worked along rough transects, a task made difficult by the heavy primary growth across the wooded survey area. Artifacts were bagged and tagged and their locations recorded with either a handheld GPS unit or a laser total station, depending on the accessibility of the locations to established benchmarks. An initial analysis of the artifacts identified a variety of ordnance from the period situated in a cluster near the road and close to the gum tree.

The archaeology survey at Lattimer recalls the struggle between labor and capital, much like at other labor-related sites of violence including Ludlow, Colorado (McGuire and Larkin 2009) and Blair Mountain in West Virginia (Nida and Adkins 2011). By performing the oral histories and the archaeology survey the memory of the Lattimer

massacres has been awakened once again. Our goal is to eventually place the massacre site and the town on the National Register of Historic Places in order to achieve nationally recognized status by the federal government. We also hope that the place can be a touchstone for a dialogue related to issues about immigration and social justice.

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Anthropological Voice on the Fukushima Nuclear Disaster...

Barbara Rose Johnston [bjohnston@igc.org]
Center for Political Ecology, Santa Cruz, CA



Barbara Rose Johnston

SfAA Newsletter Editor Tim Wallace sent a note to me awhile back asking if he might reprint one of my commentaries on Japan's nuclear disaster. He wanted to be sure that the next issue of the SfAA Newsletter included a focus on events unfolding in Japan following the March 11 earthquake and tsunami. I suggested he include the article below, prefaced by an update on the nuclear disaster and a brief review of what some SfAA members have been doing to help shape and further stimulate public dialogue on the nature of this disaster and what it represents in terms of public health, energy policy, and disaster response.

Preface

At the time of the disaster, SfAA member Gregory Button had just launched his new book *Disaster Culture—Knowledge and Uncertainty in the Wake of Human and Environmental Catastrophe*. Government, industry and media response to the immense disaster provided current and ample illustration of his primary points, and thus, became major elements in his public work in the immediate aftermath and in the weeks to come. For example, his March 22 *CounterPunch* commentary "Downplaying Disaster - Informational Uncertainty in the Wake of Japan's Nuclear Crisis" (<http://www.counterpunch.org/button03222011.html>) noted, "In the early days of the crisis the Japanese government reassured their nation that they were in no danger of experiencing a major nuclear disasters and downplayed any health or environmental risks. The Tokyo Electric Power [company] issued opaque statements, which described the ongoing events in extremely sparse, technical language totally de-contextualized from the everyday lives of the citizens whose lives have been placed at risk." Button's point here is that this manipulative approach to crisis communication is the norm, rather than exception, not only in Japan but in most other nations of the world. His primary message is that the chaos in the aftermath reflects very real uncertainties as well as opportunistically shaped and manipulated notions of "truth" that help further an array of political and economic agendas. Thus, we see in the first few weeks of the disaster ample evidence of efforts to shape and spin the public message in ways that limit liability and protect economic investments. This spin cycle evolved from silencing to a cacophony of largely critical yet often conflicting voices debating every aspect of the disaster and its potential consequences.

By late March 2011 and early April, experts of all sorts, industry, government and otherwise—including anthropologists—were sought out by mainstream and alternative news media. For example, Gregory Button was asked to give his "Disaster Culture" insights in local and national forums (c.f., Button's interview on "Mind Over Matter" a nationally broadcast radio show produced by KEXP: <http://www.youtube.com/watch?v=4vx71LmDLRM&feature=share>). Holly Barker was asked to offer her insights on the Japanese disaster with reference to hard-learned lessons of other radiation-exposed populations, especially the Marshallese, in local newspaper op-eds (c.f., <http://www.thenewstribune.com/2011/05/06/1654697/budgetary-cuts-threaten-lives.html>), in University of Washington-sponsored talks, in a public forum on nuclear issues related to the Hanford facility, and on NPR (c.f., "Radiation, Climate Change Drive Pacific Islanders to NW Enclave": <http://www.npr.org/templates/story/story.php?storyId=134934931>). And, as illustrated below, I wrote commentaries

for the *Bulletin of the Atomic Scientists*, *CounterPunch*, *Truth-out.org*, and various list serves. Like my colleagues, as a result of these publications, I received radio and TV show interview requests to talk about government censorship and radiation dangers, including a request from an Al Jazeera affiliate in Iran, an NPR affiliate closer to home (Pacifica Radio, <http://www.kpfa.org/archive/id/68432>), a Marin-based "Nuclear Power—What's at Stake?" debate televised by community TV (<http://blip.tv/file/5073569>), and, more recently, a May 10, 2011 "Indians and Energy" conversation on "Native America Calling" (http://www.nativeamericacalling.com/nac_past.shtml#may).

Anthropological voice in these and other forums are part of the larger critical conversation exploring the pros and cons of nuclear power, the history and consequences of the military/industrial/academic complex, the biases and politically-motivated application of the science that informs public health policy on permissibility levels, and that shapes the public understanding of the human experience with radiation and fallout. From the media frenzy ("Is this another Chernobyl?") to the current relative silence ("Yes, but no need for EPA to continue monitoring fallout"), anthropological voice has played a very modest role in questioning energy and public health policy.

At this writing, some nine weeks after Japan experienced its March 11 earthquake and tsunami, the associated nuclear disaster at Fukushima continues to unfold, with (from my point of view) shockingly scarce attention or apparent interest in local conditions and regional and global consequences.

What do we know now? Fukushima emissions prompted a number of European, Asian, and Pacific Island nations to restrict imports from Japan and to issue fall out advisories and precautionary prohibitions on the consumption of dairy and other foods which are accumulating radioiodine, cesium, plutonium and other isotopes. Public information in the form of atmospheric plumes and fallout forecasts has been relatively accessible in some places (c.f., <http://www.eurad.uni-koeln.de/> and <http://transport.nilu.no/products/fukushima>) and largely nonexistent in others. The most comprehensive and accessible monitoring in the United States has come from independent sources (c.f., www.radiationnetwork.com and UC Berkeley's Nuclear Engineering Department <http://www.nuc.berkeley.edu/node/2174>). As evidenced by Google News tracking, from a high of 17,000 plus Google news citations per day to the current average of 150 or so, public concern (if media coverage is any indication) has moved on. Nevertheless, while media interest rapidly turned to other issues and concerns, the situation in Japan continues to ulcerate. A selected sampling of the news this week illustrates.

The Japanese government, recognizing that radioactive fallout from Fukushima Daiichi continues to pose a public health threat, has further expanded the evacuation zone from 20 to some 30 kilometers. This action is the result of the findings from a joint aerial survey conducted by the Japanese Government and the US Department of Energy which by April 29, 2011 showed high level radiation contamination over an 800 square kilometer area. (c.f., <http://www.slideshare.net/energy/radiation-monitoring-data-from-fukushima-area-05132011>). This selected set of data suggests that radiation levels are decreasing, and that no new atmospheric deposition is occurring.

Independent monitoring has produced different revelations, in part as a result of different questions and data gathering techniques. Greenpeace, for example, has been explicitly focused on food chain questions, including main and terrestrial food chain, where concern for bioaccumulation, bioconcentration, and associated health effects from ingestion are markedly different from the concern for gross new contaminants and the associated levels of radioactivity. Their news this week included findings from their analysis of food sources outside of the exclusion zone; their findings include high levels of cesium in seaweed (indicating marine food chain contamination), and high levels of cesium in vegetables grown in gardens in Fukushima City, Koriyama, and Minamisoma (<http://www.greenpeace.org/international/en/campaigns/nuclear/safety/accidents/Fukushima-nuclear-disaster/>).

A broader government approach to radiation monitoring in the region has also produced disturbing revelations, as illustrated with the news that highly-radioactive sewage sludge has accumulated at the Fukushima prefecture's waste treatment facility. As there are no Japanese guidelines for dealing with this situation, "Sludge with radioactivity levels of over 100,000 becquerels per kilogram should preferably be incinerated and melted in Fukushima Prefecture before being kept at sewage plants. Ash generated through sludge incineration should be contained in metal barrels to prevent it from scattering. Sludge with radioactivity levels of under 100,000 becquerels per kilogram can be temporarily kept at sewage plants and controlled disposal sites, with radioactivity monitoring required ... Sludge with relatively low-level radiation could be recycled into cement and other material" (<http://mdn.mainichi.jp/mdnnews/news/20110513p2a00m0na019000c.html>).

And, TEPCO announced very recently that explosions from Fukushima reactor #3 (which used MOX fuel) did indeed send high levels of plutonium and uranium into the atmosphere, while full nuclear meltdown has occurred in reactor #1. Further, it acknowledged that a meltdown likely began within hours of the disaster and may have begun before the tsunami hit, as evidenced by a crack in the containment vessel and loss of cooling fluid (a fact that, if

verified, raises significant questions for nuclear power plants on earthquake faults worldwide). TEPCO also announced that the plan to achieve a cold shut down of the plant by cooling the reactor by flooding the containment chamber with water is no longer viable as melting fuel rods have created a hole in the chamber and an estimated 3,000 tons of highly radioactive water has leaked into the basement of reactor #1. Engineers are, once again, back to the drawing board in their effort to control the out-of-control situation.



aside—especially when our main engine of concern (the media) has moved on. Thus many, my own kids included, prefer to think about other things.

Waking Up to a Nuclear Nightmare

By Barbara Rose Johnston

Truthout (<http://www.truthout.org/waking-nuclear-nightmare>)

A shorter version of this article appeared in the *Bulletin of the Atomic Scientists* on March 18, 2011 (<http://www.thebulletin.org/web-edition/features/nuclear-world-what-the-meaning-of-safe>)

As Japan's nuclear disaster continues to unfold, a growing number of its citizens and residents are beginning their transition, becoming the newest members of the world's radiogenic community. Like the *hibakusha*, downwinders, uranium miners, atomic vets and the many who live in towns and cities that hosted the nuclear enterprise, they find their lives profoundly altered by a hazardous, invisible threat, where the fear of nuclear contamination and the personal health and intergenerational effects from exposure colors all aspects of social, cultural, economic and psychological well-being.

Some radiogenic communities are the end result of a geographic location: living downwind from or adjacent to uranium mines and mills, nuclear power plants and waste dumps, nuclear weapons tests, battlefields or military training grounds. Others are formed by occupational exposure as a soldier, scientist, miner, plant operator or other worker. Such lives are characterized by degenerative health conditions resulting from their exposure, pain and suffering associated with miscarriages and the birth of congenitally deformed children, the difficulties of raising physically disabled children and caring for increasingly feeble elderly, the fear of and anxiety over additional exposures, the fear of and anxiety over intergenerational and other unknown effects of radiation and the psychosocial humiliation, marginalization and stigmatization that is common to nuclear victimized communities.

Life in a nuclear nightmare often revolves around a series of stressful and difficult questions: Radiation is invisible, so how do you know when you are in danger? How long will this danger persist? How can you reduce the hazard to yourself and your family? What level of exposure is safe? How do you get access to vital information in time to prevent or minimize exposure? What are the potential risks of acute and chronic exposures? What are the related consequential damages of exposure? Whose information do you trust? How do you rebuild a healthy way of life in the aftermath of nuclear disaster?

Finding answers to such questions is hugely difficult in the chaos and context of an ongoing disaster. It is all the more difficult when government and industry maintain control over information, operations and the scientific exploration of nuclear disasters.

We have, for example, the ability to forecast and display meteorological conditions. Yet, other than ultraviolet radiation (UV) predictions, there is no public access to forecasts for radioactive atmospheric conditions. Radiologic atmospheric data is collected by the United Nations Preparatory Commission for the Comprehensive Nuclear-Test-Ban Treaty Organization (CTBTO), a Vienna-based body that monitors radionuclide, seismic, hydroacoustic and infrasound evidence across the globe as a means to implement the Nuclear Test Ban Treaty. For decades now, findings have been

reported to member nations and have played a role in the development of an early-warning tsunami system. Why is there no early warning system for radioactive deposition? Why, as fallout hits the West Coast, is public knowledge on local radiological conditions limited to Geiger-counter reporting of independent citizens?

And, as the world once again receives a crash course on nuclear reactors, spent fuel rods, meltdown and fallout, why is there no clear consensus on what this means with regard to local and global human health? Information on radiation health effects, while increasingly accessible, largely reflects the flaws and biases embedded in classified cold war-era research that served government and industry interests. Findings that contradicted the official narrative were typically censored, and scientists suffered reprisal and blacklisting. Anthropologist Earle Reynolds, for example, whose Atomic Bomb Casualty Commission research demonstrated that Japanese children exposed to the radioisotopes in fallout were smaller than their counterparts, with lowered resistance to disease and a greater susceptibility to cancer, especially leukemia, found his 1953 report censored, as it represented the evidence that supported a global ban on nuclear weapons tests. Reviewing this and other history, the 1994 Advisory Commission on Human Radiation Experiments in the United States concluded that the radiation health literature of the cold war years was a heavily sanitized and scripted version meant to reassure and pacify public protests while achieving military and economic agendas.

Decades of such control reinforced, again and again, the core message: Humans have evolved in a world where radiation from the sun and naturally occurring elements was present, and radiation at some levels is natural and beneficial. Any adverse health effect of radiation exposure is the occasional and accidental result of high levels of exposure. Any resulting adverse health effect from radiation exposure is limited to the individual, not his or her offspring. Nuclear power operations are safe, and their periodic low-level releases represent no threat to human health. This narrative, in one form or another, has been present in government and industry press releases and media reports in these past weeks.

Example: In the initial hours after the earthquake and tsunami, the Japanese government and Tokyo Electrical Power Company issued statements reporting minor damage at the Fukushima nuclear power plant. In the days that followed, government and industry officials reported the "venting of hydrogen gas," but claimed that there was "no threat to health." This reassurance of health safety was echoed when hydrogen gas explosions occurred at the power plant. In fact, the hydrogen released is tritiated water vapor, a low-level emitter absorbed through the skin, by breathing and by drinking contaminated water. Tritium decays by beta emission and has a radioactive half-life of about 12.3 years. As it undergoes radioactive decay, tritium emits a very low-energy beta particle and transforms to stable, nonradioactive helium. Once tritium enters the body, it disperses quickly, is uniformly distributed and is excreted through the urine within a month or so after ingestion. It produces a low-level exposure and may result in toxic effects to the kidney. As with all ionizing radiation, exposure to tritium increases the risk of developing cancer.

Why no mention of tritium in the government or industry statements? Relatively speaking, the health effects of a low-level emitter like tritium are minor when compared to the other radiogenic and toxic hazards in this nuclear catastrophe. Such omission is a standard industry practice, designed to reassure the public that the normal operating procedures of a nuclear power plant represent no significant threat to human health.

There are other sources of conclusive data that allow a very different interpretation of the health hazards posed by this nuclear disaster: cold war classification and the incestuous nature of government, military and industry agendas made it difficult to challenge the assumptions that underlie this "trust us" narrative. For example, the assumption that radiogenic health effects must be demonstrated through direct causality (one isotope, one outcome) meant science on cumulative and synergistic effects was not pursued. Discounting or ignoring the toxic nature of varied radioisotopes meant health risks were assessed and regulations promulgated on the basis of acute exposures and outcomes (radiation poisoning and deadly cancer).

The declassification of the United States' human radiation experiment records in the mid-1990's, release of similar USSR records in the years following the break-up of the Soviet Union, reassessment of the Atomic Bomb Casualty Commission records, and new research conducted by Japanese scientists, translation and publication of long-term research on Chernobyl workers and other survivors, and the efforts to understand and repair the damages from nuclear weapons testing and related fallout in the Marshall Islands all generate a body of knowledge that stands in sharp contradiction to the assumptions that sustain trust in nuclear power and the ability to prevent, manage, contain, control or remediate any disaster.

From this record of studied and lived experience, what do we know? We know fallout and the movement of radionuclides through marine and terrestrial environments makes its way into the food chain and the human body. We know that bioaccumulation of radioisotopes amplifies the relatively small "trace amounts" in the environment, and,

when ingested, generates larger exposures and significant adverse health outcomes. We know that ingestion of even the smallest particle of a long-lived isotope can result in degenerative health and deadly cancers. We know that acute exposures are further complicated when followed by chronic exposure, as such assaults have a cumulative and synergistic effect on health and well-being. We know that chronic exposure to low-level radiation does more than increase the risk of developing cancers; such exposure threatens the immune system, results in changes in fertility, increased rates of birth defect, increased rates of cancers, physical and mental retardation, metabolic disorders and premature aging. We know that the toxicity of contaminants in fallout, as well as the radioactivity, represent significant public health risks. And we know that the effects of such exposures extend across the generations.

Consider, for example Alexy V. Yablokov, Vassily B. Nesterenko and Alexy V. Nesterenko's 2009 summation of Chernobyl experiences published by the New York Academy of Sciences. Health effects not only include widespread occurrence of thyroid disease and cancers (for every case of Chernobyl-induced thyroid cancer, there are about 1,000 other cases of thyroid gland pathology, resulting in the multiple endocrine illness of millions of people), post-Chernobyl studies confirm increased morbidity, impairment and disability; oncological disease; accelerated aging; and increased nonmalignant disease (blood, lymph, cardiovascular, metabolic, endocrine, immune, respirator, urogenital, bone and muscle, nervous system, ocular, digestive and skin). These health effects are not simply limited to the generation of people exposed to fallout. Given the long-lived nature of radioisotopes and mutagenic change resulting from exposure, the intergenerational impacts from Chernobyl are profound.

There are many lessons to be learned, both from the human health outcomes of exposure and from the wide array of strategies that people are developing as they come to understand and adjust to the environmental hazards and health risks associated with life in a radiogenic community. There are proactive strategies that can be taken to reduce risk, to grow healthy and safe food, to enhance individual, family and community health as illustrated in the Republic of the Marshall Islands (RMI) Nuclear Claims Tribunal's (a United States funded and initiated tribunal) awards to repair and compensate Bikini, Enewetak, Utrik and Rongelap atoll communities. Years of research and testimony on fallout damages and varied ways in which such damages might be repaired led to RMI Nuclear Claims Tribunal awards meant to decontaminate soils, reduce the presence of radioisotopes in the food chain, educate and train a new generation of Marshallese radiation health experts, provide holistic health care and other measures that seek to rebuild a sustainable and healthy way of life. Such actions however, have not materialized as the United States government under the Bush administration rejected the Nuclear Claims Tribunal findings; in 2010 the Supreme Court rejected the right of the Marshallese to plead their case and the Congress has yet to take action on a request to fully fund the tribunal and thus address the ulcerating injuries incurred by this former US territory.

The ideal of governance as embodied in the world's constitutions is that the state serves as the institutional mechanism that secures the fundamental rights of its citizens to life and livelihood. Japan's nuclear disaster, like other catastrophic events (Katrina, Chernobyl), illustrates how far we have moved from that ideal. Every stage in the evolution of this nuclear nightmare has involved struggles to control the content and flow of information to preempt society-wide panic (and the related loss of trust in government), to reduce liability and to protect nuclear and other industry agendas. Such decisions have profound public health consequences.

There are many lessons to be learned here, not the least of which is how to respond, adjust and adapt to the environmental hazards and health risks associated with life in this nuclear world. As the world's nations reassess nuclear power operations and refine their energy development plans, now more than ever, we need to utilize all data to inform our decisions, especially the experiences of the world's radiogenic communities.

Human Rights and Social Justice Committee

Human Rights and Social Justice Committee Briefing 2: Pro-democracy and Dignity Uprisings in North Africa and the Middle East

By Hsain Ilahiane [Hsain.ilahiane@uky.edu]
Department of Anthropology
University of Kentucky

“You can cut the flowers but you cannot keep spring from coming.” Pablo Neruda (1904-1973)

The Beginnings of the Uprisings or the “Days of Rage”

Like the fictional newsman Howard Beale's "I'm as mad as hell, and I'm not gonna take this anymore!" angry outburst in the 1976 film, [Network](#), North African and Middle Eastern progressive forces, young and old, have been demonstrating in the streets to communicate to most of the region's "rulers-for-life" and allies that they too are angry and "as mad as hell and" they are "not gonna take" the oppressive political and economic conditions in which they live anymore. What began as a protest in the informal sector by a humiliated street vegetable vendor, [Mohamed Bouazizi](#) in [Sidi Bouzid](#), Tunisia, continues with a string of uprisings that is shaking the foundations of authoritarian rule and is still unleashing a vibrant process of social and political change in the region and beyond.

Because of [political](#) oppression, [economic](#) marginalization, and social humiliation, on December 17, 2010, Mohamed Bouazizi set himself on fire and died of his burns on January 4, 2011. This was perhaps Mr. Bouazizi's version of Howard Beale's rant, an act that has ignited protests across Tunisia and sparked pro-democracy demonstrations all over the region. Built upon a cumulative record of human rights abuse and economic injustice, young activists have been using social media, especially Facebook, Twitter, and mobile phones, to augment and expand the intensity and scale of protests. They have been demanding dignity, democracy, freedom, employment, human rights, and an end to farcical elections, inherited leadership, nepotism, and [corruption](#). The defining and unifying slogans for political change in the region have been "the people want to topple the regime; the people want to topple corruption..." These unfolding developments have been called many things such as: chaos; unrest; turmoil; revolution; Facebook or Twitter revolutions; Al-Jazeera driven rebellions; [virus](#) and [contagion](#); and people power. It is too early, however, to assess the far-reaching implications and impacts of these organic social movements that have engulfed the entire region.

A Timeline of the Uprisings

Ever since Mohamed Bouazizi burned himself to death in protest at his humiliation by the Tunisian police, home grown pro-democracy movements have [spread](#) throughout the region. The protests in Tunisia started with Tunisia's Jasmine Revolution in December 2010, culminating in an end to the 30 year rule of [President Ben Ali](#). Ben Ali fled the country and took refuge in Saudi Arabia. Outside of the history of military coups and [Lebanon's Cedar Revolution](#) in 2005, the events in Tunisia can be said to have ushered in the first Arab people-centered and post-colonial revolt.ⁱ On



Photo: Diane King. A solidarity action for Bahrain in Seattle, April 2011. Some demonstrators are refugees from Basra, Iraq.

January 17, 2011, Tunisia's revolt sparked riots in [Algeria](#) and six Algerians burned themselves to death. On January 25, inspired by the Tunisian example, people in Egypt staged a "day of rage" in [Tahrir Square](#) using Facebook and other social media to mobilize the protest. Protestors demanded democracy, social and economic justice, and an end to [President Hosni Mubarak](#)'s almost 30 years of one-man rule and corruption. After 18 days of protests in Tahrir Square, President Mubarak was forced to step down and the military took over the control of state functions. On the same day as the day of rage in Egypt, supporters of the former prime minister of Lebanon, [Saad Hariri](#), staged a "day of rage."

Taking inspiration from Tunisia and Egypt, starting on January 27, 2011, Yemenis have been protesting and demanding an end to inherited leadership and to the rule of [President Ali Abdullah Saleh](#). On January 28, 2011, [Jordanians](#) took to the streets in Amman and demanded political and economic reforms. On February 11, 2011, protesters gathered in Manama, [Bahrain](#), for a "day of rage", demanding political participation and reforms. At the same time, the [Green Movement](#) staged a demonstration calling for democracy and protesters clashed with security forces in Tehran, [Iran](#). On February 16, 2011, the winds of change reached Benghazi, Libya, where Libyans began waging an armed revolt against [Gaddafi](#)'s regime. Unlike their stance in all other countries in the region, the [United Nations Security Council](#) has taken an active role in the armed struggle between rebels and the Gaddafi regime. On February 20, 2011, [Moroccans](#) organized and staged demonstrations demanding political reforms and an end to economic marginalization and corruption. On February 23, 2011, activists used Facebook to call for a "day of rage" in [Saudi Arabia](#). On March 4, 2011, [Iraqis](#) staged anti-government demonstrations in Baghdad's Liberation Square. On March 7, 2011, after nine days of demonstrations in Oman, [Sultan Qaboos](#) introduced political reforms in response to the demands of protesters. On March 14, 2011, military forces from Saudi Arabia and the [United Arab Emirates entered](#) Bahrain to protect the Sunni monarchy from protests by the country's Shiite Muslim majority. To the northwest of Saudi Arabia, beginning on March 19, 2011, Syrians have been challenging [President Assad](#)'s government and its violent and brutal response to their demands for political reforms.

A Preliminary Analysis

The intensity and scale of protests as well as their causality vary from country to country. Because of the mosaic of different forms of governance in the region, what might drive people to take to the streets in, say, monarchical regimes may not be the same driver as that in republican/military contexts and vice-versa. Uneven

political and economic demands also reflect the nature and specificities of each country. Although oil-producing countries have been somewhat successful in “managing” popular contestations, non-oil-producing countries have seen frequent expressions of discontent in the form of incessant strikes and rallies since the early dawn of independence from European colonialism and domination. Despite these diverse political cultures and economic disparities, the societies of the region share more commonalities than differences. In general, these societies suffer from 8 major structural problems, among others that have been festering under the surface.

These problems are:

1. Neocolonial political pacts and external interference which create cultures of dependency and thwart the development of political pluralism;
2. [Neoliberal economic arrangements](#) which skew economic benefits, frustrate local/national development plans, and create social and economic humiliations;
3. Closed political systems which are based on patron-client or kinship cleavages, preposterous elections, and external support provided by major Western powers and global institutions (The World Bank, the International Monetary Fund, and the World Trade Organizations, to name a few) for the sake of “stability” but to the detriment of local voices of democracy;
4. Ascendency of the culture of “rulers for life”, and in the case of some republican/military regimes, the cultivation of one party rule or one person/family rule;
5. Excessive use of military institutions, internal security forces, and the Ministries of the Interior to maintain the status-quo;
6. The ruthless quest for an singular, modern national identity at the expense of multiple ethnicities and religious communities (e.g., Morocco’s policy of sidelining its Berber majority populations and Bahrain’s Sunni minority ruling a Shiite majority population);
7. High population trends characterized by a youth bulge, who have been alienated by high rates of unemployment and suffered the consequences of privatization within neoliberal reforms that started in the early 1980s; and
8. The influx of foreign workers into oil-producing countries and the tightening of immigration policies by the European Union in the face of labor exporting countries.

Taken together these issues, or a mix of some aspects of them, have certainly converged to construct a different region from the one that emerged after the decolonization era. However, it is premature to have a full understanding of what the ongoing developments mean to the future of the region.



Photo: Diane King. Solidarity action in Seattle, April 2011.

The United States and the Politics of Democracy in the Region

The effects of the ongoing popular uprisings for United States foreign policy remain a matter of debate among specialists of the region. Put simply, however, when it comes to the history and role of major western powers in the promotion of universal democratic ideas and values in North Africa and the Middle East, it is safe to state that the struggle for democracy has been stifled by three major forces:

1. Colonialism, which made it its business to weaken local/national institutions and to hinder any emerging local forces of democratic rule;
2. Post-colonial and non-representative regimes that used shallow nationalism and political cynicism to appropriate and/or squash pro-democracy tendencies and manifestations; and
3. The Cold War and major powers’ incessant intervention in the management of politics and resources of the region.

With respect to the United States’ role in the area, its record of fostering democracy is mixed at best, if not ambiguous and opportunistic. Despite advocating the virtues and ideals of democracy over the last few decades, the U.S. record, framed within national and geopolitical interests, has ranged from sabotaging pro-democratic governments as in the toppling of [Mohammad Mossadeq](#)’s regime in 1953 through the support of non-democratic pro-west regimes like Saudi Arabia and Egypt to military intervention as in the cases of Iraq, Afghanistan, and Libya. People in the region have deep and long memories of the U.S. roles and interventions in the region. Over the last decades, this ambiguous record has not only produced authoritarian regimes but also delayed the development of democracy in the region (see Khalidi 2004).

Lessons that Could Be Learned from Pro-democracy and Dignity Uprisings in the Region

What lessons can we draw from the continuing pro-democracy and dignity uprisings in the last five months? The first is that the use of force and occupation are not the appropriate seeds for the growth and spread of democracy. The second is that policymakers and ideologues alike need to heed the call of the masses and recognize that people in the region, despite their cultural, religious, and ethnic differences, have been experimenting with democratic ideas and institutions even before the arrival of colonial powers to the area and have, time and time again, shown firm commitment to the ideals and practices of parliamentary systems.

The third is the fact that the dearth of democratic ideas and institutions has nothing to do with [Islam](#) and more to do with the broader historical, social, and political relations within and outside the region. If anything at all, the current winds of change with its solid universal demands for justice, freedom, and dignity exposes the thin ideological construct of [Huntington's](#) thesis of the "clash of civilizations," in which he claims that Islamic civilization/culture, unlike Western civilization/culture, is antithetical and hostile to democratic pluralism. Based on a thin understanding of workings of culture and history, Huntington predicts a showdown between Western and Muslim countries to decide the winner of the [clash of civilizations](#).

Historically and anthropologically speaking, the fact is that Islam and the West have not only co-existed over the centuries but are also based on the same foundations: monotheism as the cornerstone of ethics and religion on the one hand and Greek philosophy and reasoning as the basis of scientific inquiry and democratic governance on the other. Huntington's worldview of Islam, supported by many others, aims to make Westerners the exclusive owners of universal values of pluralism. In the end, this attempt can be viewed as a doctrine to justify Euro-American superiority and neo-colonial intervention in the region. Fortunately, pro-democracy movements in the region have tapped into a battery of shared universal values and software of global social movements to build up a homemade architecture for future democracy operating systems in North Africa and the Middle East; and in so doing they have clearly exposed the naiveté of the ahistorical and false claims of Huntington and his collaborators (see Khalidi 2004 and Ernest 2002).

The fourth lesson, perhaps the most important from an anthropological perspective, is the problematic and unethical notion of any individual or country enthusiastically "democratizing or upgrading" another. The exaggerated (if understandable) wish of outsiders to forcefully insert their role in the region coupled with the blown up effect of "western" social media in the uprisings robs people of their agency and aspirations to shape their own histories and places as they see fit. A sober understanding of the changes taking place throughout the region must lend itself to an anthropological and historical analysis of organic processes of social change that cannot be engineered by social media or imposed from the outside. Actually, despite the advent of the irrational exuberance around what social media is capable of doing, the current situation is built on a long history and tradition of resisting anti-democratic practices and human rights abuses of governments in the region and their allies.

Policy Implications for the United States and the United Nations

Finally, what sort of implications could these uprisings reveal to the future of United States foreign policy as well as the United Nations' responsibilities in the region? Without a doubt, given the United States' continuous involvement in Iraq and Afghanistan and the on-going bloody civil war in [Libya](#), military occupations and the potentiality of boots-on-the ground can only aggravate the political landscape of the Middle East. Secondly, civil society institutions and the virtues of human rights and dignity should be cultivated and leveraged to offset and counterbalance anti-democratic tendencies of the ruling class and their allies within and outside the region. Thirdly, major world powers must get out of the way of democratic movements in the region. Fourthly, the United Nations should remain a neutral and peace-promoting force in the management of international affairs and it must refrain from becoming a military tool for major powers. The United Nations must use all its assets and capital to craft peace-based initiatives to solve regional problems. The [United Nations'](#) participation in NATO's bombing of Libya is a distressing state of affairs that should not be replicated in the future. Finally, [external forces](#) to the region should refrain from deciding the futures of others and should leave that vital task to the people themselves to sort out their own affairs in a free and dignified manner.

Implications for Applied Anthropology

In my opinion applied anthropologists can play many roles in this by: (1) providing ethnographically grounded accounts of the problems of governance in the region; (2) exposing the effects of local and global dynamics on the peoples' social and economic lives; (3) offering holistic and meaningful explanations of the complexities of the region's history and politics in order to eliminate bias and negative stereotypes that are commonly found in the Euro-American public discourse; (4) providing alternative solutions to and suggestions for the region's pressing problems; and (5) investigating the intricate relationships at the confluence of social movements and new media to better understand the organic processes that shape societal transformations.

[Hsain Ilahiane](#) is Associate Professor of Anthropology at the University of Kentucky. His research interests are information and communications technologies and development in the Middle East and Africa. Over the last ten years, he has been investigating the social and economic impacts of mobile phones in urban and rural Morocco. Currently, his research centers on two projects: one examines how Islamic charity assets and resources might be tapped for the purposes of sustainable mobile technology deployments in resource-poor areas in Morocco and beyond, and the other investigates monetary innovation in Kenya, South Africa, and Uganda, particularly around the use of mobile phones for financial services. In addition to several peer-reviewed journal articles, he is the author of *Ethnicities, Community Making, and Agrarian Change: The Political Ecology of a Moroccan Oasis* (2004) and the *Historical Dictionary of the Berbers (Imazighen)* (2006). These issue briefings are commissioned by the SfAA's Human Rights and Social Justice Committee in an effort to educate our members, our students, and the general public on timely matters relating to social justice or human rights. It is the hope that policymakers, media, and the general public will come to appreciate an anthropological perspective on contemporary issues. If you are interested in writing a policy briefing please contact the HR/SJ committee chair Mark Schuller at mschuller@york.cuny.edu.

ⁱ My colleague, Dr. Diane King, was kind enough to remind me not to understate the Cedar Revolution in Lebanon in 2005.

FOR FURTHER INFORMATION:

ONLINE MEDIA:

Al-Jazeera English Network. Region in Turmoil - <http://english.aljazeera.net/indepth/spotlight/2011/02/2011222121213770475.html>
Arab Social Media Report - <http://www.dsg.ae/NEWSANDEVENTS/UpcomingEvents/ASMRHome.aspx>
Canal + Spécial investigation - Monde Arabe l'onde de choc <http://www.youtube.com/watch?v=RGotNQ8k854&feature=related>
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Kuebbler, Johanne . 2011 Overcoming the Digital Divide: The Internet and Political Mobilization in Egypt and Tunisia. *Cyber Orient* 5 (1) <http://www.cyberorient.net/article.do?articleId=6212>
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Said, Edward. 1997. *Covering Islam: How the Media and the Experts Determine How We See the Rest of the World*. New York: Vintage Books.

SOME WEBSITES FOR GROUPS WORKING ON THE ISSUE:

Iranian Green Movement - http://en.wikipedia.org/wiki/Iranian_Green_Movement
Movement du 20 Février - Morocco - http://www.facebook.com/Movement20?sk=app_2392950137
Tunisia - <http://www.facebook.com/cha3b.tounes.ya7re9.firou7ou.n4?v=info>
We Are All Khaled Said- Egypt - <http://www.facebook.com/elshaheed.co.uk>

Doctor My Eyes (*are watching you*): Applied Anthropology Behind Clinic Walls

By Brian McKenna [mckenna193@aol.com]
University of Michigan-Dearborn

"You must help me if you can." Jackson Browne, "Doctor My Eyes"

I have been helped—even saved—by medicine. For example, two melanomas were diagnosed and excised in 1992. Like many children, my ears were drained of fluid on several occasions, stopping a plague of earaches. A severe concussion from a baseball bat to the head, when I was 12, was closely monitored in the hospital for a week.

On the other hand, like nearly everyone, I've experienced the other side of medicine, where mistakes, misdiagnoses and scare tactics have been harmful: a hematoma in my leg from an inappropriate clinical drug that got me to the ER; several missed diagnoses of melanoma preceding its fortunate discovery; a "false positive" about a lung mass that resulted in having part of my right lung needlessly extracted in 2005. It's called "iatrogenesis," an illness caused by the doctor or medical system. Ivan Illich alerted the world to this phenomenon in his foundational "Medical Nemesis" (1976).

I teach medical anthropology. Despite biomedicine's apparent problems, it is still viewed as "the best in the world," especially by an army of Pre-Med students who descend on my classes. I find that it is very hard to break the spell of medical hubris unless critical pedagogical strategies are employed. Technological homage to MRI, CATSCAN and heroic medicine—on TV shows like *Chicago Hope* and *House*—greatly glamorize "medicine," or as medical



Brian McKenna

anthropologists call it, "biomedicine," a conception which accounts for the narrow microbiological orientation of this field.

I know that the fundamental causes of ill health are out of the control of biomedicine, and "indeed, any open recognition of the real causes would call into question the very system that allows [medical professionals] to own and market their commodity" (Sanders, 1985:117).

This message subverts common sense. How to best educate students about the veracity of this assertion and its implications? So powerful is the Doctor persona that he assumes a shamanistic aura to many. In his song, Jackson Brown asks the Doctor "to help me understand" a world "with . . .evil" where he "hears the cries" of fear and suffering. He asks the doctor whether he should have become educated in the first place and whether "it was unwise to leave them [his eyes] open for so long?"

Browne has reached a very down point in his life and is searching for *meaning* in his crisis. But that's not something that a conventional doctor can provide for him.

The singer is asking the doctor whether ignorance and denial are the preferred defense to handle the world, rather than the enlightenment path he chose. In general, biomedical doctors are steeped in ignorance and denial themselves and not well educated to show others how to *make meaning* in order to heal. The medical anthropologist Jean Comaroff illuminates this well in her important work "Medicine: Symbol and Ideology" (1982) which provides a cross-cultural comparison of the healing systems of the Tshidi-Borolong and Western biomedicine. Comaroff investigated the universal paradoxes associated with the illness experience, especially the existential question about personhood. Comaroff argued that sick individuals among Tshidi are "healed" through communal rituals which are performed to reinforce or restore the well-being of the body politic as a whole.

In contrast, under Western capitalism, the sick person is caught within the prevailing ideology of rational individualism which "rests upon the reinforcement of the very symbolic oppositions which, in the context of affliction, we sense and try to transcend" (Comaroff 1982:61). Comaroff concluded that "thus, with an alienated image of the self, caught in the opposition between psyche and soma, and cut adrift from the wider social and moral context, we attempt to impose 'meaning' upon an estranged world" (Comaroff 1982:61).

How do we help student/citizens recognize the haunting cultural politics of biomedicine so that they can overcome estrangements and transform medicine in their lives? How do we alert them to this before they are given the *jolt* of a cancer diagnosis (as half will be in their lives).

This article discusses one pedagogical tactic that seems to have merit: a radical interrogation of students own doctor visits, discussed communally. On the first day of class I pass out the following assignment. I tell students to be prepared to share their stories in class. The five page paper is due two weeks hence. It serves as a lens for the entire semester to follow. I take them on a path that integrates art, emotion, biography, and critical theory, all with the intent of preparing them with the tools to take back medicine and their education. The semester is intended as a critical *jolt* in itself, to awaken students to ask the very questions as Jackson Browne asks. Here is the assignment.

Applied Medical Anthropology
Tell Us About your Last Doctor Visit
Brian McKenna

For this essay you are asked to critically reflect on your last interaction with a biomedical care practitioner (e.g. allopathic physician, nurse practitioner, nurse, physician's assistant, EMT). If you have never interacted with a biomedical practitioner, you are free to write about your interactions with any healing practitioner (e.g. curandero, homeopath, shaman), or with anyone who has ever cared for you. However, for this exercise it is best to analyze a representative of the dominant medical system in the U.S., which is biomedicine. Also, if you do not feel comfortable writing directly about yourself, you may interview a friend or relative (keeping their identity confidential) and ask them the questions below. For privacy reasons you may assert that you are reporting on an interview, even if it happens to be about yourself.

In your essay, please address the following:

- 1) Briefly describe the setting.
- 2) What was your presenting complaint?
- 3) How did the practitioner interact with you? (her/his demeanor, history taking, physical)
- 4) Did you feel you had enough time to discuss all your questions and concerns? Why or why not?

- 5) Did the practitioner acknowledge your own phenomenological experience?
 - 6) If relevant, what questions might you have liked to discuss with the practitioner that you did not? Why not?
 - 7) Were you satisfied with the practitioner's diagnosis(es)?
 - 8) Do you believe that there were any social and/or environmental origins to the complaint you registered? If so, what, in your opinion, were they? Did the practitioner discuss this topic with you?
 - 9) Do you believe that the practitioner helped to heal you?
 - 10) In your opinion, might there have been an iatrogenic component to the care?
 - 11) What, if anything, might the practitioner (and their support staff) have done better?
 - 12) How would you rate this practitioner? Excellent, good, average, below average, poor?
-

I receive student papers back two weeks after they are assigned. I read them and perform a content analysis of their themes. Then I return them a week later and we spend the day discussing them. I begin by having the students pair off for ten minutes to share their stories with a classmate. The hum in the room rises to a crescendo as students divulge vital details about their lives (or their interviewee's life) that they have rarely, if ever, critically contemplated. Then we open the class up for dialogue. As we dialogue I write given generative themes on the blackboard. This serves as the basis for future lectures. Students discuss some really exceptional doctors, nurses and healers who have helped them through very difficult times. There are always health professionals in my classes, including nurses, Pre-Med students (who intern) and technicians. They often write about their secretive "House of God" experiences (Newman 2008) in their papers. The day is always filled with tears, laughter and insight. We all learn much.

Making Meaning in an Estranged Neoliberal World

In a future column I will share the details of one class assignment, including a content analysis of forty papers, generative themes, and dialogue points. In the past, students were fascinated by iatrogenesis, physician communication, and what it means to heal. Here is some of what I share with them in future classes.

I tell them that medical students are not taught much about systematic forms of iatrogenesis. These include clinical (direct harm), social (medicalization) and cultural (loss of traditional healing modalities) as defined by Illich (see also Grossinger 2001, Mendelsohn 1979). Issues of political economy are poorly addressed as well (Bear et al 2003, Sanders 1985). I note that the U.S. National Academy of Sciences does draw attention to some of the clinical iatrogenesis. For example a 2000 report study by the Institute on Medicine, *To Err Is Human*, estimated that up to 98,000 die each year from hospital errors alone (NAS, 2000). But this is only the tip of the iceberg, especially when we account for things like the speed-up of physicians and nurses by insurers, the clinical marginalization of "patient" voice (Freire 1970, McKnight 1995) and the "nocebo effect," harmful, unpleasant or undesirable effects of medicine (see also Baer and Singer 2008, Coreil and Mull 1990, Davis 2007, 3, Engle 1977, McKenna 2010, 2011, Singer 2009, Smith-Nonini 2010).

In contrast, anthropologist Daniel Moerman (2002) has written extensively about the "placebo effect" (what he calls the meaning response) which rallies the mind/body's internal healing response, and argues that it is a powerful healing modality that should be a fundamental part of medical education. But it is not. He argues that biomedicine's neglect of emotion, ritual and culture mean that medical education is "as much of a hindrance as a help" (Moerman, 2002:13). I often make his book, "Meaning, Medicine and the 'placebo effect,'" a required reading.

I share the tale of my childhood physician, Dr. Robert Haynes. As a youth in the early 1960s, whenever I was sick in bed, I tell them, the good doctor appeared, ascending the stairs of our tiny row house just outside Philadelphia. Through bouts of measles, mumps, and even a heatstroke he came. Sitting on the side of my mattress, he touched me, performed his magic, and told me that everything was going to be alright. He treated my brother and sister if need be and even checked my father's blood pressure. Dr. Haynes was a true *family* doctor, a caring man.

By today's standards, Dr. Haynes spent way too much time with us. He quietly listened to my stories. He even insisted that I repeat the story about the home run I'd hit two nights earlier, asking for more details. To what field had I hit the ball? How did I feel rounding the bases? I showed him the giant praying mantis I'd found in the shrubs. I felt like Dr. Haynes really understood me. He saw the context where I lived and took an interest in me. I remember asking my mother, "why does Dr. Haynes ask me so much about things that have nothing to do with being sick?"

All I know is that I felt better after he left. So did my mother.

In contrast that with today's protocols. I travel to the "family" doctor at a mall-based clinic and she treats me singly, following "managed care" protocols. I still repeat stories but they're not about baseball. I tell the doctor the same story about my symptoms that I'd just written down in the waiting room and just told to the nurse minutes

before. It's a 20 minute drive to get there and a 30 minute wait. The doctor portion of the visit takes, on average, ten minutes and there is little talk about my feelings outside of how they relate to my "presenting complaint." Like Jackson Browne and most of us, I have a lot of complaints!

And now, with electronic patient records (EPR), my doctor rarely even looks at me as she busily types away on a computer. But I am watching her, feeling more estranged. Incidentally, EPR efficacy is being seriously challenged for having little or no evidence of improved clinical outcomes (Black 2011).

Anthropologists can teach students a great deal about medicine if they elicit their experiential knowledge. We must attend to the cultural capital they bring with them into the classroom and make that curricular material. This is applied anthropology. It links theory and praxis, the social and personal. It echo's Horace Miner's well-known *Nacirema* (also about iatrogenesis).

Moreover, we need to convert our private sufferings into public issues, as I begin to do in this communal exercise. There were 956 million physician's office visits in 2008 (CDC 2008). The great majority of these clinical encounters are lost to the ethnographic record. We need to schematically research and capture this data and broadcast it to our local communities. These stories must be ethnographically reclaimed in order to galvanize "patients" to lose their patience and become active.

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Michael Agar

The Central American Anthropology Meetings in Tegucigalpa

By Michael Agar [magar@anth.umd.edu]
Ethnoworks LLC.

Some time ago I was anointed a "senior specialist" with Fulbright, at the time to work on complexity and social programs in Buenos Aires. That didn't work out. But my old friend and colleague, psychiatrist Dr. Ken Vittetoe, with whom I had worked on projects in Honduras over the years, decided to take advantage of the award and invite me to visit Tegucigalpa to give a week-long course to social service practitioners and researchers on how to think ethnographically in their work. What that means and how it went is a topic for another day.

For now, this is just background as to how I came to attend parts of the 8th Central American Congress of Anthropology, held in Tegucigalpa the week before my course from February 21 to the 25. Congress organizer Sylvia González, who had just established a "carrera," a major, in anthropology at the national university, invited me to

present a “conversatorio” during the meetings. I also had the chance to attend a few sessions and events; not as many as I wanted to, because bureaucratic and personal preparations for my own course took up a fair amount of time.

The opening plenary was delivered by Gabriel García of the Universidad Nacional Autónoma de México, an overview of the development of Central American anthropology (CAA). What struck me was how recent and how rapid the growth of CAA has been. A look at the journal he edits will make the point (<http://www.pueblosyfronteras.unam.mx/>). Two topics that Dr. García treated were the relationship between decades of work by North American anthropologists in the region (in which he includes Mayan lands in southern Mexico) and the rapid growth in CAA research, as well as the care that needs to be taken to develop a “regional” anthropology that is not at the same time parochial.

In his plenary talk, and in conversations later, I didn’t hear much in the way of post-colonial themes. In fact, the Congress was dedicated to the memory of Anne Chapman, a Franco-American anthropologist who spent many years working with the Lenca in Honduras, among other groups. Dr. García and I sat across from each other at dinner later in the conference and he said that that discussion was pretty much over and done with. CAA has the gearshift in forward, not in reverse.

One theme I did pick up emphasized the limits within which outsiders had worked, limits that narrowed their vision, together with a discussion of how CAA research would of course emerge out of other contexts and therefore broaden the anthropology of the region. It reminded me of Maxwell Owusu’s article in the *American Anthropologist*, long ago in 1978, which in spite of its edgy title, “Ethnography of Africa: The Usefulness of the Useless,” was actually an early and reasonable critique of the limits of British ethnography along the same lines. One student sitting next to me in a session told me, grinning, that he was from the Independent Republic of Chiapas. Since that area has been the site of considerable American anthropological research and training, I asked him what he thought of their work. Some I like, some I don’t like so much, he said. I feel the same way about work done in the U.S.

Later, in a plenary on “interculturality” in Central America, Andrés Fábregas Puig talked about the development of “intercultural universities” in the region. His focus was on the focus of acculturation, later named “Indigenismo,” a major contribution of Mexican anthropology initiated by Gonzalo Aguirre Beltrán (winner of the Malinowski Award in 1973 by the way). Mexico, he said, was a natural home for questions about culture-mixing with its tradition of mestizaje. But Beltrán described acculturation as negative from an indigenous point of view. The contemporary version of interculturality in play at the universities now views the mix as a positive.

By way of background to his plenary, Prof. Fábregas described Chiapas as home to numerous studies by faculty and students from Harvard and Chicago. (He left out Stanford and Berkeley, my alma maters. Chiapas was also tierra sagrada for them. Much of ethnographic semantics was built on field research in the area.) He described how anthropologists from the North worked in villages, especially in an isolated region where the “culture” was less subject to national influences—the model from the old days of looking for a “pure” culture free of the heartbreak of Galton’s problem. He said the locals still call one luxury hotel in San Cristobal de las Casas “Rancho Harvard.” He grew up in San Cristobal and found it interesting that it didn’t occur to American anthropologists that it could also be an ethnographic site.

These were entertaining stories for me to hear, from one old-timer who grew up in a place to another who had read a lot about it in graduate school.

But then enough of the past. What does it mean to talk of a Central American anthropology?

One of the sessions where I was able to listen to a continuous sequence of papers featured students from the anthropology program at the University of El Salvador. They were all interesting, deserving of more discussion and critique than I can go into here. What fascinated me were two things. The papers I heard, different as their topics



Dr. Agar at a workshop during the Tegucigalpa conference

were, all wove in the recent civil war in one form or another. Topics included what “democracy” meant in a local election, how to explain the “maras” or gangs, and how the Farabundo Martí para la Liberación Nacional (FMLN) began. Well of course they would have to take the war into account, I thought, but only after the students made it obvious for me.

The next week, in my own workshop for a Honduran group, the theme of “security” came up no matter what the focus was in the class assignments—field notes and an ethnographic interview. I learned about that theme shortly after arrival, like my host and friend’s story about getting shot in his car, his passenger killed. I thought, again, the theme becomes obvious only because course participants make it so in their detailed assignments.

It’s what we all do when we do ethnography. We take an issue that an outsider might summarize in an isolated and distant fashion and make it real in terms of how it shapes numerous details of everyday life.

Listening to the CAA students made me think about how to understand the different angles of vision we researchers and practitioners bring to ethnographic work. They made me think of ethnography as a chain of choices. Long ago I started using the metaphor of a funnel, open in the beginning and then narrowing as time goes on with a specific focus at the end. There are multiple trails possible within that funnel and a lot of places to put the spout. The chain of choices that any ethnographer must make is one of the things that made the difference between what the students did and what an outsider like me might possibly do.

The students from El Salvador made their ethnographic choices within the historical circumstances of more than a decade of civil war, the consequences of which are now a massively important national question. The students from Honduras made their choices within the historical circumstances of the recent upsurge in murders, kidnappings and extortion among both the wealthy and the poor. I’m guessing that I would have made different choices. For example, I arrived in Honduras wondering about the recent coup, the civil strife that it generated, with the international politics of the U.S. and Venezuela in the background.

A second framework that shapes that chain of choices is background knowledge, a major theme in Owusu’s critique of British anthropology mentioned earlier. I use the phrase “rich point” for an ethnographic problem grounded in an unexpected difference that catches the attention of a researcher. What counts as a rich point is a function of the interaction between two semiotic worlds, that of the people who produced it and that of the researcher who lacked the capacity to interpret it. A researcher of the same national background as his or her subjects will likely attend to different rich points when compared with a researcher from a different national background. Differences could also be expected with a related problem—thinking you get it when in fact you don’t. In fact, the Salvadoran students showed how some official and popular explanations of the phenomena they investigated were at best distortions of local meanings and practices.

Different background knowledge means different chains of choices. But then that’s why the rapidly growing Central American anthropology is anything but parochial, as Dr. García argued in the plenary mentioned earlier. The example of the student papers shows—in addition to the local relevance of their work—the contributions they are making to a better articulation of the shared epistemology of the field, to the enrichment of its comparative base by varying researcher as well as researched, and to our understanding of the shared humanity that makes our work possible.

There were many other presentations, of course, but I was only able to hear the three from the Salvadoran students in succession. I did look at some posters. For example, one by Jose Enrique Hasemann Lara compared his recent research on Dengue in urban Honduras with an earlier study published in *Medical Anthropology Quarterly* by American anthropologist Carl Kendall and colleagues. The well documented point was this: compared with the conclusions of earlier work, most residents were well aware of features of the disease, of what causes it both in a personal and environmental sense, and of actions one should take to prevent or deal with it. Something obviously happened to make a difference between the two studies, and the author points to intensive education efforts initiated after that earlier study as the likely cause. It was the kind of powerful ethnographic evaluation that makes the usual pre-post design look so superficial.

His sister, Ana E. Hasemann Lara, currently a graduate student at the University of Kentucky, was good enough to be a discussant during the “conversatorio” I led. Her poster dealt with the development of indigenous cultural products and the resulting increase in value placed on local traditions, improved economic well-being, and development of demand in the global marketplace. I don’t know this literature, but the poster struck me as a good corrective for any outsider bias to isolate indigenous people to preserve their “cultural purity.”

In the end, I guess this is a “world anthropology” essay, though when I first heard the term I wasn’t sure what it was supposed to mean. I figured that it was an American initiative to become post-post-colonial. But as I think back on the CAA conference, maybe Marcel Mauss’ classic book *The Gift* is a better model. World anthropology is sort of an interactive reflexivity fair. CAA colleagues gifted me with some new ideas about what we all do, a couple of which I described here. With any luck, I gifted them in return in my conversatorio with a couple of ideas from my outsider angle of vision.

SfAA is no stranger to the concept. It has a tradition of meeting outside the U.S. How about doing more of it electronically, in smaller groups, so that travel and expense don’t hold back the process? The week after the conference, during my course at the medical school, I talked with the librarian. If colleagues wanted to, could we set up a live internet conversation? No problem, she said, as she opened the door to the globally connected room.

In suitable trans-national fashion, I ended the week and went to work with Honduran practitioners from medicine, social services, and development around the question of what use it might be to think “ethnographically.” My colleague and friend Sylvia González left on a Fulbright to visit the University of Kansas. Goes around, comes around. I’ll never be able to thank her enough for grabbing me by the Fulbright and tossing me into the Central American flow. The experience showed how differences that stand out against a similar backdrop aren’t just about “ethnographer” and “other.” At the CAA conference we were all, at the same time, both. Reflexivity is a lot more fun in living color.

The Old Main Project

By James M. Skibo [jmskibo@ilstu.edu] and Gina L. Hunter [glhunt2@ilstu.edu]
Professors of Anthropology
Illinois State University

The “Old Main Project” was recently launched on the campus of Illinois State University: <http://oldmain.illinoisstate.edu/>. This campus archaeology and oral history project is dedicated to exploring the history of “Old Main,” our first university building that was razed in 1958. This project continues what we hope is a growing trend on university campuses, which demonstrates the relevance of archaeology for understanding a university’s past (see Skowronek and Lewis 2010). Our campuses are not just composed of current buildings but also a buried past lying just below the landscaped quads. Our own university thinks that nothing remains of Old Main, so it has been important for us to demonstrate that the building still exists as an archaeological site and in the memories of the alumni who attended the university when Old Main was still used.



A steam tunnel excavated across the quad in the 1980s revealed that much of the entire first floor of Old Main still exists; and a salvage excavation in front of the backhoes uncovered intact foundations and cisterns filled with trash. One interesting find, revealed by Keith Barr (1983) who wrote a thesis on these excavations, is that there were many alcohol bottles deposited in the cisterns between about 1917 and 1930 despite the fact that the time period overlaps with Prohibition and our campus and town were officially “dry” until 1973. We have tracked down the 70 plus boxes of artifacts from the 1981 excavation and our graduate student, Jessica Griffin, is currently analyzing some of this material for her Master’s thesis on consumer choices, commodity networks, and social relationships.

Besides the analysis of material remains and documentary evidence of Old Main, we have also been collecting oral histories from people who attended or worked at the university while Old Main was still standing. Some of our eldest interviewees attended the University in the mid-1930s. We have precious little time left to document their memories of life on campus during these years. Their stories bring Old Main to life and highlight aspects of Old Main and the campus that are often obscured in historical accounts. Many of our interviewees’ tales, for example, take place in Old Main’s hallways, stairwells, and verandas—important spaces of college courtship and camaraderie, but ones that rarely appear in the University’s official historical record. The oral history interviews help us to interpret the archaeological record and inspire topics for further research. By recognizing their experiences, we also honor former members of the extended campus community.

The Old Main Project involves the university administration, alumni services, faculty, undergraduate and graduate students, and the local community. The Project provides the opportunity for undergraduate students to learn research methods and processes by conducting investigations within their own university community. While many undergraduate anthropology students come to the discipline with a fascination for faraway “exotic” peoples and ancient “cultures,” the investigation of a dynamic local society and university history helps students unpack problematic notions of culture and tradition. In addition, we find that students develop a deepened sense of engagement with the university as they investigate the collegiate lives and concerns of their academic predecessors.

The “archaeology of us” and the study of the recent past is an important way that archaeologists can demonstrate how our skills are relevant to topics important to the university and other communities.



MAIN BUILDING FROM THE SOUTHWEST, 1907.

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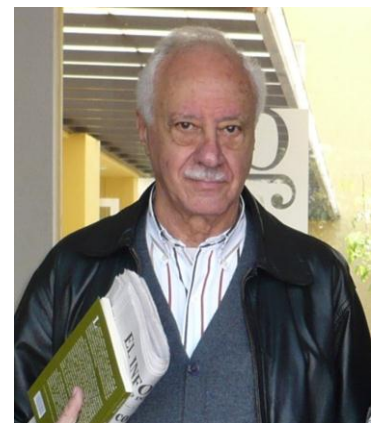
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Reflections by the 2011 Malinowski Awardee, Salomón Nahmad, on His Career in Mexican Anthropology: An Interview for the SfAA Oral History Project

Martha W. Rees [mrees@agnesscott.edu]
 Agnes Scott College

Introduction

Born in 1935 to an immigrant Arabic-speaking family from Aleppo, Syria, Salomón Nahmad-Sitton started as one of the few male students in social work, and that work led him to anthropology, where he was quickly scooped up by the Instituto Nacional Indigenista (INI), the Mexican federal Indian agency, that, at that time, administered indigenous groups, their health, education and other resources. In his time in the INI, Salomón made his career and had a reputation for getting in trouble—getting kicked out of Jalisco, Nayarit, Michoacán and Yucatán, to name a few, culminating when he was jailed in 1983. After a Fulbright in the US in the mid 1980s, he and his wife, Ximena Avellaneda, moved to Oaxaca, where he is today a senior researcher and past director of the Centro de Investigaciones y Estudios Superiores en Antropología Social (CIESAS). I met Salomón and Ximena in the late 1970s when they built a home in Ajusco, where I was doing my dissertation fieldwork. Subsequently, I worked for Salomón in the INI (1983). We have continued our friendship for over three decades, through thick and thin. This interview is a small attempt to record many of the stories and experiences I had heard about and shared over the years.



Salomón Nahmad-Sitton

SfAA Oral History Chair note: Professor Rees transcribed and translated the interviews in addition to doing the interviews. The following represents a selection from the transcript.

Martha: It’s 6pm on July 3, 2010, in Salomón Nahmad’s house, starting our oral history interview about his career in applied anthropology. Thank you for making time for me.

Salomón: Thanks to you. When I was very young, 17 or 18 years old, I started studying social work in the UNAM [National Autonomous University of Mexico], and there I had the opportunity to meet one of my mentors, who worked in psychology, psychoanalysis, and psychiatry, and that’s how I got into psychology and psychoanalysis. And I was very young; I was 19 when I worked for Eric Fromm. That’s when I met Eric Fromm, that was in 1954- 1955.

Martha: And, what kind of work did you do?

Salomón: It was to interview worker mothers in Mexico City, where they had some ‘women workers’ houses’. I interviewed them in order to learn about the personality and psychology of the Mexican woman worker. [Fromm] understood a lot of Spanish because all of his Mexican students were psychoanalyzed with him. The first 12 Frommian psychoanalysts were Mexicans.

Martha: But, how did a young man from a family like yours get interested in these social [justice] issues?

Salomón: Well, look, as a child, I saw discrimination against indigenous people in Orizaba, Veracruz, where I went to school. I was born in Mexico City, but my mother and father moved to Orizaba and that’s where I went to school.

Martha: So, you say that as a child you witnessed discrimination against the indigenous people and that it affected you?

Salomón: Yes, because of the kids who went to school with me, some were not indigenous and some were....

Martha: Were most of the kids in the school bothered by the injustice of the discrimination?

Salomón: No, because the kids discriminated; they’d say, ‘that’s an *indio* who doesn’t speak good Spanish....’

Martha: But you, you were affected [by the discrimination]?

Salomón: I was affected because at home, my grandmother didn’t speak good Spanish, because her native tongue was Arabic, although my mother and father spoke Spanish well, because they’d gotten to Mexico very young.

Martha: So, you transferred the experience of injustice or inequality that existed at home to what became your life interest?

Salomón: ...and to [my] elementary school and the social environment in Orizaba. Orizaba is a *centro rector regional* that controlled this Nahuatl region, *mexicanos* who speak *mexicano*. That’s how I got...—I was always interested in learning about people, and, well, this made me study social work.

Martha: And, how did you go from psychology to anthropology?

Salomón: Ah, that’s the story. When I was in the UNAM, was when University City was opened, and when it opened, they hired social workers, and I was still a student at that time, but I was the first male social work student, because they were all women.... I was lucky that the psychoanalyst who taught psychology invited me to work on social problems. And one of those problems was the study of working class women. And [Eric] Fromm wanted to study Mexican working class women, to compare (them) with German working class women under Nazism, because he wanted to see how much the authoritarian personality, the dominant, imposing character of the German mother was reflected in Mexican mothers.



En la foto: Rodolfo Stavenhagen, Margarita Nolasco, Arturo Warman, Aguirre Beltrán, Ángel Palerm, Salomón Nahmad, Alfonso Villarojas y Guillermo Bonfil.

The Old Gang: Rodolfo Stavenhagen, Margarita Nolasco, Arturo Warman, Aguirre Beltrán, Ángel Palerm, Salomón Nahmad, Alfonso Villarojas, and Guillermo Bonfil

included Fernando Camera, Arturo Monzón, Johanna Faulhaber—the ethnohistorian who worked in the Mixteca **Bookmark not defined.** who just died. Well, you can imagine the quality of the professors, they already went to the AAA, to the Congress of Americanisms, they were all distinguished archaeologists, linguists like Maurice Swadesh. They were all my professors.

Martha: Incredible. What a privilege.

Salomón: It was a privilege, because I was young, and already working, I was married, so I worked in the morning and went to class in the afternoons.

Martha: And all this motivated you, because they were idealistic?

Salomón: Yes. And there were some who were very Marxist, and others who weren’t so Marxist, but were a bit cautious about this, because the majority of the *compañeros* (fellow students) in the ENAH were very leftist. In general, the school was leftist....

Martha: Marxist or for social justice?

.... In 1957, then [the ENAH—*Escuela Nacional de Antropología e Historia*] (t)hat’s where [Manuel] Gamio studied, where the Aztec calendar was, La Coitlicue and all the large archaeological pieces were in the central courtyard. And the ENAH was on the third floor, in three rooms. We were just a few students, between, counting all the students, there were no more than 80–100, but including archaeology, all years and classes. But, I entered with Andrés Medina, with Margarita Nolasco, with Lina Odena, and with Luis Reyes, and a number of other classmates, I don’t remember all their names, but there were no more than 10-15 [in my class].... Eduardo Matos Moctezuma. Well, it was a small group. The previous class had Guillermo Bonfil, Enrique Valencia, Rodolfo Stavenhagen, they were all a bit ahead of me.[1]

Martha: But you all hung out together...

Salomón: Well, ok, it was a very important generation because our professors in the ENAH like Pablo Martínez del Río, Wilbert Jiménez Moreno, Alfonso Caso, Ignacio Bernal, Juan Comas, (Roberto) Weitlaner, Jorge Avivó. And the younger professors

Salomón: Social change, social critique.

Martha: ...and [Arturo] Warman, was he in this group, or....?

Salomón: No, he entered later, with Tere Rojas, he was much later.

Martha: It [the ENAH] was the only anthropology program in Mexico at that time?

Salomón: ...[there was one] in Veracruz, just starting, or maybe not yet, I don't remember exactly, but Aguirre Beltrán went to Veracruz as Rector and left the INI,[2] and started the Anthropology School in Veracruz, which was the second anthropology program in the country.

Martha: So, you finished your degree?

Salomón: No, I was a *pasante* (all but the BA thesis), and I was taking my last classes and studying, but I was there when ciudad Sahagún was opened.... My social work thesis was about ciudad Sahagún, about the problems there when *plachiquero*[3] peasants became proletarians, they became workers in railroad car factories, automobile factories, in the textile industry. So I started

Martha: I remember that we read case studies about this, in graduate school, as models of development.

Salomón: Yes because there was the idea that rural Mexico could be industrialized. I learned a lot with Ricardo Pozas.... [Alfonso] Caso asked us, 'what year are you all [in school]?' And we all said, 'we're taking the last few courses in our major.' And he said, 'who wants to work here in the INI?' And I raised my hand right away. ...

Martha: Why [did you do that]?

Salomón: Because I wanted to do anthropology.... And then, he said to me, well, go talk to Julio de la Fuentes—and the next day I went with Julio, and I told him, 'Dr. Caso told me to talk to you.' So, he interviewed me and then said, 'take a seat, you're going to start today.'

Martha: And that was in 1961?

Salomón: About 1962. But in that period, that initial period in the INI, he sent us to Chiapas, to San Cristóbal and from there, he sent me to a Tzeltal community, Zaragoza de la Montaña.

Martha: To do what?

Salomón: To do a study of the possibility of the indigenous buying a *finca* (large extension of agricultural land) in *tierra caliente* (tropical lowlands). Because [the community] was located in the highlands, near Comitán, and I was there for about a month, doing fieldwork.... I got in there and did a house-by-house study, asking why they wanted to buy the *finca*, what did they want it for. And what they wanted was this: because the *tierra fria* [temperate highlands] didn't produce [enough] maize, they always had a maize deficit. Since in the tropical lowlands they could [produce maize], they wanted to buy land and grow maize. Since they had a lot of forest, they sold their wood as lumber [to buy maize]. And they had a large balance in the Fondo de Fomento Ejidal[4], and with that money, after the report, they bought the *finca* in Zaragoza de la Montaña.

.... [Then I went to Jalisco where] the Franciscans continued to insist on evangelizing the indigenous, *a huevo*, by force.

Martha: How do they do it?

Salomón: Well, they fight with the communities, and the communities have burned down their missions and once, the nuns of Guadalupe Ocotlán went into the church where the Huicholes carry out their ceremonies and they took the Virgin of Guadalupe [image] that was covered with blood—because the Huicholes bathe Christ in blood, and the Virgin of Guadalupe, too. And all the saints and all, with deer or bull blood.

Martha: ...and the nuns come in and take them away....

Salomón: ... They took the Huicholes' image of the Virgin of Guadalupe and they put in a new one. So the Huicholes came to talk to me, and they asked me to intervene with the church so that they could get their image back and take away the image that the damn nuns brought. If not, they were going to burn the mission down, and kick all the nuns out. So, I had to go talk to the Bishop—there's a bishop for the Huicholes, and the Cora and the Tepehuanos in Jesús María [Nayarit], and the Bishop said no. But there was a *padre* [priest], father Loera, who the Franciscans had sent to the US to study anthropology.... (He) got involved and managed to get them to return the ... image to the Huicholes and avoided a.... burning down the mission and throwing the nuns out, with accusations and counter accusations. But people in Guadalajara are very *mocha* (religious), they are *cristeros*[5] and the Huichol is a *cristero* region, so I was going to get into big trouble over this. The governor ... complained, too, and guess what? I was thrown out of Nayarit. And from there I went to Michoacán, to Cherán.

Martha: So, once again, because you defended the indigenous, you get in trouble and get thrown out! This is a very nice theme for this interview. I think that yes, it's the story of your life. You won't shut up....

Salomón: I won't shut up, and can't let things go, I can't accept injustice.

Further Reading: There are English and Spanish versions of Dr. Nahmad's Malinowski address and the related Power Point available on the following web site. The Power Point is well illustrated including many of the persons named in this transcript [<http://salomonnahmad.wordpress.com/>].

An Invitation from on the Society for Applied Anthropology Oral History Project: Readers are invited to suggest persons to be interviewed for the project to members of the Oral History Committee (Allan Burns, Barbara Rylko-Bauer, Don Stull and John van Willigen). I can be reached at (ant101@uky.edu) or 859.269.8301. Think of the

anthropologists that made a difference in places where you live and work. Often the person making the suggestion is asked to do the interview. The collection of SfAA recorded interviews and transcripts is archived at the Louie B. Nunn Center for Oral History at the University of Kentucky Library. Their url is:

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

Recently, interviews have been done with Tom Weaver, Ted Downing, Robert Wulff, Niel Tashima, Cathleen Crain, Linda Whiteford, and Nancie Gonzalez. —John van Willigen.

Endnotes:

1. Valencia Rojas, Alberto Javier. 2009. Migración Indígena, Etnicidad y Multiculturalidad: El Referente Actual de los Pueblos Indígenas. A la memoria de Margarita Nolasco. México: UNAM.
http://www.nacionmulticultural.unam.mx/Portal/Central/EDITORIAL/pdfs/090403_MARGARITAnolasco.pdf.
2. Instituto Nacional Indigenista, the Mexican government's indigenous institute, now, CDI (Comisión Nacional para el Desarrollo de los Pueblos Indígenas).
3. A *plachiquero* extracts the *aguamiel* from the *maguay* (agave) plant so it can be fermented and turned into *pulque*.
4. The Fondo de Fomento Ejidal was a government trust that deposited payment for the sale of resources in community accounts.
5. The *Cristero* movement was a civil war carried out by the church and its supporters in the post revolutionary period in Mexico to resist the new secular laws of the Mexican state.

SfAA Meetings

Annual Meetings—Baltimore 2012: Bays, Boundaries and Borders

By Bill Roberts (wcroberts@smcm.edu)
Program Chair, 2012 SfAA annual meeting
St. Mary's College of Maryland

Next year's annual meeting takes the Society from Seattle on the Puget Sound across the country to Baltimore on the Chesapeake Bay. The last time we met in Baltimore was 1996, when then program chair Tim Finan (U of AZ) and the planning committee organized a memorable conference around the theme of Global - Local Articulations. Please join us in Baltimore for our annual meeting, to be held jointly with the Society for Medical Anthropology, at the Sheraton Hotel in Baltimore City Center from Wednesday, March 28 through Saturday, March 31, 2012. The Tuesday before the meeting, March 27, is likely to include a number of events and activities with local communities.



Bill Roberts and Gabriel

I want to congratulate again Darby Stapp and his program committee for the fantastic job they did in the planning and implementation of the Seattle meetings. The Traditional Foods Summit on Tuesday, March 29 was a veritable buffet of “food for thought” that allowed us to learn more about the advocacy and activism of Native American communities. The summit emphasized the central feature of cultural identity that has such a significant impact on individuals' health status. Thanks again, Darby, for all your efforts!

2012 will be a memorable year!

We all know about the general elections in the US next year. Right now elections are underway for positions within the American Anthropological Association. As you may have heard or read, if those of us who belong to both the AAA and SfAA vote for our SfAA colleague candidates in these elections, we'll have additional reasons to celebrate expanded roles for applied and practitioner anthropologists while in Baltimore.

In addition to marking the end of the current *baktun* according to Mayan calendars in December, 2012, next year also marks the bicentennial of the US war of 1812 with England. Francis Scott Key, author of the US national anthem, the *Star Spangled Banner*, wrote the composition after viewing the British bombardment of Fort McHenry in Baltimore harbor. I plan to send along the words to the US national anthem in a future column, with an early invitation to all participants to join in song, followed by a dance, at next year's welcome reception.



Baltimore and the surrounding region offer a great venue at a propitious time for our society. Next year's theme, Bays, Boundaries and Borders, in addition to alliteration with Baltimore, offer excellent entrees for intellectually invigorating single sessions on a broad range of topics. Already, members have offered their time and energy to collaboratively plan and organize a meeting that will highlight the region's academic, cultural, environmental, historical, and political resources, to name a few. There are excellent opportunities in the region for tours that will be described in a future column. Next year's meeting is about two weeks before the Cherry Blossom festival in Washington, DC, but spring will have sprung, so it is a good time to visit Baltimore.

Baltimore is served by three airports: Baltimore-Washington International (the closest), Dulles International (VA) (the furthest) and National Airport near Washington, DC. Amtrak and a variety of commercial bus lines service the city. City buses can take a person just about anywhere in the city.

There are many attractions in Baltimore that include churches, galleries, museums, neighborhoods, night clubs, universities, or the waterfront at the Inner Harbor. Historic Annapolis and the national capital are less than an hour away (depending on traffic) by ground transportation.

The Theme for Baltimore 2012

This meeting invites advocates, activists, policy makers, scholars and researchers to respond creatively to the 2012 program theme, "Bays, Boundaries and Borders," with papers, posters, roundtable discussions, sessions or videos on a broad range of issues, problems or topics including those that arise from the interaction of people with their natural or community environments; those that help us better understand or "push beyond" the current boundaries of our knowledge, methods, practices or theories in helping resolve human problems; and those focused on border control and the crossing or transport of goods, people or ideas across borders.



Art Museum

I encourage you to consider questions such as these as you think about your participation in the Baltimore meeting: What efforts are we part of to mitigate the problems associated with increases in the human population and activities in coastal areas where over a third of the planet's population lives? We know that people have depleted natural resources and polluted bays and coastal environments around the world, thereby undermining the wellbeing of their own communities. Recent natural disasters such as hurricanes, floods, earthquakes, landslides or tidal waves have shown how

vulnerable bay and coastal communities are, and just how quickly people's lives can unravel. What knowledge and skills have we gained in resolving the problems that follow the initial devastation from such disasters? What challenges remain that impede recovery—where have we failed, and what might we do differently? While large scale sudden disasters necessitate rapid responses, what are we doing to avert the impending disasters we are warned about as sea levels continue a slow, steady rise that threatens the long term viability of contemporary coastal communities?

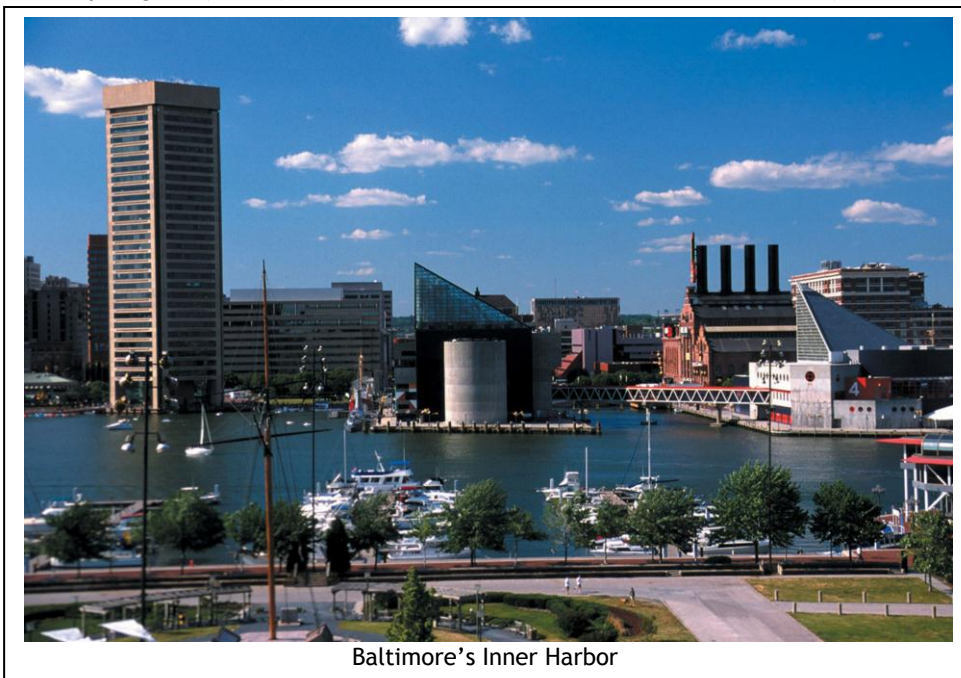
What are we learning from efforts to expand the boundaries that currently define domains of knowledge, paradigms of practice and best practices? What have we learned from past failures or attempts to solve the seemingly intractable problems or issues that people face? The Chesapeake Bay is a microcosm that illustrates the complex issues that arise when people apply boundaries to an open environment like the bay. Dealing with the many issues associated with the bay illustrates historical disputes over boundaries imposed on commercial crab and oyster fishers. It also

illustrates issues with boundaries imposed by the allocation of legal jurisdictions among local, state and federal policies and the institutions that formulate and implement policies. Boundaries define entities, yet the more we learn about the interconnections between people and the problems they face, the more we realize the need to bridge, push beyond, or redefine boundaries—and this is particularly salient in the application of skills and knowledge.

As we witness increased efforts by governments to control and secure national borders, what actions have we taken to mitigate problems arising from the interactions and misconceptions of potential migrants, security personnel, or host country nationals determined to keep “undesirables” out of “their” country at any cost? What have we learned from efforts to apply our knowledge and skills to stem the increase in the number of involuntary migrants and refugees around the world that create pockets of highly vulnerable communities? How have we responded to the heightened concern for stopping the threats posed by terrorist groups with a demonstrated ability to strike fear across borders, or the longer standing problems of cross border trafficking or trade in guns, human beings, or illegal drugs?

Get Involved

Responses from members of the SfAA board have been positive and include concrete suggestions such as: encourage the involvement of representatives from organizations that hire applied social scientists to work on issues of international, national or local scope; develop sessions or events that illuminate dimensions of the intersection of applied social science and scientists with the policy process and policy makers; develop a session that focuses on issues of Open Access publishing; more visibility and involvement with the Local Practitioner Organizations, and especially the Washington Association of Professional Anthropologists (WAPA). And of course, let’s remember to have fun (have we ever forgotten this before?) and include events that feature music and dance. Those of you who attended the Seattle Business meeting remember “troubadour” Bryan Page’s musical offering as the Margaret Mead Gavel was transferred from former SfAA president Allan Burns (“Reign of Chocolate”) to current president Merrill Eisenberg (“Reign of Music and Dance”). Having agreed to review and coordinate sessions and papers submitted by members of the Society for Medical Anthropology for next year’s meeting, I plan to ask Bryan to also consider leading off an open-mike night next year if we can find an appropriate venue where meeting goers will be able to share their musical talents for others to enjoy.



Baltimore's Inner Harbor

One of our challenges as a society is to reach out to other practitioners of applied social sciences with whom we work, and bring them to our annual meeting. Please take to heart my encouragement that, “each one bring one” as one of the most effective ways to expand and diversify next year’s meeting. Now is the time to talk to a colleague from another organization, college/university, country, or to students who have yet to attend their first SfAA meeting, about Baltimore in late March, 2012.

Speaking of students, several members of the SfAA’s student committee have formulated an idea, or perhaps an experiment of sorts, for the participants at next year’s meeting to create an alternative political economy. For example, participants at the meeting could barter such things as editorial assistance or help with child care, exchanging services rather than money. Stay tuned for more details that will be forthcoming in a future column of this newsletter.

A final note of thanks to everybody who stopped by the Baltimore table in Seattle and left me a note about your ideas for next year’s meeting. I will respond to you. By the time I write the next annual meeting column for the August newsletter I will introduce the logo for the meeting and provide more details about the progress we make over the summer in developing plans for the meeting.

Seattle 2011: Wrapping up the Final Points

By Darby Stapp [dstapp@pocketinet.com]

Program Chair, 2011 SfAA Meetings

We had a wonderful turnout for the Seattle 2011 annual meeting. Over 1,850 people registered, which will be one of the larger SfAA meeting registrations on record. The hotel was good, the weather decent, and most people I spoke to were pleased.

The content was overwhelming and I want to thank everyone who participated for taking the time and making the effort to come to Seattle. The information and knowledge shared during the five days has the potential to influence the quality of life for an enormous number of people. I hope people are inspired to further share what they have learned with wider audiences so that the benefits can multiply.

Toward that end, we are collecting output from the sessions on our policy questionnaire and will be summarizing the results soon. Please take a look at the questionnaire at the end of this report and use it to summarize your Seattle experience, your current research, or your thoughts on a particular policy and send it back to me.



The Traditional Food Summit held the first two days was our attempt to bring something new to a SfAA meeting. About 300 people attended, of which 250 were new to SfAA. Most were pleased with the combination of indigenous representatives, applied scientists working on traditional food issues, and agencies with traditional food responsibilities. People learned from others, made new contacts, and went home with new ideas. Unfortunately, a glitch in hotel scheduling led to massive overcrowding and quite a few upset people, and for that we are deeply sorry. A survey of the participants being conducted through Survey Monkey indicates that 80% of the people were inspired to action as a result of the meeting (you can see the survey results at www.northwestanthropology.com).



The idea for a multidisciplinary, problem-oriented, mini-conference came from the model conceived by Sol Tax and exemplified by the 1961 Chicago American Indian Conference (see Lurie, 1999, *Human Organization* Vol. 58, No. 1). The Seattle meeting has confirmed that creating an environment where a particular group can meet with applied social scientists to pursue a particular problem is a good concept for the SfAA annual meeting. It brings new blood into the society, stimulates us intellectually, and provides models for action.

Such gatherings, however, are not easy to organize and add another facet to an annual meeting that is already large, complex and almost overwhelming to the SfAA Business Office. Nevertheless, I would encourage the SfAA to attempt more gatherings such as the Traditional Food Summit in the future.

Speaking of Sol Tax, we had a great double session with several of his former students, his two daughters, and a number of action anthropologists. The sessions focused on the many contributions of Dr. Tax and on the principles of action anthropology as they relate to the contemporary world. A volume is forthcoming that will be oriented toward applied social scientists working in action settings to assist them in meeting the many challenges that commonly arise. The session is available as a SfAA Podcast, as are 13 other sessions, on the SfAA website.

Thanks to all who helped make the Seattle meeting a success. My hope is that many of the efforts started in Seattle will continue and have a presence at next year's annual meeting and beyond. Collectively we can make a difference. Start thinking Baltimore!

2011 Seattle Public Policy Questionnaire

Virtually all applied social science research these days is driven by some public policy need at the international, federal, state, or local level. Anthropologists and other applied social scientists will often be working to bring awareness to a new or ongoing problem, have a job implementing a policy through a particular program, be tasked to develop a program in response to a new policy, or are evaluating the effectiveness of a specific program to identify changes that are needed.

Most of us do not view our work within the world of public policy because we are filled with the day to day chaos of doing our job or conducting a specific research project. But from time to time, we need to step back and think about what we are doing from a policy perspective (e.g, programmatic regulations, agency protocols, and/or governmental policies) remind ourselves why someone is paying us to do our research, and consider whether our anthropological perspective has something to recommend to policy makers and policy implementers. 2011 is such a time.

Our goal is to assemble information from our members about the nature of their policy-related work and then make it available to our whole membership. The better we understand the roles we play within the world of public policy, the more effective we can be, and the more influence we can have. Please answer the following questions:

1. Identify a policy (e.g., law, regulation, or ordinance) that drives work/research that you do:
2. Who pays for the specific work you do related to Question 1?
3. Describe the majority of your work as it relates to Question #1 (check all that apply):
 - My work heightens community awareness of a problem _____
 - My work heightens awareness among policy-makers _____
 - I help design or implement a new policy or program _____
 - I work directly for a company or agency implementing the policy _____
 - I work with communities to advocate for policy change _____
 - I evaluate the effectiveness of an implemented policy _____
 - I work within community cultural systems to facilitate empowerment in improving programs and policies ____
 - Other _____
4. Based upon your experiences with the policy identified in Question 1, are improvements to the policy needed, and if so, identify one or two that you recommend.
5. Do you want to work on a policy idea/statement also? If so, read the following and as well as send your answers to the above questionnaire to Darby Stapp, P.O. Box 1721, Richland, WA 99352.

2011 Public Policy Statements from SfAA Participants

We asked attendees of the 2011 Society for Applied Anthropology Annual Meeting to prepare a short policy statement based upon their familiarity with a particular set of policies, and now we want to ask you.

The vision is to generate policy statements from many topical areas, compile them, and make them available to those who can make a difference. For example, if Northwest Tribes are having trouble accessing traditional foods on public lands, then we can generate statements directed at state and federal agencies to inform them about the issue, explain the importance, and suggest solutions. The intent is to eventually produce a "*SfAA 2011 Policy Statements*" booklet.

Why is this important? Simply because so much of our work is within individual communities and stays within individual communities. We must make an effort to share what we have learned with a broader audience. The reality is that there are not enough applied social scientists in the world to assist every community. If we are really to use applied social science to improve the human condition, then we must make sure that our experiences and knowledge enter the broader spectrum of public policy debate, not just at the federal and state level, but with agencies, communities, and organizations as well.

Look, for example, at the richness and sophistication of our 2011 SfAA Meeting Program. An incredible amount of work is being done by our membership. And yet, when was the last time you saw the words anthropology or social science mentioned in any form of public policy discourse?

The policy statements can be general or they can be specific. They can refer to policies that are not working or policies that are working. The important point is to identify policy areas where applied social science is having an impact and making a statement about what has been learned. Everyone at this meeting has something to say or they would not be here.

There is no prescribed format, but typically, a policy statement will explain and define the issue, identify the problem, explain why a new policy or change is needed, and identify who will be affected. A typical statement will also identify options, the pros and cons of each, recommend the best option, and comment on implementation.

Don't get hung up on format. The best statements flow from the mind and the heart. Just write. And please return to Darby Stapp, P.O. Box 1721, Richland, WA 99352.

SfAA Public Policy Committee Solicits Society Member Contributions

Robert A. Rubinstein [rar@syr.edu]
The Maxwell School of Syracuse University

The SfAA Public Policy Committee has among its objectives enhancing the ways in which Society members contribute to public policy discussions, enhancing policy research, and supporting the training of students and professionals in anthropological approaches to public policy. Members of the public policy committee are appointed by the President of the Society, and serve multi-year, staggered terms to allow for smooth rotation in the committee membership. Currently eight colleagues serve on the committee, which is chaired by Robert Rubinstein, of the Maxwell School of Syracuse University. The other members of the committee (with the expiration year of their term of service in parentheses) are: Diane Austin (2012), University of Arizona; Azra Hromadzic (2012), The Maxwell School of Syracuse University; David Price (2013), St. Martin's University; Sandra Lane (2013), Syracuse University and Upstate Medical University; Lucia Ann (Shan) McSpadden (2014), Pacific School of Religion; Linda-Anne Rebhun (2014), University of California, Merced; and, Josiah Heyman (2014), University of Texas at El Paso.

One indication of the robustness of policy activities by SfAA members is the intensity of policy relevant discussions and contributions to the annual meetings. For the 2011 meetings in Seattle, members of the committee identified from the preliminary papers about 60 that directly focused on policy making, on policy making on communities organizing and participating in the policy process, or which gave ethnographic accounts of the policy process. These papers constituted an informal "policy program" and covered a broad range of topics, including: Agriculture, Climate Change, Disasters, Education, Food, Health, Heritage, Immigration and Migration, Indigenous peoples, Natural Resources, and Prisons among others. Later in the year the committee will be soliciting contributions for the 2012 annual meeting. If you have a session in mind that would benefit from the Public Policy Committee's help, please contact me. It is not too soon to begin planning for those meetings.

Part of the Executive Board's charge to the Public Policy Committee is that the committee should work to promote the training of applied social scientists at all levels—from students to established scholars and practitioners—so as to enhance their effectiveness in the policy process. To that end, the committee last year renewed its commitment to serving as a kind of clearinghouse for policy relevant training materials. As a first step in this process, the committee is collecting course syllabi and workshop agendas. Our intention is to organize these materials and to make them available through the SfAA website. If you have a relevant syllabus or workshop agenda that you would like included in the committee's collection, please forward them in electronic form to Robert Rubinstein at rar@syr.edu.

During course of our work this year, the committee plans to examine a number of policy issues that are especially relevant for the applied anthropological community. We ask Society members to bring to the committee's

attention policy issues that are especially concerning to them. We have already heard concerns about the implications of the United States Supreme Court's October 2009 decision in *Holder v The Humanitarian Law Project*. This ruling upholds United States Law (18 U.S.C. § 2389B) which criminalizes the provision of material support or resources to designated foreign terrorist organizations and gives the government broad discretion in placing an organization on its list of foreign terrorists and in deciding what counts as material support. Included in the kinds of prohibited are research with such groups and efforts to assist such groups in moving from violent to nonviolent conflict methods. A number of anthropologists and other researchers (and journalists and humanitarian actors) joined as amici curiae, arguing that upholding the law would have a chilling effect on their ability to conduct research. Especially because the law defines neither what counts as such an organization nor what counts as material support, it may have a chilling effect on anthropological research. Anthropologists who work with groups that are resisting state authority in some way may find the groups with which they work are placed on the list of designated terrorist organizations, thus making the researchers' work criminal. The public policy committee plans to examine the ruling's implications for work engaged in by Society members. The committee welcomes hearing from Society members of other policy issues about which they are particularly concerned, or which affect their ability to carry applied anthropological perspectives into policy discussions and development.

LPO News

By Nancy Schoenberg [nesch@uky.edu]
Board of Directors representative to LPOs
University of Kentucky

On Friday, 4/1/11, five LPOs and I got together for a working lunch in Seattle. Attending LPOs were: Jason Hodges (TN), Ruth Sando (WAPA), Emilia Gonzalez-Clements (new LPO in NW), Crystal Ton (TN, but moving to Chicago), and Susan Mazur-Stommen (Southern CA LPO). We discussed how to retain interest in members and grow new LPOs, as Emilia Gonzalez-Clements is doing in the Pacific Northwest and as Jason Hodges revives the Memphis area LPO. WAPA, as represented by Ruth Sando has an active website that might serve as a model for others. WAPA also may be an active participant in organizing a panel on NGOs or industry for the annual meeting in Baltimore.

LPO recommendations for enhancing SfAA support include providing LPO space on the SfAA website; publishing or developing a directory of LPOs accessible the SfAA website; and highlighting, on the SfAA website, the contributions of applied anthropologists—what anthropologists can add to any project. We also discussed assembling the names of very articulate SfAA members who might serve in speaker's bureau so that the press can contact these people if an applied social science issue needs to be discussed.



Nancy Schoenberg

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LPO CONTACT LIST

revised 10/10 by EP

CURRENTLY ACTIVE:

Bay Area Association of Practicing Anthropology (BAAPA)
Kim Koester, kimberly.koester@ucsf.edu
Michael R. Duke, mduke@prev.org

Central Valley CALPO (CVAAN)
Jim Mullooly, jmullooly@csufresno.edu

Chicago Association for the Practice of Anthropology (CAPA)
Eve Pinsker, epinsker@uic.edu
Rebecca Severson, rebecca.severson@tns-global.com

High Plains Society for Applied Anthropology (HPSfAA)
Kathleen Sherman Browne, Kate.Browne@ColoState.Edu
Lenora Bohren, bohren@cahs.colostate.edu

Society for Applied Anthropology

Mid-South Association of Practicing Anthropologists (MSAPA)
Jason Hodges, jasonroberthodges@gmail.com

Southern California Applied Anthropology Network (SCAAN)
Gillian Grebler, gggrebler@verizon.net

Suncoast Organization of Practicing Anthropologists (SCOPA)
Ellen Puccia, epuccia@aol.com
Glenn Brown, GBrown@childrensboard.org

Washington Association for Professional Anthropologists (WAPA)
Ruth Sando, rsando@sando-associates.com
President, wapapresident@yahoo.com

DEVELOPING:

New England/Boston (BLPO): (not active)
Anastasja (Stacy) Graiko, graiko@mac.com
Other Boston area folks:
Katy Moran, moranhfc@aol.com
Sean Ryan: Sean.Ryan@Staples.com, seanito.ryan@gmail.com
Ted Green: EGreendc@aol.com

Mid-Atlantic Association of Practicing Anthropologists MAAPA [tentative name] (has list serve; group in currently in formative status, based between Delaware and Philadelphia) (not active)
Carla Guerron Montero, cguerron@udel.edu
Natalie Hanson, nataliehanson@mac.com
Victor Garcia, vgarcia@iup.edu

New York Association for the Practice of Anthropology (NYAPA) (not active)
Susan Mann, susan.mann@sw-software.com
Other New York City folks:
Alex Costley, awc10@columbia.edu

SEMI DORMANT:

Mid-South Association of Practicing Anthropology (MSAPA) (inactive) (not active)
Paige Beverly, pebeverly@uhinc.org
Katherine Lambert-Pennington, k.lambert-pennington@memphis.edu
Keri Brondo, kbrondo@memphis.edu

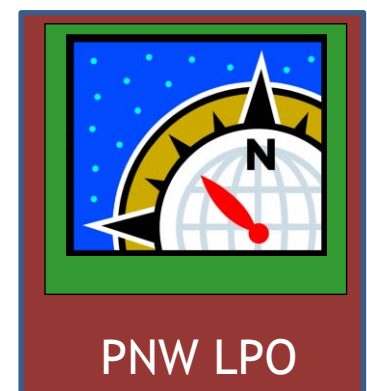
Texas Area Practicing Anthropology Society (TAPAS) (not active)
Christine Wasson, cwasson@unt.edu

Pacific Northwest (PNW) LPO Organizational Meeting Notes: SfAA Conference March 31, 2011

At the organizational meeting held at the SfAA 2011 conference in Seattle, Washington, fourteen individuals joined the three planning team members to discuss the interest in forming a local practitioner organization in the Pacific Northwest. The lively discussion resulted in an agreement to create a community of practice focused on our identity as practitioners and applied anthropologists.

Our Vision

A Pacific Northwest Local Practitioner Organization (LPO) serves the interests of practicing anthropologists who either reside in the area or work in the area by offering venues for professional reflection and development. Such venues may include:



Next Steps

- Begin with an online discussion and information-sharing method
- Meet in Portland, a central point, in about two months.
- Invite others.
- Continue the discussion on organizational issues begun in Seattle.

- Yearly or quarterly gatherings for socializing, sharing information, and discussing the issues in our field;
- Seminars or learning events on topics of interest to the membership;
- Sponsoring an in-depth exploration of topics of interest which may yield to individual and group publications;
- Strategy sessions on being effective in the policy arena.

Members,

1. What are your career goals or areas of focus?
2. What is your vision of how an LPO could serve your career interests?
3. How could the LPO be structured to serve the various interests of the members?
4. Who else should we include in this conversation?
5. Would you be willing to share the burdens of group membership by allowing the meeting location to vary throughout the geographic region and by undertaking the mundane tasks of group maintenance?

Organizational Meeting Notes

The group identified the Pacific Northwest as Alaska, British Columbia, Washington, Oregon Western Montana, Idaho and northern California.

As expected, there were varying domains of application represented in the initial group, including organizational development, natural resource conservation, International development, evaluation research, program planning, self-employed consultants and students

Participants created the following list of possibilities:

Update: May, 2011

We are up to 40 practitioners/students, and have identified several more local individuals to contact. Several LPO members from Portland attended the 64th Annual Northwest Anthropological Conference in Moscow, Idaho, April 21-23, 2011. Ten individuals signed up. Those of us from Portlandia are planning the first meeting, to be held this summer.

Ideas for Organization or Activities

- Have a specific contact in certain parts of the region. (e.g. Seattle)
- SfAA 2012: A panel of PNW practitioners (Baltimore, March 28-31, 2012) and/or host a discussion forum or other event and hold an LPO meeting
- Due to the size of the region, participants suggested that we rotate meetings in different locations.
- Find students/faculty at regional universities to rep the LPO
- Find relevant agencies and organizations to invite
- Invite members of tribal/other groups as members
- Let's also look at what is going on in our own back yard
- I'd like to see practitioner profiles from our region

Special Request to Portland-Area Members

We have been asked to host the next meeting of the PNW LPO here in Portland in the next couple of months. Let's talk about ideas for the meeting. Contact me, Emilia González-Clements, at emiliagonzalezclements@gmail.com or cell 503.860.4808.

The SfAA Podcast Project in Seattle, Washington

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
Sapient

The SfAA Podcast Project continued into its fifth year at the 2011 Annual Meeting in Seattle, Washington. This year, the Project received a number of comments and kudos from Annual Meeting attendees and session speakers, who expressed appreciation for the SfAA Podcast Project and the SfAA Podcast Team members. The 2011 SfAA Podcast Team consisted of four University of North Texas (UNT) members, Yumiko Akimoto (Associate Chair), Shino Endo, Megan Gorby, and Louis C. Liao (master's students), along with two local students, Fiona Rowles (undergraduate student, Western Washington University) and Jen Carroll (Ph.D. student, the University of Washington), Kelly Alleen-Willems (master's student, Northern Arizona University), Tommy Wingo from www.Wing-O.com, and Jen Cardew Kersey from Sapient (Chair). This was Yumiko's second year on the team, Tommy's third, Kelly's fourth, and Jen's fifth year.

The Team recorded a total of 19 sessions and the Malinowski Lecture at this year's Annual Meeting (see the list below). All of these sessions have been posted on our website, www.sfaapodcasts.net, as free audio files that can be played through iTunes, through your browser, or downloaded and played with a media player. In addition to the 2011 sessions, there are over 50 other sessions from the 2007 - 2010 Annual Meetings. Each session has a blog post where listeners can post their thoughts, opinions, and questions with other listeners and even the session speakers.



Yumiko Akimoto and Jen Cardew Kersey (center) and team members

The University of North Texas has sponsored the project since year one by providing funds and guidance and has committed to do so in the future years. The SfAA also supported the Project through in-kind contributions to the Team members. In addition, the Project continues to work closely with the SfAA IT Task Force. In Seattle, Jen and Yumiko reported the past activities, accomplishments, and future plans of the Project to the SfAA Executive Board.

This year, we incorporated a number of innovative approaches to the Project. In terms of recording, we were able to successfully record several "parallel" sessions (two sessions going on at the same time). To make this happen, the Project worked with the SfAA office to ensure that the sessions to be recorded were in rooms with audio outputs. Many thanks to the SfAA office, especially Melissa and Trish for coordinating this! In addition, we created flyers with the new logos of Franz Boas and Margaret Mead wearing headphones (<http://sfaapodcasts.net/2011/02/24/introducing-new-sfaa-podcast-logos/>). Those catchy logos were received well by Annual Meeting attendees, including the Executive Board. For the 2012 Annual Meeting, we hope to have Team T-shirts with logos for all the Team members.

The 2011 Annual Meeting was the Project's first year of having two co-leaders, Jen Cardew Kersey and Yumiko Akimoto. Jen and Yumiko collaboratively carried out the pre-, during-, and post-Meeting tasks, with the help of the SfAA office, the faculty advisor Christina Wasson (UNT), and the Team members. The goal of the project is to have a UNT student run the project for one or two years, who will then train a new leader. In addition, UNT and SfAA will field a team of local and national students to run the recordings at the Annual Meeting and manage the social media efforts as well as the website.

The www.sfaapodcasts.net website has had over 44,500 visitors in the last four years and we now average about 35 visits per day throughout the year.

2011 SfAA Podcasts <http://sfaapodcasts.net/short-cut-to-podcasts/>

Malinowski Lecture

Corporate Ethnography: Issues and Challenges, Part I

Corporate Ethnography: Issues and Challenges, Part II

Ethics in Applied Online Research

Environmental Impact on Public Health: Domestic and International

A Tribute to Franz Boas by Amelia Susman Schultz, His Last PhD Student

Anthropological Insights into the 2011 Uprisings in North Africa and the Middle East

"We Are All Arizona": Expanding Immigration Enforcement and Political Struggles of Undocumented Immigrants, Part I (SLACA)

"We Are All Arizona": Expanding Immigration Enforcement and Political Struggles of Undocumented Immigrants, Part II

(SLACA)

Learning from Sol Tax in 2010, Part I

Learning from Sol Tax in 2010, Part II

Urban Food Systems: Culture and Security

Addressing New Frontiers of Applied Anthropology

Becoming an Applied Anthropologist: Diverse Training Models With a Common Goal

Ethical Dilemmas of Medical Research

Health Disparities and Social Justice in Guatemala: Medical Anthropology in the NAPA-OT Field School

Using Culture to Understand Behavior in Organizations

Managing and Mismanaging Labor Migration, Part I Key Moments in North American Guestworker History (SAR Plenary)

Managing and Mismanaging Labor Migration, Part II Cases and Communities (SAR Plenary)

Managing and Mismanaging Labor Migration, Part III Policy in Perspective (SAR Plenary)

SfAA TIGs

Tourism and Heritage Topical Interest Group

By Melissa Stevens [melissa.stevens7@gmail.com]

University of Maryland, College Park

The SfAA Annual Meeting Report

This year's SfAA Annual Meeting in Seattle was one of the most productive and successful meetings for the Tourism TIG. We have several exciting developments to report, and we also have a few things to request from our members and anyone interested in tourism and heritage. There is a lot to look forward to this coming year.

First of all, we would like to announce that the name "Tourism Topical Interest Group" has been officially changed to "Tourism and Heritage Topical Interest Group" in order to recognize the relationship between tourism and heritage as concepts and as fields of study, and to be more inclusive of those that identify primarily with heritage studies.

The TIG has had a **Facebook page** up for a while now, but it has not been very active. If you haven't already, search for "SfAA Tourism Topical Interest Group" and become a fan of the page to receive updates and info from the TIG. In addition to the administrators posting status updates more frequently, we would also like to see the page used more by our members to connect with other scholars and to post updates of their own. If you are involved in your own tourism or heritage-related research, please share your experiences on the wall. We would also like members to post about their travel experiences (not research-related). It would be interesting to see how tourism researchers are traveling as tourists themselves. We would also like to hear about books, articles, films, events, etc. The more active we are on the page, the more we will be informed and connected as a group.

We also have plans to introduce two new ways to connect as a group. We will be creating a Tourism and Heritage TIG **listserve**, which is now up and running. Called the TourismTIG, this is a forum dedicated to discussion and communication of topics, themes, events, publications and related material associated with the study of tourism and heritage with an applied focus. Any and all members of our TIG are strongly encouraged to share ideas, knowledge, events, etc. in a mutually supportive and respectful way. If you want to join and/or have any concerns or things you want to share on the listserve, please contact the listserve moderators Tim Wallace, tmwallace@mindspring.com, or Melissa Stevens, melissa.stevens7@gmail.com, so you can be added to the list. The email address for the list is: tourismtig@lists.ncsu.edu, but it is moderated by Tim and Melissa so that non-members may not post directly. Once you become a member of the list, your post can be sent to the list directly.

Check the Facebook page for the most up-to-date info. We will also be creating a **Twitter** account, which will be linked to the Facebook page. We will announce when the Twitter account is launched on our Facebook page.

The Tourism TIG would like to thank the attendees of the TIG meeting in Seattle, especially the indefatigable Valene Smith, who also contributed some great ideas for the a paper session at the AAA meetings in Montreal later this year. Another TIG member, Heidi Nichols, has submitted a session proposal on our behalf. The Seattle TIG attendees all contributed valuable ideas and suggestions and many stepped up and volunteered to assist with or contribute to an

action item. I believe we had the most productive and successful TIG meeting ever because of your commitment and dedication to seeing this group grow and become more active.

The fifth annual **Valene Smith Tourism Poster Competition** was held this year at the Seattle meetings. The competition is endowed through the generosity of Valene Smith, one of the founders of the study of tourism. Dr. Smith's groundbreaking book, *Hosts and Guests: The Anthropology of Tourism* established the foundation for the study of this topic. The award is given to support the research of future leaders in the field of tourism studies, and this year's submissions represented an interesting variety of topics by many promising students. This year's Valene Smith Tourism research Poster Award winners were:



Kathryn Ranhorn, (Investours) *Combining Microfinance and Socially-Responsible Tourism: Lessons from the Field*

This work describes my volunteer experience directing a non-profit initiative—Investours—that combines microfinance with the powers of socially-responsible tourism to provide interest-free microloans to the poor in Dar es Salaam, Tanzania. Over a period of eight months, tourists from around the globe were invited to impoverished communities to meet poor entrepreneurs, learn about their lives, and invest in their business plans; tour fees were pooled and offered as a 100% interest-free loan, a rarity in Tanzania where microfinance interest rates often exceed 50%. This dynamic project lies at the cornerstones of applied anthropology and has implications for building cultural relativism through cross-cultural education, creating truly self-sustainable non-profit initiatives, and engaging the global community in a discourse on limited resources and poverty.

Erica Hann, (U Puget Sound) *The Political Ecology of Community-Based Organizations in Botswana*. Community-Based Natural Resource Management (CBNRM) represents a key development policy in the country of Botswana. This programmatic framework allows the local Batswana greater access to into the lucrative tourism industry, and provides incentives for the people to protect wildlife and natural resources. Research into the Seboba Community Trust, one such tourism development project, demonstrates how the relationship between the Batswana and their land undergoes a significant transition with CBNRM. Although this development project is yet to be completed, anticipated changes were evaluated through ecological data collection and community-based participatory observation. ehann@pugetsound.edu

Sonja Ulrich, (CSU-Long Beach) *Belly Dancing and Tourism as a Conflict in National Identity and Religious Ideology*. This poster examines the role of female belly dancers in the national identities of Egypt and Turkey. While being viewed as an integral part of the 'cultural mystique' that is created for the tourist industry in both countries, women who perform this art form are seen as violators of orthodox Islam and are a frequent cause of shame and marginalization in their societies. Belly dancing has therefore become a symbol of a necessary evil in order to attract vital tourism money in Egypt and Turkey, which struggle to balance religious and moral convictions with a self-imposed national identity. sulrich@cuslb.edu



New Tourism and Heritage TIG Student Paper Competition

The TIG seeks to recognize student contributions to the anthropology of tourism and heritage and encourage new and innovative avenues of inquiry by inaugurating a new student paper competition. Papers should entail original research on the themes of "tourism" and/or "heritage" broadly defined, including topics such as heritage, archaeology and tourism, ecotourism, and cultural resource management. Top papers will be selected for inclusion in an organized session at the 2012 SfAA annual meeting in Baltimore, and an award will be presented to the best paper in the session.

The competition involves a two-step process. Step one involves the solicitation and selection of expanded paper abstracts (of 500 words or less) for the organized session. Abstracts must be submitted by **September 15, 2011**. Students selected for participation in the session will then submit full papers for judging by the February 1, 2012 deadline. The winning paper will receive a cash award of \$500 and will be honored at the 2012 SfAA meetings in Baltimore.

Eligible students must be enrolled in a graduate or undergraduate degree program at the time they submit their paper. Submission must be original work of publishable quality. The work may be undertaken alone or in collaboration with others, but for papers with one or more co-authors, an enrolled student must be the paper's first author.

Future Columns Call for Papers

The Tourism and Heritage TIG would like to see your work published here! Please send us your travel and research stories, book and film reviews, or general tourism and heritage-related musings to Melissa Stevens (melissa.stevens7@gmail.com) for consideration for inclusion in future newsletter columns. Pieces should be no more than 1500-1750 words in length, including references. Please do not use endnotes or footnotes. Submissions for the August newsletter must be received by July 25, 2011. One of the related events of the Tourism and Heritage TIG this year was a roundtable on this topic, organized by Tim Wallace. One of the participants, Julie Tate-Libby, has written a brief synopsis summarizing the key points which follows below.

Heritage and Tourism Roundtable Discussion

By Julie Tate-Libby [tatelibby@gmail.com]
Wenatchee Valley College

In conjunction with this year's annual meeting for the Society for Applied Anthropology (Seattle 2011), participants (Tim Wallace, Erve Chambers, Walter E. Little, Alayne Unterberger, Betty Duggan, Julie Tate-Libby, and Mark Allen) met for a roundtable discussion on heritage and tourism. The intent of the discussion had to do with developing a more dynamic view of heritage and tourism that went beyond static objects (monuments, paintings, sculptures) to include an understanding of the processes by which heritage tourism is constructed via memory, performance, conceptions of place, as well as the place itself. As noted by Wallace, heritage and tourism are two separate constructs that are often conflated as "heritage tourism," while in fact they are two distinct processes. What followed was a lively discussion regarding the nature of heritage, tourism, performance and place.



One of the key points made was the negotiation of meaning via tourism. In several examples, participants noted that the interactions between tourists and local residents produced new, and sometimes competing, interpretations of the site itself. Several participants gave examples of tourism on reservations in the United States that are both a tourist attraction, and also a re-creation of traditional dances, customs and values that give meaning to Native Americans themselves. In this case, tourism becomes both a vehicle for an outside understanding of traditional culture, and also a chance to educate and participate in traditional culture for native practitioners.

In another example, Tibetan monks resist the increasing commercialization of climbing on sacred peaks in southwest China. Drawing from examples in the Sichuan and Yunnan provinces of China, Allen and Tate-Libby explored the idea of ownership and access to sacred peaks as both monuments of the gods and of the climbing industry. Local Tibetans claim sacred peaks as part of their religious and cultural heritage, while international mountaineers claim these peaks as part of their climbing heritage, emphasizing that mountains belong to humankind in general and not to specific ethnic or cultural groups. In this case, access to sacred peaks is contested between local residents and international mountaineers.

Both examples of reservation tourism and sacred peaks brought up the issue of public versus private heritage. In the former case, tourism performances are both private heritage (experienced individually) and public heritage (part of a national identity). The latter case of sacred peaks has to do with private or local heritage (Tibetan Buddhists) and public heritage (international mountain climbers). Both examples illustrated the complexity of tourism as heritage and multiple meanings that coexist within the tourism nexus.

Erve Chambers brought up the interesting notion that tourism is becoming its own object. On a recent cross-country road trip through various small tourist towns, he found that the areas' history of tourism had become part of its contemporary heritage today. This was documented in signage, staged sets, and historical recreations. In this case, it was not the original heritage of the town (mining, old west, et cetera) that was the tourist draw, but rather the fact that the town had long been a tourist destination. In this rather postmodern irony, one is led to consider the impact of tourism on tourism itself.

Finally, Wallace and Duggan, as well as several others, explored the notions of heritage and tourism as performance, noting that the tourist experience is one of performance between local residents, tourists, and places or

objects. The nexus of interactions results in a mediated understanding of the area's heritage, which has more to do with performing heritage than a fixed account of a place's history or past. The discussion that generated from panelists and participants could not have been more enthusiastic. It must be noted that most participants remained behind when the session was officially over, until they were graciously prodded out the door by hotel staff. I, personally, look forward to the next tourism roundtable and hope it to be as interesting and intellectually stimulating as this past one. Thank you to all panelists and participants!



Emilia González-Clements

Grassroots Development Topical Interest Group

By Emilia González-Clements [emiliagonzalezclements@gmail.com]
Fifth Sun Development Fund

Grassroots Development TIG Meeting-Seattle 2011

The Grassroots Development TIG met in Seattle to continue identifying common interests, sharing experiences, and sharing resources. Members volunteered to write articles for the SfAA Newsletter. Post-Seattle, we will work on the draft mission statement "...to provide opportunities to meet annually in person and work throughout the year to share experiences, methods, insights and strategies to facilitate our work with often marginalized groups."

Practitioner Updates:

Andre Shuman, Center for Scientific and Social Studies, works in Yucatan. She is now serving as consultant to a U.S.-owned business which has a goal to generate employment making and selling neem tree oil soaps and lotions. The business model may prove useful for other small communities. Andrea will describe her work in a future edition of the Newsletter. She can be reached at ashuman@ctriples.org. See also www.ctriples.org.

Art Campa and **Jack Schultz**, Metro State College, Colorado, are headed back to Peru in May to continue working with small communities where Art's private voluntary organization established two weaving cooperatives. Art and Jack are developing an internship program. Art has worked with these *comunidades* for over five years, bringing interdisciplinary team volunteers such as Engineers without Borders. Current issue: program sustainability. Art's other domain of application is serving as co-director of the Metro State College, Denver, College Assistant Migrant Program (CAMP).

Jack has been leading an internship program at Ute Mountain Ute Reservation for several years. Students from various majors are matched with tribal entities to provide assistance to tribal projects. One example is nursing students working in the public health program. Watch a video of this dynamic educational experience at <http://www.youtube.com/watch?v=OBS8V5bOclc>.

Dave and Emilia Clements are still not able to return their Northern Mexico valley due to the dangerous drug-related conditions. They are exploring a collaborative economic development project, which includes a youth training component, with a Pacific Northwest tribe. The process is on hold until new tribal council elections are held in May.



New Members

The Grassroots Development TIG was pleased to welcome two new participants.

Tim Fogarty, University of Florida, is the program director for UF in Nicaragua, a six week course in grassroots development and Nicaraguan culture. Students work with three NGOs and experience the lived reality of Nicaraguans and the community development activities first hand. Tim has agreed to share his experience with TIG members who provide field school opportunities. Read the student blog describing their exposure to NGO-mediated development at www.uf-in-Nica.org. Contact Tim at tfogarty@ufl.edu.

In the midst of sharing stories of the common problems faced by practitioners working in the field, we were re-motivated by the enthusiasm of **Kelly Morhand**, a brand-new graduate (May 2011) from Roanoke College. Kelly has been to Uganda to study NGO's and democratization. She "fell in love with Africa" and plans to take a year off, contemplating graduate study in anthropology, international relations and history. Look for Kelly's paper on development in Sub-Saharan Africa in our column in the next Newsletter. Contact Kelly at kmmorhand@mail.roanoke.edu.

Challenges and Opportunities

Two of the members discussed issues with their private voluntary organizations (PVOs). Funding is always an issue. Changing political climates is another. External factors (e.g. drug wars) can have a major impact on the presence and work of practitioners. On the positive side, field schools are providing a personally rewarding and professionally empowering way to learn and to help. Students continue to participate in local and international settings.

Next Steps

I will be contacting each of you to schedule your article for this column. Kelly volunteered to be the first. Next issue: August.

Open Invitation

If you are interested in development work, join us at the 2012 annual conference in Baltimore. We plan to hold an open forum as well as convene an official meeting. Meanwhile, contact me emiliagonzalezclemons@gmail.com.

Students are always welcome.

GBV-TIG Column

The "Happy Family": Raison d'être for Preventing Gender-Based Violence?*

By Diane Gardsbane [dgarsbane@gmail.com, dgarsbane@encompassworld.com]

EnCompass LLC Senior

Research and Evaluation Advisor

University of Maryland PhD Student.

In Vietnam if a husband gets angry the wife should stand back a little....marriage needs cooperation between the husband and wife. For example, the man has to go out to work in society and may get drunk. When he comes home, his wife should know how to behave. If the woman knows how to behave, they can wait until the husband recovers from being drunk and they can know how to talk with one another. That's the skill a woman must know to avoid being violated.

-Mass Organization High level Representative, 2009 interview
(Gardsbane et al. 2010, 24)

In Viet Nam strongly entrenched patriarchal values are infused into family, community and institutional structures and juxtaposed with Communist party discourse and policies promoting gender equality. These merge in the idealized construct and State ideology of the "Happy Family" –a concept that embodies both traditional (family) and progressive (workplace equity) gender norms women are expected to live up to. It is within this framework that efforts to address gender-based violence (GBV) are situated.



Diane Gardsbane

Numerous sources have characterized Vietnamese gender norms as rooted in Confucian belief systems characterized by patrilineal descent, virilocality, and relationships that privilege the male sex (Bourke-Martignoni 2001; Rydstrom 2006; Jonzon et al. 2007; Mai et al. 2004). Confucianism promotes four qualities in women—cong (hard working), dung (physical attractiveness), ngon (appropriate speech), and hanh (virtuous behavior) (Binh 2004; Go et al. 2002); while men are charged with maintaining family and state hierarchical relationships—king and subject, father and children, older and younger brother, husband and wife, and older and younger friend (Rydstrom 2006).

In addition the gendered constructs of Yin and Yang are significant. Women embody Yin, associated with "cool," "passive" and "calm," and are expected to "endure" and "preserve harmony." Men embody Yang, associated

with “hot,” “sun,” “active,” and “aggressive,” and it is anticipated that they will be quick to anger, as well as to consume alcohol, which is correlated with “hot” (Mai et al. 2004; Rydström 2003; Loi et al. 1999).

The family is widely understood as the “nucleus of society” and defined as such in the 1992 Constitution of Vietnam (Article 64), which additionally positions the State as the “protector of marriage and family” (Vijayarasa 2009, 2). The Women’s Union (WU), a mass organization of the Communist Party, has helped promote the “Happy Family” in a 1994 campaign titled the “Prosperous, Egalitarian, Progressive and Happy Family.” In the early 2000s, the WU called on women to “Study Actively, Work Creatively, Raise Children Well and Build Happy Families.” These campaigns are reinforced in numerous ways through State and non-State discourse.

In late 2009 I was contracted by UNFPA Viet Nam, on behalf of the UN Gender Programme Coordination Group, to lead the development of a “background paper” that would assess current issues relating to GBV in Viet Nam. The context was an opportunity to inform the development of several high-level UN and Government documents to be developed from 2010 and 2012 as part of national strategic planning relating to gender equity.

The study used rapid assessment methodologies and relied heavily on local knowledge. I worked with a national GBV expert and consultant, Vu Song Ha. We reviewed English and Vietnamese published and gray literature, and conducted face-to-face interviews and focus groups with key stakeholders—including policy makers; officials from relevant government ministries; leaders of mass organizations, including the Women’s Union, Youth Union and Farmer’s Union; NGOs; and women survivors of domestic violence and trafficking. In 2010 we facilitated a participatory workshop with government, UN, civil society, and researchers to share our findings and to create shared visions about the paper’s recommendations.

Viet Nam has high rates of violence against women. According to a recent national study using a widely accepted WHO protocol, more than half (58%) of women report ever experiencing at least one of three forms of violence—physical, sexual and emotional, and about half of these (27%) report that the violence occurred in the past 12 months (General Statistics Office Viet Nam 2010). Additional factors relating to ethnicity, class, rural/urban dichotomies, *de moi* (“renovation” from a planned to a market economy), and transnationalism (Kwiatkowski 2009) intersect to impact dynamic gender norms and practices, as well as incidence of GBV, that varies regionally and by ethnic group (General Statistics Office Viet Nam 2010).

Viet Nam’s policy framework relating to violence against women at first glance seems strong. The Government has signed most relevant UN conventions, enacted a 2006 Law on Gender Equality and a 2007 Law on Domestic Violence Prevention and Control (DVL), and has issued decrees, circulars and national plans of action that outline roles and responsibilities for the implementation, monitoring, reporting, coordination and budgeting of these. Major caveats, however, are that no national budget is provided to ensure that plans can be realized; there is no multi-sectoral coordination body; and, implementation relies heavily on the State’s mass organizations that have limited understandings of GBV and that promote traditional, and idealized, constructs about gender, marriage and family.

For example, the “Prosperous, Egalitarian, Progressive and Happy Family” frames the Plan of Action on implementing the Domestic Violence Law for the Farmer’s Union, which is charged with responsibility to generate public awareness about the law. And, at the local, commune level, the “Happy Family” is front and center in the work of “reconciliation committees” that address family violence.

The leader quoted at the beginning of this column, who spoke to me through an interpreter, provides insights into the barriers to gender equality within the construct of the “Happy Family.” Another high-level leader emphasized the modernity of today’s messaging by the WU that she said focuses on the woman’s role as “mother,” not “wife.”

Framing efforts to address gender inequality and gender-based violence within the context of the “Happy Family” is anti-thematic to the transformation of gender norms known to be the key to reducing GBV. While meant to honor the multiple roles women are expected to play in Viet Nam—as mothers, wives, and professionals—the discourse of a “happy family” reinforces traditional gender constructs, and places the responsibility for violence on women, not the individuals that perpetrate the violence, or the community, institutional and State structures and ideology that sanction violence against women and give impunity to its perpetrators.

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*This article uses data in the following report: Gardsbane, Diane, Vu Song Ha, Kathy Taylor, and Khamsavath Chanthavysouk. 2010. Gender-Based Violence: Issue Paper. Hanoi: United Nations.

SfAA Students' Corner

The Student Corner

By Elizabeth Marino [ekmarino@alaska.edu]
University of Alaska-Fairbanks

Recently, among a listserv community of environmental anthropologists, a discussion emerged concerning the career paths of anthropology graduate. The consensus was that the tenured anthropologist, holding court to a classroom of rapt students, was giving way to a more diffuse set of possible career paths. Most of these 'alternative' career paths included some version of an engaged, applied anthropologist—set in and among formal or informal institutions—blending important (important!) theoretical insights with practical, procedural, (often) bureaucratic, nitty-gritty on the ground work. Achieving this balance is surely a study in patience and practice.



Elizabeth Marino

The SfAA student committee has decided to spend the next two newsletter installments (May, August) exploring various concepts of and engagements with the political ecology of race, class and urban spaces. These topics lend themselves to application. When people do not have access to food, how are they reinventing an agricultural tradition? If urban renewal processes lead to gentrification, how can decision-making be relocated within community centers? The answers to these questions are relevant on the ground, and yet are continuously informed by some of the most important and classical anthropological theoretical insights on race, class and urban inequities.

In this issue we present two essays. The first outlines the history of an urban agricultural community and their more recent engagement with a local university. The second highlights an insightful discussion of how the creation of urban agricultural space may alienate and disempower the very communities they are attempting to help. Read together, these pieces showcase how theory and application challenge, inform, and complement one another.

Enjoy,
Elizabeth Marino
Editor, SfAA student Committee

Lance A. Arney

The Moses House Garden Project at the Intersection of Race, Class, and Environment*

By Lance A. Arney, [larney@usf.edu]
Doctoral Candidate in Applied Anthropology
Department of Anthropology
University of South Florida

Society for Applied Anthropology

The Moses House, a grassroots nonprofit organization based in Tampa, FL, has been concerned with the relation between people and environments since its founding in the mid-1980s in East Tampa by two African American brothers, Taft and Harold Richardson. The Richardson brothers grew up in the historically African American community of Spring Hill, now a neighborhood in North Tampa. Spring Hill has been described by its eldest residents as a largely self-sufficient community with extended kinship networks and a strong ethic of mutual aid. Vegetable gardening, animal husbandry, and harvesting fruits from plentiful trees provided fresh and healthful foods for the community's families and friends. African American ethnic heritage helped define a proud sense of identity and rootedness for residents of Spring Hill, as in other Tampa communities, while Jim Crow racial segregation and outright white hostility prevented blacks from accessing the resources and privileges that whites took for granted in other parts of Tampa. Close to and south of Spring Hill is Sulphur Springs, a historic community that developed in the early twentieth century around a natural springs swimming pool and related tourist attractions close to the Hillsborough River.



Until desegregation, whites in Sulphur Springs could legally exclude blacks, and they did so quite shamelessly. The Moses House co-founders have shared vivid recollections of the racial and class conflicts between the Spring Hill and Sulphur Springs communities. The two communities have since grown together into one neighborhood, though not without tensions. Moses House was relocated into Spring Hill in 2000, where it operated for ten years, before being relocated again to Mann-Wagon Park, a jointly owned county and city park in Sulphur Springs. Mann-Wagon Park is a mere minute's walk down the street from the natural springs, the historic Springs Theatre, and the Harbor Club, all of which were closed to blacks during the days of Jim Crow. While the two communities were once quite distinct, and thrived in their own ways, their combined area is now generally known simply as "Sulphur Springs." Sulphur Springs is presently Tampa's poorest neighborhood and has some of the highest housing foreclosure rates in the city.

The specific story of the Moses House and its work illustrates some of the general histories of race, class, and the politics of ecology in Tampa's neighborhoods. Faculty and students from the Department of Anthropology at the University of South Florida have developed a decade-long relationship with residents and grassroots organizations in Spring Hill and Sulphur Springs, and have partnered with them on various community engaged research projects. In 2007, an interest in the struggles of neighborhood youth led to the development of a strong partnership with Moses House, which has resulted in significantly building up its capacity for community-based participatory research, educational outreach, and activism through arts-based approaches. More recently, after the Moses House was allowed to lease a building in Mann-Wagon Park and to make use of the land around the building, the Moses House and USF Anthropology partners decided to build a heritage garden and reconstruct some of the organization's previous work with plant cultivation and garden-based spirituality, while incorporating efforts to promote community gardening and to combat neighborhood food insecurity.



Moses House garden at Spring Hill location.
Photo by Kristin Congdon.

One of the goals of the garden project is to reconnect Moses House children and youth, all of whom are African American, to their cultural heritage, including that of local African American communities as well as that of the African Diaspora more broadly. Applied anthropologists working in and with the Moses House are interested in learning more about how the work of the organization's co-founders can be contextualized within larger cultural and historical traditions so that this knowledge can be translated into popular education and practice in the garden project and local community. Conventional accounts of environmental history and awareness tend to leave out the contributions of African Americans, and the research literature on these topics is limited.



Moses house co-founder Harold Richardson talking with Sulphur Springs kids about the history of the Moses House and its gardening practices, with Mabel Sabogal providing instruction on how to operate a video camera. Photo by Stefan Krause.

Childhood with Dr. Rebecca Zarger) and a graduate seminar (*Visual Anthropology* with Dr. Elizabeth Bird) to prepare students to do applied anthropology projects that could further the goals and objectives of the Moses House garden project. Additionally, the Moses House-USF Anthropology garden team prepared and submitted a small grant application to Allegany Franciscan Ministries, a Florida-based foundation, which awarded the grant, providing the Moses House with the funds necessary for purchasing the material infrastructure, equipment, and supplies needed to start the garden as well as funds for educational books and materials and for paying Moses House children and youth to work in the garden. In addition to learning how to grow their own healthful, nutritious foods, Moses House kids will also learn about traditional foodways in Spring Hill and attempt to replicate some of those traditions in the garden spaces devoted to heritage gardening.

Some of the results of the spring 2011 service-learning courses, both supported by grants from the [USF Office of Community Engagement](#), include educational interactions among USF anthropology students and Moses House kids in the building and maintenance of the garden; educational field trips to organic farms to learn about growing organic vegetables and fruits; participation in an Earth Day celebration at the USF Botanical Gardens to learn more about environmental sustainability; art-based participatory research projects on plants, foods, and eating habits; a video documentary on the history of Moses House gardening and ecological philosophy; and a rain-barrel painting project. Please visit the [Moses House](#) and [USF Anthropology](#) websites for more details on these projects as updates become available.

*Many individuals have contributed to the Moses House garden project in a variety of significant ways, and all of their contributions have informed the writing of this essay. Thanks go to (MH = Moses House; USF = University of South Florida): Harold Richardson (MH), Clifford Richardson (MH), Kenneth Dickerson (MH), Moses House Kids (MH), Niko Wimbley (MH), Mabel Sabogal (USF & MH), Margeaux Chavez (USF), Nikia Kaiza (MH & USF), Carlos Corcho (MH), Wendy Hathaway (USF), Jeannese Castro (USF), Margaret Allsopp (USF), Stefan Krause (USF), Elizabeth Murray (USF), Judith Salmon-Chang (USF), Joshua Stramiello (USF), Paola Gonzalez (USF), Michael Rodriguez (USF), Fracess Marius (USF), Elyse Cadena (USF), and Lauren Johnson (USF). We would also like to gratefully acknowledge the ideas, discussions, and guidance provided by USF faculty advisors, mentors, and departmental colleagues, including Dr. Rebecca Zarger, Dr. Elizabeth Bird, Dr. Susan Greenbaum, Dr. E. Christian Wells, Dr. David Himmelgreen, Dr. Ashley Spalding, Dr. Antoinette Jackson, Edgar Amador, M.A., and Dr. Kristin Congdon (University of Central Florida).

Food Justice Movements: Alternative Development Through Interculturality

By Billy Hall [whall002@fiu.edu]
 Doctoral Student in Global and Sociocultural Studies
 Florida International University

Another concern of the Moses House and its anthropological colleagues is food insecurity in Sulphur Springs and other poor neighborhoods in Tampa. Food access is shaped by socioeconomic factors, and market-driven food distribution is structured along class lines. Inequities in food distribution roughly correspond to geospatial distributions of wealth and poverty, which often correlate with racial/ethnic segregation in urban space. Access to fresh and healthful foods is constrained by the real limits of mobility and the resource inequities structured into the very materiality of the built environment. This environment itself has been historically constructed by political economies of inequality that continue to produce new forms of disparity while reproducing existent inequalities through the ongoing construction of an unjust urban environment. The Moses House garden project has allowed it to partner with other individuals and local organizations that are working to advance social justice around issues of food insecurity, healthful food access, and sustainable environments.

During fall 2010, a small group of USF anthropology students and faculty strategized about how service-learning pedagogy could be used during the 2011 Spring Semester with an undergraduate course (*Anthropology of*



Sulphur Springs kids eagerly planting the first seeds in the new Moses House garden during a groundbreaking ceremony held in January 2011, with many community members and USF anthropologists present in support. Photo by Margaret Allsopp.

The literature on urban agriculture speaks largely to how it functions as an alternative, sometimes noncapitalist, mechanism of food production that helps to foster equal access to safe, nutritious, and culturally appropriate food among people. Urban agriculture is thus primarily driven by the need to ensure community food security, especially for poor communities whose access to food is inhibited by various social and economic factors (lack of transportation, money, grocery stores, etc.). But while these contributions have served to direct the actions of a burgeoning food justice movement, led primarily by middle class social activists, there is not much literature that speaks to how poor communities employ urban agriculture on their own terms. Indeed, there is a disconnect between food justice literature and the broader social movements literature within the fields of anthropology and geography.



In this paper, I argue that many urban garden initiatives are actually triggering processes of gentrification within the neighborhoods that social activists intend to empower. Food justice activists, however, would have anticipated these processes had they implemented many of the strategies deployed by broader social movements, especially the Environmental Justice Movement. Moreover, by learning from the successes of other movements, food justice advocates can better conceptualize and build alternative food initiatives synergistically with marginalized communities.

BACKGROUND

Since the 1980s, cities have generally shifted toward a neoliberal approach toward urban policy, acting like “entrepreneurs and enterprises ... Urban development policies are now primarily directed towards business development and less towards the provision of collective services. (Rosol 2010: 549)” As a result, public and civic services previously instituted at the government level are now being provisioned by businesses, NGOs, grassroots groups, and volunteers. Additionally, many policy makers push for development in areas near poorer neighborhoods rather than in them, claiming that the economic benefits will trickle down to the poorer populations. These new developments, however, triggering dramatic increases in rents and property values, have only led to gentrification and, moreover, the displacement of low-income residents (Gainesborough, 2008).

Due to uneven development and disinvestment, many poor neighborhoods lack basic grocery stores and supermarkets, hindering resident access to affordable, healthy, and safe food. Much literature has been written on divested “food deserts” in which spatial food inequalities actually represent food insecurity for specific minority communities. Thus, food injustice is essentially food racism. In places like Baltimore, Oakland, and Seattle, food justice activists have responded significantly to disinvestment in the city and the resulting emergence of food deserts by redeveloping unused or private lots into urban agriculture sites intended to promote and foster greater food security for poor communities. Thus, a growing urban food movement actually benefits from urban disinvestment, as government neglect tends to leave abandoned lots and land available freely or cheaply for new and alternative types of development. However, as the late community activist, Karl Linn, argued, “Community gardens can be seen as forerunners of urban gentrification – Trojan Horses setting in motion processes that will displace people of lesser means” (1999: 45). Indeed, because urban agriculture initiatives are a form of cooption of space, it is important that these alternative developments help maintain and encourage cultural integrity within the communities they serve rather act as wedges for gentrification projects.

DISCUSSION

So how can an emerging food justice movement ensure that poor communities maintain collective control over the urban agricultural space within their neighborhoods without activating processes of gentrification?

The lessons learned from broader social movements can shed much light on the activism surrounding food equality. Gottlieb and Fisher (1996) argued that while the Environmental Justice Movement responded to many of the same issues of injustice that the food justice movement aims to redress, such as institutionalized racism, the commodification of land and resources, unjust government policies and poor regulation, and lack of resources and power to engage in decision-making, these movements have remained separate and their coalition bodies rarely overlap.

Luke Cole and Sheila Foster’s *From the Ground Up* is particularly exemplary in detailing how the Environmental Justice Movement organized and mobilized minority communities to challenge the colossal institutions responsible for targeting low-income areas as sites to house toxic dumps. He writes that the first critical factor concerned self-representation and agency. The majority of environmental justice leaders and activists shared a lived experience of

environmental racism and were able to stand up and act on behalf of their respective communities. Thus, minority groups were essentially able to speak for themselves, their voices channeled through and reinforced by community leaders who had an immediate and material interest in mitigating environmental risks.

The second factor involved a transformative politics both on an individual and community level. This begins with grassroots groups informing individuals about the issues that affect their lives and how many of these issues stem from government policy and development. Individuals then become educated regarding how they can support grassroots activism and participate in the decision-making process to address these issues. This community involvement sends a bold and clear message to decision-making bodies, which also undergo transformation as a result of the influence wrought by a collective of incensed, yet composed, voices.

The third and final key factor entails the formation of partnerships with lawyers, litigators, scientists, and academics and the networking of grassroots organizations to create a movement comprised of experts and activists in a diverse range of fields. In this way, lawyers and other technicians assist in the, often esoteric, procedural aspects of environmental decision-making. Furthermore, there should be synergy between community activism and academic support. Through this dialectical relationship, academics can learn from unique situations on the ground, while local residents link their community's struggle to more widespread regional trends.

CONCLUSION

Food inequality largely plagues minority communities. Because these communities have cultural connections to and conceptions of food that often differ profoundly from those of most middle-class urban progressives, urban agriculture activists must be sensitive to these differences in order to prevent the erosion of cultural integrity within the spaces they help to develop and of the communities they seek empower. This requires learning their unique histories, traumas, vulnerabilities, and struggles (Linn 1999). Through empathetic compassion, food justice activists and local residents can forge deep, dialectically intercultural relationships that will encourage collective influence and participation in urban agriculture projects. Moreover, this is a necessary direction toward opening the possibility for truly organic and alternative developments to emerge, which can foster effective safeguards against gentrification.

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SfAA Publications

A Report on *Human Organization* to Members of SfAA

By Mark Moberg [mmoberg@jaguar1.usouthal.edu]

Editor, *Human Organization*
University of South Alabama

As we began the transition of the editorial office from East Carolina to the University of South Alabama, I was repeatedly asked about my "agenda" for *Human Organization*. Nearly half way through my first year of editorship, I have found that the day-to-day tasks of preparing manuscripts for review, selecting appropriate reviewers, making timely publication decisions, as well as proofing and copy-editing forthcoming articles, have taken some precedence over implementing ambitious changes. Over and above these daily tasks, my primary goal is to continue to bring to our readers the most engaging scholarship possible in the applied social sciences. As I met with my college's Dean, Dr. Andrzej Wierzbicki, to discuss my appointment as editor, he imparted a compelling view of academic publishing. In his words, "A good article has its own architecture. It tells a story. It's no more a collection of

facts than a home is a collection of bricks.” I would urge prospective authors to think of the story their scholarship tells, and urge them to convey it in the most compelling way possible.

At this writing, the second issue under my editorship is about to go to publication, the third issue is proceeding to copy-editing, and articles are being accepted for volume 70, number 4. I thank members of the Society whose work was under review during this transition period for their patience as we in the editorial office learned the mechanics of the web portal submission and review process. I have been very ably assisted in the office by a part-time graduate student assistant (Carey Driskell) and undergraduate intern (Gina Deckard), both of whom handle communications with authors and reviewers at the time of submission. Carey and Gina have put together a Facebook page for Human Organization; I urge readers to check it out for information about forthcoming articles and authors.

Changes to the Journal

SfAA members who have submitted their work to the journal or who have served as reviewers are by now familiar with the journal web portal. The process of entirely online submissions and reviews has continued since I assumed the editorship at the beginning of 2011. New submissions continue to be received at about the rate of two per week. Reflecting some discussion with Production Editor Neil Hann and outgoing Editor David Griffith prior to the transition, I have rewritten the Information for Authors posted on the *Human Organization* website to impose a limit of 8,500 words on new submissions and require their conformity with *HO* style requirements. Please note that manuscripts that do not broadly conform to these requirements will be returned to authors for reformatting and/or shortening prior to review. The purpose of these changes is to ensure that manuscripts are in as close to publishable form prior to submission and review. It is hoped that this will reduce the need for extensive copy-editing for style prior to publication. This will also eliminate the need for authors to revise and resubmit their manuscripts following otherwise positive reviews solely because of excessive manuscript length.

Perhaps the most frustrating part of the job thus far has been soliciting external reviews of manuscripts, with only about one in four requests resulting in an actual review. Should you be approached by our office with a request for a review, please be assured of our gratitude for your willingness to take on this exceptionally important service to the cause of peer reviewed scholarship.

Journal Statistics

Below are a few statistics about the journal in 2010, including information on the primary affiliations of the authors, the article topic areas, and the locations of authors by nation. Slightly less than 15% of the authors last year were from outside academia, compared to 32% in 2009 and 28% in 2008—this reflects academics working with people in government and industry as well as people in government and industry submitting articles independently.

Author's Field	69(1)	69(2)	69(3)	69(4)	Totals
Government		3			3
Industry			1		1
Academia	12	16	15	17	60
NGOs	1	3		2	6
Totals	13	22	16	19	70

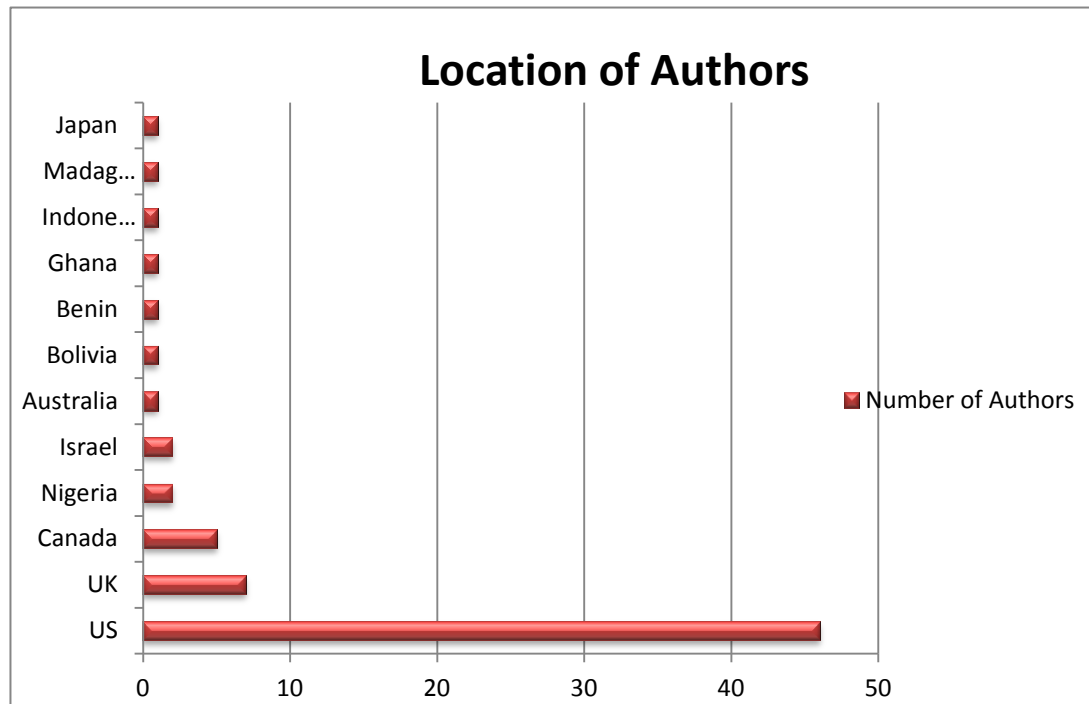
In terms of topics, the table below demonstrates our commitment to covering a wide range of issues that, we believe, reflect the wide range of interests within the society. Although I have not yet compiled statistics for 2011, since assuming the editorship, I have not noticed any significant shift in the numbers or topics of submitted manuscripts.

Article Topics	69(1)	69(2)	69(3)	69(4)
Marine Resources	1			
Environment	4	4	1	
Political Economy			1	1
Politics	3	2	3	
Public Anthropology				1
Public Health	1	1	1	5
Education		2		
Economics			2	
Marketing				
Land Tenure			1	

Migration		1		1
Agriculture	1			1

As seen in Figure 1 below, the journal remains international in scope, with published authors hailing from 11 countries (compared to 12 in 2009). Authors from Canada and the United Kingdom are well-represented, with many more submitting papers than were published. US-based authors, not surprisingly, continue to be the most commonly published, as the journal received its vast majority of articles from them.

Figure 1.



Anita Puckett Takes Over as *Practicing Anthropology* Editor

By Anita Puckett [apuckett@vt.edu]
Virginia Tech University

Anita Puckett is a linguistic anthropologist (PhD, Texas, 1993; MA, Kentucky 1980) and associate professor at Virginia Tech who directs its Appalachian Studies Program. She became interested in the *Practicing Anthropology* editorship because of its commitment to building bridges between anthropologists working both within and outside of academia. Among her deep-seated goals is to minimize academic/non-academic boundaries so that there is a vibrant and productive ebb and flow between the theoretical knowledge of those in higher education and the expert and experiential knowledge of those in non-academic fields. Puckett views *Practicing Anthropology* as one highly regarded venue for meeting this goal.

Her own research focuses on language and economic relationships, especially on how speech acts that ask, demand, order, or request material and non-material entities of value circulate to construct political economic systems of empowerment. She specializes in how communication in work settings constructs local or corporate socioeconomies. Her primary research locales are in southern Appalachia or sites where Appalachian-born residents have migrated. Her book, *Seldom Ask, Never Tell: Labor and Discourse in Appalachia*, was nominated for the Edward Sapir Book Award in Linguistic



Anthropology, and she has published in such journals as *Journal of Linguistic Anthropology*, *Pragmatics*, the *Appalachian Journal*, and the *Journal of Appalachian Studies*.

She also has a strong research interest in collaborative anthropological research that involves placing undergraduate students in community projects initiated by residents, and has engaged in applied anthropological research on southern Appalachian internet access issues, literacy and cell phone use, and community efforts to transform a soon-to-be abandoned grade school into a community center. Virginia Tech has recognized her community engagement through receipt of the College of Liberal Arts and Human Sciences Outreach Award.

Her vision for *Practicing Anthropology* is one that builds upon its long history of serving the needs of professional anthropologists while incorporating electronic networking technologies more fully so as to represent their work to as large a national and international audience as possible.

SfAA Awards

Peter Kong-ming New Award Winners for 2011 Announced

The Board of Directors of the Society for Applied Anthropology (SfAA) is pleased to announce that George Karandinos has been awarded First Prize in the Peter Kong-ming New Student Research Competition for 2011. Mr. Karandinos won the New Award for his paper, "You Ridin'?: The Moral Economy of Violence in North Philadelphia."

The Award was presented on March 31st at the 71st Annual Meeting of the Society in Seattle, Washington. Mr. Karandinos' paper was featured at a special session of the Meetings. He received a cash prize of \$2,000 and an engraved Steuben crystal trophy.

Mr. Karandinos graduated summa cum laude in 2010 with a B.A. Degree from the University of Pennsylvania. That same year, he was elected to Phi Beta Kappa. His senior thesis was selected for the Phi Beta Kappa Thesis Prize (the best undergraduate thesis in the entire University) and the Rose Research Award (one of ten outstanding undergraduate research projects).

Mr. Karandinos' paper explores the way street violence circulates as a resource, producing and reinforcing relationships among residents of the inner city. His future career plans include enrollment in a joint MD/Ph.D. Program (Medical Anthropology) in order to prepare for a career in applied research.

The New Student Research Competition was initiated in 1990, and honors the memory of the late Peter Kong-ming New, a distinguished medical sociologist/anthropologist, and former President of the Society. The annual competition is open to students at all levels and is given to the best paper which reports on an applied research project in the social/behavioral sciences. The competition is sponsored by the Society for Applied Anthropology.

Honorable Mention was accorded to Ms. Kathryn Ranhorn, a recent graduate (B.A.) of the University of Florida, for her paper, "Homeless Where the Heart Is," an ethnographic study of violence and homelessness in a city in Florida. The research for her paper was carried out at the University as part of her senior honors thesis.

Please visit the SfAA web page (<http://www.sfaa.net>, click on "Awards") for additional information on the New Award. Or, you may contact the SfAA Office at 405/843-5113.

Jessaca Leinweaver Wins the 2010 Margaret Mead Award

Anthropologist Jessaca Leinweaver has won the 2010 Margaret Mead Award for her book, *The Circulation of Children: Kinship, Adoption, and Morality in Andean Peru*. The award is given jointly by the American Anthropological Association and the Society for Applied Anthropology.

Jessaca Leinweaver, the Vartan Gregorian Assistant Professor of Anthropology at Brown University, has won the 2010 Margaret Mead Award for her book, *The Circulation of Children: Kinship, Adoption, and Morality in Andean Peru* (Duke University Press, 2008).



The award is given jointly by the American Anthropological Association and the Society for Applied Anthropology to a younger scholar for an achievement that helps make anthropological research meaningful to the public.

Her book explores “child circulation,” informal arrangements in which indigenous Andean children are sent by their parents to live in other households. She shows how relocations of children are often understood differently by parties, ranging from the Peruvian state adoption office to anti-child-trafficking NGOs to the children in question. The Mead Award Committee writes that it selected *The Circulation of Children* for Leinaweaver’s “clear voice that allows both anthropologists and the public to see how the fieldwork transpired and led her to such important conclusions.” The committee writes that the book is a particularly compelling nominee for the Margaret Mead award because, “much like Mead’s work, this is essentially an ethnography that could only have been produced by a female anthropologist, in that she had unique access to a highly gendered world of mothers and their daughters, godmothers and their female companions, and extended lineages through the relationships among women and children.” The committee concludes, “This is, quite simply, a work that shows what it is that anthropologists do and why it matters.”

Human Rights Defender Student Award

SfAA President Allan Burns announced on October 10, 2011 a new student travel award - the “Human Rights Defender Travel Award”. This Award provides a \$500 travel scholarship each year for a student to attend the annual meetings of the Society. The first competition for the Human Rights Defender Travel Award was held in December 2011. The winner of the first Human Rights Defender Award was presented to Marnie J. Thomson of the University of Colorado-Denver for travel to the 71st Annual Meeting in Seattle in March 2011.

The Human Rights Defender Award was made possible by a generous contribution from Michael Cavendish, a Sustaining Member of the Society who is a practicing attorney in Florida and a strong advocate of human rights. As a graduate student, he was first exposed to the link between applied anthropology and disciplines like law, journalism and social work.

SfAA Human Rights Defender Award: Biographical Essay

By Marnie J Thomson [marnie.thomson@colorado.edu]
Department of Anthropology
University of Colorado-Boulder

Professional Background

As an undergraduate, I attended Washington University in St. Louis. I took my first anthropology course during my first semester—Introduction to Physical Anthropology—and was awed by both the professor and the subject matter. I knew I had chosen the correct major during my sophomore year when I discovered that all the courses I wanted to take were listed under anthropology. I studied abroad with St. Lawrence University’s Kenya Semester Program during my junior year. The program allowed me to study in Nairobi, hunt and gather with the Hadza, herd with Samburu pastoralists, live on a farm in Meru, and conduct an independent research project with an HIV/AIDS outreach program in the slums of Nairobi. After graduation, I took a gap year to live and work in Auckland, New Zealand, and traveled around the country. I returned to the US to earn a Masters of Arts degree in Social Sciences at the University of Chicago. My thesis grew out of my observation of a trial at the UN International Criminal Tribunal for Rwanda (ICTR) while studying abroad. I argued that the Tribunal creates an official memory of the genocide while simultaneously erasing important elements of it. I am currently a PhD student in anthropology at the University of Colorado, and my research interests have shifted from Rwanda to the related conflict in the Democratic Republic of Congo (DRC). Specifically, I conduct my fieldwork with Congolese refugees who live in Tanzania. Since 2007, the UNHCR and Tanzania have closed eleven of their thirteen refugee camps and are currently implementing repatriation programs in the final two camps. My research has two goals: (1) to understand the politics of this particular form of humanitarian intervention and its effects on Congolese refugees and (2) to understand the story of the ongoing conflict in eastern provinces of the DRC from the refugees’ perspective.



Marnie J Thomson

Interest in Human Rights

I always found the debates about cultural relativism versus human rights overly simplistic, but tied up with my

frustration was a desire to defend human rights as an anthropologist. Thus, it's difficult for me to pinpoint exactly when my interest arose, but I think it really solidified into both an academic and practical pursuit during my first visit to Nyarugusu camp for Congolese refugees in 2008. I have returned to the camp every year since, and refugees have shared stories of the violence they experienced in Congo and their efforts to qualify for resettlement within the UN camp. Many have had their cases dismissed or disqualified without receiving any explanation. Without qualifying for resettlement in a third country, these refugees will be forced to return to the DRC when Nyarugusu closes. Refugees ask me not to accompany them to the registration center, where resettlement claims are filed, for fear that the aid workers—most of whom are Tanzanian—will believe they are trying to gain favor for their case. I do, however, meet with international aid representatives, usually in regional offices located outside of the camp, to present individual cases for resettlement on behalf of refugees and advocate for their human rights, particularly the rights to asylum, nationality, and freedom of residence. When I ask about these rights, aid representatives both in the camp and elsewhere explain that they are bound by UNHCR resettlement protocols and quotas. As I conduct more research on the relationship between human rights and humanitarianism, I will continue to advocate for refugees and their human rights.

Notes from NAPA

By Mary Odell Butler, Past-President [maryobutler@verizon.net]
National Association for the Practice of Anthropology

This column gives me an opportunity to think through all kinds of things revolving around what we do to support anthropology as a profession for ourselves, our colleagues and our students. This time I want to talk about why it is important for us as applied anthropologists and practitioners to make ourselves heard in AAA.

I realize that this will be counter-intuitive for many of you. To those of us in SfAA, AAA seems less than useful, or even friendly, to us. Many people I speak to at SfAA meetings allowed their membership in AAA to lapse years ago, largely because AAA (and with it NAPA) seemed not to address their professional needs, interests or commitments. I myself was a back bench member of AAA for ten years after my academic career met an untimely end and I began to reinvent myself as a practitioner. AAA seemed rife with arguments that I neither understood or cared about. And the organization was not very friendly to me as a failed academic. I felt unwanted, disrespected, very much like a stranger who had wandered in from somewhere else. I quit going to AAA meetings, quit reading journals, quit talking to anthropologists. I kept paying my dues during that time, I guess mostly because AAA membership seemed like my last remaining connection to anthropology which—then as now—I unabashedly loved.



Mary Odell Butler

I guess things would have gone on like that except that a colleague who was a player in SfAA at that time persuaded me to submit an abstract to the 1994 SfAA meeting in Cancún. I didn't especially want to do this. My last experience at a professional meeting hadn't been a good one, and I wasn't eager to spend another week feeling out in the cold. But of course, it didn't turn out that way. In SfAA I found a group of anthropologists who understood what I was doing and why. Best of all, they valued what I did, respected it. I have been to just about every SfAA meeting ever since.

When I first went back to AAA in 1995, things hadn't changed much. One of the best papers I ever gave as a practitioner was assigned to one of those grab bag sessions that combine a bunch of papers that have nothing to do with each other. Worst of all, the session was at 2pm on Sunday afternoon. My husband was the only person I knew in attendance. Not a promising start. Like many before me, I decided to forget AAA and just deal with SfAA..

So how did I become so involved with NAPA and AAA. As is usually the case, there was no one experience that turned me this way. A key factor was the growing prevalence of practice in the profession, particularly among young anthropologists. I became deeply involved with NAPA because I observed that, while much of the AAA membership paid us little attention, students and early career professionals sought us out for guidance, mentorship and encouragement. Over a few years I began to see that the application and the practice of anthropology was a rising star—whether our more traditional colleagues accept it or not—and that I wanted to push this agenda from inside AAA. Although I

maintained my connection with SfAA and even served a term on the SfAA Nominations Committee, NAPA became my base of operations.

It is a very exciting time to be a practitioner in AAA and in NAPA because we can feel the changes happening. In the fifteen years I have served NAPA, our membership has grown, tapered off, and grown again. NAPA's rally in membership is being driven by students and early career professionals. At this point, these "new" anthropologists have begun to enter the NAPA leadership with fresh ideas and the energy to push them forward. We are focusing on social media, new kinds of mentoring and training. At meetings, the Employer Expo links practitioners to potential employers outside of academia. NAPA provides numerous workshops to provide for continuing education in new methods and theoretical orientations to practice as well as to meet the training needs of anthropologists seeking to enter practice. This is a critical service because often anthropology students at both the graduate and undergraduate levels lack mentors and role models to guide them into professional careers.

AAA also has responded to the increasing importance of practice as a force in the professions. After a 3-year study by the Practicing Anthropology Working Group, the AAA Executive Board established the Committee on Practicing, Applied and Public Interest Anthropology (CoPAPIA) as a focus for AAA's efforts to meet the needs of this growing constituency. Over the five years of its operation, CoPAPIA has addressed issues such as recommending tenure and promotion guidelines for practitioners, a follow-up on career experiences of students with MAs geared to practice, ways to link students to the non-academic job market, provision of access to publications and to "gray literature" for those who work outside of academic departments, and connections among the many sections that have a significant number of practitioners and applied anthropologists in their membership. AAA meetings are now crowded with sessions, roundtables and events that address the interests and needs of practitioners. We are becoming a force to be contended with, and it is no longer possible to overlook our perceptions in making policy for the Association.

The growing strength of practicing and applied anthropology in AAA is visible in a glance through the slate of anthropologists up for AAA office this year. For the first time, a distinguished individual who build her career in practice, Shirley Fiske, is a candidate for AAA President. Fifteen other members of NAPA—academics and non-academics—are candidates for office in AAA. However the elections turn out, the voice of anthropological practice will be heard in the AAA deliberations of the coming years.

2011 NAPA Student Achievement Award

NAPA is now accepting submissions for the Eighth Annual Student Achievement Award, to recognize student contributions in the area of practicing and applied anthropology. The award honors students who have excelled in these fields and provides opportunities, particularly for students who have worked on team projects and in applied contexts, to be recognized during the AAA annual meeting and possibly see their work published.

Awards include three cash prizes: \$300 first place; \$100 first runner-up; and \$50 second runner-up. Additionally, students will be awarded a certificate of recognition and will be acknowledged at the NAPA Business Meeting during the 2011 AAA meeting in Montreal, Quebec.

Papers must be no more than 25 pages in text and footnotes, excluding bibliography and any supporting materials. Papers should conform to the author guidelines of *American Anthropologist*. Papers must be a product of work relevant to practicing and applied anthropology including, but not limited to: examinations of community impact, contributions to identifying and improving local/ service needs, or communicating anthropological theory and methods to non-anthropologists in collaborative research settings including non-profit agencies, communities, business and industrial organizations.

The deadline for submission is **July 1, 2011**. For more information on eligibility, judging criteria, or to submit a paper, contact NAPA Student Representative Melissa Stevens at napastudentaward@gmail.com.

A Word from COPAA

Nancy Romero-Daza [daza@usf.edu], University of South Florida
Lisa Henry [lisa.henry@unt.edu], University of North Texas
Susan Hyatt, IUPIU, [suhyatt@iupui.edu]



Nancy Romero-Daza

The Consortium of Practicing and Applied Anthropology Programs (COPAA) had a strong presence at the 2011 SfAA meetings held in Seattle. In addition to holding its business meeting, COPAA organized three sessions that drew considerable interest from conference participants: The first one, “Strategies in Developing Successful Graduate Programs in Applied Anthropology,” organized by Kerry Feldman (U Alaska, Anchorage) and Lisa Henry (U North Texas), brought together representatives from five Applied Anthropology departments to discuss the specific challenges they have faced and the successful strategies they have adopted in the creation of their graduate programs. This was done



Lisa Henry

to offer guidance to other departments that may be planning the development of similar programs. The second session, “Putting the “Best Foot Forward”: Promoting Applied Anthropology for Tenure and Promotion”, organized by Linda Bennett (Memphis) and Sunil Khanna (Oregon State) continued the work COPAA has carried out for several years in efforts to document and evaluate the work of applied anthropologists going through the Tenure and Promotion process. The session, the seventh one since 2003, centered around a discussion of a draft document created as the result of collaboration between COPAA and Co-PAPIA relating to applied scholarship issues. Once the document is finalized, it will be sent to the AAA Executive Board for approval and dissemination. The third session, “Becoming an Applied Anthropologist: Diverse Training Models with a Common Goal”, organized by graduate student Jamie Petts (Oregon State) and Nancy Romero-Daza (U South Florida), highlighted the experiences of MA and PhD students from five different programs from across the country. The session included discussion of specific

issues of methodological and theoretical training, community involvement, and ethical concerns, among others. The session was pod-casted and is available on the SfAA website. The final session, “Pushing Anthropology into the Real World: An Exhibition of UNT Applied Anthropology Client Projects” organized by Jocelyn Huelsman (U North Texas) showcased some of the research projects UNT students have conducted as part of their training. The students highlighted the different skills they have developed to carry out research with a variety of stakeholders in their local communities. In addition, there was COPAA-sponsored session “Bringing Practice into Your Department: Obstacles and Opportunities,” organized by Elizabeth Briody (Cultural Keys) and Riall No. The session focused on the discussion of obstacles that anthropologists may face in efforts to develop practice opportunities within existing programs.



Susan B Hyatt

COPAA is pleased to announce the award of the 2011 Visiting Fellowship to the University of Memphis. The \$2,000 fellowship will support a visit from Jean (Jay) Schensul from the Institute for Community Research in Hartford, CT, to participate in a three-day workshop that will coincide with the 35th anniversary of the MA program in Applied Anthropology and the University of Memphis’s centennial celebration.

Finally, COPAA would like to announce a change in the leadership group. After serving as Co-Chair for one year, Sunil Khanna has stepped down due to other professional obligations. We want to extend our warmest thanks to Sunil for his dedication and his outstanding job, and would like to welcome Susan Hyatt (IUPIU) as the new Co-Chair. Susan will serve a four-year term, from 2011 to 2015.

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

Announcements

The 2011 Praxis Award Competition: Recognizing Excellence in Practitioner Anthropology

Since 1981, the Washington Association of Professional Anthropologists (WAPA) biennial Praxis Award has recognized outstanding achievement in translating anthropological knowledge into action as reflected in a single project or specific long-term endeavor (not career or lifetime achievement). WAPA interprets anthropological knowledge in its broadest meaning, encompassing theory, methods and data. Competition entries should demonstrate anthropology’s relevance and effectiveness in addressing contemporary human problems. The competition for this prestigious award is open to anyone holding an M.A. or Ph.D. degree in any subfield of anthropology. WAPA strongly encourages self-nominations from individuals, groups or organizations wherein at least one anthropologist worked on the designated project, although nominations from others will be accepted. All entries will be reviewed according to the same set of

criteria by a panel of expert anthropological practitioners. Entries will be strengthened by supporting letters, public testimonials and media releases from project clients and beneficiaries (not colleagues).

The receipt deadline for all entries and supporting documents is **July 1**. The 2011 Praxis Award winner will receive a check for \$1,000 at the 110th Annual Meeting of the American Anthropological Association, November 16-20, in Montreal, Canada. The award recipient may be asked to contribute a chapter to future editions of *Anthropological Praxis: Translating Knowledge into Action* (Robert M. Wulff and Shirley J. Fiske, Eds.).

The guidelines for the 2011 Praxis Award Competition are available on the WAPA website: www.wapadc.org.

For additional information, contact:

Charles C. Cheney
2011 Praxis Award Committee Chair
5208 Chandler Street
Bethesda, MD 20814
Tel. 301-897-5939
E-mail: charles_cheney@comcast.net

Food, Glorious Food...and lots more!

By Jeanne Simonelli [simonejm@wfu.edu]
Co-editor, *Cafe*

This spring marked the first issue of *CAFE*, the journal of Culture and Agriculture, containing a comprehensive perspective on the relationship between *Culture, Agriculture, Food and Environment*. Instead of publishing articles and reviews that see agriculture as crop and animal production, *CAFE* seeks out research and practice that pays attention to all aspects of food security and its related concerns of nutrition, environment and sustainable cultural practices.



Co-edited by Jeanne Simonelli and Bill Roberts, this transition in personnel will be paralleled by a *gradual* transition in content, as we encourage and receive submissions in all of the areas encapsulated in the journal's new title. If you are writing, researching and reporting on practice and your work doesn't quite fit into the format of *Human Organization* or *Practicing Anthropology*, consider *CAFE*.

As *CAFE*'s new editors, we invite you to send us your work for review. *CAFE* publishes full research articles (up to 30 double-spaced pages), brief research contributions and technical reports (up to 20 double-spaced pages), research commentary (up to 10 double-spaced pages), book reviews and review essays (up to 5 double-spaced pages). Submissions and inquiries can be sent to the editors at our dedicated email of cafe@wfu.edu.

For full information, see <http://cultureandagriculture.org/publications/journal/index.html#author>. We want you to write for us, but we also need your energies in reading manuscripts that may go beyond the expertise of our regular list of reviewers. So please volunteer for timely review of submissions. Let us know your geographical and academic areas of expertise. Send us an email listing your interests and focus, and we'll gladly add you to the reviewer list. You don't have to be a member of C&A, but numerous SfAA members do belong to this vibrant and energetic small organization.

Robert M. Netting Best Student Paper Prize

C&A invites anthropology graduate and undergraduate students to submit papers for the 2010 Robert M. Netting Award in Culture & Agriculture. The Graduate and Undergraduate winners will receive cash awards of \$750 and \$250, respectively, and have the opportunity for a direct consultation with the editors of our section's journal, *CAFÉ (Culture, Agriculture, Food and Environment)*, toward the goal of revising the paper for publication. Submissions should draw on relevant literature from any subfield of Anthropology, and present data from original research related to livelihoods based on crop, livestock, or fishery production and forestry and/or management of agricultural and

Society for Applied Anthropology

environmental resources. Papers should be single-authored, limited to a maximum of 7,000 words, including endnotes, appendices, and references, and should follow *American Anthropologist* format style.

Papers already published or accepted for publication are not eligible. Only one submission per student is allowed. Submitters need not be members of the American Anthropological Association but they must be enrolled students. (Students graduating in the Spring of 2011 are eligible). The new submission deadline is June 15, 2011. The winner will be announced at the C&A Business Meeting at the 2011 AAA meetings in Montreal. Please submit papers electronically to Lisa Markowitz (U Louisville) at lisam@louisville.edu <<mailto:lisam@louisville.edu>> .

For more information on Culture & Agriculture, please visit <http://cultureandagriculture.org> <<http://cultureandagriculture.org/>>

From The Editor...

Action and Anthropology at the 2011 Seattle Meetings

As Spring 2011 goes into the books, we are grateful for an excellent annual meeting in Seattle, led by the determined and unstoppable Darby Stapp. Darby personifies all that the SfAA stands for; his efforts in organizing the Food Summit and the Immigration Forums brought the Society to the community, rather than the community coming to the meetings. In the course of his work for the meetings he became more deeply invested in understanding the legacy of one of our founding ancestors, Sol Tax. His work, along with that of many other members of the program committee, the Executive Board, and the Oklahoma Office, in bringing together practitioners, academics, activists, Native Americans, Washingtonians and many others, illustrates the kind of goals that Dr. Tax set forth in his own career. One relevant passage that Darby found that he brought out in his comments to the people working behind the scenes to give structure to the Sol Tax sessions he organized was the following one from Sol Tax's article in *Human Organization* in 1956 as he referred to the Fox Project:



The editor as a tourist in Sevilla, March 2011.

If you ask me what are the values that are involved in our interference, I must say-looking back now-that they are three in number: First, there is the value of truth. We are anthropologists in the tradition of science and scholarship. Nothing would embarrass us more than to see that we have been blinded to verifiable fact by any other values or emotions. We believe that truth and knowledge are more constructive in the long run than falsehood and superstition. We want to remain anthropologists and not become propagandists; we would rather be right according to canons of evidence than win a practical point. But also we feel impelled to trumpet our truth against whatever falsehoods we find, whether they are deliberate or psychological or mythological. This would be a duty to science and truth, even if the fate of communities of men were not involved. But as some myths are part of the problem of American Indians it is also a duty to humanity and to outraged justice. Our action anthropology thus gets a moral and even missionary tinge that is perhaps more important for some of us than for others.

Second, we feel most strongly the value of freedom, as it is classically expressed and limited. Freedom in our context usually means freedom for individuals to choose the group with which to identify and freedom for a community to choose its way of life. We would also be embarrassed if it were shown that we are, for example, encouraging Indians to remain Indians, rather than to become something else, or trying to preserve Indian cultures, when the Indians involved would choose otherwise. All we want in our action programs is to provide, if we can, genuine alternatives from which the people involved can freely choose—and to be ourselves as little restrictive as is humanly possible. It follows, however, that we must try to remove restrictions imposed by others on the alternatives open to Indians and on their freedom to choose among them. We avoid imposing our values upon the Indians, but we do not mean to leave a vacuum for other outsiders to fill. Our program is positive, not negative; it is a program of action, not inaction; but it is also a program of probing, listening, learning, giving in.

Such a program requires that we remove ourselves as much as possible from a position of power, or undue influence. We know that knowledge is power, and we try hard to reject the power that knowledge gives us. Perhaps this seems contrary to the functioning of applied science? We realize that we have knowledge that our Indian friends do not have, and we hope to use it for their good. But to impose our choices on the assumption that "we know better than they do what is good for them" not only restricts their freedom, but is likely to turn out to be empirically wrong. The point is that what is best for them involves what they want to be. Operationally this is knowable only by observing which alternatives they actually choose, and we defeat ourselves to the degree that we choose for them. Hence we find ourselves always discovering and not applying knowledge.

So our value of freedom is partly an ethic and partly a way of learning the truth. At least we see no contradiction between our first two values.

A *third* value-or is it a principle of operation?-is a kind of Law of Parsimony which tells us not to settle questions of values unless they concern us. This in a way is a value to end for us the problem of values. In the beginning of our Fox program, having decided to interfere for some good purpose, we were beset with value problems. Some of us were for and some of us were against the assimilation of the Indians; what a marvelously happy moment it was when we realized that this was not a judgment or decision we needed to make. It was a decision for the people concerned, not for us. Bluntly, it was none of our business. This not only freed us, but the particular instance was the beginning of the philosophy of our action program. As I look back now I see that this has been our general solution to value problems. When it became necessary to decide which of conflicting values to choose, we eventually found ourselves not deciding at all, and finding some way around it. Perhaps it is time now to set this down systematically as an operating value (The Fox Project. 1958. *Human Organization* 17 (1):17-22).

These words reflect the complicated but important work that we in the SfAA do. As Stapp also has pointed out Sol Tax never said Action Anthropology was a part of applied anthropology, rather it was for him, in my opinion, a philosophy or guide for one's life work.



Assistant Editor Mary Katherine Thorn

The value of Action Anthropology as a guide for the SfAA is that there are many ways by which our members contribute to the mission of the Society, which, in case you have not looked on our website recently is, "The Society has for its object the promotion of interdisciplinary scientific investigation of the principles controlling the relations of human beings to one another, and the encouragement of the wide application of these principles to practical problems, and shall be known as The Society for Applied Anthropology" (<http://sfaa.net/sfaagoal.html>). By encouraging the "wide application of these principles," the Seattle meetings exemplified the best the Society has to offer, not only to ourselves, our members, but also to the community at large. If you were there, you know what I am talking about, if you were not able to be there, you missed a good one. On the other hand, the 2012 Baltimore meetings under the helm of Bill Roberts have the potential to be as good or better. I strongly encourage you to get involved in planning those meetings and helping the SfAA fulfill its mission.

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

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

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

Society for Applied Anthropology
P.O. Box 2436
Oklahoma City, OK 73101-2436

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