



News

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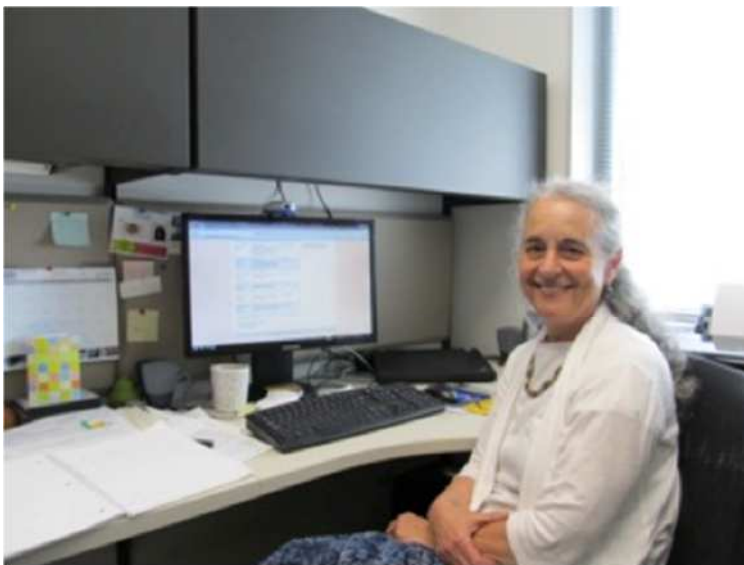
SfAA President's Column

By Merrill Eisenberg [Merrill@u.arizona.edu]

University of Arizona

It's been a busy summer for the SfAA, and I'd like to let the membership know what's been happening in your Society:

Committees: SfAA is a participatory organization, with many opportunities for members to engage in the workings of the Society through participation in committee work. You name it, and it seems that we have a committee for it!



Merrill Eisenberg

We currently have 10 awards committees, including Mead, Malinowski, Medicine, PK New, Sol Tax, Del Jones, Hackenberg, Spicer, Valene Smith, and the newly convened Gil Kushner Award Committee (see p. 26 in this issue for detailed information). In addition, we have committees that are responsible for SfAA business, including Executive, Finance, Publications, Nominations and Elections, Students, Information Technology, and Friends of SfAA. We also have committees that focus on particular topics or projects, including Oral History, Human Rights and Social Justice, Public Policy, and the Annual Program Committee.

The only Committee that is elected by the membership is the Nominations and Election Committee. All other committees are appointed by the Board and carry out the Board's directives. Of course, the Board has an open ear to ideas coming from the Committees and also encourages all members to provide advice and ideas.

This Spring all Board Committee assignments were reviewed, vacancies were filled and terms were clarified so that all committee terms are staggered. This took a great deal of work on the part of the Committee Chairs and the Board. Thanks to all who helped make this happen!

If you have an interest in serving on a particular committee, please don't hesitate to let me know. We are always looking to broaden participation, and now that committee assignments are staggered, there will be new people appointed to each committee every year. If you would like to nominate someone to serve as the next Board President, as a Board member, or as a member of the Nominations and Elections Committee, now is the time to do so. See p.25 in this issue for more information.

Website and IT Planning: We have been very fortunate that Neil Hann, a trusty and committed SfAA staff member, has created and maintains our website and set up our social networking capability. But with new technologies and changing needs, it is time to take stock of where we are and how we can best use information technology and social networking to serve both our membership and our Society. This task will require us to do some

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serious thinking about strategic direction for the Society because we want to develop our electronic resources to support our growth and development. Personally, I would like to see SfAA support a website that provides resources for practitioners who are not university affiliated, including links to webinars, training materials, research resources, and documents. Conversation is beginning on this topic, and it will be an important focus during the Board's fall meeting. If you have ideas or suggestions, please let me or any other Board member know.

PMA Contract Renewal: SfAA contracts with Tom May's organization, PMA, to provide administrative services to the Society. For many of you, the PMA staff, Tom, Neil, Melissa, and Trish, are familiar because they are always available at our annual meetings to assist with registration and other organizational activities that make our meetings run smoothly. Many more of you know the tremendous work they do behind the scenes to keep SfAA going. Our contract will expire this summer, so we are in the process of evaluating PMA's performance and re-negotiating our contract with them. I have asked Past President Allan Burns to spearhead this process and anticipate that it will be completed, with a recommendation to the Board for the Fall Board meeting.

Annual Meeting: I don't want to say too much about activities related to planning our upcoming meeting in Baltimore because Bill Roberts, our Program Chair, has provided a detailed account (see p. 20 of this issue). I do want to encourage you to submit an abstract and attend this meeting, which promises to be one of the best. Bill and his committee are planning several activities in keeping with my pledge to preside of a "Reign of Music and Dance," in conjunction with a strong program showcasing the work of applied social scientists around the world.

And on a personal note: I don't think I'm alone in anticipating summer as a respite from the hectic months of the other seasons, and being dismayed when it turns out that summer means ramping up instead of down!

This summer I've been engaged in some rather traditional anthropological work, though in a completely non-traditional setting. I've been working on translating and interpreting an important cultural code that drives how a community environment is structured, and therefore, how people live, their access to food, and their daily activity patterns, all of which are closely related to population health. I've become somewhat of a participant-observer/insider in what could reasonably be referred to as a secret society of urban planners and zoning officials. These folks are the developers and enforcers of zoning codes and municipal ordinances that create the boundaries of acceptable community development, but that are written in an obscure language and format of their own. Another aspect of my work is to serve as a culture broker, creating some transparency so that everyday folk can

access the rules in everyday English or Spanish, through the development of a series of fact sheets. All of this is being done as part of a large implementation project, funded with stimulus money from the CDC, to address obesity

prevention by stimulating policy, environment, and systems change. The Communities Putting Prevention to Work grant has made me an expert on chicken and ratite laws (among other things)!

I share this experience with you—and hope to be presenting on these activities in Baltimore—because this work has demonstrated the tremendous opportunity for applied social scientists to change the rules that govern how we live, to create new social norms that promote health, and to legitimize existing cultural practices that are technically not sanctioned (like keeping chickens!). Although I have worked in many public policy environments in the past, this experience, which involves six different governmental jurisdictions, has been the most immediately fruitful and has a great potential for promoting a healthy community.

Zoning codes and municipal ordinances are not generally constructed around the concept of food security, although many of the provisions are directly related to food production issues. For example, while growing a vegetable garden is a permitted use in residential zones, selling food grown in the garden is not, because “farm stands” are only permitted in rural areas. So, while it is permissible to sell your old junk in a yard sale on your front lawn, you may not sell a carrot that you grew. There are many examples of how the rules create barriers to community agriculture and the availability of affordable fresh fruits and vegetables at the community level.

After laying out these rules in fact sheets for each jurisdiction (“Now That I Grew It, What Can I Do With it?” and “The Birds, The Bees and The Beasts”), we have found that zoning officials and planners are first of all very appreciative of the resource we can provide them to help community members understand the rules, and also very open to changing the rules to accommodate our concerns about food availability.

Many US communities are currently conducting zoning code reviews to update their codes to address issues of sustainability. As a result of creating fact sheets for the City of Tucson, we were invited to provide input to the City’s national sustainable zoning code consultant regarding urban food production, and our issues were all included in the consultant’s recommendations. The Planning Department then identified zoning code changes that could be done immediately, those that require more research, and those that should be tabled. All of our recommendations were categorized as either ready for action or needing more research. Recommendations that are ready for action will be proposed to Mayor and Council this fall, but those requiring research won’t be ready to go before our grant ends in March 2012. However, we have been asked to conduct the research needed to place the second batch of food-related changes on the agenda for the fall. Hence, I am currently becoming an expert in chicken laws!

I know that just coming off the national the debt ceiling debate and other national and international problems that are in the news, this may seem like a very minor accomplishment. However, it is one that will directly impact the communities in Pima County, Arizona, and in conjunction with other policy, environment and systems changes that are occurring under our grant, it is work that will make it easier for people to choose a healthy lifestyle, changing how we live and improving population health. Applied social science is at work in southern Arizona!

Alternative and Non-capitalist Political Ecologies: A Special Track for the 2012 Society for Applied Anthropology Annual Meeting, March 28-31, 2012—Baltimore, MD

By Brian J. Burke (bburke@email.arizona.edu)
University of Arizona

We live today at the intersection of the two great crises of our time, an economic crisis that has brought severe social dislocation, growing inequalities, violence, and an ecological crisis that has undermined the natural resources that sustain us and the ecosystems that we call home. These crises scream out for new modes of being in the world, ways of life that move us toward a sustainable and egalitarian future. But how do we get there? How do we create these new modes of being and how do we make them real? The answers are not clear, but they surely do not involve more of the same. We can no longer hope for the benefits of growth to trickle down, nor can we wait for the tidal wave of revolution to sweep over us. We need imagination, critique, and action today. As the activist scholars J.K. Gibson-Graham suggest, we need possibilities for creating revolution “in the here and now.”

With this in mind, **we invite you** to join us in exploring the alternative and non-capitalist practices that people and communities are already developing as ways of crafting a more sustainable and equitable world. We invite academics, organizers, practicing anthropologists, and community members to help organize and/or submit papers, projects, and activities as part of a special track on Alternative and Non-capitalist Political Ecologies being organized

for the 2012 SfAA Annual Meetings in Baltimore. This “track,” or internal theme, will highlight and link together a variety of conventional and unconventional sessions and events. Drawing inspiration from Gibson-Graham, our goal is to investigate, celebrate, and constructively critique the diverse array of alternative modes of being in the world as a means of both politicizing the economy and unsettling the taken-for-grantedness of capitalism. We invite ethnographic accounts, theoretical explorations, films and mixed-media presentations, informal discussions, performance, and practical activities that explore the possibilities and limitations of worker ownership, community owned projects, moral economies, alternative currencies, autonomous political spaces, the commons, alternative markets, freecycling, urban agriculture, barter, WWOOFing, permaculture, and the list goes on. We will also invite you to participate in alternative economic activities that will operate during the meetings.

Context: Crisis

The twin crises are not mere abstractions, and they are not crises in faraway lands or far-off times. These crises shape the everyday lives of people around the world, including our neighbors and our own families. We see the crises in the desperate but determined faces of farmers who sit down and light themselves on fire while governments and corporations debate the future of agriculture within five-star bunkers designed to safeguard governance from the influence of the people. We see the crises in the ecological and social devastation brought on by more intensive fossil fuel extraction and use, the difficulties of adapting to a changing climate, and the challenges of managing nuclear energy and waste. We see the crises in the gendered and racialized divisions of labor, uneven distribution of economic benefits and environmental toxins, and, in response, the growth of environmental and economic justice movements. We see them in the fate of the hundreds of thousands of families left homeless by the current financial crisis, families who paid-in to the dream of progress and prosperity and in the process provided capital to the world’s biggest banks. These families unwittingly helped to underwrite the expulsion of people from their ancestral lands for the sake of global mineral exploration, financed the construction of factories to absorb the hordes of rural peasants left landless by the “rational exploitation” of natural resources and the enclosure of the global commons of agricultural diversity, and supported the growth-obsessed speculation that would ultimately return to haunt them.

These crises are not unhappy accidents of a “system” gone awry. They don’t result from inadequate or excessive regulation or the unjust actions of a few bad apples who let greed get the best of them. They are, in fact, the logical results of the social relations within which we live, the economic processes to which we contribute, and the economic vision that we have come to see as natural, inevitable, and commonsensical. The crises are, therefore, also crises of imagination. They challenge the great myths that capitalist production and free-market exchange are viable paths toward social health and wealth.

Beyond Crisis? Radical Possibility

But this time of crisis offers a moment of opportunity when we might move beyond the conventional “solutions” of coping, accommodating, managing, and reforming. As economies restructure, new political alliances are forged and new cultural narratives are written; conventional ideas become unfixed, social practices become less certain, and space is created for economic experimentation and new imaginings. In this unsettled terrain, there is more to do than simply fight for more regulation, better wages, and higher taxes on the rich, however useful these reforms might be. We have the opportunity to take a new perspective on the wealth of resources that surround us and identify new economic possibilities, construct alternative cultural logics, and forge new social relations.

How can we begin to build these other worlds? Can we imagine economies without exploitation and commodification as prevailing logics? Can we imagine a world in which a family in the US can pursue their dream of security and well-being without sacrificing the security and well-being of families on the other side of the globe? Can we imagine urban wastelands as community gardens, the unemployed as active contributors to community wealth, the caring economies of the home as a source of rich possibility for collaboration and community? Can we imagine markets built on ethical decision making rather than rational, self-interest, or collective management of production and accumulation?

Engaged researchers can support the construction of more sustainable and equitable economies by examining the tremendously diverse, already-existing experiments with new ways of being in the world. In so doing, they can help us imagine, reveal, and investigate alternatives to the political-economic and cultural forces associated with capitalism that have brought us to the brink and have so thoroughly colonized our imaginations: commodity exchange, production through exploitation, and the construction of economic subjects who understand themselves primarily as self-interested, resource maximizing actors.

Now, as we stand in the midst of these crises, is a time of radical possibility, a time for response rooted in creative, critical, and practical reflection and inspired action.

Our Invitation: Imagination, Analysis, and Action

Applied anthropology is perhaps particularly well positioned for this task. Anthropologists have a long history of studying “non-market” economies and denaturalizing capitalism by uncovering a range of economic variation that people exhibit. However, as applied anthropologists charged with promoting social and economic justice, we want to do more than catalogue human diversity or document how people negotiate, accommodate or adapt to market forces. We want to locate, scrutinize and support alternative forms of production and exchange, new economic understandings and desires, and new ways of making the world.

As part of this project, we are planning a special series of events on alternative and non-capitalist political ecologies for the 2012 SfAA Conferences in Baltimore. In addition to traditional academic activity, we hope to spark collaborations with community groups, host an alternative economy at the meetings, tour local alternative economic projects, and engage with local and national media. Our goal is to celebrate, theorize, and amplify non-capitalism and to make visible the range of economic forms that people are already engaged in, not as responses to or amelioration of capitalist forces, but as viable economic relations, processes and subjectivities from which to launch counterhegemonic practices and movements.

We invite you to **join us** in developing and carrying out any phase of this exciting project!

(To propose a paper, session or event, or to get involved in planning this project, contact the collective at bburke@email.arizona.edu or bshear@anthro.umass.edu.)

“Please, Tell Us About your Last Doctor's Visit.” Exposing Medicine's Complicity with the Cruelties of Capitalism



Brian McKenna

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

I asked a recent class of 34 students to write about their last medical experience (with identities protected). Their responses astounded me.

One student, an Iraq War veteran, went to the local Veteran's Administration hospital to evaluate his disability claims for Post-Traumatic Stress Disorder (PTSD) only to be told he was just suffering from hearing loss and to “check the VA website” for updates. Another student, also a veteran, suffering a persistent left shoulder injury from his days as a paratrooper, was informed that his pain likely came from an earlier botched surgery by an Army doctor who was “less experienced” than other surgeons. Then there was the

father who took his three year old daughter to the ER at 2AM with a stomach ache. Over five hours she was given four x-rays, an ultrasound and an enema with no improvement (and no diagnosis) of her condition. She cried all night and was given nothing for the pain. Finally, at 7AM, after the father refused a second enema, he took her home with a prescription for MiraLAX (a laxative), gave it to her and she was quickly cured.

These stories rarely get told. In doctors' offices, hospital bureaucracies and insurance company computers around the country there exists a veritable Lock Box of secrets about the sea of troubles all around us. The clinic is where—every single day—hundreds of thousands of testimonies about our afflictions go to die, never systematically broadcast to the citizenry at-large.

If my students' reportage is any indication, then most people suffer the traumas of capital and its preferred medical approach, *biomedicine*, in relative silence.

This is no longer acceptable. As Foucault puts it: “The real political task in a society such as ours is to criticize the workings of institutions that appear to be both neutral and independent, to criticize and attack them in such a manner that the political violence that has always exercised itself obscurely through them will be unmasked, so that one can fight against them” (Chomsky/Foucault 2004:41).

Anthropologists call the dominant medical “system” *biomedicine*, because of its focus on biology, not the social sciences. As many social scientists will tell you, the traumas of capital amount to a *biopolitics* of human disposability and include things like oil wars (and their associated casualties), the fetish of technocratic rationality (over the art of medicine), the overspecialization of knowledge (to the neglect of holistic perspectives), the privileging of profits over

disease prevention, the speed-up of doctors by insurers, the crisis of clinical iatrogenesis (doctor induced harm) and the relentless attacks on the social state (defunding of health, education and human welfare). On August 20, for example, the Annie E. Casey Foundation reported that the number of American children now officially in poverty has soared to 20% (14.7 million). We know that these children will, on average, die significantly earlier than their U.S. brothers and sisters who live in higher income families.

These theoretical realities manifest themselves in our everyday life at the clinic. Fifty percent (17 students) of my students complained that they were rushed or not given enough time to ask their medical questions. While many of us can identify with that experience, few readers will be prepared for the level of clinical iatrogenesis (doctor/medical harm) that appears to be present from my analysis of student reports: 35% (12 students). This included: a missed foot fracture diagnosis, advice to remain on a medication that was probably the cause of dramatically elevated liver enzymes, radiation induced scarring of the prostate, lack of a needed psychological referral, missed diagnosis of a hand fracture after a car accident, misapplied braces causing jaw pain, “shock and irritation” at a doctor’s callous treatment for chronic acid reflux disease, irregular bleeding and depression likely caused by birth control pills to control hormone levels, a physician’s diagnosis that a student’s bladder problem “could have been caused by a former practitioner who did something wrong,” and the three cases referred to in the opening paragraphs (refusal to diagnose PTSD, surgical mistakes causing shoulder pain, and a 5 hour ER visit with over-medicalization and no relief). While one could argue that the 50% of patients who were rushed or ignored is also iatrogenic (overlapping with the cases presented in this paragraph), I decided not to count that in these iatrogenic numbers.

Remarkable also are the numbers of patients/citizens who reported that they felt that social/environmental factors may have contributed to their presenting complaint: eighteen (53%). Even more remarkable is that in every one of these eighteen cases, it was the patient, not the doctor/practitioner, who brought up the topic (13) or who thought about the topic (5). These factors included thoughts about a next door neighbor’s air conditioning causing eczema, war, medical error, work stress, home life and some of the conditions discussed above. Doctors only initiated discussion of environmentally related topics four times (e.g., drink more water to prevent cramping, allergy induced headaches, and ringworm likely caused from fellow athletes).

In short, iatrogenesis appears to be more widespread than fully appreciated by citizens. And yet no medical school yet has developed a “Department of Iatrogenic Medicine” as called for by Robert Mendelsohn, MD, in 1979. Also, social and environmental etiologies to suffering and disease are too often ignored in clinical life. These findings confirm Howard Waitzkin’s research. He found that, for a number of reasons, social problems were not dealt with critically. Instead physicians focus their attention on physical complaints and usually fail to address patients’ underlying concerns, thus reinforcing the social problems that caused or contributed to these maladies. One reason for this phenomenon, he charged, was that “few primary-care practitioners learn to spend much time on contextual concerns in . . . their training” (Waitzkin 1991:5).

Yes, there are legions of caring physicians who bring people back to health, but even they are ensnared in a pernicious system that rigidly enforces professional conformity and public silence. Heretics are routinely punished (Carter 1992, Saputo 2009). If medical education has not already succeeded in neutralizing medical student passion, there are other means, like the stigma of being labeled different (Carter 1992, McKenna 2010, 2011).

Paulo Freire offers a way to unmask power. In *“Pedagogy of the Oppressed,”* Freire advocated for a teaching practice that shatters a town’s “culture of silence” in order to create educational curricula to spur social change. An irrepressible force against capitalism and hierarchy, Freire asked us to imagine creative modes to address this silence and then act on it, as teachers. Along this path, imagine if we could systematically liberate clinical complaints from their biomedical entrapment in our own towns and communities. What might we learn? How might that serve as the basis for a public pedagogy to stir citizens to political action?

Lock Box Medicine in a “Managed Democracy”

I spent three years (1998-2001) performing a holistic environmental health assessment for local government in Greater Lansing Michigan in an applied anthropological effort to unmask these relationships and make connections between health, medicine and the environment (McKenna 2010). Three studies (on water, air and food) revealed vast amounts of pollution from a wide array of local institutions including General Motors, Michigan State University, even local hospitals (mercury pollution). Local hospitals refused to release emergency room disease data to the local public health department, including data on the hot spots for African American asthma cases, then a crisis. They also did not release their hospital-based iatrogenic data to public health. So detailed and thorough were these three reports (produced under the guidance of a twelve member Roundtable of well-known environmentalists) that the government suppressed them and ordered me never to mention them again, even after \$250,000 in expenses. I left the

government and together with Roundtable member Dave Dempsey, had the reports released by Public Employees for Environmental Responsibility (PEER) to a national audience. Greater Lansing doctors and medical schools said nothing. Later, in a newspaper article as a local journalist (McKenna 2003), I reflected on fifteen reasons why the reports were suppressed. Among them was reason number 9:

Attributing specific health outcomes to the environment would undermine the entire medical-industrial complex. Doing environmental health research is a very radical proposition. If a significant portion of local diseases – cancer, heart disease, asthma – could be attributed to specific environmental toxics [and toxins] at given sites, then the social order might be turned upside down as massive monies shifted to the victims of toxics (via litigation, legislation or other methods). That’s why BIO-medicine is the dominant form of medicine. It focuses on BIO-logical pathology diagnosed after the fact and pretty much ignores social, psychological and environmental etiologies to illness and disease. And if the social and psychological factors are recognized, they are seldom reimbursable (McKenna 2002).

Imagine if local oncologists left their clinics one day per week, every week, to work with citizens in public education efforts against the polluting factories. Think about the power of persuasion that ER physicians could bring to local schools, educating about bike helmets and car safety as a regular part of their job. Imagine if dermatologists protested one day a week in front of tanning salon and worked to bring sunscreen companies to justice for their false advertising. They don’t.

There is no real money in prevention.

“The truth is, the real secrets of modern medicine are protected by tradition, group-think, and system constructs that punish inquiry and self-examination,” asserts Physician David H. Newman in his important text, *“Hippocrates’ Shadow, Secrets from the House of Medicine”* (2008). “They are embedded in the presumptions and thought patters that we are taught to embrace during our indoctrination and on which we come to rely. ...These are the secrets and lies that shape the practice of modern medicine (Newman 2008:xvi).”

Doctors are supposed to be *teachers* but they are indoctrinated to keep that Lock Box tightly sealed. They make their millions exploring the diseased body, not the Body Politic. By their silences, doctors serve as guardians of corruption, pacifying the local populace by refusing to convert private pains into public issues.

But it goes beyond that. In his book, *“Democracy, Inc.”* political theorist Sheldon Wolin argues that the United States is on the verge of becoming an “inverted totalitarian” culture (Wolin, 2008). Unlike classic totalitarianism with its strong central control and rigid citizen mobilization, our times represent the political coming of age of corporate power and the political demobilization of the citizenry. With the constant downsizing, privatization, outsourcing and the dismantling of the welfare state the resulting state of insecurity makes the public feel so helpless that it is less likely to become politically active, he argues. The biomedical system is a powerful force in this trend.

Critical social scientists, like anthropologists, are systematically excluded, *as teachers*, from *practicing* in biomedical clinics (unless they have an MD or biomedical credential). Much critical research about biomedicine (and other medical approaches) is ignored in mainstream practice. But as Freire said, “Washing one’s hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral.” Critical medical anthropologists, following the examples of Paulo Freire and critical pedagogues like Henry Giroux, Peter McLaren and Antonia Darder, will never give up the project to transform education and create a living democracy. This article offers one tactic focusing on the field of medicine. Applied anthropologists need to conduct ethnographic investigations of medical complaints in their own schools, towns and communities and then link that research to submerged (and suppressed) data about social and environmental etiologies, local and global. Then we must find creative ways to convert that emancipatory knowledge into effective pedagogical tools to civically engage the calumnies of local power.

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Climbing, Tourism and Sacred Peaks: a Research Project in Southwest China

By Julie Tate-Libby [jtmari77@gmail.com]
 Wenatchee Valley College
 And
 Mark Allen [alpinelines@gmail.com]
 IFMGA Certified Mountain Guide

Introduction:

Mountains have often been regarded as sacred places for the people who live among them. Unfortunately, local conceptions of mountains as sacred places have been misunderstood by scholars, explorers, government officials, and perhaps more recently, tourists. Perhaps no region in the world has elicited more interest or fascination than the Himalaya as a center for spiritual enlightenment, mountaineering, and first ascents. Many studies have examined the impact of tourism and mountaineering on local tribes in the Himalaya (Ortner 1989, Fisher 1990), but little attention has been given to the issue of sacred peaks and how the burgeoning climbing industry is affecting local conceptions of sacred places, their resident deities, and what happens after the peak has been climbed, renamed, and published in international journals. This project seeks to understand the interplay between local and nonlocal conceptions of sacred geography, and the impact of international mountaineering on indigenous community's religious heritage and traditional culture.

Background: Southwest China

The region of southwestern China, including the provinces of Sichuan and Yunnan, has remained largely untouched by the international climbing industry because of China's historic policy of exclusion: the area was not opened to foreign mountaineers until 1980 (Isserman and Weaver 2008). Like Tibet, western Sichuan (traditionally a part of Tibet called Kham) and Yunnan remained predominately rural, marginal agricultural regions until the twentieth century. During the early years of the Chinese republic (1911-1930), Sichuan was controlled by a feudal warlord system; at one point the province was divided into 17 independent military units and was not unified under the Nationalist government until 1935 (Keays 2009). Similarly, Yunnan is composed of over 20 different ethnic groups who predate Chinese civilization. The indigenous Yi, a subsistence agricultural group, and the Bai of the northwest region, trace their linguistic roots to Tibeto-Burman origins. Other groups in Yunnan which belong to the Tibeto-Burma language group are the Hani, the Naxi and the Lahu. For the most part, the high mountain regions which encompass the Nyainqentanglha East range, Kangri Garpo range and the Deep Gorge Country (so-called Three Rivers Gorges of the Yangtze, Mekong and Salween) are predominately populated by Tibetans who practice Tibetan Buddhism.

Tibetan Cosmology

The indigenous religion of Tibet was Bön, a land-based shamanistic religion, elements of which can still be seen today in modern Tibetan Buddhism. Buddhism was introduced to Tibet from India in 650 C.E. (Bellezza 2005), but it



was not until the eighth century that Tibetan kings made a concerted effort to bring Buddhist scholars to Tibet. Bön, the indigenous religion of the Tibetan region, is a form of shamanism with many deities, demons, and ancestral spirits who can act both as protectorates of humans and as harmful and malicious spirits (Ortner 1989). Protection from the gods does not come automatically, but must be renewed and petitioned through ritual via the priests and shamans who make contact with them. Traditionally, Tibetans understood the earth as populated by a pantheon of invisibles known as *sabdag*, or “lords of the earth” (Ramble 2007). These *sabdag* include mountain gods who dwell on snowy peaks, serpent spirits of the underworld, aerial warrior demons, rock sprites and so on. These spirits are highly dangerous if disturbed, bringing bad luck such as failed crops, drought or other natural disasters.

The relationship between humans and *sabdag* also forms the basis for a sacred geography. Generally speaking, there are two types of sacred places in Tibet. Specific sacred peaks, for example Mount Kailash which is interpreted as the earthly equivalent of the spiritual Mount Meru, are well known geographical features venerated by Tibetan Buddhists and the site of pilgrimage and circumbulation for practitioners throughout Southeast Asia. On the other hand, there are also sacred places which are venerated locally, but have no significance to the wider Tibetan or Buddhist communities. Both kinds of sacred peaks find their basis in Tibetan culture as those places which have been historically conquered by lamas or priests from the destructive forces of local spirits.

Sacred Peaks, Sacred Climbing

The relationship between Western mountaineers and local tradition has shifted over the years, reflecting the historical and political time of their encounter. Some early explorers viewed local people and their mountain deities as quaint superstitions, while others such as Marco Pallis (1935) were enamored with Tibetan Buddhism. From Alexandra David-Neel (2005), to Theos Bernard (Veenhof 2011), or Heinrich Harrer (1953), to modern day writers such as Ian Baker (2004), Colin Thurbron (2011), Peter Mattheison (2008), and Matteo Pistono (2011), Westerners have long been fascinated with Tibetan Buddhism and climbing. As Jonathon Waterman (2002, 38) notes in *The Quotable Climber*, “There are a myriad of climbers who, if not practicing Buddhists, embrace the ideals of Buddhism.” The relationship between Western climbing and Eastern spirituality has become so established that most accounts of mountaineering today include some

description of the energy or spirituality experienced on the mountain. As Edward Bernbaum (1997, xiii) comments in his introduction to *Sacred Mountains of the World*, “(W)hether they realize it or not, many who hike and climb for sport and recreation are seeking an experience of spiritual awakening akin to that sought by people of traditional cultures.”

Historically, the relationship between Western explorers and indigenous cultures has been patronizing as well as highly romanticized, framed by the colonial encounter and a deeply embedded fascination with Tibetan Buddhism. Today China’s tourism industry along with the relatively small group of international mountaineers is qualitatively different than encounters over the last century. Rather than lengthy, year-long travelogues that explore the variations of cultural difference, climbing journals abound with short, bite-sized descriptions of attempts and first ascents, while blogs and personal websites describe climbs in remote corners of the world. Of paramount importance is whether the peak has been climbed before, and by whom.



Mountaineering in Southwest China Today

Since 2000, prominent publications such as *The American Alpine Journal*, *Japanese Alpine News*, and the *Chinese Mountaineering Association* have advertised the many unclimbed peaks in the Southwestern provinces of Tibet, Yunnan and Sichuan, prompting a considerable amount of international interest in these regions. According to blog reports from 2007-2010 many of the recent international climbing expeditions have failed due to inclement weather and other natural disasters, as well as passive aggressive resistance from local monks who believe that the peaks should remain unclimbed. Antagonism towards mountaineers shows signs of a proliferating tourism industry. In the most recent *American Alpine Journal* (2010), several articles on climbs in Shaluli Shan report incidences of safety problems, including villagers stealing crampons, stoves and food as well as blatant extortion. One climbing party was asked to leave after one night in the Sanglongxi Valley, with the admonition by village elders, “You are not allowed to climb Yangmolong” (Otto 2010, 336).

While mountaineering may represent a Western sense of the sacred, indigenous conceptions of mountains, mountain deities, and sacred geographies differ from Western notions of mountains as monuments of humanity, accessible to anyone willing to traverse them. Wild places, including particular mountain peaks are sacred because they are the home of indigenous deities who provide protection and good fortune unless unduly disturbed. In the indigenous framework, the environment is understood within a context of history, mythology and collective experience (Ramble 2007), where specific peaks, streams, lakes and other sacred sites represent knowledge of place based on the accumulation of generations of people living in a particular environment. How this knowledge and understanding of place will change due to increased media exposure and tourism pressure over the next decade is unknown.

The Research Project:

In January of 2012 Julie Tate-Libby will travel to Southwest China to visit the Minya Konka Massif and nearby Gongga Ghompa, the Rengo Monastery near Zhang Na, the Songzanlin Lamastery near Degen, and the Chung Gu Monastery in Yading National Nature Reserve to interview monks and lamas about sacred peaks and climbing. During this trip, she hopes to document which peaks are considered sacred and what local people would like to see as far as international climbing expeditions on and around their sacred peaks. Questions this research hopes to address include: Should mountains be considered the sacred heritage of humanity, or of a particular people who live among them? What is the relationship between local practitioners and their sacred peaks? How is this changing as the regions are opened up to tourism in various forms? Specifically, how does mountaineering and first ascents on sacred peaks change the meaning and nature of that peak for local people? Is there a way to mediate the impact of international mountaineering in these regions, perhaps by designating some peaks off-limits to climbers and the development of more culturally appropriate forms of tourism in these regions?

Additionally, in September 2012 Tate-Libby and colleague Mark Allen, an internationally certified mountaineer, hope to return to China to visit the less known Kangri Garpo Mountain Range, the Bxoilu Ling Range and the Nu Shan Range to map and document sacred peaks which are still unclimbed and have not seen the tourism/mountaineering impact that Yading, Litang and Minya Konka have. The goal of this trip is to mediate future climbing activity by educating climbers and working with local people to protect their cultural heritage before these places become commercialized and the target of international climbing expeditions.

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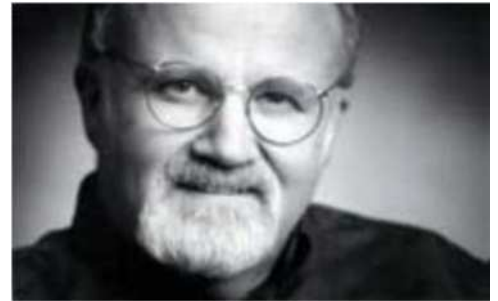
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Managing the Cultural Resources of Nubia: An Interview with William Y. Adams and Nettie K. Adams for the Society for Applied Anthropology Oral History Project.

By John van Willigen [John.vanWilligen@uky.edu]
 Chair, SFAA Oral History Project
 University of Kentucky



William Y. Adams' distinguished career includes doing archaeology in response to the construction of dams; the Glen Canyon Dam in Arizona and the Aswan high dam project in Egypt. This interview is focused on his work dealing with the impacts of the inundation which the dam caused in the Sudan. This work started in 1957 and lasted seven years. His wife, anthropologist Nettie K. Adams was a partner in these efforts and has made important contributions to the study of textiles in an archaeological context in the Middle East. They are both anthropology graduates of the University of Arizona. Their involvement in Nubia started as a four month consulting project for Bill but evolved in an important multi-year effort in which both were involved. Based on this work Bill published the seminal *Nubia: Corridor to Africa* (1977). This volume received the 1978 Melville J. Herskovits Prize of the African Studies Association as the best book on Africa published in English of that year. Later his Nubian work was officially recognized in the Sudan by being awarded the Order of the Two Niles by the President. Upon his return to the United States, Bill Adams became a faculty member at the University of Kentucky where he played a major role in the development of the Applied Anthropology PhD Program. Now retired, Bill and Nettie continue their writing and research programs. The interview and editing for transcription accuracy and continuity was done by John van Willigen.

The interview starts with a discussion of UNESCO's archaeology program in response to the dam project.

W. ADAMS: [UNESCO] had to create a whole separate division just for the Nubian Monuments Campaign. In fact, it eventually became the tail that wagged the dog. But the whole focus, in the case of Egypt, was on the conservation of temples because there are thirty-two major Pharaonic temples in Egyptian Nubia that would either be inundated or would have to be dismantled and rebuilt.

And of course, that's a hugely expensive undertaking. So, the focus of the campaign in Egypt was on "collect money and technical expertise" which means mainly engineering to get these things taken apart and rebuilt. But one third of the lake created by the dam was to be in the Sudan where the problem was quite different and the director of Antiquities in the Sudan got the idea, well, heck, if they're doing all that for Egypt they ought to be doing something for us as well, and so he approached UNESCO and they said, "Well, prepare some kind of a plan of what you like." And so, his idea originally was, well, we got this set of aerial photographs that had been taken in a flying strip up and



Bill Adams Photographing

Society for Applied Anthropology

down the Nile and they had the wish to get an expert on air photos to come out and look at those and see what he could see in the way on antiquities that needed to be saved. ... It was pretty clear about what was needed in Egypt and they sort of geared up for that. But the challenge in the Sudan was really entirely different and the Sudanese themselves were not too clear just about what they ought to be trying to do and the UNESCO even less so. UNESCO's whole perspective was, let's do something for the Sudan to keep them happy. You see because they're another member state and so on and so they were waiting for the Sudan to take the initiative. And the Sudan was really waiting for this expert to come out and tell them what they ought to be doing. I came out and looked at these aerial photographs and they'd been taken from an elevation of about 25,000 feet [chuckle] and there was a few of the great, big monumental sites you could barely make out in the photos but any idiot could see them on the ground. [chuckle] The photos were useless in actual fact.

VAN WILLIGEN: Umhmm.

W. ADAMS: And so I made this clear. Well, what happened, all these things are accidental, John, everything fell into place accidentally. The Sudan Survey Department had an aerial photography aircraft that was working systematically on photographing various parts of the country. Well, they had two days a week with that aircraft where they were allowed to use it for various kinds of testing, [they could] pretty much do anything they wanted with it. The aerial photographer with that team got interested in archaeology from Day One and he just decided, well, we'll use this plane for Bill Adams and we'll take photos for him during these two days.

And so they just decided to put this plane at our disposal. So I went up with those guys two days a week about four months and we flew up and down over this country, a very low level. Now, I was really just trying to fulfill my rubric as an aerial photography specialist [chuckle].

VAN WILLIGEN: I see.

W. ADAMS: I actually was flying in the copilot's seat in this aircraft. For no other reason basically than to tell the pilot when to turn around [chuckle] on these different runs. I didn't know the country very well myself and some days we got so far out over Egyptian territory it's a wonder we weren't shot down [chuckle]. But we did, in fact, over a period of four months succeed in taking a whole series of very, very low-level air photographs from which we made a mosaic of the area that was to be flooded. Now, these things were not really of any value in terms of locating archaeological sites. I mean, in fact they are all buried under sand, you got to find [sites] on the ground. What they did do in the absence of any kind of decent maps was make us a base map of site locations and so that was the virtue of it.

VAN WILLIGEN: So, one of the elements of this is a fundamental misunderstanding about on the part of the people that were initially organizing this what aerial photography could do?

W. ADAMS: Absolutely correct. In fact, John, the whole reason I had a successful career in the Sudan was that I took maximum advantage of misunderstanding [chuckle] on the part of both the Sudanese and UNESCO. In fact because, you know, the truth is, this structural ambiguity will kill you if you don't understand it but if you do understand it you can take advantage of it. [chuckle]

VAN WILLIGEN: Right. So, they thought it would work [and] it didn't.

W. ADAMS: No, in the meantime, if I could fill in a little bit more . . . Nettie and I had come to realize during our two years in Glen Canyon that we were repeating a lot of work that had already been done without realizing it.

VAN WILLIGEN: I see.

W. ADAMS: And the fact is that if there's anything you cannot afford to do in a salvage program where time is of the essence [is] just to spend your time replicating the known. So, we determined we are going to learn about this area and lay down the baseline of the known before we do anything else. And so, fortunately, the Sudan Antiquity Service had a good archive but also a wonderful library that had been bequeathed to them and so we just set ourselves to read everything in the files and go through them so we could get an idea, okay, what's known of this stuff... My contract was due to run out in December but I had already persuaded the director-general, look these air photos aren't getting jumped on. If the question is really finding what the resources are, we got to go up there and start a survey on the ground. And so, he then agreed and asked UNESCO for an extension of my contract another four months and then Nettie and I then moved to the area and we simply decided that the only way to do this is to just start right on the Egyptian border with our backs against the border [chuckle] and start moving south with a team of men. They put on originally a team of about 25 or 30 laborers.

VAN WILLIGEN: I'm trying to visualize what that team would do on a given day.

W. ADAMS: Okay, what we would do on a given day. Well, first of all something about the structure of the team. You have a small cadre of trained Egyptian excavators. They are called *Quftis*, they come from the village of Quft [in Egypt] to start archaeological work. They understand nothing about archaeological strategy but do know the basics of tactics, of moving dirt. Those guys [are] like a bunch of non-coms, you see, and at the head of them you have a guy that is like a top sergeant, called your *Reis* and then a bunch of laborers who we hire locally. [You] just simply spread them, stretch them out in a line from the riverbank back to the top pool contour and start moving southwards so to speak and looking around as you go. And various things can happen. Now the whole West Bank of the Sudan is absolutely inundated under wind-blown sand. So all the sites are buried. And what you find at the surface is either discoloration, which shows there's something under there or a whole lot of potsherds, which is very common. Well, sometimes you take a step and your foot doesn't go down in the sand like it should [chuckle], you say, "Hey, there's

something under there!”. . . It was just a question of keeping your eyes open for telltale signs. It didn't take you long to realize what telltale signs would be. But when you run across one of those things, okay the next thing is simply scratching away the sand. The basic excavation instrument is a short-handled, heavy plated hoe called a *turiya*. It is used by bending over, raking the sand toward you with this thing and the sand is raked into baskets which is then carried away by basket carriers and dumped wherever you decided.

VAN WILLIGEN: The basket carriers are low level?

W. ADAMS: Yes. That's correct. That's exactly right.

VAN WILLIGEN: But they would find something and you would . . .

W. ADAMS: That's right. Everybody is a searcher but nobody is a recorder. I mean that's my point. None of these guys could read or write. I mean all the recording and that means all the mapping, all the photography, all the cross sections, shooting levels, everything was done by us because there was nobody else to help out on that. But it was just a question of trudging along finding something and then scratching and getting an idea. Okay then here is where the critical point comes in, of course, of triage. Well, okay, you found something now what? [chuckle] You see, now what?

VAN WILLIGEN: Umhmm.

W. ADAMS: Are we going to dig this thing? On what basis do we decide this kind of thing, you see? And, well, this job went on for five years and for a fact is, the first couple of years we were just absolutely flying blind in terms of decision making of this kind and we made a lot of mistakes, not digging things we should have and digging things we shouldn't have. [chuckle] Theoretically, what one ought to do is make a preliminary reconnaissance, an inventory of all the areas to be flooded and we get lists of sites and say, okay we need to do this and this and this and this. Well, the fact is there wasn't enough time to do that. The other thing is that you got to move so much sand off of these damn things before you can see what you've got, that if you're going to dig it at all you might as well go ahead and do it then, you see, because it's all going to blow back in again over the off-season.

VAN WILLIGEN: So the whole notion of the surface survey is like radically different there?

W. ADAMS: Absolutely. You just can't tell what you've got. Remember that you've got 5,000 years of historic remains and I'm talking about mud-brick villages and temples and churches and all the rest of that, plus pre-historic on top of that. So it's an area that is just absolutely littered with remains of its own past over an enormous long, long time. And one of the first things that was asked of me, of course, was just figuring out a chronological fix on the different sites because a mud-brick structure could be anything from 2000 B.C. up to 1800.

VAN WILLIGEN: As an aside. That's one of the reasons why you ended up being a ceramics expert?

W. ADAMS: That's exactly right. Well, the fact is, starting south of the Egyptian border, the very first site we hit was a pottery-making factory. It had been dug before but the report on it was not very interesting and, in the course of stripping off some sand off this thing, it turned out to be a mud-brick complex of about thirty rooms. But I could recognize right away that there was real important stratigraphy in the remains and that the pottery showed a very definite, clearly distinguishable evolutionary sequence. This is from the medieval period, Christian Nubian period [that] nobody ever been much interested in, it lasted a thousand years. My God, here is a potential key for dating all these sites. And so, I spent the whole of my first season working on that one site, much [chuckle] to the consternation of the Director of Antiquities. But I just wasn't going to let it go because I thought this is too important, providing us a key. And that, of course, is where my previous background in the Southwest really came into play because we understood the importance of ceramic sequences in dating sites. Nowadays, since the radiocarbon revolution, which was still in its infancy then, of course people are going to say, "Well, what did you need pottery for when you have all these other aids for dating, you see. You could just, you know, collect charcoal." Well, here are two things on that. Of course, one is the fact that radiocarbon dating was still very little developed and there were only about two or three labs in the States that could handle these things. The other thing is that radiocarbon dates were and are expensive and I can hire ten men for a week's work for what one radiocarbon date cost. And it's just much more cost effective to me [to use] the pottery to date the sites and have the money to hire the men.

VAN WILLIGEN: So, one of the first steps in all this is to create a kind of an intellectual infrastructure then?

W. ADAMS: Yeah. Let me back up a little bit. The Aswan High Dam was actually the third Aswan Dam and the Aswan Low Dam had already inundated the area all the way back to the Sudanese border before. So, most of the archaeology as distinguished from engineering had been done. It was only a question of working on the fringes from a higher pool contour. But in the Sudan there hadn't been any previous archaeology.

VAN WILLIGEN: Oh, I see.

W. ADAMS: So here it was almost *terra incognita*. So, while in Egypt it was all temple removal and just a little odds and ends of archaeology. It was the other way around in the Sudan, it was getting archaeology done. You see, and so, going into it with no preconceptions, no background, not any idea what ought to be interesting or what shouldn't interesting, it was just a question of just tackling everything so to speak and making decisions on the basis of what an anthropologist would decide, you see, what would interesting. Well, one of the interesting sidelights of that, of course, as an anthropologist, [are the] habitation sites and village sites. [They] are much more interesting than cemeteries.

VAN WILLIGEN: Right.

VAN WILLIGEN: But looking over this period of time [when you] were working on these Sudan projects, what are some of the highlights, the things that you think are especially important in terms of your accomplishments?

W. ADAMS: Well, just learning, [chuckle] learning to see so to speak. Creating, almost, if you like, creating a paradigm in the Sudan. I think that really that's true, of course, that we did create a paradigm based on the fact that we were looking at all the remains of all the different series. But just trying to get the parts to fit together to make an overall picture of Sudanese cultural development over a period of time. And it's hard to say that, I was sitting down and really mulling over these things, we were busy, busy, busy, busy as you can imagine. We were running big crews, there were just the two of us and staying out on the dig all day and then coming back and having to work by the light of a Petromax lantern, working on plans and stuff like that. There wasn't a lot of time to think about anything and yet, somehow or other it was taking shape in my mind nevertheless, just creating an overall picture. You know, think back if you can to the days of the 1920s and '30s in American archaeology, of prehistoric archaeology when the parts started falling together in all the different chronological schemes and cultural classifications.

VAN WILLIGEN: Umhmm. Right.

W. ADAMS: The Sudan was still in the pre-classificatory stage and we were the ones who created the sort of a classificatory approach with the different cells related to different areas and different periods of time so the things would be plugged into an overall scheme on that basis. Now assume [that] archaeology, before we've got there was completely dominated by the old fashioned paradigm of migrationism. Every major cultural change was attributed to the migrating, the coming of a new people.

VAN WILLIGEN: Uh-huh.

W. ADAMS: And, you know, we looked at [chuckle] that and it just didn't make sense to us because there's so much evidence of continuity you see from stage to stage and so it was not very long before we realized this paradigm is not sustainable, it just is not sustainable. In fact, something else is going to have to be put in place. And so, I really developed a paradigm based on the idea [of] a continual cultural evolution, never mind the coming and going of individual people. There certainly have been some but that's not the point, the culture has been evolving. So, it's really a cultural-logical paradigm if you like. And actually I guess I'd only been there for less than two years when I wrote that article for the *Journal of Egyptian Archaeology*, an article which ended up actually appearing in three successive numbers of the *Journal of Egyptian Archaeology* called *Post-Pharaonic Nubia in the Light of Archaeology*. [It] really simply challenged the old ideas and laid down this notion of continuity of development and so on. And that article became very seminal and in a certain sense led to my later writing *Nubia: Corridor to Africa*, you see, which is now really regarded the Bible of Nubian study by everybody. They used that term themselves and has been translated in Arabic.

VAN WILLIGEN: And that [was the] outcome of what you were doing without necessarily being part of the job description?

W. ADAMS: Not at all. Not at all. [Van Willigen laughs] Nothing I planned. The fact is, during my whole seven years in the Sudan I never mentioned in my annual reports to UNESCO that I was actually doing archaeology in the field because that was not what I had been hired to do.

VAN WILLIGEN: Uh-huh. So, what did you talk about, you know, after the initial step of aerial photography?

W. ADAMS: Well, I was supposed to [be] implementing and formulating and coordinating [chuckle] and liaison, and all those things.

VAN WILLIGEN: I see.

W. ADAMS: Well, there is more to it than that. The fact is that before the campaign was over while we were there we had seventeen foreign expeditions that came and took concessions to work on parts of the area and I had quite a large part, first of all, in actually recruiting three American expeditions that came but also in working out the terms of their concessions, the boundaries of them and what they were expected to do and all that. And I did it in such a way that the parts would end up [as a] whole. In other words, you know, that we didn't duplicate what others were doing and they didn't duplicate what we were doing.

VAN WILLIGEN: Oh, I see, that was the essential task from their perspective.

W. ADAMS: From their perspective and the other thing is with the Sudan Government in Khartoum. Of course all that amounted to was just telling them what I was doing.

N. ADAMS: But we [did] have the office in Wadi Halfa that was the headquarters of the Nubian Campaign in the Sudan.

W. ADAMS: Right.

N. ADAMS: And we dispensed air photos and maps for people and also indicated the system of recording that we hoped they would use.

W. ADAMS: Yeah, we created an overall system of site recording. We visited the camps of the other foreign expeditions frequently to keep tabs on what they were doing. We plugged all their sites into our central archives. So, we had a central file of all of them and as Nettie says, we provided them with air photos too ... It was called a Documentation Center and [chuckle] you know, the UNESCO is very happy to have you running a documentation center.

VAN WILLIGEN: That sounds like a UNESCO sort of place.

W. ADAMS: That's exactly right. But actually, of course, it was something we did in our spare time, because most of the time we were in the field. Now, we had [what] we liked to call a townhouse in Wadi Halfa, [which] was a town of

about 10,000 people. It's the only real town in the area but there were peasant villages everywhere. We had a house in Wadi Halfa that had electricity and it did have running water on the back porch [chuckle] and that is where we lived when we were not actually doing fieldwork. When the digs were going on we always rented houses, Nubian houses in the villages near the digs. And we had a succession of those as we worked southwards [from] the Egyptian border. In those circumstances we were just living like everybody else, you know, under mud walls and on mud floors and hauling our water from the Nile and so on. But we would go into to Wadi Halfa, you know on Fridays.

VAN WILLIGEN: So, Wadi Halfa would be a more comfortable place to live?

W. ADAMS: Well, it was more comfortable. It had electricity [chuckle] I'll say. We liked the Nubian houses though. They were very nice and spacious in a manner of speaking. They sure were cold in the middle of the winter, I'll say you that. The main thing in Wadi Halfa, though, was that we could take a shower.

VAN WILLIGEN: So, let's think about this Wadi Halfa documentation center [which you established at the local museum].

W. ADAMS: It had existed for some time because Thomas Cook was responsible for setting that up. They were on the steamers up from Aswan to Wadi Halfa in the old days.



Nettie Adams measuring a pot

VAN WILLIGEN: Oh, I see.

W. ADAMS: People came by steamer to Wadi Halfa with the idea that they were dipping a toe in darkest Africa and so they created this little museum with a whole bunch of heads of Central Africa animals and stuff [laughs] on the wall.

VAN WILLIGEN: So, it was the gateway to sub-Saharan Africa?

W. ADAMS: That's right. Exactly right. And they, you know, they get off and they take them out for a night in a tent and they sit on camels and stuff like [chuckle] you see. And so here we were in this [museum] with all these heads of okapis and elands and stuff like that which hadn't existed in that area for a millennia.

N. ADAMS: And all the artifacts from Southern Sudan.

W. ADAMS: Oh, yeah, spear points and crocodile spears from Southern Sudanese tribes.

N. ADAMS: And shields and traps, hides . . .

W. ADAMS: Yeah. It was almost totally an ethnographic museum of Southern Sudanese material.

VAN WILLIGEN: I see.

W. ADAMS: But this had, of course, ceased to have any relevance. And so we took over this room and among other things, of course, our excavations were producing enormous numbers of artifacts and so we had to create shelving and more shelving and more shelving just to store the stuff we were finding but also the potsherds, of course, came up in enormous quantities and the reason that I created the first pottery typology so I could throw these damn things away [chuckle]. But the fact is that when you got a bunch of stuff and you don't know what it is and you think it's going to tell you something, of course, you don't throw it away. But is using up all our excavation baskets you see. And so, I created the initial pottery typology so that I could recognize some of the big obvious utility types of pottery and just pull them out and throw them away so to speak after making counts

[chuckle], you see.

VAN WILLIGEN: So, tell me more about how these Sudanese archaeologists, these people from the communities, the Qufti and others. How did you recruit them?

W. ADAMS: I didn't have to do that. The Sudan Antiquity Service did all that for me. Now, I would like to say at this point, that if I had a successful career there, and I certainly did, a lot of what I had to do with the fact I was getting absolutely maximum logistic support from Sudan. Now I've been director of other digs since that time when I had to recruit the people and pay them and feed them and house them and listen to their complaints and doctor their broken fingers and all, I didn't have to do any of that in the Sudan. I could be one hundred percent archaeologist.

VAN WILLIGEN: I see.

W. ADAMS: I just simply told the Antiquity Service I need so many laborers and they went and got them, they put up tents for them to live in, they came out on Thursday afternoon and paid the men, absolutely the whole works, so I didn't have to think about that.

VAN WILLIGEN: So, their work schedule would be, Saturday through Thursday?

W. ADAMS: Yeah, from 6 a.m. to 2 p.m. and that's the way most manual laborers go in that part of the world. People then knock off and have lunch at that [time]. These people have their big meal in the middle of the day after they get off from work. What we did in fact was that they could have some kind of breakfast before 6, then there's some breakfast break from 9 till 9:30 on the site where they would have stuff and then work again until 2 and then they knock off and they come home.

VAN WILLIGEN: You provide them with some food?

W. ADAMS: Well, again, they provided that themselves or the Antiquity Service did.

VAN WILLIGEN: I see.

W. ADAMS: They had a tent camp not very far away and their cook in camp would fix the stuff and then it was brought [to the site] or else they went back to camp. Now, I also had usually some local laborers from the immediate villages who just went home and came back. We housed the others. But as the seasons progressed and I got to be working with larger and larger and larger crews as I felt that I could manage them. You see, I ended up my last year I was working with a crew of 250 men and only a very small proportion in those camps were from the local area. Some of them were actually Southern Sudanese laborers that had been hired by contract labor and brought to work.

VAN WILLIGEN: Would they be like professional archaeologists in a sense?

W. ADAMS: Well ...

VAN WILLIGEN: You know what I mean, I mean they have a career in archaeology.

W. ADAMS: No, none of these other guys, the only people who had had any kind of career whatever in archaeology were the Quftis ...

VAN WILLIGEN: I see.

W. ADAMS: ... from Egypt and I had seven of those. The rest of these guys were just being peasant farmers and so, they were used to digging in that sense. The Southerners didn't have that in a manner of speaking because their farming was done in very different ways. They all had to just learn from Day One how to do the kinds of work that we did. Now, I can't express too strongly, of course, the importance of non-coms on this because they knew, hey, how to do that kind of thing and how to oversee the other guys. When I get out on the dig first thing in the morning I check with my top sergeant, the Reis as he's called and so, "Okay, here's what we want to do for the day, here's where we are," and talk it over and then I would go on and look at where the other groups of Quftis are working. Now, one of my main jobs was to dispose the labor force in places where I wanted to work and keep them off the places where I didn't want to work and stop them when I wanted to stop them and so on. But apart from that I could leave the supervision in the hands of these guys and work down through the Reis primarily.

VAN WILLIGEN: So, how were the living arrangements in Wadi Halfa? What was going on there?

N. ADAMS: We had a UNESCO field house which had our family and a Swedish assistant ... and an English ... actually a Canadian assistant. And we all lived there together and shared the expenses of the house. And we had tiled floors so it was very clean. And running water in the backyard so, that was nice.

VAN WILLIGEN: That was like a hydrant in the backyard?

N. ADAMS: Yeah. Uh-huh. And we also had a shower toward at the back of the house too which was nice. In the wintertime if you turned on the water and got right under it right away the water was warm enough because the pipes were on the surface of the ground so you could get a quick shower.

W. ADAMS: It never froze [chuckle].

N. ADAMS: But if you did that in the summertime it was almost scalding. So, in the summertime you had to let the water run out before you got in until the cooler water came on.

VAN WILLIGEN: Uh-huh. So, how warm would it be in the winter?

N. ADAMS: Oh, I don't think it ever got below, say, 45 degrees but it feels extremely cold at 45 degrees.

VAN WILLIGEN: Sure.

N. ADAMS: . . . because, you know, you're constantly sweating. You're constantly evaporating because the air is so dry. Your body is constantly evaporating and it feels extremely cold. And the houses are built to hold the coolness, to keep the heat out. So, even in the middle of the day the houses don't really warm up in the wintertime. Of course, they do warm up in the summertime but not anything like what they would do if they weren't well insulated.

VAN WILLIGEN: And so then did you have a cook?

N. ADAMS: Yes, we had a cook and then a general servant who ...

W. ADAMS: A bearer.

N. ADAMS: ... kept the house clean and did the laundry. The laundry was a pretty big part of his job.

VAN WILLIGEN: Did you have the house cleaned almost every day?

N. ADAMS: No, he just would sweep it ... well, he would come in and sweep the bedrooms.

VAN WILLIGEN: I'm just reflecting on the Indian deal, if you rented a place they would tend to encourage you to have someone come virtually everyday because of the dust.

N. ADAMS: Well, they did come in six days a week. Friday was their day off. They didn't live in. They and our cook did most of the shopping ... the shopping for all of our food.

W. ADAMS: The kitchen was in a separate low building in the back of a wall enclosure as is usual. We had gotten a, shipped over from the States, a chemical toilet and we'd set that in the corner of the yard and then our one servant took the bucket out.

VAN WILLIGEN: Uh-huh. And then so, there was a market nearby you to buy food, what was the diet like?

W. ADAMS: Not so bad. Well, in the wintertime you get all kinds of quite nice vegetables.

N. ADAMS: We had a very good diet really; lots of fish and meat, lamb, other kinds of meat probably beef, probably camel. We didn't inquire too closely.

VAN WILLIGEN: It was great that you didn't worry about the species that much.

N. ADAMS: That's right. But our cook was an excellent cook. He could make a lot of different things, stews and roasts if he got a good piece of meat. He could make a nice roast or a leg of lamb, he could roast that. And we had potatoes and carrots and lots of squash, you know, what the British call marrows and eggplant and two different kinds of cucumbers. And then we had fruit. We had oranges and grapefruits, dried fruit in the form of dates, lots of dates.

W. ADAMS: Dates and dates and dates and more dates [chuckle]. Yeah.

N. ADAMS: And dried apricot, a dried apricot sort of roll, like a fruit roll today . . .

VAN WILLIGEN: Oh, I see.

N. ADAMS: ... made of dried apricots. And then there was canned fruit that we could buy.

VAN WILLIGEN: Was there an expatriate community in Wadi Halfa?

N. ADAMS: Well, there was a Greek community and a Coptic Egyptian community and then some Syrians and other nationalities that had been there since the British have been there.

W. ADAMS: See, Wadi Halfa was a market town so you tend to get these market diaspora populations. We were the only European ... Euro-American ...

N. ADAMS: Who lived there all-year-round.

VAN WILLIGEN: And the [other] people would come in.

N. ADAMS: The other archaeological expeditions came and left but we were the only ones who came and stayed and we were the only Europeans or Americans who were there in the town all the time.

W. ADAMS: The thing is for four months a year you couldn't have mustered a more distinguished intellectual community anywhere in the African continent than we had right in that area. We had all the major European countries plus the U.S. and the University of Ghana were all foreigners.

VAN WILLIGEN: Who were some of the people that sort of floated by?

W. ADAMS: Well, there was the Museum of New Mexico which I recruited, the University of Colorado which I recruited, the Chicago Oriental Institute which, of course, has been in business for a long time, the Polish Expedition, the Spanish Expedition, the Franco-Argentine Expedition which later broke up [chuckle] in separate parts, a East German Expedition, and uh ...

N. ADAMS: Scandinavian ... a Joint Scandinavian.

W. ADAMS: ... trying to think ... Joint Scandinavian Expedition, that's right, a Finnish Expedition later on. And these were headed by some really, you know, distinguished intellectual scholars.

VAN WILLIGEN: Yeah.

N. ADAMS: And the British were there.

W. ADAMS: Yeah, the British, of course. And the nice thing about it was, unlike the situation in Egyptian archaeology where they all live on their elegant houseboats and [be] sort of insulated from the community, everybody except the Chicago Oriental Institute, rented houses in the villages like we did. So, they lived close to the people and ... and close to the scene. They created a camaraderie that was completely lacking in Egypt among the different expeditions, just the fact that we were all living this kind of village life.

For Further Reading:

Adams, William Y. 1964. Post-Pharaonic Nubia in the Light of Archaeology I. *Journal of Egyptian Archaeology* 50:102-120. (see also 51:160-178; 52:147-162.)

Adams, William Y. 1984. *Nubia: Corridor to Africa*. Princeton, NJ: Princeton University Press. (This was published originally by Penguin in Britain in 1977.)

Adams, William Y. 2009. *The Road from Frijoles Canyon: Anthropological Adventures on Four Continents*. Albuquerque: University of New Mexico Press. (This is Bill Adams recently published memoir.)

Adams, William Y. and Ernest W. Adams. 2007. *Archaeological Typology and Practical Reality: A Dialectical Approach to Artifact Classification and Sorting*. Cambridge: Cambridge University Press.

News From the Oral History Project:

The Oral History Committee now consists of Don Stull [stull@ku.edu], Barbara Rylko-Bauer [basiarylko@juno.com], Martha Bojko [mbojko@sbcglobal.net], Will Sibley [shadyside1190@comcast.net], Carol Hill [retceh@langate.gsu.edu], and John van Willigen [john.vanwilligen@uky.edu]. Martha, Will and Carol are new members. If you have any ideas for the oral history project contact one of us.

Our partner, The Nunn Center for Oral History, has developed an improved version of their website. This should be released soon. The best thing for us is that it has a new database that will give better access to information

about the SfAA oral history collection. Sarah Abdmishani of the Nunn Center Staff has recently completed digitization of a number of taped interviews in the SfAA Collection. This involves converting the taped signal to .mp3 files. This included interviews done in early 1980s during the first incarnation of the SfAA Oral History project. These include interviews with Ruth Landman, Marion Pearsall, Walter Goldschmidt, Murray Wax, George Foster, and Philleo Nash. The sound quality runs from poor to fair. As always, if you have any suggestions or opportunities to interview folks, let one of us know.

Caught in the Crossfire: Negotiating Mental Health Care in a Divided Community

By Carla Pezzia [carla.pezzia@gmail.com]
University of Texas at San Antonio

As I initially developed my dissertation project, I asked several people in Panajachel, Guatemala, what would be a worthwhile study regarding health and, more specifically, regarding mental health. Various ideas were presented, but one topic was echoed by all: alcoholism. There appeared to be a united front promoting a study on anything that was related to alcohol abuse and dependence in the region. Given my five years of experience with brief alcohol intervention research, it seemed like a perfect match.

I decided to focus on understandings of alcoholism within a broader context of mental health, and then explore the experience of recovery from mental health disorders, specifically alcoholism. To this end, I have interviewed over 30 community members, various political and religious leaders, ten local and regional health professionals, and several nongovernmental organization representatives. I have also collected over 300 community surveys of mental health concerns in the area. In a preliminary review of my data, there is clear consensus that mental health disorders are abundant and in need of further study. Yet there is also a clear disconnect between the general and the leadership populations on how to manage the care of mental health disorders. In this article, I will present some of these differing views. I will end with a discussion of my own role as an applied anthropologist in helping community members negotiate their mental health care.

The Popular Support

While the biomedical model has become the overwhelming approach to healthcare by Panajachelenses, biomedical mental healthcare resources are limited. As such, mental healthcare appears to reside within the more traditional spiritual/religious realm. In fact, anthropologists have often cited the Evangelical church to be the Guatemalan Highlands version of Alcoholics Anonymous (e.g., Goldin and Metz 1991; Nash 1960). However, much like Alcoholics Anonymous, the “success” rate of “treatment” in the Church is debatable.

When I first met Tobias (names have been changed), I was overwhelmed by the physical sensation of defeat that he exuded. His daughter, Maria, has been struggling with schizophrenia for over ten years, and in her most severe states has been physically violent toward several of her family members. Tobias and his wife had tried everything for Maria. They had gone to non-specialized biomedical professionals, traditional healers, and religious leaders. The last time they went to a religious leader at one of the largest Evangelical churches in Panajachel, they were told that Maria would never get better because Tobias and his wife were sinners and did not have a real relationship with God. Since they had always considered themselves to be good Christians, Maria’s parents were stunned and driven further into desolation. Maria was eventually put on psychotropic medications that curb her violent tendencies, and while her parents still identify as Christians, they no longer seek religious support for their healthcare.



Overall, based on survey results and community member interviews, there is an overwhelming amount of support for further mental health studies and professional intervention development, particularly amongst people who either are mentally ill themselves or have mentally ill family members. “Professional” in these cases refers to psychiatric and/or psychological services. Often times, mothers are the ones to note recent changes in the view of mental healthcare.



They acknowledge that what has been done traditionally has never been sufficient, and they are ready to test out different healthcare modalities in order to ensure the emotional well-being of, at the very least, their children.

The Official Stance

Throughout Latin America, both human and material resources for healthcare, in general, are limited, and even more limited for mental healthcare specifically. Political leaders say that the available resources are good enough, and there are no plans for developing more services. There is a psychiatrist at the Department of Sololá national hospital, which is about a 20-minute bus ride away from Panajachel. However, since the heavy rain in the rainy season of 2010 washed out part of the road leading to the hospital, this road has been closed on several occasions for varied lengths of time, making the trip to the hospital more costly both monetarily and in travel time. Moreover, the psychiatrist is only there Monday through Friday in the mornings, and a patient has to arrive no later than 10AM and wait for hours to be seen, making it difficult for the patient, or an accompanying family member, to take time off from work. For alcoholics, there are two chapters of Alcoholics Anonymous in town. That is all they need, according to a state level medical leader. Religious leaders claim that all that is needed for any issue is going to church.

Yet in November of 2010, two community leaders arranged for two counseling graduate students to conduct their practicum in Panajachel. They had specifically wanted these students to group counsel children who had experienced a shock from the recent mudslides due to the heavy rains and were having troubles sleeping at night. On the first day, there was a strong showing of roughly 20 children. The following day, the counselors cajoled the parents into staying and receiving counseling as well. The following week, no one showed. This was taken to mean by the community leaders that people were not interested in receiving services. They had heard one woman refer to a poster announcing the sessions as something “para locos” (for crazy people).

An Anthropologist in the Middle

Before even starting my fieldwork, I knew my topic was going to be difficult to study. I had the general trepidations of a typical graduate student compounded by the fact that I was dealing with a potentially extremely sensitive issue. Of course, I was ethically bound to put in some safeguards to ensure that anyone in an active crisis could receive some kind of medical attention. Most IRBs really only require that a list of referral numbers be presented to a study participant. While I did develop a list, I felt it was necessary to take things a step farther.

As an act of reciprocity, I worked with interested participants in seeking out and negotiating the services they desired. When the counseling students were here, I talked to the community leaders about having the students counsel other people. They shot me down saying no one would be interested, and the proof was that people had stopped attending by the second week. From my personal perspective, the issue was not lack of interest but lack of advertising, but the community leaders would have none of it. Eventually, I was able to get around the community leaders and go straight to the graduate students. They agreed to meeting with people as a side service, and I was able to fill their available time completely. Unfortunately, by that point, they were finishing up their practicum hours, only coming once a month, and most of their days were consumed with providing support sessions for adolescents learning English competing for a scholarship to study in the US.



While the opportunity with the graduate students was a positive negotiation for mental health care, it is more often than not a negative negotiation. As a lone anthropologist without any major funding support, I fall back on previous case management experience where I try to connect individuals with more established organizations, be they governmental or non-governmental. As already mentioned, the governmental services are limited, and the non-governmental organizations are not that much better equipped. While there is one NGO that often pays for an alcoholic/drug addict to go to a rehab center near Guatemala City for a month, this service is ultimately mediocre at best when the individual returns to Panajachel to the same exact environment they were in before. People like Maria are often turned away because program managers do not believe that donors will be as willing to give to help her over some young child in need of shoes and a primary

school education, which is both understandable and disheartening at the same time.

I have three more months in the field, and I would like to say that there is some kind of light at the end of the tunnel in terms of applying my data to benefit the mentally ill in Panajachel on a broader level. With a community divided, there is no clear mechanism to promote more extensive mental healthcare in a culturally appropriate and sustainable manner, yet only time and continued effort will really be able to tell. For the time being, individual study participants find some relief in being able to tell their stories.

References:

Goldin L.R., and B. Metz. 1991. An Expression of Cultural Change: Invisible Converts to Protestantism among Highland Guatemala Mayas. *Ethnology* 30(4):325-338.

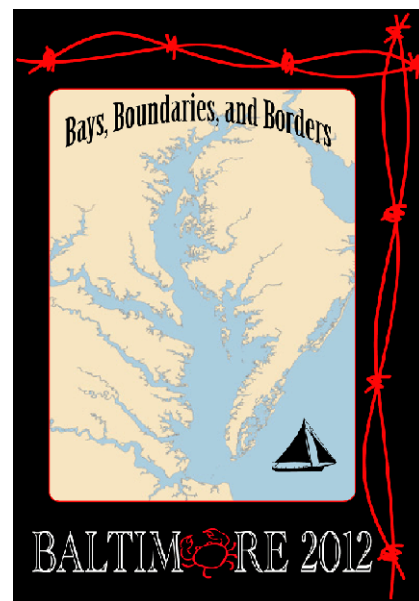
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SfAA News

Get Busy and Build the Baltimore Buzz for 2012

Bill Roberts (wcroberts@smcm.edu)
Program chair, 2012 SfAA annual meeting

Soaring temperatures and sweltering heat gripped much of the nation this summer. Gridlock characterized more than just the DC beltway, and Republican candidates are ramping up their campaigns for next year's US presidential election. It's been quite a summer. Personally, I've been settling into a more sedentary lifestyle after my nomadic sabbatical trip across the great landscape of the United States this past spring semester. Now, looking ahead as I write this column, I think about welcoming all of you to Baltimore, MD, aka Charm City on the Chesapeake. You'll want to come to Baltimore next March for the annual meeting, and I encourage you to invite friends. We are making progress in planning for the meeting, and there's a great deal to do in the Baltimore-Washington, DC corridor.



Bill Roberts with Ebu Touray

The photograph I selected for this column shows me handing over a beekeeper's hat from an American beekeeper to a Gambian beekeeper. I want to evoke images in your mind, not of aggressive African bees, but of the admirable ways bees work together for a common good. Whenever one hears the loud buzzing of bees, one can be sure that a group of bees is busy at work. Over the next couple of months I invite each of you to contribute to building a "buzz" about the Society's next annual meeting in Baltimore, which has the potential to be one of the biggest and best meetings yet.

Over twenty people have indicated their willingness to serve in some capacity on the program committee and help plan and promote the Baltimore meeting. I welcome the energy and effort, encouragement, ideas, and suggestions from any member of the Society—this is your annual meeting, and you can contribute and thus help to shape next year's meeting.

First and foremost is to reach out to your colleagues, friends or students, especially those who have never been to an SfAA meeting, and organize an event for the meeting. Generally, these are the events one can organize for the meetings:

Organize a session around a topic on which you've been actively involved with colleagues or community leaders which may (or may not) cohere with thematic topics in the annual meeting's description of "Bays, Boundaries and Borders." A session generally consists of at least three presentations, and the principal organizer is usually the session

chair who is responsible for submitting the session abstract and making sure each of the other presenters in the session submit their presentation abstract on time (see <http://www.sfaa.net/sfaa2012/2012sessionchairguide.pdf>). Each session is 105 minutes, so it's important not to have too many presenters (I personally think five is a good maximum number) or a discussant that will leave no time for comments or questions from your audience. I want to reiterate here that single sessions are preferable to longer double or even triple sessions from a scheduling standpoint.

If you want more extended interaction or discussion with people about your work, then I encourage you to think carefully about organizing either a roundtable or preparing and presenting a poster.

For a roundtable, you would complete and submit an abstract in the same way that you would for a more traditional session, but indicate that it is a roundtable. Roundtables are events that often bring applied social scientists and sometimes even community members into dialogue with others who are interested in the topic(s) being discussed. Roundtables, like sessions, also run for 105 minutes, but the ambiance is one of discussion rather than presentation. This means one can organize a roundtable where, in essence, every member of the roundtable is in more of a discussant's role than a presenter's role.

Another excellent way to present your work and be able to talk in more depth with people about their reactions to what you've done is to submit a poster. The number of posters submitted each year has grown substantially, and this year the poster session will take place earlier in the meeting than the traditional Friday afternoons of the past. To submit a poster for the annual meeting you register (<https://www.sfaa.net/sfaa2012/2012regform.html>) as usual and indicate that you will submit an abstract for a poster. There are tips for how to prepare a good poster (<http://www.sfaa.net/sfaa2012/2012posters.html>) and you will note that there are awards for student posters. Also, one has 180 minutes to talk with others about what they've done.

Yet another event is to submit a documentary video for the annual meeting. The annual meeting has featured documentary videos for many years now, and last year Darby Stapp initiated an award for the best documentary film. This year we plan to build upon Darby's efforts and begin to institutionalize a process with criteria and guidelines for recognizing a "winning documentary." Matt Durlington (Towson U) and several other people on the program committee will work to formalize this process, which I should be able to describe in more detail in the November newsletter.



Taking Shape: Baltimore 2012

In June, SfaA executive director Tom May visited the Sheraton Baltimore City Center hotel and met with four members of the program committee: Bill Roberts (St. Mary's College), Ruth Sando (Sando and Associates, outgoing president of the Washington Association of Professional Anthropologists), Rory Turner (Goucher College) and Baltimore resident John Massad (independent). We discussed many topics and generated ideas for next year's meeting during the several hours we met together. We've made progress in a number of areas.

One theme in our discussions centered on the efforts of Baltimore City Mayor Sharon Rawlings-Blake and her administration to address issues related to food security and access to good, healthy food. The term "food desert" has been used to describe urban neighborhoods without a supermarket or other facilities that offer healthy, nutritious, low-cost food options within walking distance to its residents. Residents can find fast food or many other less healthy options, but if they want healthy food, they generally pay about 20% more for it. Baltimore's city government has

been working with partners on issues related to promoting increased access to healthy food for good nutrition, food security and food safety, and the promotion of urban farmers and neighborhood community gardens. This provides the Society an opportunity to develop a community day in Baltimore that provides some continuity with the community day held at the Seattle meeting, but with an emphasis on urban food initiatives. Interestingly, while urban residents in Baltimore may have trouble with access to sources of healthy food, fishers along the Chesapeake Bay continue to struggle to develop strategies to sustain their livelihoods.



The Baltimore meeting site is a great venue to highlight the efforts of anthropologists, other applied social scientists, and community activists in many areas of urban intervention. These efforts take many forms, including research that leads to policy recommendations, as well as project development and intervention at neighborhood and city levels (see Merrill Eisenberg's column). Let us make an effort to highlight the work being done to generate urban employment and neighborhood renewal, and improve nutrition and community health indicators. Come to Baltimore and tell us about efforts on projects related to promotion of urban neighborhood cultural traditions, such as screen paintings in Baltimore's East End, or the challenges of improving urban schools and students' educational outcomes. Many urban museums, such as the Smithsonian Institution's Anacostia Community Museum (ACM), develop projects with their communities that involve both exhibition and education components such as the ACM's forthcoming exhibit on the Anacostia River. I want to encourage those of you working in urban areas to take this opportunity to bring your colleagues to the meeting and discuss your work, the challenges you face and results you've achieved.

Cities, of which Baltimore is a great example, face challenges in the areas of heritage preservation, cultural sustainability, and urban renewal or regeneration. Applied social scientists and community leaders are working on these and comparable or related issues in cities around the country. Let's all make an effort to get these folks to Baltimore to share what they've learned about their work with us.

The Society for Medical Anthropology will meet with us in Baltimore, and we anticipate a strong turnout for both societies. I will work with the leadership of both Societies and their representatives to coordinate events of mutual interest, such as the Robert Hackenberg Memorial lecture. This year we anticipate that Professor James Troestle will give the Hackenberg Memorial lecture on Thursday, March 29.

Members of the program committee are exploring the possibility of hosting an "Employers Expo" in Baltimore similar to the event that Cathleen Crain organizes for the National Association for the Practice of Anthropology (NAPA) each year at the American Anthropological Association annual meeting. We are still at a very early stage of moving from a good idea to the actual commitments on the part of employers to come to Baltimore. One good idea can perhaps generate another—and I encourage students and faculty of the applied social sciences to consider organizing a session or roundtable that, in a constructive and critical way, looks at the recent track record in preparing young people for the arenas of practice. In other words, how well are the graduate programs doing in providing appropriate skills and knowledge and assisting their students to find gainful employment?

Speaking of students, the SfAA Student Committee, led by Boone Shear (U Mass, Amherst), Brian Burke and Lucero Radonic (U of AZ), has been actively exploring a range of activities that support concepts and practices associated with alternative political ecologies. You can read in more detail their thinking and preliminary plans in the Student



Corner in this newsletter

And for Fun?

I've promised many people that Baltimore will blast into being the "Reign of Music and Dance" under SfAA president Merrill Eisenberg. This will show up in a number of venues at the Baltimore meeting. Mark Edberg (George Washington U), Rory Turner (Goucher College) and Lisa Stahl (Shaw Group) will work with me and the SfAA office to have music and dance be featured as a prominent and memorable part of events beginning with our welcome reception and going through to the reception that follows the Malinowski award. Be sure to bring your dancing shoes to Baltimore.

We have identified a wide range of tours that we will describe in more detail in the coming months. We'll have information for you about self-guided tours by foot from the conference hotel, e.g., you can walk to the Walters Art Museum (www.thewalters.org, no entrance fee), or to Baltimore's Inner Harbor and its many attractions that include the National Aquarium (www.aqua.org, adult \$24.95). We'll also make sure you have information about Baltimore's free public transportation system on its Circulator Buses that can take you on an adventure into one or more of Baltimore's 300 city neighborhoods. We soon will also advertise tours in the Baltimore and surrounding region (DC, Annapolis, even St. Mary's City in southern Maryland) that will be led by resource people who can take you behind the scenes.

The variety of foods and drinks that abound in Baltimore provide something for everybody. To whet your appetite, take a look at the food-oriented fieldwork undergraduate anthropology and sociology major Caitlin Cromer has been doing in the Baltimore area this summer (<http://anthro-foodie.blogspot.com/>). We'll have many more suggestions for your palate well before next March.

Another Appeal

As a child, I remember watching Romper Room, and still remember the slogan that encouraged me to "be a good bee"—I imagine that many of you reading these words feel as "busy as a bee" and are doing what you can to "be all you can be." I trust that after reading this column, you see that the potential for the Baltimore meeting is tremendous. Remember that this is YOUR meeting. You can make a positive difference in planning, organizing, and participating in next year's meeting. If you have friends or colleagues who can help publicize the meeting on websites of their organizations or comparable applied societies, please take the initiative and let me and our executive director, Tom May, know about your plans. I want to hear about any and all ideas you have about what you can do to make next year's meeting in Baltimore successful.

Remember, the deadline for session, paper and/or poster submissions is October 15, 2011.

Human Rights and Social Justice Committee

Human Rights and Social Justice Committee would like to invite you...

By Mark Schuller [mschuller@york.cuny.edu]
New York College, City College of New York

At the SfAA meetings in Seattle, the Committee organized two special events: a roundtable on the citizen mobilization in North Africa and the Middle East - the so-called "Arab Spring." This event, organized by committee member Diane King and moderated by Mark Schuller, included Andrew Gardner, Hsain Ilahaine, and Julia Wignall. This discussion was podcast (<http://sfaapodcasts.net/2011/04/24/chair-king-diane-and-schuller-mark-panelists-andrew-gardner-ilahiane-hsain-yogamaya-mantha-leslie-mutuku-rignall-karen/>), and a second Issue Briefing came out of this discussion:
<http://www.sfaa.net/committees/humanrights/humanrights.html>



In addition to this discussion, Carla Pezzia and Keahnan Washington organized a panel discussion on "People in Motion: Anthropologists' Reflections on Their Work toward Human Rights and Social Justice for Immigrant Populations." This roundtable included activists Patricia Foxen, James Loucky, Nolan Kline, Josiah Heyman, Mark Schuller, and Diane King. Carla will be writing an article in *Cultural Anthropology* based on the detailed discussion sharing strategies and *Society for Applied Anthropology*

lessons learned about doing advocacy. This followed on last year's successful training on media with veteran *Denver Post* journalist Bruce Finley.

In Seattle, we discussed what we want to accomplish to fulfill the mandate of promoting the work of human rights and social justice. We asked ourselves, what can we do to support the members at large in their human rights and social justice advocacy work? We came up with several broad themes:

- Skills-building - include workshops and roundtable discussions enhancing members' activist or advocate "toolkit" like the media training last year and the discussions of formal public advocacy this year.
- Education on timely issues - continue the issue briefings and leave open a space in the conferences for roundtable discussions on these topics (e.g., Arizona's SB 1070 and the "Arab Spring" above).
- Awareness of how much anthropologists have engaged in social justice/ human rights advocacy. It would be good to document lessons learned and make these readily accessible to members.
- How to find out about the work of other activists? The Committee discussed several ways of doing this, including a public database where members can input examples of their work. There may be other search engines that already highlight the work of HRSJ activists. This may be a good topic to explore at the next SfAA meetings.
- How to support the work of local HRSJ actors? We would like to support the work of local actors, especially where the SfAA conferences are being held. We can invite local groups to participate in some formal and informal ways in the meetings, and invite members to participate in their work.

We discussed a project wherein student members of the Society would interview senior anthropologists, asking about their work, the ethical dilemmas, lessons learned, how anthropologists and anthropology has contributed, etc. This would serve many purposes, to document these important lessons for current and future activist anthropologists; being interviewed is often easier than writing a piece, and it would help students in their activist education and help in the professional development (publications help improve students' chances at getting a job).

We can post these interviews on the committee webpage and include them as articles in the SfAA newsletter. We might even contact *Practicing Anthropology* and others - or include as an edited collection. We can begin this now. If you're an established social justice and human rights advocate and willing to be interviewed, or a student or junior scholar who would like to interview activist anthropologists, please let me know: mschuller@york.cuny.edu.

Finally we discussed sessions for next year's meetings in Baltimore:

- Training on online media and advocacy - documenting, writing blogs, etc.
- Ethical dilemmas and responsibilities in doing human rights and social justice advocacy
- Debates about strategies
- Senior panel discussing the above - things you need to know about doing social justice work
- Other thematic panels - *if you're working on social justice or human rights issues please let me know.*

Remember the deadline for submitting panels for Baltimore is October.

We would like to thank outgoing committee member Sue Lurie for her years of service to the Committee, and would like to welcome longtime human rights activist Carole Nagengast to the Committee.

Facing Humanness: Rwanda, Reconciliation and the Dialectic of the Human Soul

By Noelle Frampton [noelle_frampton@yahoo.com]
Josef Korbel School of International Studies, University of Denver

"Rwandans like to look at people," said our interpreter, Grace, with a little smile. They stared at us, unabashedly, so we stared right back. People from two very different places: the United States and Rwanda, a small country of verdant hills and bloody history in sub-Saharan Africa. I was there for 10 days in November 2010, part of a nine-person team that worked with the NGO World Relief in the rural areas of the western Kibuye



district. Through my interactions and interviews with Rwandans, young and old, plus additional months of background research, I learned that reconciliation and hope are possible when people recognize their shared humanity with others. I share my findings in the first-person to express the reflexivity that occurred—the shaping and being shaped—to understand and tell the Rwandan story.

The Impossible Choice for Rwandans

Seventeen years after the most deadly genocide ever to happen in the space of three months, Rwandans still face a choice: Build peace among killers and victims who live beside each other, or fall back into old attitudes of fear, hatred, division and destruction. The horrific tale leading to 1994 shows starkly the ultimate outcome of dehumanizing people based on collective identity—an “us” versus “them” mentality. It can also teach us the reverse side of that coin: That humanizing others requires truly seeing and knowing them.

As I looked into Rwandans’ faces, I saw staring back a mixture of love and hate, hope and despair—an incredibly raw and palpable *humanity*. Rwandans are so human precisely because they are joyful and hopeful and resilient, while at the same time they are sad and doubtful and broken. I had to face honestly the dialectic that exists in every person—even in me. As I heard the stories of these people from another continent, another culture and another ethnicity, and told my own, I learned that shared humanity can erase the notion of “Other.” And I saw the power of story to reveal truth.



Noelle Frampton with Rwandan children at well.

Among the captivating people I met in Rwanda was a young man who is forced to live beside the man who killed his parents and other relatives in 1994. That neighbor refused his offer of forgiveness, and even now turns away so he won’t have to look him in the eyes—day after day. But he still holds out the offer. There was another young man who was tortured and broken as a child when he refused to give up the Tutsis his family was hiding. But he told me with an ear-to-ear grin that he’s expecting better days ahead, and Rwandans must look forward to a shared future instead of back to a divided past.

Forgiveness is a complicated thing in any society. In Rwanda, it is indescribably hard. Stephen Kinzer reports that 99.9 percent of Rwandan children witnessed violence, 90 percent believed they would die and 80 percent lost at least one relative. On top of the issues surrounding genocide—which, of course, are not few—cultural norms favor keeping one’s thoughts and emotions close. Rwanda is a place of secrets; a frozen lake to the foreign observer, a placid surface with unknown churnings beneath.

Only time will tell, I suppose, what lurks beneath Rwanda’s veneer and whether existing structures and institutions are sufficient to promote lasting peace. My time there was too short for me to know that. But I do know that reconciliation in such a place is a long-term project that, in the end, will rely on a series of small choices by individuals.

That we are all humans does not make the differences among us easy to navigate. But Rwandans can teach us that it is worth doing all we can to recognize the humanity of others, in all of its glory and baseness, good and evil, as we recognize our own. It is worth listening and learning and trying to identify truth, in order to install institutions to promote justice. There is right and wrong in the world, and we should struggle through the hard questions necessary to define and build countries that encourage the right. Forgetting will not do; facing is necessary.

Sometimes, however, structures and institutions, and all of the good intentions and foreign aid in the world, fall short. When that happens, the need for mercy surfaces and humanity is tested. The Rwandans are struggling to respond to that test—representing to us all the desperation and hope of living. We should support them in that quest, and realize that it is our own, as well.

Reference:

Kinzer, S. 2008. *A Thousand Hills: Rwanda’s Rebirth and the Man Who Dreamed It*. Hoboken, NJ: John Wiley & Sons.)

Public Policy Committee

Responding to Proposed Changes to the Federal Regulations Governing Institutional Review Boards

By Robert A. Rubinstein [rar@syr.edu]
 Chair, SFAA Public Policy Committee
 The Maxwell School of Syracuse University

The Department of Health and Human Services is proposing to revise sections of the Code of Federal Regulations (CFR) that govern the operation of Institutional Review Boards (IRB), 45 CFR Parts 46, 160, and 164. The proposed revisions would be intended to “to better protect human subjects who are involved in research, while facilitating valuable research and reducing burden, delay, and ambiguity for investigators.” As part of the process of revising the regulations, the Department of Health and Human Services and the Office of Science and Technology Policy have issued a request for comments on the proposed changes through the publication in the Federal Register of an advance notice of proposed rulemaking (ANPRM).



Robert Rubinstein with SfAA Past-President Susan Andreatta

Several of the proposed changes may affect the work of applied anthropologists. The full notice, including a list of 75 questions about which public comment is sought can be found at: <http://www.gpo.gov/fdsys/pkg/FR-2011-07-26/pdf/2011-18792.pdf> . The current rules and the proposed changes being considered have also been grouped into 19 issue areas, the full compilation of which can be accessed at: <http://www.hhs.gov/ohrp/humansubjects/anprmchangetable.html>. Among these 19 issues a dozen seem to be to be especially pertinent to anthropologists, although all 19 may bear on our work. As summarized in the table these are:

Current rule	Changes being considered	Rationale for change
<u>Issue 3</u> : Federal protections only apply to studies that are funded by certain federal agencies (Common Rule agencies), or to clinical investigations that involve products regulated by the FDA.	Regulations would apply to all studies, regardless of funding source, that are conducted by a U.S. institution that receives some federal funding for human subjects research from a Common Rule agency.	Many have called for legislation to extend the Common Rule protections to all research with human subjects conducted in the U.S., regardless of funding source. This change would help narrow the current gap in protections.
<u>Issue 4</u> : Adverse events and unanticipated problems occurring in research are reported to multiple agencies and with various time-lines, with no central database as a repository for such data.	A single web site would be created for the electronic reporting of all such events: this would meet all federal reporting requirements and the collected data would be stored in a single database. Reporting requirements would be harmonized across agencies.	This reform would enhance the capacity to harness information quickly and efficiently to identify and respond to risks from experimental interventions, while also decreasing administrative burdens imposed by existing framework.
<u>Issue 5</u> : Current provisions of the Common Rule provide only basic information about the elements of informed consent and how consent documents should be written. Many consent forms are too long and hard to understand, and fail to include some of the most important information.	The regulations would be revised to provide greater specificity about how consent forms should be written and what information they should contain. The goal would be consent forms that are shorter, more readily understood, less confusing, that contain all of the key information, and that can serve as an excellent aid to help someone make a good decision about whether to participate in a study.	The informed consent of the subject is critical to the conduct of ethical research. The proposed changes will substantially enhance the quality of consent in many studies.
<u>Issue 6</u> : Each site in a study requires IRB review. Although the regulations allow one IRB to carry out the review for multiple sites,	For all of the U.S. sites in a multi-site study, the changes propose a single IRB of record.	There is very little evidence that having multiple IRBs review the same study results in enhanced protections for subjects. By

Current rule	Changes being considered	Rationale for change
it is common for a single study conducted at multiple sites to have many IRBs separately reviewing the study.		diffusing responsibility for that review, it might actually contribute to weakened protections.
<u>Issue 9:</u> Research that requires review by a convened IRB requires continuing review at least annually.	Continuing review would generally not be required after all subjects in the study have completed all study interventions, and the only remaining procedures are standard-of-care procedures that are used to obtain follow-up clinical information (e.g., standard annual CT scans to detect any spread of the patient’s cancer), and the analysis of the research data.	Since the research risks to subjects after completion of study interventions are limited to privacy and confidentiality concerns, which would be dealt with by the new uniform protections, this change would enable IRBs to focus attention on higher risk protocols.
<u>Issue 10:</u> Research that poses minimal risk and includes only research activities in a list approved by the HHS Secretary is eligible to be reviewed in an “expedited” manner (e.g., with one reviewer, instead of a convened IRB).	This list would be updated now, and at regular intervals, using appropriate data about risks to the extent possible.	Determinations about the risks imposed by various research activities should be based upon appropriate data.
<u>Issue 11:</u> Research that is eligible for expedited review requires continuing review at least annually.	Continuing review would not be required of studies that are eligible for expedited review unless the reviewer, at the time of initial review, determines that continuing review is required, and documents why.	Research eligible for expedited review can involve only research activities that are included in the approved list. These activities are well-understood and it would be very unlikely that research involving such activities would lead to the new or unexpected risks with which continuing review is intended to deal.
<u>Issue 12:</u> For a research study to be eligible for expedited review, an IRB member must determine that it is minimal risk.	The “default” assumption will be that a study otherwise eligible for expedited review will be considered minimal risk unless a reviewer documents the rationale for classifying the study as involving more than minimal risk.	Since research that is eligible for expedited review can involve only research activities that are included in the approved list, very few such studies will involve more than minimal risk. This change will better assure that the level of review is well targeted to the level of risk.
<u>Issue 13:</u> For a research study to be approved, even if it qualifies for expedited review, the same approval criteria must be met as for studies that are approved by a convened IRB.	The ANPRM does not propose a specific change, but through questions seeks to determine whether some approval criteria do not meaningfully increase protections for subjects (i.e., in the case of studies that otherwise would qualify for expedited review).	Appropriate approval criteria may be different for studies that otherwise qualify for expedited review and those that do not.
<u>Issue 14:</u> Six categories of studies qualify as “exempt” from the regulations, meaning that they do not have to comply with any of the requirements of the	These studies would no longer be fully exempt from the regulations. In particular, they would be subject to the new data security protections described above; and	Research that might pose informational risk to subjects should adhere to reasonable data security protections.

Current rule	Changes being considered	Rationale for change
regulations.	for some studies (e.g., those using biospecimens) new consent requirements would apply.	
<u>Issue 15:</u> The categories of studies that qualify as “exempt” are not very clearly defined. As a result, it is sometimes difficult to determine whether a study qualifies as exempt.	The criteria for determining whether a study is exempt would be more clear-cut and less open to interpretation.	Clearer criteria will increase the transparency of the system and reduce the time and effort spent in determining whether or not a study qualifies as exempt.
<u>Issue 17:</u> One of the six exempt categories applies to research using educational tests, survey procedures, or observation of public behavior, but not if both (i) information is recorded in a way that allows subjects to be identified, and (ii) disclosure of the subjects’ responses outside of the research could reasonably place subjects at risk of criminal or civil liability or cause damage to financial standing, reputation, or employability.	This exempt category would be broadened by eliminating criteria (i) and (ii) for studies that involve competent adults, i.e., such research would be exempt even if the information was recorded in an identifiable way and the disclosure could pose such risks to the subject.	The new data security protections obviate the need for (i) and (ii).
<u>Issue 18:</u> Currently, research studies in the social and behavioral sciences that do not qualify for exemption category 2, but that involve certain types of well-understood interactions with subjects (e.g., asking someone to watch a video and then conducting word association tests), require IRB review.	The ANPRM does not propose a specific change, but seeks public comment on whether a broad subset of studies using common social and behavioral science methodologies can be identified that should be eligible for exemption 2 .	To identify areas of research that do not warrant the current degree of regulatory oversight so that review requirements are better calibrated to the level of risk.

SFAA members should submit their own comments on the proposed changes by following these instructions as given in the ANPRM:

You may submit comments, identified by docket ID number HHS-OPHS-2011-0005, by one of the following methods:

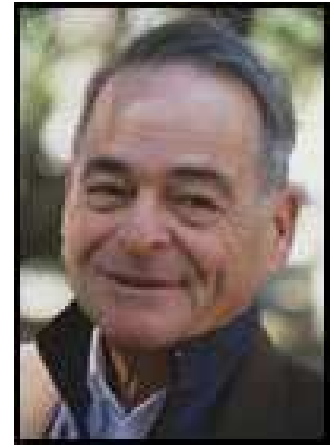
- *Federal eRulemaking Portal:* [http:// www.regulations.gov](http://www.regulations.gov). Enter the above docket ID number in the “Enter Keyword or ID” field and click on “Search.” On the next Web page, click on “Submit a Comment” action and follow the instructions.
- *Mail/Hand delivery/Courier [For paper, disk, or CD-ROM submissions]* to: Jerry Menikoff, M.D., J.D., OHRP, 1101 Wootton Parkway, Suite 200, Rockville, MD 20852.

Comments received, including any personal information, will be posted without change to <http://www.regulations.gov>.

Additionally, during the next three weeks, the SFAA Public Policy Committee will be reviewing the proposed changes to the regulations in order to assist the SFAA Board in preparing a comment on behalf of the SFAA. Until 6 September 2011, you can submit comments for the SFAA Public Policy Committee’s consideration through the internet, <https://survey.maxwell.syr.edu/Survey.aspx?s=6b934a287af9450099c4c6455e85c483> , or by sending a email to me at rar@syr.edu.

Dr. Clifford Barnett will be given the Bronislaw Malinowski Award for 2012

The Malinowski Award has been given annually by the SfAA since 1950. Since the early 1970's the award has served as a vehicle for honoring the lifetime achievements of a senior social scientist. This year the Malinowski Award will go to Dr. Clifford Barnett. The Malinowski Award Committee noted that Dr. Barnett, "through his varied career in applied anthropology, has been an outspoken and vigorous promoter of applying scientific anthropological research and knowledge to meeting the needs of people. At Stanford and in his community life outside the academic sphere, he has not hesitated to present his experience and findings to those outside the discipline. Barnett's outstanding dedication to the field, breadth of experience and accomplishments deserve the Society's recognition by making him the Malinowski awardee." He has an outstanding body of work in:



- Medical anthropology and public health, especially establishing the role of social science in clinical education and collaborative research with health practitioners.
- A significant body of interdisciplinary research in the Americas and publications that have influenced scholarship, promoting the ideal of culture and community interventions, how health care is delivered, the need for community health workers, and public policy and medical practice.
- Establishing and implementing ethical research standards and methodological protocols for research in clinical settings, including community involvement.
- Service to the profession, especially the Society for Applied Anthropology.
- Inspiration of many undergraduate students who subsequently entered the health professions and social sciences and mentorship of graduate students.

The Malinowski Committee all noted Dr. Barnett's critical contributions to large, long-term team projects, especially those like the Cornell-Navajo Research project at Many Farms, the Vicos Project, and the Human Relations Area File projects. The widely-influential book, *The People's Health* (1970) was one of the first major publications based on the work of a collaborative social science/health team and it charted for thirty years and subsequent generations the direction of this field. Dr. Barnett's also led a six year project in Guatemala, on a study of population genetics, population dynamics, and culture change among the highland Mayan communities. He has also engaged in other interdisciplinary studies dealing with topics such as genetic counseling and reproductive planning by families, aging, the importance of state child health programs, premature infancy and health care have been critical works in medical anthropology. Physician and collaborator David Rabin summed up these studies by saying that Clifford Barnett's professional and personal life was a commitment "to the betterment of mankind using the insights of applied anthropology directly with diverse communities."

The Bronislaw Malinowski Award: Call for Nominations

The Bronislaw Malinowski Award is presented to an outstanding social scientist in recognition of efforts to understand and serve the needs of the world's societies and who has actively pursued the goal of solving human problems using the concepts and tools of social science during one's entire career. Each nomination should follow the criteria for selection set forth by the SfAA.

The nominees should be of senior status, widely recognized for their efforts to understand and serve the needs of the world through the use of social science. The nominees should be strongly identified with the social sciences. They may be within the academy or outside of it, but their contributions should have implications beyond the immediate, the narrowly administrative, or the political.

The Awardee should be willing and able to deliver an address at the annual meeting of the Society for Applied Anthropology. The nominees should include individuals who reside or work outside of the United States.

Each nomination should include:



Bronislaw Malinowski ca. 1930.

- A detailed letter of nomination that describes the accomplishments of the nominee in relation to the criteria of the Award. The letter of nomination would normally have several authors and signatories.
- A comprehensive curriculum vitae
- Letters of support (no more than three). Letters of support should supplement and complement the letter of nomination. In general letters of support discuss one or more aspects of the nominee's career with more detail or data than the letter of nomination. These letters should be gathered by the nominator(s) and enclosed with the package.
- A sample (maximum of five) of products which may include, but are not limited to, traditional scholarly writing. Products may include publications, policy reports, speeches, videos, promotional campaigns, policies, laws, or other products that are rooted in social science but may be broader than the traditional journal article or scholarly book, publications representing the candidate's best work. We discourage the submission of bound books and suggest instead that the nominator(s) send a copy of the title page, table of contents, and a representative chapter. The packet may also include (within reason) copies of the title page and tables of contents of additional journal articles, manuals, and/or applied reports.

Nominations are valid for five years from the date of nomination. Remember that making a nomination requires more than just suggesting the name to a committee member. Please note the requirements spelled out above. This is an important award and deserves the attention of every member of our society.

Nominations should be sent to the Chair as soon as possible. The deadline for nominations is December 15. You might also encourage others to get involved in the nomination process by nominating someone else or furnishing a letter of support.

Please send all nominations to: Chair, Malinowski Award Committee, SfAA, P.O. Box 2436, Oklahoma City, OK 73101-2436. Email: info@sfaa.net.

Sol Tax Distinguished Service Award: Call for Nominations

The Sol Tax Distinguished Service Award was initiated by the Society to honor the career and memory of Prof. Sol Tax. While Prof. Tax's professional career was marked by exceptional achievements in teaching and applied research, this Award memorializes his service to the discipline and to the Society.

The Award is presented annually to a member of SfAA in recognition of long-term and truly distinguished service to the Society.

We solicit nominations of individuals who have made exceptional contributions in one or more of the following areas: (1) leadership in organizational structure, activities and policy development; (2) central roles in communication with other disciplines or sub-disciplines; (3) editing and publishing; (4) development of curricula in applied anthropology; (5) formulation of ethical standards of practice; and (6) other innovation activities which promote the goals of the Society and the field of applied anthropology.



2011 Sol Tax Award Winner
Michael Anagnosino

A nomination should include:

- a detailed letter of nomination outlining the distinguished service accomplishments of the candidate
- a curriculum vitae
- other pertinent supporting materials

Nominations are valid for three years from the date of submission. The deadline for receipt of all materials is October 1, 2011. Supporting documents will not be returned unless specifically requested. Please email the materials to the SfAA Office:

SfAA
Attn: Chair, Sol Tax Award Committee
info@sfaa.net or melissa@sfaa.net

The Award winner will be announced by the 72nd Annual Meeting of the Society in Baltimore, Maryland, in

March, 2012. Please visit the SfAA website at www.sfaa.net to obtain additional information about the Award and prior recipients.

SfAA Elections: A Call for Candidates

The SfAA Elections are scheduled for the Fall and the Nominations and Elections Committee invites suggestions of candidates for the slate. The following offices will be determined in this election:

President-elect (male candidates)
Board of Directors, two positions (one female / one male)
Nominations and Elections Committee, two positions (one female / one male)

The Society uses a gender rotation policy in the election of officers; the President-elect in this round of balloting will be male.

If you are interested in an elective position, or know of a colleague who is, simply forward the name to a member of the Nominations and Elections Committee (see below), or send it to the SfAA Office. The Committee plans to complete the slate of candidates in late September.

The current members of the Nominations and Elections Committee are:

Peter J. Brown
David Groenfeldt
Terre Satterfield
Alicia Re Cruz

New Student Travel Awards Announced

President Merrill Eisenberg recently announced that the Board of Directors had approved a plan to sponsor two new student travel awards. The awards will honor long-time SfAA member and Board Officer, Prof. Gil Kushner. Two awards of \$500 each will be made annually for travel to the SfAA Annual Meeting. The new Kushner Student Travel Awards will be available in the fall and for travel to attend the 72nd Annual Meeting in Baltimore in March, 2012.

The awards were made possible in large measure by a very generous challenge contribution. Prof. Kushner's close friend and colleague, Bob Wulff, offered to contribute \$10,000 to endow the travel awards, if that sum could be matched dollar-for-dollar. A Steering Committee is now soliciting contributions to meet that challenge.

Please contact the SfAA Office for additional information on the challenge and the endowment campaign.

The Kushner Student Travel Awards will operate much like the other travel awards (Bea Medicine, Del Jones, Edward Spicer, Human Rights Defender). Students who have had an abstract accepted for the annual meeting will be eligible to compete for the travel awards. There is additional information on these awards on the SfAA web page (www.sfaa.net).

Prior to his death, Prof. Kushner was Professor and Chair of the Department of Anthropology at the University of South Florida. Additional information on his professional career will be included on the SfAA web page in September.

SfAA Wired

By Neil Hann [neil@hann.org]
IT Coordinator
SfAA

In the Information Technology (IT) world, the one constant is change. The SfAA Office is cognizant of that axiom, and strives to ensure that SfAA's IT resources stay up-to-date, while at the same time, taking a conservative upgrade approach to maintain stability for members and other users of SfAA's web site, electronic publications, and social media messaging.

One enhancement that occurred this summer was an upgrade to the SfAA web server software. The upgrade went seamlessly with minimal interruptions. The new server software, which will not actually be noticed by most users, nonetheless is an important step for future improvements. It will allow the latest web site tools to be incorporated into the SfAA online presence, and should boost the overall user experience. With this upgrade we will be evaluating the current features of the SfAA web site and developing recommendations for future additions. We hope to eventually move forward with a number of improvements, such as more efficient mechanisms for annual meeting abstract submissions, improved access to electronic publications, better capabilities for manuscript submissions to *Human Organization* and *Practicing Anthropology*, and additional features for online submission of dues and purchasing publications.



We have had excellent responses to some of our most recent enhancements, including the new electronic version of *SfAA News*. Thanks to all for your affirming comments. Our social media activities continue to grow, with over 1200 SfAA Online Community members. And, the SfAA Podcasts, in collaboration with the University of North Texas, get better and better with each annual conference.

So, “stay tuned.” As enhancements to SfAA's IT infrastructure are implemented, we will keep you posted. We welcome your recommendations, and look forward to serving you as we navigate the ever-change world of IT.

Practicing Anthropology News

By Jayne Howell [jhowell@csulb.edu] and Ron Loewe [rloewe@csulb.edu]
Editors, *Practicing Anthropology*
California State University-Long Beach

Ron Loewe and I are completing our final issues as editors of *Practicing Anthropology*. The upcoming issue is titled “Anthropology and the Public Good: Environment, Health Care and Diversity.” The eight individually submitted articles are important reminders of the breadth of projects that anthropologists participate in. The fall issue begins with 2011 Malinowski Award winner Salomón Nahmad's reflections (in collaboration with Martha Rees) on his career as an anthropologist and advocate for indigenous populations in Mexico. Three articles focus on environmental concerns: Keri Brondo, Natalie Bown and Laura Woods examine ecotourism and gender among the Garifuna. Laura Henry-Stone discusses the watershed restoration project in Virginia, and Gabriela Lanzas provides an analysis of water management in Tabasco, Mexico. Shirting toward migration, Shay Lyn Cannedy offers anthropological insight on a refugee resettlement program in Texas, while Robert Guang Tian and Mahesh Ranjan Debata discuss the nationalism movement in the Uyghur diaspora. Two other articles offer anthropological insight on different aspects of health care. Linda Kaljee, Alfred Pach and Bonita Stanton's article explores the value of anthropological perspectives for vaccine studies. Heide Castañeda, Nolan Kline, Mackenzie Rapp, Nicole Demetriou, Naheed Ahmed, Isabella Chan, Theresa Crocker, Nathaniel Dickey, Patrick Dillon, Hilary Dotson, Jordana Frost, Natalie Hobbs, Emily



Koby Novicki, Philip McNab, Francisco Montiel-Ishino, and Colleen Timmons provide medical school students' perspectives on the 2010 Affordable Care Act.

We are excited to be working with Alan LeBaron (Kennesaw State University) and James Loucky (Western Washington University), who are guest editing the Winter 2011 issue, “America/Mesoamerica Partnerships for Community Wellbeing and Cultural Renewal.” We will provide more details on that issue in our next column.

On a final note, Anita Puckett, Chair of the Appalachian Studies Program at Virginia Tech University will begin her term as *Practicing Anthropology* editor in early 2012. In the meantime, please continue to use anth-pa@csulb.edu address to submit individual manuscripts and proposals for whole- or partial issues. Submission guidelines are available at <http://www.sfaa.net/pa/paauthor.html>.

SfAA Students’ Corner

Student Corner

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

In this issue we continue our theme, the political ecology of race and class, with an important essay by Benjamin Jewell and Katelyn Parady about resistance to injustice—ecological and otherwise—surrounding issues of immigration and belonging. This piece deftly contextualizes some of the circumstances and outcomes of Arizona’s controversial anti-immigration bill that was signed into law last year.

We were particularly impressed and moved by their interpretation of the landscapes of injustice. Jewell and Parady remind us that we live in a politicized environment and that the interactions between landscape, social fabric, political rhetoric, and cultural worldview are not divisible, but are compressed into singular experiences.

In other news, the SfAA student board is busy preparing for the upcoming meeting and launching a themed track of papers and events on alternative political ecologies. Past SfAA student board president Boone Shear and current SfAA student board president Brian Burke have worked for over a year gathering ideas and speakers from both academic and applied anthropology fields in order to investigate this crucial topic. Their goal, in the end, is to promote justice. We invite you to visit the website at: <http://alt-political-ecologies.weebly.com/the-idea.html>.



Elizabeth Marino

Alto South Phoenix!: The Political Ecology of Race and Class in the Post-SB 1070 Era

By Benjamin Jewell [benjamin.jewell@asu.edu] and Katelyn Parady [Katelyn.Parady@asu.edu]
School of Human Evolution and Social Change, Arizona State University
IGERT in Urban Ecology Fellows, Arizona State University

On April 23, 2011, nearly a thousand protesters took to the streets of Phoenix (Lemmons 2011). While far short of the reported tens of thousands of protesters who marched on Arizona’s capital a year before, the anniversary protest of the state’s strict anti-immigration bill, known as SB1070, signified continued opposition to the law. In the year since Governor Jan Brewer signed the bill, 24 states have introduced similar legislation, sparking an intense national debate on immigration policy, citizenship, and national security. Few places have felt the effects of SB1070 more strongly than the barrios of South Phoenix, a low-income and predominately minority district home to the city’s Mexican American communities since the late 1800s. Demographic estimates show that 70% of South Phoenix residents are Hispanic, nearly one-third were born outside the United States and, in some areas, up to 50% are undocumented immigrants (Brewis et al. 2008).

The current political debate, however, emphasizes only the most recent in a long history of class-based and racially motivated injustices faced by South Phoenix residents. As a result, the historical factors that paved the way for SB1070 are excluded from debates over social and environmental injustices in Arizona’s capital city. Here, we review



Benjamin Jewell

the manifestation of these relationships in the socioenvironmental history of South Phoenix from an urban political ecology perspective, then briefly introduce an everyday landscape of resistance that is unsettling the continual production of Phoenix's uneven and discriminatory urban ecology (Swyngedouw and Heyen 2003).

Historic South Phoenix: The Production of an Unjust Urban Ecology

South Phoenix has been defined by a landscape of industrialization, poverty, ill health, and perceptions of social squalor since the late 1800s (Bolin et al. 2005). Beginning with the arrival of the railroad in 1887 (Luckingham 1993), a series of infrastructure investments created an east-west corridor of industrial land use that stands today as a geographic boundary emblematic of race and class divisions (Bolin et al. 2005; Oberle and Arreola, 2008). In 1891, the nearby Rio Salado flooded, prompting wealthier residents (primarily Anglos) to move upland (Bolin et al. 2005) while minority

residents were forcefully encouraged to move south (Oberle and Arreola 2008). By the 1920s, minority residents lived, worked, and worshipped in the presence of industrial stockyards, sugar-beet processing factories, and meat-packing plants, while their children played beside open sewage pits and an expanding agricultural industry (Bolin et al. 2005).

In addition to these *de facto* racial and class inequalities, the political, legal, and city planning structures in Phoenix have consistently benefited the city's elite business class (Bolin et al. 2005; Larsen and Alameddin 2007). By the 1930s, and throughout the postwar era, redlining and other racist real estate, banking, and government housing practices reinforced the district's existence as the only place for poor people of color in Phoenix (Bolin et al. 2005; Oberle and Arreola 2008). New manufacturing and other industrial facilities were placed in South Phoenix during the war and post-war period, intensifying local residents' exposure to toxic outputs (Bolin et al. 2005). Housing was hazardous and scarce (Grineski 2008). The 1960s and 1970s saw the placement of freeways through and around South Phoenix communities, and the expansion of the nearby Phoenix Sky Harbor International Airport led to the contentious relocation of the one of the city's oldest barrios (Dimas 1999; Bolin et al. 2005). South Phoenix continued to become an area of concentrated environmental stress and socioeconomic disadvantage as industries expanded, developers focused their wealth on suburban areas, and politicians spent municipal resources away from the inner city.

South Phoenix 2011: Landscapes of Resistance

Phoenix's uneven political ecology persists today. Neighborhoods with low socioeconomic status and high minority populations are more likely to include point-source hazards and are positively correlated with higher exposure to criteria air pollutants (Bolin et al. 2002; Grineski et al. 2007). Low-income Latinos are also more likely to live in "climatically stressed" neighborhoods, a health concern in this desert city where increasing average temperatures are expected as a result of climate change (Harlan et al. 2008). Local residents are also at high risk of dietary health problems, with obesity rates among children averaging up to twice that of American children in the same age groups (MPHC 2010), and food insecurity affecting greater than 50% of those surveyed (N=116) at a local community health center (Jewell 2011).

It is within this socioecological and historical context that the consequences of Arizona's recent anti-immigration legislation are playing out. Working in South Phoenix before, during, and after the passage of SB 1070, we have encountered two disparate examples of political organization—grand displays of protest against racial discrimination and quieter, everyday forms of resistance organized around community gardens, alley clean-up, and the creation of urban greenspace. Local residents and community organizations work diligently to provide access to affordable fresh produce, to create shaded and safe play spaces for children, and to gain access to preventative health services. Activism organized in response to SB 1070, by contrast, has been large in size and scope, creating a body politic with thousands of members who come from a range of class, race, and ethnic backgrounds that extend far beyond the barrios.

The visual contrast between these two approaches is striking: thousands of people can be mobilized overnight in the same place where just a handful of concerned neighbors might have spent decades lobbying for grass in the local park. One approach may be slow and methodical; the other explosive and fleeting—showing up only on the anniversary of a perceived injustice. But both forms of activism try to unsettle a racially motivated and exploitive urban politics responsible for the South Phoenix where deportation discourages many residents from leaving their homes and poor housing conditions and concentrated pollutants leave children coughing in their homes. Taken together and

historically, perhaps we can imagine a South Phoenix that is both politically powerful and attendant to the voices of residents who live in the shadows of racism, poverty, and long-standing power imbalances.

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SfAA TIGs

SfAA Gender-Based Violence TIG: What about "Gender"?

Comments from the 2011 SfAA Annual Meeting Roundtable entitled "Gender-Based Violence: Confronting Applied, Theoretical, and Methodological Issues," organized by Jennifer R. Wies and Hillary J. Haldane

By Kiersten Warning [metayunde@yahoo.com]
University of Wisconsin-Madison

This roundtable focused on "applied, theoretical, and methodological issues that impact anthropological work in the gender-based violence field." What caught my eye in the email soliciting participants was the complex question the organizers were asking: "[W]hat are the theoretical and practical applications of using gender violence, gender-based violence, violence against women, or other categorical phrases?" As someone who addressed domestic violence in the U.S. for twenty years before returning to grad school, I found this question relevant to practitioners and scholars alike. My reflections on this question are below.

Implications of Using "Gender" or "Women"

I worked with people in police departments, courts, the U.S. Air Force, legislation, faith communities, schools, businesses, philanthropy, social work, with community volunteers, and with neighbors who were surviving controlling, abusive behavior as well as people perpetuating this violence. In developing collaborations within and outside of these



myriad settings, the more I focused on the various forms of violence and control rather than on “gender” or “women”, the farther I got in terms of developing social (and economic) capital and constructive networks.

It’s not that I didn’t speak openly about the prevalence and severity of men’s violence against women, but rather I sought to engage each individual—many of them men—as an equal partner in peacebuilding, not just in band-aid responses that ultimately may have created more victims: we empower a survivor to leave her/his situation and our actions open space for a new person to come into relationship with someone who abuses.

Some of the most masculine-performing men in the Air Force and police had their own profound experiences of “gender violence” and were invaluable participants in crafting innovative strategies to address “domestic violence” in its complexities. These men also taught me the importance of couching domestic violence within the larger “culture of violence” of the U.S. and the need to address the impacts of all forms of violence, domestic or not, against and within men as stridently as we address the impacts of violence against and within women. In this way, as Adelman (2004) suggests, majority female volunteers and majority male law enforcement partnered to expand imaginaries of both “domestic” and “violence”. Thus developed a consciousness around the need to create humanist approaches to domestic violence that go beyond The Other and may complement many feminist approaches to gender-based violence.

Applications

I am concerned by one of these feminist approaches that uncritically accepts what Higgins (2001), among others, calls “feminist essentialism and imperialism” in the current effort to use the (patriarchal) United Nations and its human rights framework to address domestic violence. I grapple with these feminists’ (e.g. Coomaraswamy and Fonseka’s 2004) assumption that without the work of the UN Human Rights Commission, some women would be unable to imagine a better existence. Really? This seems to fly in the face of the majority of ethnographies that I have read and seems to paint women as passive and uninspired.

While I understand that in many cases a groundswell of cultural change and hard currency need to transact in order to create new spaces in which to collectively imagine and practice greater *human* respect and dignity, I am mindful that Western “solutions” to gender inequality and domestic violence have been full of abuse of power (see, e.g., Nader 1997 on mediation and Adelman’s 2004 comments on the coercive hegemony of therapy and criminalization of domestic violence). To export these inadequate and even failed remedies when they do not function well even within their places of origin seems a blatant abuse of power by these feminists in the name of addressing gender-based violence (code for violence against women (only?)).

Recent literature reviews in conflict, conflict resolution, and peacebuilding supports a broader issue for anthropologists who study domestic violence—we don’t have much “theory” (Nader, Merry, Lazarus-Black excepting) and what we do have is created within patriarchal cultures where it is difficult to divorce oneself from androcentric socialization and assumptions. What anthropologists do have and what we seem to excel at is “thick description” ethnography that illustrates exactly why it is nearly impossible to form broad-stroke theories about humans as theory itself and the processes by which one develops theory seem all too often to be culturally constructed.

I found myself agreeing with Signe and Howell’s (1989) observations—and Merry’s (2001) illustration—that perhaps the assumptions prevalent throughout much of anthropology—that violence is an inherent part of most if not all societies—is one of a Western construct. While searching for literature on conflict and conflict resolution in non-Western, non-patriarchal societies, I found classics and updated ethnographies of hunter-gatherer and small-scale horticultural societies, yet none completely relevant to my fieldsite. The observation that struck me most reading these works was the anthropologists’ recognition that in order to understand some of these cultures, they needed to unpack their own assumptions of violence and leave it at home (bad pun intended).

So in entering my fieldsite of a matricentric society in China, I am wary about using my Western feminist training. I’m not sure, as Adelman (2004) suggests, that the U.S. feminist definition of domestic violence will be relevant in all places, which complicates any discussion about the use, theoretical or practical, of “gender violence”, “gender-based violence”, or “violence against women”. Indeed, in societies in which women may hold equal, if not the majority, of power in society (and I challenge Western anthropology’s androcentric primacy of political power in particular), how is household conflict defined? In the field, as within my work in this country, I concur with Adelman that “the terms battering and battered women [are] unwieldy, culturally charged, and fraught with preconstituted knowledge” (2004: 139). Perhaps it’s time to uncover yet another round of different terms in order to move beyond the edges of binaries. In this case, practice may precede language.

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

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

The U.S. Department of Agriculture and the U.S. Forest Service are updating their policies and procedures for protection of American Indian sacred sites. Although the listening sessions have already taken place, they are now soliciting comments on the Draft Report. You can submit your comments until November 1, 2011 to the email below. I encourage all TIG members to send in comments, as this will impact how sacred sites are managed on over 193 million acres of national forests and grasslands.



The DRAFT Report with recommendations for improved Sacred Site protection is available for consultation or collaborative discussion.

[DRAFT REPORT TO THE SECRETARY, USDA's Office of Tribal Relations and Forest Service Policy and Procedures Review: Indian Sacred Sites](#) (PDF, 0.6 MB)

For more information, to request a hard copy or CD of the report, or to arrange a meeting, please email TribalSacredSites@fs.fed.us, or use any of the contacts listed on our [Tribal Relations contact list](#) (PDF, 32 KB).

Background

Transcript of the November 29, 2010, and February 14, 2011, calls are available by request. Please send transcript requests to TribalSacredSites@fs.fed.us.

February 14, 2011 Review of USDA & Forest Service Policies and Procedures for the Protection of Indian Sacred Sites National Listening Session [FINAL THEMES SUMMARY](#) (PDF, 156 KB)

November 29, 2010 Review of USDA & Forest Service Policies and Procedures for the Protection of Indian Sacred Sites National Listening Session [FINAL THEMES SUMMARY](#) (PDF, 128 KB)

I would also like to bring TIG member's attention to a couple reports recently released that may be of interest.

Indian Tribes, Climate-Induced Weather Extremes, and the Future for Indian Country

The study describes how the increase in average temperature is leading to more severe weather events more often and the effects which these events have:

- **Extreme droughts** weaken trees' ability to resist pests and to curb erosion and siltation. On the nation's 326 reservations, there are approximately 18.6 million forested acres. Droughts also lower water levels and impair agricultural productivity.
- **Water scarcity** in the West further complicates Tribes' unresolved water rights claims.
- **Wildfires** pose acute risks to human health, ecosystems, and property. Because springs are warmer and summers drier, wildfires have increased four-fold since the mid-1980s, the fire season is 78 days longer and individual fires are 30 days longer, studies show.

- **Flooding** from heavy rain, snowmelt, melting sea ice, and rising sea levels destroys homes, buildings, and infrastructure and can increase diseases and parasites. Two U.S. General Accountability Office studies found that more than 200 Alaska Native villages have been impacted by flooding and erosion and 31 villages should consider relocating because of imminent threats. Recovery costs can be insurmountable for Tribes.
- Some areas like the upper Midwest and Northeast will see more record-breaking, **intense snowstorms** that can paralyze communities and damage homes and infrastructure.
- Climate change is **breaking down natural mechanisms** that help wildlife and habitat survive weather variations. The U.S. Environmental Protection Agency has projected significant loss of stream habitat for trout and salmon, for example.

The entire report can be [downloaded here](#).

Crisis On Tap—First Nations Water For Life—Video Documentary

One in six First Nations Reserves in Canada are currently under boiled water advisories and many of these restrictions have been in place for years. The implications of such conditions are far worse than a simple inconvenience; without clean and safe drinking water, these communities are more vulnerable to public health threats.

Living with a reality that is comparable to some low-income country conditions, it is no coincidence that the incidence of communicable disease is substantially higher in many First Nations communities than in those with unrestricted access to free-flowing, untainted water.

Drawing attention to a previously overlooked and extremely important issue, the Centre for Aboriginal Health Research (CAHR) released the documentary [Crisis on Tap: First Nations Water for Life](#). Building on the March 2010 Consensus Conference on Small Water Systems Management for the Promotion of Indigenous Health, this poignant piece takes a critical look at the reality this environmental public health challenge, as expressed by First Nations peoples living in Canada.

I would like to remind everyone that if they would like to share announcements, calls for papers, or other news with the TIG email list to do so. You can send it to sfaa-native-tig@googlegroups.com.

As usual, if anyone is interested in joining the TIG email list, you can go to <http://groups.google.com/group/sfaa-native-tig> and join.

Tourism and Heritage Topical Interest Group

By Melissa Stevens [melissa.stevens7@gmail.com]
University of Maryland, College Park

2012 SfAA Annual Meeting in Baltimore

The SfAA meetings in Baltimore will be held March 27-31, 2012. Abstracts for papers, posters, sessions, etc must be submitted through the SfAA website (www.sfaa.net) by October 15, 2011. If you would like to organize or join a session, consider connecting with other tourism and heritage scholars and practitioners through the TIG list-serve or Facebook page (info below), or the TOUR-ANTH list-serve (tourismanthropology@jiscmail.ac.uk). If you are a student, please consider submitting an abstract for the TIG-organized student paper and poster competitions detailed below, and if you work with students, please forward this information along to them. Further details on both competitions can be provided by Tim Wallace (tmwallace@mindspring.com) or Melissa Stevens (melissa.stevens7@gmail.com).

Call for Abstracts: 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.

Call for Abstracts: Valene Smith Tourism Poster Competition

If you are a student who does research related to the anthropology of tourism or heritage, we would encourage you to submit a poster for consideration in the Valene Smith Tourism Poster Competition. This is a special competition for the best posters on the theme of "tourism," broadly defined, including topics such as heritage, archaeology and tourism, ecotourism, and cultural resource management, during the annual meeting. Posters are an excellent means of communicating your research and allow you to interact directly with others interested in your work. Three cash prizes will be awarded - \$500 for first prize, \$300 for second prize, and \$200 for third prize. The Competition and Prizes are sponsored through the generosity of Valene Smith, one of the pioneers of the anthropology of tourism. Dr. Smith's ground-breaking book, Hosts and Guests: The Anthropology of Tourism (1978) established the foundation for the study of this topic.

The deadline for the receipt of poster abstracts for the Competition is **October 15, 2011.** In some cases, it may be possible to both present a poster in the Valene Smith Poster Competition and give a paper. Please go to the SfAA web site (www.sfaa.net) for additional information on the Meeting and the poster abstract submission process. You will also find on this web page a more detailed description of the Competition as well as the winners from previous years (click on "Awards" and go to "Valene Smith Prize").

2011 AAA Annual Meeting in Montreal

The AAA meetings in Montreal, Quebec will be held November 16-20, 2011. The AAA has a searchable online program, as well as information about workshops and other events that require advance registration on the meeting's website (www.aaanet.org/meetings). The searchable online program allows you to search papers, sessions, posters, events, etc by themes and keywords, so that you can develop your own conference schedule. As in years past, Quetzil Castañeda and TIG co-chair Tim Wallace will be running the workshop "Tourism Research Workshop: Theoretical Frameworks, Approaches and Practices," to be held on Saturday, November 19, 10:25-12:30. Workshops require prior registration, so be sure to register before they fill up (registration link on AAA meeting website). For ideas on how to spend your time outside of the conference center, guest contributor Christine Preble provides an insider's view of Montreal in a piece included below.

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 November newsletter must be received by October 25, 2011.

Stay connected to the Tourism and Heritage TIG through:

TourismTIG List-serve: to subscribe, contact Tim Wallace (tmwallace@mindspring.com) or Melissa Stevens (melissa.stevens7@gmail.com)

Facebook: www.facebook.com/pages/SfAA-Tourism-Topical-Interest-Group/139663493424

Twitter: www.twitter.com/sfaatourismtig

The Tourism and Heritage TIG has two contributions by guest columnists this month. Melanie N. Coughlin, a student at the University of South Florida provides a case study examining heritage construction and representation by the tourism industry in Honduras, and Christine Preble, a student at the University at Albany, New York, provides an insider's view of Montreal, the site of the upcoming AAA Annual Meeting in November.

Cruising for Culture: Mass Tourism and Cultural Heritage on Roatán Island, Honduras

By Melanie N. Coughlin [mncoughl@mail.usf.edu]
University of South Florida

Anthropology, with its emphasis on holism and cross-cultural comparison, is in a unique position to explore identity as it is constructed and communicated by the tourism industry. On the Honduran island of Roatán, the issue of identity interpreted through museums has become increasingly contested, as the tourism industry now manages, to a large extent, the presentation of most cultural and archaeological history of the island. This control influences how tourists visiting heritage centers on the island interpret the past and present heritage of local groups.



In order to assess what effects the influence of the tourism industry has on tourists, I spent three weeks in the field (June, 2011) conducting interviews and observing tourist interactions at heritage centers on Roatán as part of a larger effort led by Dr. Christian Wells of the University of South Florida to understand the fate of cultural patrimony in post-coup Honduras (Wells 2008). Interviews and observations were concentrated in two key places where cultural heritage is on display: a small archaeology and history museum aimed at resort tourists and a large archaeology and heritage interpretation center aimed at cruise ship tourists.

Heritage Tourism

The local history museum (the only one on the island) is housed on the property of one of the island's resorts. The museum is positioned alongside a waiting area that is used by the resort for facilitating dolphin encounters and to stage dolphin shows. Although the museum is open throughout the day, it only sees foot traffic while visitors to the resort are waiting for the dolphin show or immediately after a show has ended. Since the museum effectively functions as a waiting room for the dolphin shows, people spend a relatively small amount of time with the exhibits. The individuals who come to these shows are not limited to resort guests. On the contrary, in my three weeks of observation at the site the majority of those who came to see the dolphin shows, and subsequently walk through the museum, were individuals staying at other resorts on the island.

Heritage museums are not simply institutions that present information, even if this is the intent of heritage professionals; they are also venues for understanding and engagement. Museums are spaces that link the cognitive and material realms of humanity to influence the way people interpret what is presented inside. In this way, museums directly contribute to the development and change of past and present identities. As theoretical spaces that influence cultural interpretation and understanding, museums can act either to give voice to, or silence, local histories. The act of placing something on display gives that item or information agency (Alpers 1991; Giebelhausen 2006; Merriman 2004). The public is able to engage with what is displayed in a thoughtful way that will lead to understanding. The space in which the display is located, the way it is arranged, what else is near it, and the aesthetics of the museum itself all contribute to what is understood (Baxandall 1991; Lowenthal 2008; Marstine 2006; Whitehead 2009).



While people engage with exhibits differently and at different rates, I was not able to record a visit to the museum that lasted longer than 10 minutes. The most interested individuals would arrive, pause at the entry exhibit, and then slowly walk through the museum occasionally pausing to take a picture of an item or skim the text of a label. The main issue at this particular institution is that, while the museum is one that showcases the history of Roatán and its ties to the rest of Mesoamerica, a casual tourist very easily passes through the space without being able to

distinguish the relationships among the items on display. It is then very easy to take for granted that all of the artifacts have the same provenance (or no provenance is listed at all!). Only those who pass through the space with a tour guide (who has to be hired outside of the cruise ship terminal), or who take the time to stop and read the labels receive an accurate picture of what the museum is portraying.

Mass Tourism

The second area where I focused my research was a small private cay, which is owned and managed by the same institution that is home to the heritage museum. This small “private island” experience is one that is extremely popular among cruise ship passengers for their shore excursion on Roatán. This cay not only offers snorkeling, beaches, and a poolside lunch buffet, but is also home to a variety of rescued animals and a cultural interpretation center with a replica of the masonry ball court from the Maya archaeological site of Copán on mainland Honduras.



In addition to being able to view dozens of species of animals that have been rescued by the facility, the center has the option of attending a free tour that introduces visitors to each animal and then leads into the Copán replica with details on the historical importance of each species to the ancient Maya. Those who take advantage of the tour, visiting the replica and viewing the animals, are generally pleasantly surprised. However, most respondents expressed dissatisfaction in the way the center was advertised to them by the cruise ships. While my original hypothesis was that

the tourism industry would be capitalizing on the notion of a Maya presence on the island by advertising this aspect of the destination, the reality was the opposite. The replica and interpretation center was not advertised at all by the cruise line. If people chose this location as their shore excursion, then it was merely to have the experience of being on a small island (cay) and being able to snorkel and enjoy the beach.

In speaking with people about the replica at this location, it became apparent that people either did not know it was there, or solely came for snorkeling and were not very interested in it. However, there were a few who were desirous of learning more about Honduras and the island. Most visitors did not care if they were introduced to the culture and history of the island, some cared but were not sure how to access that aspect of their experience, and some were even unaware that they were not actually on Roatán but a small cay just offshore. It appears that there is a breakdown of information such that cruise ship tourists are not coming into port with the information many of them want.

Conclusion

The cruise industry effectively creates a lens similar to that of a museum in their advertisements of the shore excursions. They effectively silence the cultural heritage of the destinations by playing up other characteristics of the sites so that only the most driven cultural tourists will end up with access to the information and ultimately come away with a clear picture of the life and history of Roatán (Chambers 2000; Lowenthal 2008; Urry 2002; Walker 2009; Zimmerman 2003). My plans for the future of this project are to take my research to the cruise industry for a more in depth look at their advertising, their research into their destinations, and how they market their destinations and excursions to their customers. The greater goal is to see not only how they connect these areas with the cultural heritage of their port communities, but also how they could do so in a way that would be a beneficial and responsible way of promoting the global identity of the place, the people, and the past.



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Some Things to Do in Montréal While Attending the 2011 AAA Annual Meeting

By Christine Preble [cp8985@albany.edu]
 PhD Candidate, University at Albany, New York



Montréal is certainly an exceptional host-city for the 110th AAA Annual Meeting. The city is the perfect blend of high-energy, cosmopolitanism and eclectic accessibility that makes Montréal so popular. Whether you have only twenty minutes or a full day to explore the city outside confines of the conference hotel, there are many fantastic options to savor.

Located about an hour from the Canadian/New York State border, Montréal is easily accessed by land, water, and air. Downtown is a mere twenty minutes from the international airport, [Montréal-Pierre Elliott Trudeau International Airport](#). The train station, [VIA Rail](#), which also services Amtrak, is also centrally located near McGill University, close to all major downtown attractions. Montréal's metro system, [STM](#) (Société de Transport de Montréal/Montreal Transit Corporation), is not only affordable but it is also a great way to get around the city. Quick, safe and clean, the metro connects downtown to major tourism attractions, as well as to numerous bus stops and train stations. In addition, Montréal's tourism website boasts, "cycling enthusiasts enjoy 450 kilometers of bicycle paths, many of which lead to major tourist areas!" Whether by bike, metro, or air, transportation in Montréal is reliable and always a great place to people-watch, as there are many options to choose how to get to and around the city. Once you arrive, remember that Montréal's official language is French. People are very forthcoming in engaging with you to speak French—so don't be shy. Check out [Urban Dictionary](#) to brush up your French-Canadian slang.

The city offers plenty of interesting cultural activities, a wide array of dining options, and is renowned as an international shopping destination. The two main centers of the city are its Downtown and Old Montréal. Downtown offers Saint Catherine Street, mirroring Toronto's Younger Street, New York City's SOHO shopping district, or San Francisco's Union Square. Skyscrapers dot the landscape along with many parks, cathedrals, and mammoth government buildings. Old Montreal is aptly named as this part of the city was first to be constructed. Beautiful architecture, promenades, and scenic views of the St. Lawrence Seaway are the highlight to this section of the city.

Each section of Montréal offers something for everyone, from small independent bookstores, mega shopping malls, or the chance to see live music in intimate venues. November is a perfect time of year to experience the city amidst the crisp fall weather and leaves changing color. If it gets too chilly, there are a series of subterranean passageways filled with shops, restaurants, and cozy nooks to hide away from the harsh weather outside.

Here are a list of exciting things to do and places to visit while in town:

Downtown Montreal:
 Saint Catherine Street
[Place des Arts](#)

Eat poutine of which the main ingredients of this Quebecois dish include fries, cheese curds and gravy!

Old Montreal:
[Point-a-Calliere Museum](#) is a wonderful museum that explores the history of Montreal through archaeological studies and artifacts.

[Notre Dame Basilica](#), completed in 1829 has a unique light and sound show that recounts a history of Old Montreal and the church.

[Centre d'histoire de Montréal](#) is set in a historic fire hall and focuses on the history of Montreal.

[Château Ramezay Museum](#) explores the history of Quebec and Montreal through paintings and artifacts in a former governor's residence. Lovely cafe and gardens.

Outside Center Montreal:

[Mount Royal Park](#)

[Casino du Montreal](#)

Zora Neale Hurston Festival of the Arts, Eatonville, Florida

Here is a link to the ZNH Heritage Conservation Festival in Eatonville, Fl. This well-documented New York Times video, http://www.youtube.com/watch?v=y_M-PfhgMsg, covers the festival as part of a larger strategy to save Eatonville from gentrification through "heritage conservation." "

When you have a moment, you might also want to check out the following websites re: the festival, the ZNH museum, and the Association to Preserve the Eatonville Community (PEC) which sponsors the festival—I promise they will not bore you:

<http://www.zorafestival.com/>;

<http://www.zoranealehurstonmuseum.com/thecurator.html> (This year's Haitian art exhibit at the museum was stunning—the festival (and our sponsors) brought a group of Haitian artists to Eatonville who sold their work directly to the public); and

<http://cfcf.guidestar.org/NonprofitProfile.aspx?OrgId=4061>.



Sol Meliá Award in Tourism Studies

CALL FOR APPLICATIONS-INTERNATIONAL AWARD FOR TOURISM STUDIES: 9th EDITION OF THE GABRIEL ESCARRER INTERNATIONAL AWARD FOR TOURISM STUDIES

Single Prize 10,000.00 Euros

This prize will be awarded to an original and unpublished research work based on one of the following topics:

- a) The defence and promotion of destinations' tangible and intangible cultural heritage.
- b) Tourism and the management of diversity in human resources management.
- c) Sustainability and social responsibility as a competitive edge in the tourist sector.
- d) Creating value through sustainability in the tourist sector.
- e) Tourist sector child-protection strategies and programmes.
- f) Valuing intangible assets in tourism.
- g) New models of sustainable management in tourist facilities.
- h) Innovation applied to sustainability.

Submissions will be accepted until 2 p.m., **15 December 2011**

Entries should be mailed to:

Vice-Rector's Office for Internationalization and Cooperation

University of the Balearic Islands (Son Lledó)

Carretera de Valldemossa km 7.5

07122 Palma, Illes Balears, Spain

Email: [<srinsa@uib.es>](mailto:srinsa@uib.es)

Entry rules:

<http://www.uib.es/tourismstudiesaward>

Society for Applied Anthropology

Topical Interest Group for Intellectual Property Rights

Mary Riley [Mriley5@uic.edu]
PCRPS, University of Illinois at Chicago

After a bit of a hiatus, I have found the time to submit a short column for the SfAA Newsletter. After relocating to Chicago, Illinois, things have settled down a bit and I should be able to continue with disseminating new information concerning indigenous IPRs as it emerges.

The field of indigenous intellectual property law is continually evolving and changing, with new legal dilemmas, precedents, and challenges for the members of indigenous communities and those who advocate on their behalf. One online resource that is definitely worth visiting is the recently revamped Intellectual Property Watch website, available at <http://www.ip-watch.org/weblog/>. IP Watch can also be followed on Facebook and Twitter. One article of special interest, recently posted on IP Watch, is by attorney Abiola Anniss, titled “Promoting Caribbean Intellectual Property Law” (August 8, 2011). This article discusses the need for a unique legal and regulatory framework to accommodate the cultural heritage of the Caribbean region—that is, “Caribbean Intellectual Property Law”, which in Anniss’s view is not simply intellectual property law in the region of the Caribbean. Anniss’s article also mentions the urgent need to legally protect the traditional knowledge of the Caribbean. Anniss writes: “The issues of traditional knowledge and IP, in which protection is being sought for knowledge indigenous to groups of persons such as Amerindian tribes, Rastafarians, practitioners of certain religions, such as Shango of Trinidad, Jordanites of Guyana, and other traditional medicines and folklore region-wide. This is extremely important in the face of the growing tendency of dilution with western culture, and the unacknowledged and/or unapproved usage of traditional material for commercial purposes.” The IP Watch website also contains several updates to the activities of the World Intellectual Property Organization (WIPO) Committee on TK and Genetic Resources, among other WIPO working groups.

Another online resource that has grown considerably over time is The Lawyers’ Committee for Cultural Heritage Preservation (LCCHP), available at <http://www.culturalheritagelaw.org/>. As stated on its website, the LCCHP is an organization of lawyers who have joined together to promote the preservation and protection of cultural heritage resources in the United States and internationally through education and advocacy. In keeping with its educational mission, the LCCHP has co-sponsored (with DePaul University College of Law) the National Cultural Heritage Law Moot Court Competition, which is a national competition open to two- and three-member student teams from ABA accredited or provisionally accredited law schools. This competition provides law students who are interested in cultural heritage law an avenue to simultaneously explore issues in cultural heritage law and practice their legal advocacy skills, as defined by the problem at the heart of the moot court competition. Registration details and additional information is available at <http://www.law.depaul.edu/chmoot/>.

In addition, there is a growing number of books, articles, research reports and other publications pertaining to indigenous peoples legal rights in cultural heritage - an area of law that often intertwines with indigenous IPRs. One recent publication titled *Cultural Law: International, Comparative, and Indigenous* (Cambridge University Press, 2010), coauthored by James Nafziger, Robert Paterson and Alison Dundes Renteln, examines the new field of *cultural law*, which encompasses linguistic and other cultural rights, cultural heritage, traditional crafts and knowledge, the performing arts, sports, and religion, among other community-based activities. More information about this book is available at the Cambridge University Press website at <http://www.cambridge.org/>.

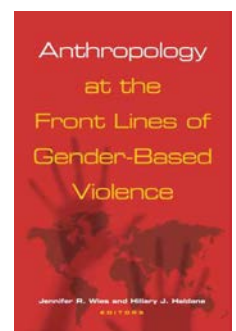
And, as always, if you have news or other information concerning indigenous intellectual property rights and related themes, please send it in to me at mriley5@uic.edu. I hope to hear from you soon!

SfAA Members in the News

Leaders of the SfAA TIG on Gender-Based Violence Publish New Book on This Topic

Vanderbilt Press has just published a new book by Jennifer R. Wies (Eastern Kentucky University) and Hillary J. Haldane (Quinnipiac University) who have spear-headed the

Society for Applied Anthropology





Jennifer Wies

establishment of the SfAA Gender-Based Violence Topical Interest Group. The new book is *Anthropology at the Front Lines of Gender-Based Violence* (2011). It is described as a broad and accessible volume, with a truly global approach to understanding the lives of front-line workers in women's shelters, anti-violence organizations, and outreach groups. The book is a collection of case studies from around the world exploring the local



Hillary Haldane & Lula

perspectives of the women and men who work with survivors of violence, with case studies from Vietnam, Morocco, Peru, Russia, Turkey, Japan, the United States, and Canada, representing a diverse range of programs, ideas, and efforts to end the global pandemic of violence." Often written from a first-person perspective, the essays in the book examine government workers, volunteers, and nongovernmental organization employees to present a vital picture of practical approaches to combating gender-based violence.

Anthropologists in the SecurityScape *Ethics, Practice, and Professional Identity*



Laura MacNamara, Sandia National Laboratories, is one of the editors of a new book on anthropologists and the intelligence institutions of the USA. Published by Left Coast Press, The book, edited by Robert Albro, George Marcus, Laura A. MacNamara, Monica Schoch-Spana, is *Anthropologists in the SecurityScape: Ethics, Practice, and Professional Identity*. It provides an essential new foundation for the debate, with fine-grained accounts of the complex and varied work of cultural, physical, and linguistic anthropologists and archaeologists doing security-related work in governmental and military organizations, the private sector, and NGOs. In candid and provocative dialogues, leading anthropologists interrogate the dilemmas of ethics in practice and professional identity. As the military and intelligence communities re-tool for the 21st century, the long and contentious debate about the role of social scientists in national security environments is dividing the disciplines with renewed passion. Yet, research shows that most scholars have a weak understanding of what today's security institutions actually are and what working in them entails. This book begins to fill that void.



News and Announcements

NAPA News and Workshops at the Montreal Meetings of the AAA, November 16-20, 2011

By Sabrina Nichelle Scott [sabnscott@gmail.com]
NAPA Workshops Committee Chair
Owner at Lillian Rosebud

Are you planning to attend the American Anthropological Association (AAA) Annual Meeting in Montreal or know someone who will? All are invited to attend **The NAPA Networking Event: Bonjour! Let's Talk!** This special event is sponsored by the National Association for the Practice of Anthropology (NAPA) on Saturday, November 19, 2011 from 12:15 p.m. to 1:30 p.m. in room 511D, Montreal Convention Center. Meet NAPA leaders and members.

Build your network while helping others! Connect with anthropologists who may work for federal, state, and local government agencies, non-profits, private industry, academia, and independent consultants. This special event will be both free form and facilitated based upon the shared interests of participants. It's an opportunity to meet NAPA leaders and members, engage in good conversations, and exchange information with students, new, mid-career, and senior professionals. Light refreshments will be served.



In addition to spreading the news about **The NAPA Networking Event**, NAPA encourages students, applied, practicing and professional anthropologists to register for *NAPA sponsored workshops* offered this year during the AAA

Annual Meeting. Most workshops are between two to three hours and are designed to disseminate current information and to build skills. Registrants who are NAPA members and students receive discounted workshop registration fees. There are many types of workshops to choose from! If you are interested in **new methods and theory**, enroll in a workshop on 1) participatory design and methods, 2) tourism research, 3) evaluation basics, 4) anthropology in focus groups, and 5) organizing an ethnographic field school. As a professor or as a student do you want to boost (or provide direction to) your **career path**? If so, consider the following workshops: 6) presenting yourself in professional life, 7) stress management and building self-esteem for students and beginning professionals, 8) networking techniques and strategies, and 9) a life-course approach to your career.

Do you want to learn how to build **foundational skills for practicing anthropologists**? This year you can take a workshop on how to 10) conduct contract work, 11) prepare undergraduate students to practice anthropology, and 12) work within the UN. Do you need to improve your **technology skills**? Receive free software for writing and managing field notes by registering for a workshop on 13) Fieldworks Data Notebook. Have you sat through a presentation that was just bullet points? Become excited in a workshop on 14) how to create a visual presentation. Last but not least, there are NAPA sponsored workshops that focus on **communication outside of anthropology**. To learn more you can register for the following workshops about 15) communicating with the journalistic world, 16) dealing with subject matter experts, and 17) marketing the anthropological lens.

By early September, you can read a full description of each workshop by looking at the Meetings tab under workshops at www.aaanet.org. Please register early to guarantee a seat, and encourage fellow colleagues and students to do likewise. Thank you for supporting NAPA and for spreading the word about attending **The NAPA Network Event** and registering for *NAPA sponsored workshops*!

Also, don't forget the NAPA/AAA Employer Expo which is a flagship event at the annual AAA meetings. In its sixth year, the Expo features public, private, and non-profit employers show-casing the creative ways that anthropologists use their skills in these organizations and highlighting some of the many careers open to professional anthropologists. The Expo is focused to students, new and young professional anthropologists, and those who teach aspiring professional anthropologists. It's an opportunity to meet and talk with employers to learn how anthropologists contribute to their work. Two new features of the Expo begun last year are an NAPA instant mentoring booth and a "flash" booth featuring a variety of cutting edge employers.

The Ecotourism and Sustainable Tourism Conference

The [Ecotourism and Sustainable Tourism Conference](http://www.ecotourismconference.org) (ESTC), now in its fifth year, is a unique annual conference sharing practical solutions to advance sustainability goals for the tourism industry. Providing invaluable learning, networking, and partnership-building opportunities, the ESTC is a leading international meeting place where innovative minds gather to discuss ideas that inspire change. Advancing policies and practices benefiting businesses and communities, the ESTC helps reinforce the roles of tourism in building a more sustainable future.

This year's ESTC will be hosted by Hilton Head Island, South Carolina from September 19-21, 2011, and will bring together 500+ business leaders, tourism professionals and community stakeholders from across the industry. A leading family-friendly and outdoor-oriented destination, Hilton Head Island is home to one of the first environmentally-sensitive planned communities in the US. Hilton Head Island strives to preserve its beauty and tranquility while continuing to thrive as one of America's premier destinations.

This year's conference program includes pre-conference workshops (www.ecotourismconference.org/pre-conference-workshops), field sessions (www.ecotourismconference.org/field-sessions), special-interest sessions* (www.ecotourismconference.org/special-interest-sessions), Sustainable Culinary Showcase* featuring fresh local food and drinks (www.ecotourismconference.org/sustainable-culinary-showcase-event), and great learning and networking opportunities throughout the conference days. *These events are open to the public.

For those who have not booked their travel and hotel room yet, the cut-off date for the group rate at the conference venue hotel (The Westin Hilton Head Island) is **Friday, August 26**, so we strongly recommend booking before the date to receive the best rate.

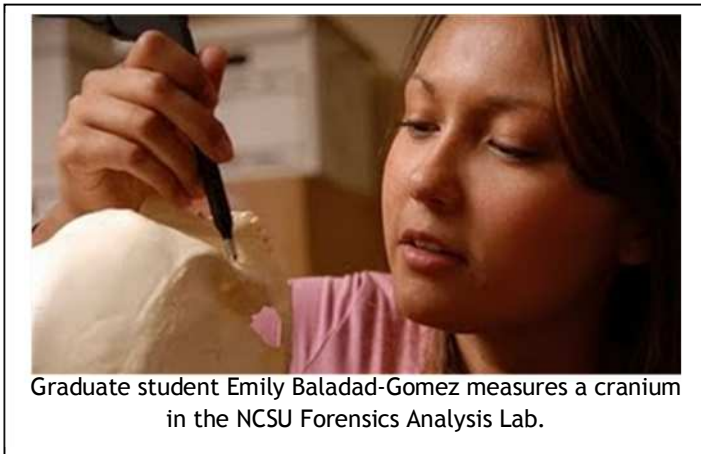
To register for the ESTC, please go to: www.ecotourismconference.org/registration, and contact estc@ecotourism.org with any questions.

Advances in Forensic Anthropology: 3D-ID*

By Matt Shipman [matt_shipman@ncsu.edu]
NC State University

This article outlines recent technological advances in forensic science, which were the focus of a workshop held earlier this month at North Carolina State University. The workshop, [Advances In Forensic Anthropology](#), was funded by the [National Institute of Justice \(NIJ\)](#) and organized by the [National Forensic Science Technology Center](#).

Sometimes law enforcement officials find partial human remains: like a human skull, with few or no other skeletal remains. How can you tell if it was even a man or woman? New technology called [3D-ID](#) can help - giving forensic scientists information about a person's sex and ancestral background based solely on the measurements of the skull.



3D-ID is a software program developed by forensic anthropologist Ann Ross of NC State and scientific computing researcher Dennis Slice of Florida State University. It relies on shape analysis using "[geometric morphometrics](#)" - a field of study that characterizes and assesses biological forms.

Forensic practitioners, such as medical examiners, are required to take measurements of 34 specific points on the skull using a "digitizer," which is basically an electronic pen that records the coordinates of each point (a grad student is using a digitizer in the photo above). The 3D-ID software then performs an analysis that uses these measurements to determine the ancestry and sex of the skull.

3D-ID does this by comparing the skull's dimensions to a data library of 1300 individuals representing a wide variety of populations. The program can provide a significant level of detail using only a skull. For example, a skull may be identified as being Hispanic of South American origin, Hispanic of Mesoamerican origin or Hispanic of Caribbean origin—not just "Hispanic."

The program can also be used when all 34 reference points of the skull can't be measured, as with skulls that have deteriorated or suffered traumatic injury. The use of fewer datapoints does not necessarily affect the accuracy of 3D-ID's findings, but it may—depending on how or whether the skull's measurements match up with the reference database of skulls.

Ross and Slice developed the program under a grant from NIJ and issued 3D-ID in 2010. In fact, all of the technologies presented at the Advances In Forensic Anthropology workshop were funded by NIJ. The overall goal of the workshop was to bring practicing forensic scientists up to speed on recent technologies, so they can be used in the field to assist in body identification, murder and missing persons investigations, and other legal and medical cases.

*This blog post first appeared in NC State's [Abstract](#).

New e-Book: *Why a Public Anthropology?* Published by Rob Borofsky

Rob Borofsky of the Center for a Public Anthropology has just published *Why a Public Anthropology?* It is available for purchase in pdf format and as an e-book that can be read on a Kindle. The link is below: <http://www.publicanthropology.org/books-book-series/why-a-public-anthropology/purchase-book/>. It can also be purchased on a mobile phone in order in a pdf format, which can be printed out; the Kindle edition cannot be printed.

2012 Southern Anthropological Society Meetings

The 2012 Annual Southern Anthropological Society meeting will be hosted by Anthro-Teach at the University of Alabama Birmingham at the [Sheraton Hotel](#) in Birmingham, Alabama, March 14th-17th. This year's theme is "Peace, Justice, and Environment" and our keynote speaker will be Professor Beth Conklin (Vanderbilt University). The Sheraton is located in downtown Birmingham and is within walking distance of the Birmingham Museum of Art, the McWane Science Center and the Civil Rights Institute. A fieldtrip to the Civil Rights Institute is planned for the Sunday after the conference. Book your room at the Sheraton by February 13, 2012 before 5 p.m. to receive the special conference rate of \$115.00 per night. The SAS Annual Meeting provides professional anthropologists and students of anthropology with an opportunity to explore and share current projects and issues within the field. Please direct any questions to the meeting chairs, Sharyn Jones (sharynj@uab.edu) or Lori Cormier (lcormier@uab.edu).

2012 Southern Anthropology Society Annual Student Paper Competition

The Southern Anthropological Society will hold its annual student paper competition at the annual meeting in Birmingham, Alabama, March 14th -17th. There will be a cash prize of \$200.00 and a selection of books awarded to a graduate and an undergraduate paper author. Winning papers will also be published and archived on the SAS website.

Papers should not exceed 25 pages, not including notes and references. Students must pay the membership and registration fees to participate in the paper competition. Students must also be in attendance and present their papers in order to win. Students must also submit full papers for consideration of the award, as well as a separate paper abstract by December 15th 2011 if students wish to submit papers to the conference. For more information: <http://southernanthro.org/annual-meeting/student-paper-competition-11/>

SUNTA Graduate Paper Prize

The Society for Urban, National and Transnational/Global Anthropology is pleased to announce its graduate paper prize competition. We are seeking nominations – by faculty – of student papers that address SUNTA's interests, including transnational social processes, impacts of globalization, refugees and immigrants, space and place, and poverty and homelessness. **The prize includes a cash award. The winner will be announced at the 2011 AAA meetings in Montreal, Canada.**

Papers should be submitted by email to Alaka Wali at awali@fieldmuseum.org by 20 September, 2011. Alternative submission arrangements can be made through contacting Alaka Wali at the email above. Authors who are current graduate students or who have graduated within the 2011 calendar year are eligible for the competition, as long as the submission was composed while s/he was a graduate student. Although submissions will be accepted from faculty only (**students may not submit papers on their own**), faculty need not write in support: a nomination is sufficient – letters of recommendation/justification are welcome but not required. International entries are encouraged. SUNTA membership is not required.

Papers should be no more than 30 double-spaced pages, 12-point font, including bibliography, notes and images/figures. The paper's formatting (e.g., citations, bibliographies etc.) should be consistent throughout. Send queries to awali@fieldmuseum.org.

From the Editor

By Tim Wallace [tim_wallace@ncsu.edu]
North Carolina State University

Here in the East Coast heat and humidity of August, March seems like a long way off, but it will here before we know it. But October 15, the deadline for submitting a session, paper or poster for the 2012 SfAA meetings in Baltimore is just around the corner. Bill Roberts, the Program Chair



for the 2012 meetings in Baltimore, has his work cut out for him, especially after the wonderful Seattle meetings earlier this year. He asks us to get to work contacting colleagues, readying session and paper abstracts and developing ideas for new activities for the meetings. We only have a month and half to prepare our part of the plans, i.e., getting those session, paper and poster proposals in <http://www.sfaa.net/sfaa2012.html>.

Baltimore with its picturesque waterfront, its aquarium and the people will be a wonderful venue for our own “March Madness.” Its location makes it practical for potential attendees up and down the Atlantic corridor. I, for one, intend to travel their by train from North Carolina. As many of us know from our various domestic and international travels, the journey is at least half the fun of the trip. Bill Roberts has given us some great suggestions for making our journey to and stay at the meetings one of the most memorable ever.

Change and the SfAA News

In the last few years, the amount and (maybe) diversity of information has increased. The “Student Corner” column has become an important outlet for student members about their interesting research projects. Two of SfAA’s key standing committees, the Human Rights and Social Justice Committee and the Public Policy Committee have committed to publishing topical pieces each issue. The Topical Interest Groups have been good partners with *SfAA News* to get important ideas and information out to their members. Each issue John van Willigen gives us another wonderful interview with an influential member of our senior applied members. And, often there are reports on new applied programs, field schools and more, much more. As the editor, I hope that you will continue to send us your own ideas for content and your own commentaries and news items. There is always room in this publication for another good idea and few good words!



Assistant Editor Mary Katherine Thorn

The *SfAA News* continues to develop and transition from its origins as purely print publication to a pdf and an html, online publication. As you can see the trend is eventually away from a pdf version towards a “website” type of design. This change has many positive benefits. Among them are enhanced search capabilities, faster access and navigability to articles and content, blogging capabilities, as well as interactive responses to authors about their ideas and comments. The change also reduces the cost of mailing copies to members and probably saves a few trees in the process.

SfAA News is also, of course, a key venue for the SfAA Office to get information out quickly to the membership. Now that we have moved in the direction of a news website, eventually, the *SfAA News* will have monthly updates or at least more frequent updates. We are not sure what the exact format will be for the *SfAA News* five years from now, but it will definitely continue to evolve. I am asking that you help us figure out the direction of this evolution. So, please, do send me your thoughts and suggestions about what you would like your *SfAA News* to be in the future.

And, if you have anything you want to put in the next issue (November), please send me a note about it as soon as possible. The deadline for the November submissions is October 31, 2011. Have good Fall season!



Nominations Invited

Annual Meeting Program Chair - Denver, 2013



The Society will convene the 73rd Annual Meeting in Denver, Colorado, in March, 2013. The Board of Directors will now consider nominations for the Program Chair. The Board expects to select the Chair by the Spring of 2012.

The Chair develops the theme for the Program (with Board approval) and selects the members of the Program Committee. The Program Chair (with the Committee) is responsible for selecting the papers and sessions that are included in the Program, and thereby has the opportunity to influence significantly the focus and direction of the annual meeting, as well as future research in the applied social sciences.

The SfAA Office provides staff support for the Program Chair and Committee.

The 73rd Annual Meeting in Denver will be somewhat unique because the SfAA will partner with a very active local practitioner organization, the High Plains Applied Anthropology Association (HPAAA). A large part of the HPAAA membership is located in Colorado, assuring an active local/regional participation.

The Board invites statements from individuals who are interested in the position of Program Chair. This statement should include a description of prior experience with program planning, evidence of experience/ability to manage and coordinate the activities of colleagues. It would also be useful to include information on the extent and type of institutional support that might be available.

Interested individuals may wish to talk to prior Program Chairs. Please contact the SfAA Office for the names/e-mail of prior Program Chairs, and any other questions that you might have:

P. O. Box 2436
Oklahoma City, OK 73101
(405) 843-5113
info@sfaa.net



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Items to be included in the SfAA News should be sent to: Tim Wallace, Department of Sociology & Anthropology, NC State University, Raleigh, NC 27695-8107. E-mail: tim_wallace@ncsu.edu. Telephone: 919/515-9025; fax 919/515-2610. 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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