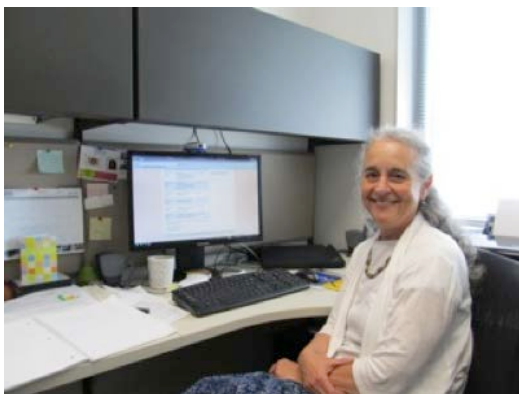


SfAA President's Column



Merrill Eisenberg

By Merrill Eisenberg [Merrill@u.arizona.edu]
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The SfAA Board met in Denver on October 15-16, and I am happy to report that all is well with your Society! We are coming up on our 75th birthday in 2016, but we are nowhere near ready for retirement! In fact, we are very busy planning for “Beyond 75”.

We’ve come a long way since our founding in 1941, when, as John Bennett recalled in his SfAA Oral History interview, “...we regarded this as a kind of cult formation. That is, I think our attitude was, ‘Well, so what’s all the fuss about?’ It should be applied, you know; it should have some mix... do something that has relevance for the world, for... for men, for humans...’” Our first annual meeting was held in 1941 in Cambridge, Massachusetts. The entire group of attendees fit into one room and less than 10 papers were presented. Among the presenters were Margaret Mead, William F.

Whyte, and Eliot Chapple.

Today, the SfAA is almost 3000 members strong. Approximately 10% of our members reside outside of the US, in 47 different countries. Thirty percent of our members are students. Approximately 2000 people attend our meetings in a “good” year and hundreds of papers, presentations, workshops, roundtables and panels are held. We’ve come a long way from our cultish ancestors!

Looking “Beyond 75” we recognize our changing world and what that means for applied social science and for our Society. Current models for supporting the work of SfAA will not be viable in the coming 75 years. For one thing, the advent of open access journals creates a funding issue that will be difficult to address. We currently rely on subscriptions to our journals for more than 16% of our annual revenues. Some organizations that publish journals are already starting to make up unrealized subscription fees by charging authors to publish in their journal. The American Journal of Public Health, for example, currently allows authors to elect to make their article available to all without subscription, and if an author so desires, he or she is billed \$2500. When all journals go to the open access model, whose voice will be represented in the scholarly literature? Will SfAA have to charge authors as well?

SfAA has always strived to keep costs to members at a minimum in order to provide access to people of all income levels. We have also always been sensitive to the needs of students, and have not only kept student membership dues very low, but also have created 10 student travel awards to support the participation of students at our meetings. Our budget for 2012 relies on the following sources of revenue:

- 35% Membership Dues
- 40% Annual Meeting
- 16% Subscriptions to Human Organization and Practicing Anthropology
- 5% Contributions
- 4% Miscellaneous

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As subscription revenues will decrease and likely disappear in the future, it is imperative that we seek revenues from other sources. If we continue to keep membership and annual meeting costs low, some other source must be identified. We have to assume that grant money will be even more difficult to secure in the coming years, so that leaves contributions.

SfAA has never conducted a fund raising campaign, though many members have been quite generous. For example, our student travel awards are entirely funded



by contributions, and our Sustaining Fellows voluntarily pay higher dues in order to subsidize the low rate we charge to students and regular members. I know I personally benefitted from this approach to funding SfAA activities. As a student I was very much helped by the low membership and conference rates. In my early career, when my salary was low and household expenses were high, I was able to remain a member and attend conferences because the cost was so reasonable. Now, late in my professional career, I am able to be a Sustaining Member and also donate to some of the student travel award funds. My experience, and that of many others, can be viewed in the context of "the gift,"¹ and this is what allows our Society to thrive. Reciprocity works!

Given the fiscal challenges that face us in the future, it will be important for all members to think about what they receive and what they are able to give to keep the SfAA on strong footing. To that end, the Board hopes to encourage a "culture of giving" among our members. It is not the dollar value of what is given, but the act of giving that creates a social norm that can reliably provide the resources we need to support our Society. We should not wait to reciprocate until our hair turns gray! The habit of giving can start small—with the cost of a latte, for example—and grow over time as our situations change. The SfAA has operated in this way very quietly over the past 75 years, but the demands of the next 75 years require that we more deliberately foster a culture of giving.

So, in addition to planning a celebration for our 75th birthday, we will also be launching a campaign to foster a culture of giving among our members. As your President, I urge you all to consider how you have benefitted from your membership in SfAA, how others have made it possible for SfAA to keep dues low and support students, and what an appropriate level of reciprocity would be for you in your current situation. A very modest increase in dues is likely to occur, but our aim is to keep our Society open to all,

and rely on concepts like reciprocity to carry us through the next 75 years.

[1] Mauss, Marcel. *The Gift: The Form and Reason for Exchange in x Archaic Societies*. W. W. Norton & Company (August 2000)

Occupy Wall Street, Consensus General Assembly and the Zapatistas: Into the American Zócalo

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With the emergence of the Occupy Wall Street (OWS) movement around the US, evolving from a small encampment near the financial center of global fiscal crisis, we are finally exposed, for the first time nationally, to the process well-developed by the rebels of Chiapas, Mexico: consensus governance. As with the Zapatista case, now almost a generation ago, major news outlets expressed frustration with the lack of a single, focused cause or demand—ignoring the real news story, which has to do with the *process* they have established and for which they have advocated. Those in the movement now have a space from which they can develop their own evolving “story” beyond the resonant slogans (e.g. “We are the 99%”) that themselves suggest a broad platform. In the growth trajectory of OWS as a nascent social movement, the emphasis has been on the democratic process and equity of voice, based in an inclusive democratic consensus. Consensus also serves as the basic method of decision-making among the autonomous Maya communities that make up the Zapatista movement. It has been much discussed and analyzed in social movement and academic left literature, but rarely brought out into the public square—until now.

The pent-up energies of frustration with the status quo, put on hold for too long in anticipation of “Change we (thought we) could believe in,” find their outlet in this movement—as exemplified by the meteoric growth of Occupy camps across the country, over 100 by recent count. By means of social media, as in North Africa and Europe, this movement is moving more quickly than the media itself. In the past we have written about Maya and Zapatista “appropriation” of alien ideas and social forms; here we find their methods are now being appropriated nationally and globally, as the flows of influence come up from the global south.

David Graber, anthropologist and Wall Street original occupier, played a seminal role in pressing for their first NYC gathering to shift away from the previous protest rituals and towards direct democracy. This was influenced by the whole alternate globalization movement and the process of horizontal decision-making (do what you want to see), itself heavily influenced by the global reach of Zapatismo. In fact, it was in a Barcelona meeting associated with Zapatismo solidarity that major planning for the Seattle battle began, a pivotal event questioning normalized globalization. Graber acknowledged the influence of Zapatismo in an interview with *Pacifica News* on October 11, 2011, also noting both the inspiration and help from people in Europe and North Africa, to create leaderless, non-violent, democratic protest.

General assembly-based governance reclaims public space and allows for stable continuity in a landscape hostile to such authority-questioning activities (more than 12 people in one public place is illegal in downtown NYC). The themes of the gatherings also resonate with the broad systemic critique presented by Zapatismo. They stress



Jeanne Simonelli rides a float in a Winston-Salem Pride Parade as “an endangered anthropologist for equality.”

that the system is so broken— the functioning of the political system neutralized by rogue money and partisan interests by a tiny, rich minority—that it is counter-productive to single out or to affiliate with any one political party or leader. Forums of democracy from below, unlike a specific cause managed by “leaders,” is an opening up of spaces for the voiceless majority—as Graber states it—which was almost precisely the goal of the Other Campaign of the Zapatistas, as they reached out from Chiapas to the larger nation during the last presidential elections in Mexico.

The American Autumn of OWS, spreading from sea to sea in a manifest destiny apart from political process, may not fix the system. But as it brings together socially, politically, and racially diverse voices, it resonates again with past Zapatista commentary: *Never More An America Without Us!*

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Student Loan Fury at Occupy Wall Street: Anthropology’s Shadow World of Debt and Despair

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Young people in the U.S. now recognize that the university has become part of a ponzi scheme designed to place on students an unconscionable amount of debt while subjecting them under the power of commanding financial institutions for years after they graduate. Under this economic model of subservience, there is no future for young people.

Henry Giroux, Casino Capitalism and Higher Education, *CounterPunch*, October 31, 2011



Brian McKenna

"Students Ought Not Be a Means of Profit." Nate Grant held a cardboard sign with this scrawled grievance as he sat cross-legged on a wall at the Occupy Wall Street encampment. So reported Geraldine Baum in the *Los Angeles Times* in October. Grant, 22, was an English major.

Anthropology students know this grievance well. But universities do not highlight the issue in such stark terms. The media sometimes comes closer.

Patrick Buehler, 20, is a case in point. In an October 9 *Pittsburg Post-Gazette* article, Buehler revealed that, as a junior in anthropology, he currently holds \$60,000 in debt and expects to owe \$80,000 upon graduation. "I've wondered if going to college is still worth it. Will I be able to pay back all those loans?" (Grant 2011).

Not if he's anthropologist David Cook. *PBS Newshour* found Cook in Colorado washing trashcans, at \$9 an hour, to support his wife and young son. Together with his wife they owe \$60,000 in student loans. Two years after receiving a B.A. from Georgia State University, Cook was profiled on the December 3, 2010 broadcast. "I don't want to seem ungrateful," he told PBS, "I just feel like I devoted years of my life and thousands of dollars into developing specialized skills that I'm not using" (Solman 2010). PBS pointed out that, "between 2000 and 2009, earnings for grads with just a bachelor's degree fell by 15 percent. Yet public college tuitions rose 63 percent" (Solman 2010).

Why then, they seem to be asking, would anyone be so crazy as to major in English or anthropology?

It's not just a question for students studying "the science of man." In 1960 relatively few graduates had student loans to speak of. Today over 70 million Americans have them. The total U.S. student loan debt will exceed a trillion dollars for the first time this year, going beyond credit card debt, according to *USA Today* (2011). Banks engage in the same kinds of predatory lending with students as they performed with desperate mortgage seekers when they dispensed liar's loans with great zeal. That helped trigger the Financial Meltdown of 2008. As is now well known, the state bailed out the banks but abandoned the debtors. Overwhelmed, tens of thousands have taken to the streets in the Occupation Movement. It's a kind of festival of public pedagogy where youth are performing the educational work that academics have long ignored.

Some government officials are listening, even if they are taking away the wrong message.

"We don't need . . . more anthropologists in this state"

On October 10, Florida Governor Rick Scott threatened to move state funding away from the liberal arts and into more "practical fields." The Republican asked, "You want to use your tax dollars to educate more people who can't get jobs in anthropology?" Scott argued specifically that something like anthropology was not worthy of public support "because, you know, we don't need a lot more anthropologists in the state. It's a great degree if people want to get it, but we don't need them here. I want to spend our dollars giving people science, technology, engineering, math [STEM] degrees. That's what our kids need to focus all their time and attention on. Those type of degrees. So when they get out of school, they can get a job."

The official response was immediate. In an October 11 letter, AAA President Virginia Dominguez wrote that it "was very unfortunate that you would characterize our discipline in such a short-sighted way," and asked to meet with him. Meanwhile students at the [University of South Florida responded with a web Prezi](#) (a zoomable canvas presentation) called "This is Anthropology," featuring student work investigating homicides, protecting groundwater and improving medical care. Brent Weisman, the department chair, responded with a letter to the *St. Petersburg Times* that said, "Anthropologists at USF work side by side with civil and industrial engineers, cancer researchers, specialists in public health and medicine, chemists, biologists, and others in the science, technology, and engineering fields that the Governor so eagerly applauds (Melendez 2011)."

These responses were good. But collectively, we need to take a more critical approach. We need a frank defense of higher education, and anthropology, as civic guardians against Scott's version of market fundamentalism whereby "institutions [like universities] that were meant to limit human suffering and misfortune [and to] protect the public from the excesses of the market have either been weakened or abolished" (Giroux 2011b:1). Scott has proposed slashing Medicaid by almost \$4 billion, laying off 6,700 employees, cutting education by \$4.8 billion and phasing out the corporate income tax entirely. Anthropology is valuable as a public good and a site of social struggle against Scott's version of higher education as a lynchpin in the global economy.

The response must take on "the most oppressive debt in U.S. history" directly (Collinge 2009). It's not students' fault but the fault of neoliberal policies promoted by Scott and his allies. We need to convert private pain into a public issue, not relegate it to the shadows, in shame. Curiously, I could find no local reporter—in the midst of this national story—who asked about University of South Florida's debt loads for anthropology students. It's a fair question.

But a New York reporter, Amanda Fairbanks, did, inadvertently. Writing in the *Huffington Post* on November 2, Fairbanks found Erik de Jesus, a junior at the University of South Florida, protesting on Occupy Wall Street. She noted that de Jesus expects to have \$40,000 in student loan debt come graduation day. "Tuition is going up and the quality of education isn't getting better," he told Fairbanks, "I see this as an opportunity to do something about it."

It is fitting that a USF student travelled to New York for the protest. Other USF students likely joined him. Erik de Jesus reflects well on the University of South Florida. In fact, the OWS is being led, in part, by an anthropologist, David Graeber. Graeber has coincidentally just written a spellbinding book on debt (Graeber 2011). He was the subject of an interview with Amy Goodman on OWS's meanings and purposes. He's asking for debt forgiveness for America's poor (Goodman 2011).

It turns out that Governor Scott's daughter, Jordan Kandah, received her BA degree in anthropology from Virginia's College of William & Mary. It is unlikely that Kandah has any significant student debt, given her background. We do not know much about her dinner table conversations with her father, but we do know that after working as a special education teacher for a brief spell she enrolled this fall in a Masters of Business Administration program in San Francisco. An anthropology education will likely enhance her critical capacities on the job. But will it lead her to the Occupy San Francisco movement down the street? What does Kandah herself think of the value of the anthropology experience? An interview seems called for.

"What the ruling class wants are technicians"

What kinds of jobs are BA, MA and Ph.D. graduates getting? What are their debt burdens? We do not have good longitudinal research (including a randomized survey sample) on this topic. However, in 2009, the AAA conducted the first of its kind (non-randomized) survey of M.A. graduates in anthropology to evaluate their job success, among other variables. There were 758 respondents. Over 75% strongly or somewhat agreed that their degree plays a significant role in their overall career satisfaction.

This initiative is very important. Future research should query randomized samples of graduates and be supplemented with structured interviews. Everyone should be asked about his or her debt burdens. And, following de Jesus and

Graeber, respondents should be asked questions about how the larger culture of neoliberalism constrains their professional duties on the job. As Henry Giroux points out, with only 27% of faculty on a tenure track or full time position, faculty are contingent and able to be fired at will. "When coupled with right wing attacks ... many non-tenured faculty begin to censor themselves in their classes" (Giroux 2011b).

Survey respondents might be asked about the plague of censorship and self-censorship in their jobs as adjunct professors, government workers or consultants (Nocella 2010).

This point is of enormous import. Activism (broadly defined) is the sine qua non of anthropology in this neoliberal age. As Robert Lawless (personal communication) puts it, "The last thing the current ruling class wants is a group of people trained to think critically, i.e., question the structure and conventions propagated by the ruling classes. ... What the ruling class wants are technicians."

"When practiced properly," David Price reminds us, "anthropology is a threatening science (Price 2004:29)." It doesn't always pay well. In fact Graeber is doing his present job with OWS for free. It is notable that Graeber was fired from Yale's anthropology department, in part, because of his activism.

Anthropologists^[1] Speak their Minds (with Pseudonym Protection): Victims of Neoliberalism

[The bankers have succeeded] in transforming a huge majority of men and women, old and young, into a race of debtors ... [debtors] experience the horrors of misery and indignity ... the terror of being excluded and condemned to 'social redundancy' and otherwise consigned to being human waste."

Zygmunt Bauman, *Living on Borrowed Time* (2010:20)

John Smith is an adjunct professor at a Southern University and owes \$125,000 total for his three degrees: BA, MA, and PHD in anthropology.

"I've been able to get them on a reduced payment from the \$1700 per month that I was supposed to pay to \$151 a month based on my low income," he told me. "I am being paid an adjunct wage of \$3000 per class. 'There just isn't any money to pay you more than this.' I am told. At four classes per semester that comes to \$24,000 per year. At this rate, I am saddled with debt that I will never pay off. I can't qualify for a home, or additional credit card. Haven't tried to get a new vehicle, but I've driven my truck for 14 years."

"I knew academia would be tough, but who would have guessed that I would be making less than my 20 year-old nephew with a GED who services the interior of commercial aircraft and makes \$32,000 per year? I'm completely beside myself. I've taken another job as a research assistant to make ends meet, but it inhibits my ability to research and write my own work. Of course, with no publications and no time to write, I'm not a very good candidate for other positions elsewhere. It's a catch 22 that has me very, very distressed. Quite honestly, I feel totally exploited, which is ironic since I teach about the exploitative nature of globalization and the neoliberal model. I feel like an idiot for thinking that I could get a living wage as an anthropologist."

First in her Family to get a Ph.D.: Her family Has no Money

Another anthropologist, Elizabeth Beeker, is a graduate student about to defend her dissertation.

"I have at least \$75,000 worth of school debt from undergraduate, a post-bacc, and graduate school. I think with the undergraduate and post-bacc I had no idea what I was getting into. After, I couldn't repay because I wasn't making enough money. I think the amount is so much more than the base amount I borrowed because of compounding interest rates! If we could get rid of compounding interest rates, that would be a big help. I didn't borrow much for grad school, but I did borrow some.

"I'm terrified of the debt. It often keeps me up at night thinking about it. I don't make enough now as a part-time lecturer to pay the debt, and I'm just about to defend. I'm terrified about not getting a job that pays enough. ... I'm worried about being able to buy a house and care for my daughter with this debt and in this economy.

She adds an important class perspective. "My family has no money. I'll be the first person to get a Ph.D. But I've had no family help for school expenses. My undergrad was paid for by some scholarships, but mostly school loans. I didn't think it would be a big deal or didn't envision I would have problems paying it back. I see other grad students who have family help. So if we were both making 1,250 a month as a TA or RA or something, they could actually get their needs met because they had supplemental income, whereas I was unable to."

Her testimony highlights how working class students are being filtered out of anthropology. As Bauman underscores, "In the last eight years ... the overall debt of college students, the future political, economic and spiritual elite of the nation, doubled. Students have been forced/encouraged to live on credit—to spend money which at best they might hope to earn many years later ... The training in the art of 'living in debt', and living in debt permanently, has been incorporated into the curriculum of national education."

Living with Her Parents

"I'm personally sitting on nearly \$70K in student loan debt." Mary Guilford told me. "My undergraduate degrees are in Anthropology and Political Science, and I received a recent Master's Degree in Social Planning. I blame myself as much as my degree choices for now being unemployed, unemployable, and desperate for anything I can get. It seems a bachelors degree in anthropology in the U.S. gets you very little, other than qualified to work with people in some capacity. Trying to explain it to potential employers is an entirely different nightmare. They recognize the human aspect but not the intricacies that an anthropology degree gives you. Nor does it seem that the U.S. truly respects the degree, as everything is so market driven economics, that the human aspect goes untouched unless it is included in some way to make more money.

"Now I sit with an advanced degree, a desire to help shape and change my communities, a debt burden so large that I am living with my parents who survive on one income and have serious health problems, unable to contribute to their household, or even my own well-being. I chose anthropology in the hopes that I would someday be able to make a significant contribution to my fellow man whether it be via research or community development work. ... Social programs in the United States keep getting thrown to the wolves and set on the back-burner until the day comes when they are finally recognized as the heart and soul of the government, communities and society. Until then I sit daily at my local coffee shop with a \$1.50 endless coffee cup, applying for season retail positions, temporary administrative work, and applying overseas to any company I can think of who would be interested in someone [like me].

"It's ironic that I went to college in order to make a difference in this world we live and instead am sitting here writing about my plight, suffering blow after blow to my ego, my wallet and my family."

No Children in Their Future?

Christina Stewart is currently in graduate school getting her Ph.D. in archaeology.

"My husband and I fell in love in middle school (believe it or not!) and have been together for fourteen years. We married right out of high school and started college together. We grew up in rural [Southern Midwest], in quite poor families. Though I was the valedictorian of my class and my husband was historian of his class, scholarships were minimal and rare. We worked full-time or part-time jobs while we were in college, but the money we made was never enough. We had to take out loans to help cover our costs.

"Then I got sick. We had no insurance, for we couldn't afford it on our income. And the prescription costs and medical bills were piling up. We took out private student loans to help pay for these bills and the tuition and books and other costs that were putting us in the hole, not realizing at the time that after we had signed the papers for the loans, promising to pay for them, that the origination fee for these loans was around 100% of the cost of the loan. So, a loan that originally cost \$10,000 without interest ended up costing us \$20,000, still without interest taken into account. And there was nothing we could do about it.

"So, now that I am in graduate school, and I am still having to take out student loans just to get by in graduate school and help pay back these private student loans I took out as an undergraduate (yes, using loans to pay back loans, for there is no other way), my student loan debt is well over \$100,000 and so is my husband's. We see no hope for the future. No promise of children. Vacations. Retirement. It's just not in our future."

Widening the Lens

No longer seen as a public good or a site of social struggle, higher education is increasingly viewed as a credential mill for success in the global economy.

Henry Giroux (2011b:12)

Anthropologists must reflect hard on Henry Giroux's challenge to "take back higher education." The discipline cannot fall into the neoliberal trap, laid out by Florida Governor Richard Scott, of justifying anthropology in terms of its value in market terms. Indeed, too many jobs serve the very pernicious social order that is driving the public sphere and social state into ruin.

And yet, a job is life.

Clearly then, many questions are left unanswered about the job/loan dialectic for de Jesus and platoons of other anthropology students across the country. And for us all. I asked a recent undergraduate anthropology class of 32 students and found that about 70% expected debts over \$20,000. This included two students anticipating debts over \$30,000 and one over \$40,000. We do not have a good accounting of the total debt load within anthropology. We need it.

We must fight to release students and professors (how many are still in deep debt?) from this burden. Tamara Draut, author of *Strapped: Why America's 20- and 30- Somethings Can't Get Ahead* (Draut 2006) asks, "How can the government justify charging students nearly 7 percent while it charges the banks nothing?" (Draut 2011).

Universities were once viewed as laboratories for free inquiry and debate. Today they are under siege from privatizers, ideologues, anxious college administrators ... and the banks.

It's time return universities to faculty. And it's time to provide our youth with a fresh start in life, unburdened by debt peonage to Wall Street.

[1] The stories in this section are from actual anthropologists came to me through the Anthro-L Listserve after I solicited from list members stories about their debt and job-hunting experiences.

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Steamed up about STEM, or What good is Anthropology? A Gripping Tale of Academic Metamorphosis

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The wireless lines of communication are burning up with scorching messages and replies to Florida governor Rick Scott's remark that the state didn't "need any more anthropologists." The state's anthropology students and faculties swung into action writing some



Paul Doughty

brilliant rebuttals that flew through the ether as facebookings, tweets, emails, slideshows and editorials to spread the word about the importance and usefulness of our discipline. Four days after the debate was launched I noted that there were over 3 million “hits” on material online about the issue. Most of it was against Scott’s negative assertion. All the state’s major newspapers carried stories and letters to the editor about it. Anthropology was “in the news” and one of my geographer friends exclaimed his envy at the publicity we were receiving.

Discussions center upon whether anthropology is a STEM science or not. STEM is a code term for “science, technology, engineering and mathematics.” Specializing in these fields presumably will lead one to “grow” the economy and Governor Scott wants Florida’s state universities to emphasize programs around this concept rather than classic Liberal Arts. (Sidebar: the Governor is not in favor of conducting stem cell research, however.) The head of the state education Board of Governors (all political appointees) said we were a STEM discipline but his Board disagreed. Then the *St. Petersburg Times/Miami Herald* newspapers’ *PolitiFact* “Truth-O-Meter” examined the case: was Anthropology STEM or not STEM? The National Science Foundation, the President’s Council of Advisors on Science and Technology, Florida Board of Governors, and U.S. Customs and Immigration Enforcement were asked if anthropology was a STEM field. An NSF project manager (not an anthropologist) said we were a “social science” and part of STEM as did the President’s Council. The others said we were not STEM. *Politifact* concluded that our being a STEM science was “half true.” I quickly facebooked a reply to this, noting that the “authorities” consulted for this opinion pitted the scientists against the bureaucrats. And why didn’t “Truth-O-Meter” consult with the National Academy of Sciences, the American Association for the Advancement of Science AAAS) or even the Florida Academy of Sciences? And what did Immigration Enforcement have to do with this? The plot thickens. As it turns out, foreign grad students in STEM fields may be able to stay in the U.S. to develop their skills upon graduation whereas others, in theory, cannot. And so by the bureaucratic back door do we enter into the mire of political immigration debate?

But let’s not stray from *our* disciplinary issue: just how useful are we in the scale of important, constructive and enduring value in the regards to the well-being of state, national and world society? Can anthropologists actually do things that uniquely and positively contribute to life, from local to global? This has often been called into question by those who feel that our contributions are not that unique or, that the changes were “going to happen anyway” without our participation.

In my long experience with the Cornell-Peru project at Vicos¹ I often heard such critiques that, just because the multidisciplinary, anthropologically led project completed the first land reform effort in Peru in 1962, it was only a matter of time before that would occur, in any event, as it did in 1969. So why bother to lead the way? Or, as a very prominent anthropologist and Andean specialist said to me back then, “We don’t know enough” to do these things.

This is an old problem that has not been effectively addressed by the discipline at large whose members generally hold conservative or even negative views about “application” and applied work in discussions going back at least sixty years. Over time, applied, public and “engaged” work of anthropologists has crept into the mainstream life of the AAA (it has always been there, but under the radar). At present, by my counting, and my “impartial” judgment, about 40% of AAA meeting papers are in part or largely “applied” and “engaged” in subject matter. Note: “engaged” is a newish word that implies something like being “interested and/or concerned” about contemporary socio-cultural problems, but not at the level of application, at least as I read it.

In contrast to the SfAA, the American Anthropological Association’s NAPA (National Association for the Practice of Anthropology) has avoided the non-academic, often negatively viewed term, “applied anthropology” by substituting the concept of “practicing anthropologists” in its place. That re-conceptualization defines applied work as “professional,” that is, anthropological work outside the academy in counterpoint to “academic,” non-applied (not useful?) teaching and research. The common public view of the “Liberal Arts” including anthropology is that they are interesting, harmless and marginal to real events and issues and thus not essential, *ergo*, Governor Scott’s reasoning and our problem of educating the general public about what we are all about.

This task begins in the academy itself where traditional assumptions about our being preoccupied with esoteric and obscure topics are common. For example, when I again served as department chair briefly in the early 1990s, the Dean of Liberal Arts and Sciences did not know that archaeology was part of anthropology, and, moreover, didn’t care to know more about us. From his perspective as a chemist, we didn’t amount to much, despite the fact that our department was one of the best in the university and highly ranked nationally. To wit, it is important to engage— that word again—their interest in us, a need that goes right up the line of authority and management.

One problem we have (and enjoy) is that anthropological approaches to research contribute to a wide variety of interests, ranging from “pure science” to matters that seek solutions for a myriad of human and social problems. We are therefore engaged in a great variety of occupations: in medicine, economic activity, international relations, peace

studies and development, law and education and human rights to note a few areas. Examples of anthropological research include: forensic examinations of victims of violence or disaster (as in the case of 9/11 victims); disaster research and recovery (earthquakes, hurricanes etc.); urban and regional planning, farming systems, migration and population issues; the archeological reconstruction of past ways of life that can elucidate their relation to contemporary affairs; the evaluation of the effectiveness of organizations in international development, business and education; understanding the complexity of human communications through linguistic analysis; discovering the societal significance of the variety of economic actions of individuals and communities; uncovering the social and cultural behaviors that underlie our health conditions and patterns of disease occurrence; and, in all of these contexts, evaluating how particular cultural beliefs, practices and social structure effect such matters as wealth, power, well-being and knowledge in human life. In a word, anthropology is a complex, integrative science of broad value and use to community, state, nation and beyond.



University of Florida grad students singing a parody to the tune of "Where Have All the Flowers Gone?"

Lyrics by Allysha Winburn:

"Where has anthropology gone? Long time passing...

Where have anthropologists gone? Long time ago...

Where have all the Liberal Arts gone? Rick Scott defunded us, every one!

When will they ever learn? When will they ever learn?"

need to undertake an applied project on our own behalf, to introduce applied anthropology to the public as well as those in the power hierarchies. An example of one educational strategy is the AAA project that applied anthropologist Peggy Overbey directed for the AAA: *Race, Are We So Different*. Public presentations of our research outcomes are important, not just those in journal articles or small distribution books, but on a larger screen to compete with Indiana Jones and reality shows.

Our disciplinary icon, Margaret Mead accomplished that in her time, but we now face, as suggested by our very discipline, a far larger population in motion and an infinitely more complex human universe. As Governor Scott would say, "Lets get to work."

[1] See the recent summary and chapters on the Vicos project contained in the book, edited by Tom Greaves, Ralph Bolton and Florencia Zapata, *Vicos and Beyond: A Half Century of Applying Anthropology in Peru*, NY: Altamira Press, 2011.

Letter to Governor Scott (from the President of the Society for Applied Anthropology)

October 25, 2011

Office of Governor Rick Scott
State of Florida
The Capitol

Society for Applied Anthropology

The academic complexity of the discipline is hard to convey to the public and has its counter-part situation in academe when it comes to giving value to applied efforts. In Liberal Arts faculty tenure and promotion considerations, one generally needs to publish in "recognized" edited journals and books. Unless one's applied work appears in such places, it traditionally is discounted as not being "scholarly." The fact that one may write a 500 page, detailed research report on evaluating World Bank development projects that is vetted by a dozen or more professional experts, it is considered "gray literature" of minor importance, despite the fact that it may be very significant, affecting the lives of hundreds or even thousands of people. There have been and are faculty at many universities who are penalized by such views.

So how do we trumpet our wares as being of "use" when that has often not been considered part of the scholarly domain? Complicating the issue is the fact that many, perhaps most, practicing anthropologists work under titles that do not contain the word, anthropologist.

Although I hate to say it, our willfully ignorant and arrogant governor has done us a favor but probably doesn't realize that he has done so. I think that we

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Dear Governor Scott,

By now you have received many letters regarding your remarks about the utility of pursuing a degree in anthropology. As a parent, I understand your personal frustration at having paid a small fortune for your daughter to pursue an undergraduate degree in anthropology, only to find that there are few entry-level employment opportunities for positions labeled "anthropologist." But as the President of the Society for Applied Anthropology (SfAA) I am compelled point out that there are thousands of anthropologists who are employed in a wide variety of situations where they apply the principles of human behavior and interaction, gleaned through an anthropological perspective, to current day social, economic, environmental and health problems. Many of these individuals have been trained in the excellent programs of universities in Florida. Their current job title may not be "anthropologist," but their anthropological training is essential to the work that they do.

An undergraduate degree in liberal arts, and particularly in Anthropology, is an excellent basis for further training in Science, Technology, Engineering and Math (STEM) professions. The late Steve Jobs, who built one of the most successful technology empires in the world, said it best when he launched the iPad and credited Apple's success to working at the "intersection of technology and the liberal arts." Having an understanding of, and appreciation for, cultural and social factors contributes to the development of technology that best meets the needs of consumers in the US and throughout the world. The utility of anthropological training for the sciences is so clear that the National Science Foundation classifies anthropology as a science, the "S" in STEM.

The insights offered by an anthropological perspective play an important role in product development, workplace organization, and marketing that can give American industry an edge in the global marketplace. For example, it was an anthropologist employed by Xerox who helped design copiers with a single green "copy" button, an anthropologist working for General Mills who invented Gogurt (the portable yogurt marketed for children), anthropologists working in the "Man in Space" project that helped design space capsules, and an anthropologist employed by General Motors who provides insights to that company regarding work and productivity issues. One recent anthropology graduate from the University of Florida is now working at Intell, another is working on reconstruction efforts with the military in Afghanistan, and another has been working at the World Bank. There are, of course, many other examples.

Anthropologists, especially applied anthropologists, are also well suited for careers in the helping professions, including health, social work, urban planning and other similar professions. When a person with an anthropology degree takes a position in one of these fields, it is not a failure of having studied anthropology, but a testament to the utility of the broad background an anthropology degree provides.

Anthropology provides a very strong background for individuals with an undergraduate major in anthropology who elect to go on for a professional degree in another field. I am a doctoral level applied anthropologist currently teaching in a college of public health, a field that is expected to see substantial growth in the coming years. I can tell you that masters level students entering with an anthropology background always perform at the top of the class and our most successful students are frequently those who are returning Peace Corps volunteers who have had life experience in other cultural settings. The importance of an anthropological perspective in other fields is also demonstrated by joint advanced degrees that are commonly offered, linking anthropology with medicine, nursing, law, engineering, and business.

I know you have received many letters in response to your comment that Florida does not need more anthropologists. Sometimes comments like yours provide an opportunity to exchange views and to learn. Florida is an important center for training anthropologists for both academic and applied careers. I encourage you to recognize the great contributions anthropology has made, and Florida's role in these accomplishments.

Sincerely,

Merrill Eisenberg, Ph.D.
The University of Arizona
Zuckerman College of Public Health, University of Arizona, and
President
Society for Applied Anthropology

Public Archaeology Update: Connecting with Environmental Justice

By Barbara J. Little (blittle@umd.edu)

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Something's been nagging at me, something to do with intersections between cultural heritage (especially archaeology), environment, collaborative and civil dialogue, representations, and justice.

Historical representation became an important issue in the Civil Rights Movement. Black history and women's history became some of the battlegrounds for equality and respect. Reclaiming of history as an essential element of claiming identity, visibility, and power were and still are central to civil rights struggles. We could frame those struggles in terms of a kind of heritage justice (too bad the term "representational justice" is already taken!).

Demands for civil rights also gave rise to the concept of environmental justice surrounding the distribution of industrial and other hazards disproportionately found in minority and poor neighborhoods.

Why don't those community-based demands for justice intersect more frequently?

There is at least one instructive case study in environmental justice that includes history and culture as part of the remedy demanded by the community. It is particularly interesting because it seems not to have been emulated, although I am not sure about that (please, please send me examples if you are aware of any; I'd love to know).

Mary Praetzellis, Adrian Praetzellis, and Thad Van Buren (2007) describe how the West Oakland community worked with the California transportation division (CALTRANS) to incorporate research and exhibits about their own history and culture into the work required to reroute and rebuild the Cypress Freeway after the 1989 Loma Prieta earthquake. The CALTRANS Case Study is online (note that the URL is updated from the one that appears in Praetzellis et al. 2007): http://www.fhwa.dot.gov/environment/environmental_justice/case_studies/case5.cfm

The case study identifies "Highlighting of Neighborhood History and Culture" as one of the effective environmental justice practices in the Cypress Freeway Replacement Project. The other categories identified are, "Responsiveness to Community Preferences," "Provision of Multiple Economic Benefits for the Community," "Local and Minority Participation in Construction," and "Improvement of Community Livability."

I've been reading the model developed by EPA (2006) to guide collaborative problem solving, wondering how public archaeologists might use it to guide community problem solving around heritage issues of fairness of representation and priorities for preservation and maintenance.

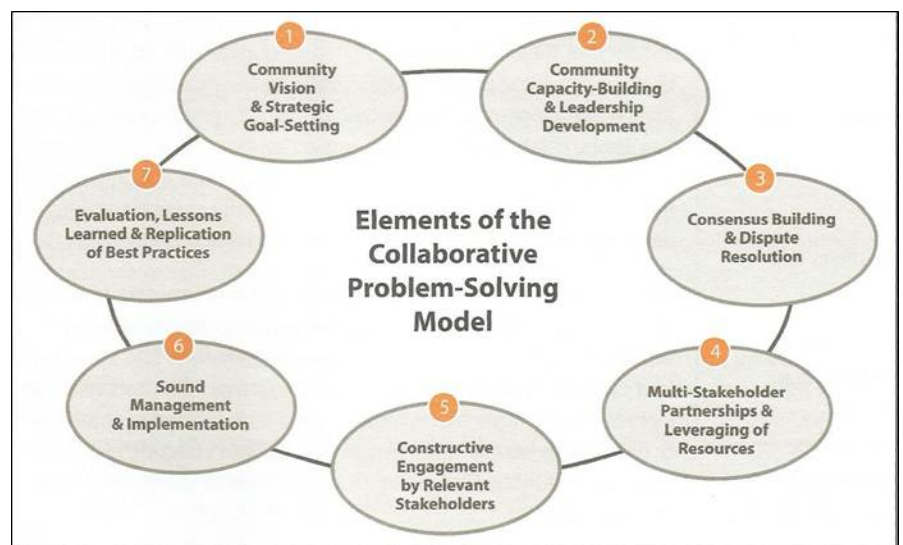
There is nothing inherently specific to environmental justice dispute resolution in this model. The introduction includes language that, with minor edits, could be used to describe representational justice in heritage and education (2006:1): "Ensuring environmental justice means not only protecting human health and the environment for everyone, but also ensuring that all people are treated fairly and given the opportunity to participate meaningfully in the development, implementation, and enforcement of environmental laws, regulations, and policies."

The model is meant to be used by full range of audiences [their word], including communities, governments of all kinds, NGOs, industry, and academics.

Here's a schematic of the 2006 model, which needs lots more connecting lines to imply that the process is more continuous and iterative than step-like, and a few initial thoughts about how we might use it.

Element 1: Issue Identification, Community Vision, and Strategic Goal-Setting

For public archaeology, the scope of identifying issues, vision, and goals will depend on the intersections between a



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community and a project. New work—whether instigated by CRM or academic interest—may provide the opportunity to engage community groups from the beginning, with opportunities for input into the decision-making process, including research design if there are to be new on-the-ground investigations.

There may be more opportunities for engaging with long-standing results of previous work, particularly around representations in museum-based and other educational or outreach materials or preserved sites and structures.

Element 2: Community Capacity Building and Leadership Development

How to effectively work with experts is not necessarily obvious or easy. If a community wants to explore the feasibility of an archaeological project, where do they start? How do complicated and frustrating legal and compliance issues such as easements or permits become opportunities instead to build capacity? If a community has intertwined goals of both reclaiming their own stories and providing skill training for their youth, how can the professional archaeologists help?

Element 3: Consensus Building and Dispute Resolution

Because these elements require trust, there may be times when a project may need to use facilitated dialogue, or some other mediation technique, led by a trusted third party: an “honest broker.” This makes me wonder about the range of ways that heritage projects handle this, as some are far more successful than others. I’m particularly interested in how undergraduate and graduate students as well as practitioners might find opportunities for training to develop these kinds of skills in heritage contexts.

Element 4: Multi-Stakeholder Partnership and Leveraging of Resources and

Element 5: Constructive Engagement by Relevant Stakeholders

I think these two elements are so closely connected that they might be considered two parts of the same component. Clearly there are issues about who contributes funds, time, expertise, equipment and anything considered of value and necessary. Partners need to have a shared vision for their particular objectives, but partnerships may well change with different specific objectives. A heritage-themed partnership created to build community job skills, such as for rehabilitating historic neighborhood structures, would be different than a partnership in the same community focusing on renewing the exhibits and educational activities offered at the local museum. Even those who might not see themselves as stakeholders in the issue might see a community role for themselves and a way to help out

Element 6: Sound Management and Implementation

A public archaeologist’s skills in managing projects and budgets can make a big contribution to a community. Sharing skills such as tracking assignments and time frames, and administering the myriad details involved in working with lots of stakeholders can help build capacity and confidence as well. All communities need intentional action to persist in attaining a goal and keeping it relevant. This element also calls for establishing a steering committee or approval board or whatever oversight mechanism makes sense to the community involved.

Element 7: Evaluation, Lessons Learned, and Replication of Best Practices

Getting the word out about what happened, what’s working, and what isn’t working is tied to good multidirectional outreach and education. I say multidirectional to avoid the implication that it is the subject matter experts doing the reaching out and the educating. All of the stakeholders and partners should have opportunities and expectations for learning in projects like this.

I think it’s important to consider how and by whom the language of success is written. “Is it something formal like metric or qualitative assessments? Is it stories, or will general consensus that things are heading in the right direction be enough?” Who needs to be comfortable with judging the results and then applying them again as new partners show up?

The EPA requires recipients to use their collaborative problem-solving model for certain of their grants (hopefully those grants will continue to exist), and so it’s worth getting a handle on the process.

All on-the-ground preservation work both enables some histories to survive and thrive and offer appropriate lessons to current and future generations and also tosses others into the very handy “dustbin of history.” Those decisions are not necessarily best made from a distance, but instead invite thoughtful and sustained involvement by local and descendant communities.

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The Role of the Public University in Economic Development: A Case Study from North Carolina

By Joshua Wolfe Levy [jwolfelevy@gmail.com]

Having recently completed my doctoral program in anthropology, I joined the Office of Economic and Business Development at the University of North Carolina at Chapel Hill in the summer of 2008, only a few months before the effects of the Great Recession became apparent. I was therefore able to participate in the tail-end of a series of experiments and trends within the university to engage meaningfully in the economic development of the state before a series of budget crises eliminated support for these activities. While I worked as a staff member in research administration and not formally as an anthropologist, this hybrid role of “administrator-scholar” (Bickford and Whisnant 2010) gave me a unique perspective on the possibilities of and challenges to carrying out applied research and engagement in the current moment.

As individuals and institutions respond to the ongoing effects of the Great Recession, it is worth revisiting the role that institutions of higher education can play in applying their research and engagement efforts in the field of economic development. The University of North Carolina at Chapel Hill, the country's oldest public university and the state's flagship research university, provides a compelling case study of the shifting roles and potential future of higher education to help improve economic conditions for the benefit of all.

An examination of UNC-Chapel Hill's recent activities can also tell us something about the value of and demands on public education in an era of increased scrutiny and calls for accountability for publicly funded expenditures. It also parallels a movement by some to question the value of a college education in an era of ever-rising tuition, diminishing public funding, and an uncertain job market for graduates (Steinberg 2010). As a result of both reduced public funding and an increased “corporatization” (Giroux 2002) of the academic model (including increased demands for metrics, employment-oriented outcomes, a view of students as “customers,” attempts to cut administrative inefficiencies, a shift from tenured faculty to temporary adjunct labor, etc.) public universities are being asked to do more with less and to continually demonstrate their value.

In the case of North Carolina, universities have had to respond to an economy in transition (see Walden 2008 for a more detailed description of these changes.) The transformation of the state's economy over the past twenty-five years has been characterized by the diminishment of its traditional strengths in agriculture and manufacturing, particularly in tobacco, furniture and textiles. These legacy industries relied upon a low-wage, non-unionized labor force with relatively low levels of education, and were dispersed throughout the state. These sectors have been eclipsed in the emergence of the information or knowledge economy, characterized by higher wages, a more highly educated workforce, and a greater geographic concentration in metropolitan regions. Strengths in biotechnology, pharmaceuticals, information technology, and finance characterize this “new” economy, epitomized by the Research Triangle Park (RTP), which was intentionally located between three research universities: the University of North Carolina at Chapel Hill, North Carolina State University, and Duke University (see Rohe 2011 for more on RTP). Despite the general success of these strategies, the benefits of this new economy are not uniformly distributed, however. Large rural/urban disparities continue to exist throughout the state, in addition to pockets of urban poverty. In addition, rapid growth over the past several decades has resulted in new immigrants from inside and outside the U.S., transforming its demographic makeup.



The author (right) and Jesse White (center), the former staff of UNC-CH's Office of Economic and Business Development, talk with a King College faculty member and participant in an Appalachian Colleges project.

In spite of its uneven distribution, the North Carolina has been quite good in rearranging and strengthening its economy. One factor that helps explain North Carolina's success in transforming its economy is its early and strong political support for public education, a strategy that differentiated it from other states in the South. Combined with a series of far-looking investments such as the Research Triangle Park (1959), the North Carolina Microelectronic Center (1980) and the North Carolina Biotechnology Center (1984), the state made a series of investments in what would become the knowledge economy. While other states continued a strategy of industrial recruitment using publicly-funded incentives, North Carolina followed a multi-prong approach that was driven by its strengths in the new knowledge economy (although the state eventually did begin the use of incentives in the 1990's.)

As Walden points out, these investments in education as well as shifts in the economic makeup of the state were associated with real improvements in the quality of lives for the citizens of the state across a wide range of measures (2008, xvi). If this previous transformation was fueled in part by the state's commitment to its education system, what does the current moment of recession and fiscal crisis suggest for the future of the university in improving the lives of the state's people?

On a fundamental level, universities help create economic development through the creation of human capital (educated students) as well as through their direct and indirect economic activity (research spending, employment, etc.). However, there has also been an acknowledgement over the past few decades that these institutions should play a more explicit role in economic development. Twenty-five years ago, the Southern Growth Policies Board, under the leadership of executive director Jesse L. White, issued an insightful report entitled "Halfway Home and a Long Way to Go" (1986), detailing the transformation of the South's economy and offering recommendations for future growth strategies. One of these recommendations included unleashing the assets of higher education to aid the economic development of the region. In a recently released publication marking the twenty-fifth anniversary of this report (as well as MDC's "Shadows in the Sunbelt" that same year,) White revisited the directions that higher education had taken in the preceding decades.

Building on a typology of institutions of higher education, White describes the roles traditionally played by each. Land-grant institutions had been created in the 19th century with the explicit intent to apply technical and practical expertise, initially agricultural, but later also industrial knowledge. These schools therefore have a long history of assisting in developing local, regional, and state economies. Community colleges became bigger players in economic development following World War II by focusing their efforts on worker training, skills development, and customized programs with firms and industries. A third category, regional four-year colleges, tended to have relatively strong traditions of serving their immediate localities and regions. However, White specifically points to the challenges of involving a fourth category of colleges in economic development—non-land grant research universities, whose missions have tended to focus more on basic science and less on translational or outreach activities. Compared to land-grant colleges, community colleges, or regional colleges, major research universities have been relatively late to the game: The source of some the most distinguished scholarship in the world, they are often not well connected to the states they serve. The oppressive "publish or perish" system of rewards discourages public service and often applied research (2011: 106).



At Mars Hill, Jane Renfro, a representative of community partner Mountain BizWorks which support small, arts-based businesses in Madison County, NC, teaches a pottery class.

Of course, the University of North Carolina might be expected to be different in this regard. As the oldest public university in the nation, opening its doors in 1793, the University of North Carolina has always had a specific charge to serve the people of the state in practical ways. In fact, the state's Constitution of 1776 mandated that "all useful Learning shall be duely [sic.] encouraged and promoted in one or more Universities," (in Leloudis, 1996). The current mission of the university includes three core areas—teaching, research, and service—and aspires "to foster the success and prosperity of each rising generation" and "to enhance the quality of life for all people in the State," (UNC-Chapel Hill 2009). While a tradition of public service and civic engagement have characterized the university throughout its history, for example through the work of the

Institute of Government and the Odum Institute for Social Science Research, the university was less explicitly involved in economic development until more recently.

Technology transfer was one way in which research universities did begin to become players in economic development, particularly following 1980's Bayh-Dole Act, which allowed universities to license commercial applications of the results of federally-funded research. Carolina created its formal technology transfer office on 1994. During the 2000's, however, UNC-Chapel Hill created a number of high level administrative positions and offices to more explicitly tackle economic development. Perhaps the most visible of these efforts was the addition of the domain of "Economic Development" to the title of the Vice Chancellor for Research under Tony Waldrop and the creation of an Office of Economic and Business Development in 2004, led by Jesse L. White. These efforts built on the emerging consensus that institutions of higher education had unique assets that could be used to improve the lives of their surrounding communities and in fact the entire state. As the "University of the People," as UNC President Frank Porter Graham called it in 1931, UNC Chapel Hill was seen as having a special responsibility to serve the entire state, and economic development had come to be seen as central to this effort. During the 2000's, Chancellor James Moeser was fond of quoting this phrase as well as progressive-era Charles Van Hise's "Wisconsin Idea" that "the boundaries of the university are the boundaries of the state," (see McCarthy 1912).

This move towards greater engagement in economic development by Chapel Hill was paralleled at the UNC system level, which includes all 16 public campuses in the state. Under the leadership of successive system presidents Molly Broad and Erskine Bowles, a statewide listening tour and comprehensive needs assessment called "UNC Tomorrow" was carried out as an explicit attempt to be more responsive to the state. One of the key recommendations that emerged from this effort was for the university to be "more actively engaged in enhancing the economic transformation and community development of North Carolina's regions and the state as a whole." (UNC Tomorrow Commission, 2007). In order to meet this recommendation, an Economic Transformation Council was created with representatives from each campus. Led by Vice President Leslie Boney, this was part of a larger attempt to "splice economic development into the DNA of the university"(Boney 2011).

At Chapel Hill the Office of Economic and Business Development helped promote a progressive vision of economic development reflective of current theories, research, and economic conditions on the ground. The office used a broad definition of economic development that stressed community development as well as business development, and involved faculty and staff from disciplines such as city and regional planning, business, public policy, and government, as well as newer actors in economic development such as public health and education. Under this approach, the overarching goal of economic development was to improve the quality of life for all citizens of the state.

Within the walls of the university, the office served to convene faculty, staff, and students working on economic development, building and supporting an "ecosystem" for engaged work. Externally, it served a bridge function from the university to communities, businesses, the state, practitioners and policy makers. Some of these efforts began within the university—asset mapping and network building, the creation of seminar series and a working group on economic development, and providing seed grants for engaged research projects. Outside the university, the office worked at a variety of scales—with the state Department of Commerce on a study of industry clusters, for example, as well as with regions and individual communities. One program sent "corps" of graduate students to help local municipalities apply for stimulus funding following the recession. Another multi-year effort worked with small colleges in the Appalachians to help them build their capacity to work with their own local communities.

These efforts focused on both rural and urban areas of the state, and involved everything from an examination of traditional industries such as furniture-making and textiles, to high-tech industries such as biotechnology and advanced materials manufacturing. Although the focus was on North Carolina, partnerships were created with neighboring states, and much of the work considered the state in the context of the global economy. In addition to the traditional strategy of industrial recruitment, these efforts also emphasized the expansion and retention of existing businesses as well as new-venture creation as equally legitimate approaches.

In parallel to this focus on the economic development of the state, a greater emphasis on engagement and engaged scholarship in general was building at the university. In addition to an official designation by the Carnegie Institution as an "engaged university," a Vice Chancellorship for Public Service and Engagement was created, and the Carolina Center for Public Service expanded its efforts. Faculty began discussing the value of engagement in annual dialogues, a Faculty Engaged Scholars program was created, and more recently a regular seminar series on engagement was launched. The Center for Integrating Research and Action (CIRA) served as a locus of engaged work, as did the School of Public Health, the School of Government's Community and Economic Development program, the Center for Competitive Economies, the Center for Community Capital, the Center on Poverty, Work and Opportunity, and numerous other groups and individuals. A year-long working group examined models of engaged scholarship at UNC-

Chapel Hill, culminating in a publication that presented and analyzed six models of engaged work across a variety of disciplines (Holland et.al 2010.) The growing acknowledgement and acceptance of engaged scholarship in some (although certainly not all) disciplines and departments was reflected in the latest version of UNC-Chapel Hill's academic plan as well as the promotion and tenure policies of some departments on campus.

Unfortunately, much of the support for engaged economic development work has recently withered in response to a series of severe state budget cuts and other political realities since the Great Recession first was felt in 2008. Since then, the UNC system has received total cuts of \$1.2 billion, state wages have been frozen, and more than 3000 employees have been laid off (UNC Board of Governors 2011). These intense cuts have resulted in numerous changes at UNC-Chapel Hill, where the budget has been cut by \$231 million over the past 3 years (Thorp 2011). Following the retirement of its director, the Office of Economic and Business Development was closed, and the domain of "economic development" was removed from the research division. The Vice Chancellorship for Public Service and Engagement was also eliminated. A new position dedicated to communicating the impacts of the university's research in the state was also eliminated. As White points out, the capacity to help has been cut back or removed at the very moment in which the state needs the university's help the most (2011: 107). While the current Chancellor of the university, Holden Thorp, has made entrepreneurship and innovation a central focus of his administration (see Thorp and Goldstein 2010), a commitment to place-based or rural development throughout the state is not as central. A growing emphasis on entrepreneurship at the university may lead to economic benefits to the state in the future, although the exact distribution of these benefits is unclear (2011: 107). Unfortunately, in tough times, economic development still seems to be seen as a supplemental activity—or as Vice President Boney describes it, as "a tumor, rather than part of the core" of what the university does (2011).

One optimistic note is research and engaged work is still being carried out by individuals, centers, and departments across campus, as well as at other campuses, even if it is not part of a unified effort. It is also possible that some features of the university may be reinvented or reclaimed from the ground up out of necessity. The UNC system's new president, Tom Ross, recently made a strong restatement of the university's commitment to serving the entire state and to leading its economic development (Inauguration Speech, 10/6/11). But without public support for funding and utilizing all the assets of the university to improve the lives of the state's citizens, will these efforts be effective? It is likely that universities will be more important than ever in the new economy, although they may have to change in a variety of ways. Despite budgetary crises and challenges to the public education model, institutions of higher education will still be called upon to contribute by developing human capital and by serving as economic engines and magnets. And yet we can do so much more, and now is the time to reclaim this role.

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SfAA Public Policy Committee Commentary:

'It's Complicated': The Relationship between Military Actors and Humanitarian Action

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War and humanitarianism have always been connected. As Peter Hoffman and Thomas Weiss so aptly state, warriors and humanitarians peer through different lenses at a common reality. Humanitarianism has historically been characterized primarily by the articulated principles of the International Committee of the Red Cross and Red Crescent, but has begun to evolve from a strictly palliative measure to a more interventionist model. Rather than neutrally working to save lives and alleviate immediate suffering, humanitarianism is coming to be viewed as one part of a broader strategy to manage the transition from a conflict to post-conflict environment and build a lasting peace. In this context, military and civilian actors in the humanitarian sphere are not only peering at a common reality, but becoming increasingly intertwined in their dealings with it.

The humanitarian community has long been protective of the operational principle commonly referred to as "humanitarian space." While there is no official definition of this concept, it can best be described as freedom of humanitarian actors to 'evaluate needs, monitor the distribution and use of relief goods, and have a dialogue with the people.' Many argue that neutrality, or perhaps more importantly the perception of neutrality, on the part of humanitarian actors has long been considered a major part of what allows humanitarian agencies to maintain this space and to act, reach affected populations and maintain the safety of their staff.

The effect of military and civilian interaction on humanitarian space is a complex issue with definitions and narratives at a variety of levels. The global governance community has wrestled with this problem, primarily articulated by the United Nations in their 'Integrated Mission' paradigm for CHE response and recommendations for humanitarian action in the context of a military intervention.

Broadly speaking, at all levels and across sovereign states, the increasing trend toward greater intertwining of political, military, and humanitarian arms of a conflict or response to a CHE is called the coherence agenda. Individual states, particularly in the West, are dealing with the issue of coherence in the form of humanitarian action intertwined with military initiatives as part of a war-fighting strategy—especially with regard to operations in Iraq and Afghanistan and often under opposition from the humanitarian community.

At the very core, military and humanitarian action can never be complimentary, at least in the traditional sense of humanitarianism. By its nature, military action has an inherent combat or political objective, which is at odds with the notions of neutrality, impartiality, and independence. This is especially true in theaters where the military has a combat presence, such as Afghanistan. A classic example of the difficulty of military actors providing true humanitarian aid is the practice of dropping food packages along with propaganda leaflets.

Of primary concern to humanitarian actors almost across the board is the potential for the loss of humanitarian space, increased danger to aid workers, and the compromise of the fundamental principles of humanitarian action: humanity, impartiality, neutrality, and independence. To some degree, there is certainly merit to these criticisms. Events early in the Iraq war, such as the bombing of the UN Embassy and Red Cross offices in 2003 illustrate this point. In addition, increasingly targeted attacks against aid workers across the globe indicate that, far from being neutral parties in a conflict environment, aid organizations are increasingly being seen as strategically useful to combatants on both sides of a conflict.

Framing the civil-military relationship from a policy standpoint is an important step in delineating the particular boundaries between the two types of actors. Steps have been taken at the state level as well as in the NGO and UN communities. There is broad recognition of the fact that humanitarian action alone is not a substitute for political engagement, but whether an appropriate answer is to more closely link military and humanitarian actors is certainly not a settled question.

The question all parties must ask is whether the blurring of lines between military and humanitarian actions does any good. Does it benefit the population in most need of immediate assistance? Does it enable aid work to be carried out more swiftly, efficiently, or safely? Does it even further the objective of the military, justifying from a strategic standpoint their involvement in humanitarian aid? Can applied anthropologists' research in this regard make a difference? Certainly, in many cases, military and humanitarian actors have become strange bedfellows. Whether the pairing is a good one should be further examined.

The Early History of the High Plains Society for Applied Anthropology: A SfAA Oral History Project Transcript

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This transcript is based on a group interview of High Plains Society for Applied Anthropology (HPSfAA) leadership conducted by Pam Puntenney and John van Willigen, for the Society for Applied Anthropology (SfAA) Oral History Project on April 4 and 5, 2003 in Estes Park, Colorado. The composition of the group changes over the two sessions but includes Carla Littlefield, Art Campa, Peter Van Arsdale and Deward Walker as well as Puntenney and van Willigen. The text was edited by van Willigen. The introduction was prepared by Littlefield. The photos were provided by Emilia Gonzalez Clements.

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High Plains Society for Applied Anthropology

HPSfAA began as a Regional Subsection of SfAA. An ad hoc committee chaired by Deward Walker met locally to lay the groundwork for this new regional organization. Other committee members included Gottfried Lang, Omer Stewart, Jack Schultz, Julie Uhlmann, Peter Van Arsdale, and Michael Higgins. At the Annual Meeting of the SfAA in Denver on March 22, 1980, the ad hoc planning committee convened an organizational meeting. The turnout was enthusiastic, drawing many of the practicing anthropologists in the region. The decision was made to hold the first annual meeting in Boulder the following year. In February, 1981, the annual meeting participants approved the efforts of the ad hoc committee, approved bylaws, and elected officers: Gottfried Lang, Chairperson; Shirley Kurz-Jones, Vice Chairperson; Carla Littlefield, Secretary-Treasurer.

Within five years, the Regional Subsection of SfAA became the High Plains Society for Applied Anthropology. Peter Van Arsdale launched a Newsletter that morphed quickly into a Bulletin with refereed articles. This publication soon evolved into a referred journal, the *High Plains Applied Anthropologist*, now called *The Applied Anthropologist*. The success of HPSfAA may be attributed to myriad factors, many touched upon by those participating in the group interview that follows. A sense of community prevails with a healthy mix of academics and practitioners coming together from the broad geographical area east of the Rocky Mountains: Colorado, Arizona, New Mexico, Utah, Montana, Wyoming, and Oklahoma. Regional anthropology departments continue to provide support so that faculty and students can attend meetings, both the annual meeting in the spring and the fall retreat held at Ghost Ranch in Abiquiu, New Mexico. At these meetings, members get renewed, share ideas, and confirm their commitment to community. HPSfAA welcomes students as full-fledged members; a student representative is a voting member of the Board of Directors. HPSfAA maintains mutually supportive relationships with both SfAA and NAPA. Finally, the community includes a core of committed members who have consistently taken on responsibilities and roles of leadership when called upon. The discussion that follows reflects the ongoing dedication of these leaders to maintaining the vision of HPSfAA's founders. More can be learned at their website, <http://www.hpsfaa.org/>.

LITTLEFIELD: The first annual meeting was held at the Hilton Harvest House in 1981 in Boulder, and that's where we elected all of our officers. Friedl [Gottfried] Lang was elected chairperson and I was secretary treasurer, member at large was Peter Morley, member at large Robert Hill, another member at large Ruth Kornfield. I was the original or the initiating secretary treasurer of the High Plains and I assumed that role after the election that was held in 1981. It was a very successful meeting.

CAMPA: I remember that there were some very exciting times going on there as the graduate students were doing a lot of the background organizational meeting and getting all the procedures done for the annual meeting, rental of rooms and getting the material set and getting people in—I got pulled in there; I was made to go in there on a promise that yes, I'll be there, I'll be one of the bodies that will show up. And I recall that it was an exciting time because a lot of

people really wanted to get together and to talk about their various subjects, but I think it was just the inspiration in getting a lot of applied anthropologists and other people in the social science fields together, so I remember, it was exciting. We had a great time at the cocktail party that was going on then. It was very animated, I must say. And I had just, let's see I had graduated a year before that, so I remember that. I was going in not as a graduate student but as a participant without a job at the time. So at any rate, it was exciting, people were looking forward to doing things in the future. The fact that we were all assembling in this meeting, I think was really an exciting thing. I do remember there was a lot of positive energy going on at the time. There must have been at least thirty-five, forty people or more there.

PUNTENNEY: John [van Willigen] he sees us as a regional practitioner organization, which makes sense because that's the way SfAA had originally set that up. How far away did people come from?

CAMPA: It was mostly local from the University of Colorado, Boulder, the University of Denver, perhaps as far as the University in Northern Colorado in Greeley, perhaps Colorado State University at Fort Collins. It was a Colorado thing initially. So, there were enough people to stir up that kind of interest and participation. [It was] rather ironic to have an applied organization; we came out of the school, the University of Colorado, that was not very supportive of applied activities, as I recall. It was Deward [Walker] and Friedl [Lang] and, Hack, [Robert] Hackenberg was there, or was he not?



Deward Walker at the University of Colorado

LITTLEFIELD: I think he was there but I'm not sure [Hackenberg] was that involved with applied.

CAMPA: No, he wasn't. So it was Deward Walker, it was Friedl Lang, Michael Higgins from the University of Northern Colorado, and those were the main participants at that time. [Sylvester] Bus Lahren was one. He and I were buddies at the time. He had been in Montana at that time so he wasn't directly involved in that initial meeting. Peter Van Arsdale, of course, was there; he's been connected with the University of Denver for eons, I think, and let's see, who else? Ken Keller was there too. Ken and I went to school together.

LITTLEFIELD: Deward [Walker] could talk about all the advance that led up to this very first meeting that we had in 1981, because Deward was the chair of this SfAA group that was deliberating whether or not regional sections should be formed, or whether we should focus on accreditation or whatever issue we wanted to, so Deward could obviously address that. But it was an excellent meeting, and following that meeting then, what I remember is that we had board meetings at Friedl's house for that entire year after that, and it was so exciting because I was getting ready to graduate and then I did graduate. But to go back and have meetings then with—with Shirley Jones the president elect and Peter Morley and Robert Hill and Ruth Kornfield and whoever else wanted to come to the board meetings. The Langs were so hospitable and we met in their living room.

CAMPA: We had good times there, I remember, it was a very warm family to be with.

LITTLEFIELD: And then the following year we went back to the Hilton Harvest House and had our, our second annual meeting. In the meantime, Peter Van Arsdale became the editor of our first newsletter. He got that going in 1981, after the Harvest House annual meeting. He planned our second annual meeting at the Hilton Harvest House, we published highlights—oh we were so sophisticated! Our highlights! And we had people submit summaries of their papers. I think I still have a copy of that in the archives, the highlights of our second annual meeting.

PUNTENNEY: Were those the seeds then for which eventually the newsletter grew into the journal?

CAMPA: And then a separate newsletter began again, then.

PUNTENNEY: It sounds like you all were kind of thinking in a journal type format. It struck me when I first got to know you all in 1990, when NAPA held the board meeting in conjunction with the High Plains Society annual meeting, that in the early days you all started with fairly high standards for this particular organization.

LITTLEFIELD: We did.

CAMPA: I think what contributed to that is that Deward was the editor of the *Human Organization* for SfAA and I recall—I worked with him because I used to do the translations into Spanish for the abstracts—so I remember Deward was working with another journal, and I think from those skills and experience acquired in, he then transferred them to our section at that time, that regional section of SfAA as we were known in those early days of the eighties. So I think that was a natural transition for Deward.

LITTLEFIELD: I think Peter deserves a lot of credit for the quality of that first



Gottfried "Friedl" Lang

newsletter because he had some articles in it. I think it was also peer reviewed—the articles were peer reviewed for the newsletter...

PUNTENNEY: Really!

LITTLEFIELD: ...if you can imagine, oh yes! Peter had extremely high standards, and when you interview him for this, make sure that you get some of the early history of the newsletter. But we started that newsletter up and in 1981, then we had our second annual meeting in 1982 at the Hilton Harvest House, and after that we published highlights. And then our third annual meeting, we went to Denver, we met at the Holiday Inn, and after that we published proceedings, not highlights, but proceedings, and I have indicated at least in some of my milestones that at that point we did elevate the newsletter to a bulletin with refereed articles. So it wasn't that the newsletter had refereed articles, but when we called it a bulletin, and again this was Peter. It definitely had a very high quality to it. After 1983, our next annual meeting was at Auraria, and I was so impressed because Ted Downing, the current president at that time of SfAA came to our annual meeting, and I have told the SfAA people that they have no idea of the status and the confirmation that it gives an organization to have the president of the, of the major organization come and speak, and Ted was just so personable. I just found that to be so stimulating to have Ted there and, and to listen to him at that Auraria meeting, and you were probably involved in the organization of that meeting. [Editor: Auraria is located near downtown Denver and serves as a joint campus for a number of public universities.]

CAMPA: I recall that meeting because I began organizing it in September, and the way I did it was to appoint chairs of different sections for the meeting and said, all right, you take the responsibility of doing it. I remember calling Reed Riner at Flagstaff about colleagues and, if I recall correctly, that's how we got connected partly with Ted Downing.

LITTLEFIELD: Right, so is that—because Reed was president of our society?

PUNTENNEY: Reed took over presidency in 1983.

LITTLEFIELD: In 1984 we had our fourth annual meeting which was held at the Auraria Higher Education Center in Denver, and the fact that Ted Downing had given the keynote address, and I've already spoken to how stimulating it was for the High Plains to have the President of SfAA come and join us. But I thought now that since Peter is here both Art Campa and I had alluded to the high standards of our newsletter and how Peter Van Arsdale had even raised it to a new level of being a bulletin with refereed articles the previous year, in 1983. I would really like to have [Peter] address the newsletter, and how he was able to create a wonderful communication vehicle for our organization.

VAN ARSDALE: I was aided in the creation by several folks and I took many ideas from many good folks. If I recall, I might well have gotten ideas from you Carla, from Art, from Friedl, from Michael Higgins. I know at that point in time [David J.] Dave Stephenson [Jr.] gave me several inspiring ideas as did Larry Van Horn and Deward Walker. Those are particularly several people that I got ideas from, not only to found the newsletter in eighty-one. Pam Puntenney's earlier point about regional and working regionally is quite correct, because even then the newsletter, I recall very clearly, was founded on a regional basis. We didn't even use the phrase LPO, for example, with the newsletter. We talked about it as a regional organ for a group which at that time had Society for Applied Anthropology ties. So in that sense, we also felt with it as regional. In those two years, from 1981 to 1983, we increasingly moved from a media that was newsy and notesy, telling about what people were doing and what was coming up with the various conferences and what not, to one where we had short articles and then eventually articles. In the last issue I edited—because that was part of my dream, to help me get to that point before my tour of editor expired, to have peer reviewed articles—so the very last issue that I edited which had the first peer reviewed and that was a stepping stone to later expansion of the bulletin and then eventually expansion of our nice journal, was written and it was on the topic of a native American fisheries and environmental work, as I recall, and our peer reviewer was our own Omer Stewart. Now I think that is most exciting to know that he was the first peer reviewer for the first peer reviewed article, the last issue that I was editor.

LITTLEFIELD: That was a very exciting time for us. I think we recognized in the Fall of 1984 that we needed to have a retreat, and it was the very first retreat we had and I got some funny memories of that. We went to the Broken Arrow Ranch, I remember driving over there with you, Peter. And I think we drove on some cliff hanger of a road to get there. But anyhow, we all found the Broken Arrow Ranch, and that was a retreat held by the board, but we invited anybody else who wanted to come so that we could talk about the future of High Plains.

LITTLEFIELD: Peter, which year—or maybe Art knows this too because I can't remember—in what year did SfAA spin us off, because my own milestones indicated that we did change our name in 1985 to the High Plains Society for Applied Anthropology, and we developed our own by-laws, and at that point then, we began just an affiliation with SfAA. We began an affiliation with SfAA in nineteen eighty-five.

VAN ARSDALE: I believe that's when we spun off and became separate. Affiliated...but separate. I believe it was eighty-five. But it was about that time that we were both enhanced further by SfAA and feeling a little bit constrained by SfAA, in terms of what we could and could not do. My take, and my memory is that about that time, we realized that we would be under their umbrella. We had been, and that can help us get going, and that are also certain constraints by being under their umbrella, for example, the sorts of things we do, not do, publish, not publish, get their say so, not get their say so, and it was my memory of it. We thanked them greatly and caused us to go on our own.

LITTLEFIELD: There was some kind of an IRS ruling though, that I think required that SfAA spin us off...

CAMPA: I've heard Deward articulate the fact is that the IRS made that ruling so we had to divest ourselves of any official connection as a subsection, so therefore we became independent after that. We still had more of an informal, professional relationship with SfAA but we didn't have the official relation that we had prior to that as a subsection.

VAN ARSDALE: I think we were excited about the spin off though. My sense is we were excited about it. Not as if it was some ominous thing. We wanted to have more freedom.

LITTLEFIELD: I think we were ready for it. And there also seems to me that it was about that same time that we realized that we didn't necessarily have to follow the model that SfAA and the AAA had. We didn't have to have our annual meetings at hotels. Art came up with the idea why don't we go to the Bethlehem Center, go to a rural location which would be informal, get away from the hotel, and Art, you ought to talk about the Bethlehem Center.

CAMPA: The Bethlehem Center was a retreat run by the Bethlehem fathers. At that time was in rural Northglenn [Colorado]. [It is] no longer. It's been swallowed up by the city. And the reason we used it at that time is that it was relatively inexpensive, they would offer some type of a retreat setting so that people couldn't wonder off to go shopping and do other things, and it was a very homey atmosphere. It was kind of like the barracks building thing, but nevertheless the cost was minimal compared to the hotels. I thought it would be a good inexpensive retreat given our limited modest resources at the time so, I think it worked out well for quite a number of years.

LITTLEFIELD: We had our annual meetings there for several years, and we even planted a tree before we left there.

LITTLEFIELD: That was a big year for us, 1985, I'm noticing that we had changed our name then to the High Plains Society for Applied Anthropology, we changed the name of the journal to the High Plains Applied Anthropologist, we published our first membership directory, we never have had one like that since. It was a wonderful directory.

CAMPA & VAN ARSDALE: Yes.

LITTLEFIELD: [In] 1987 we held our, our annual meeting jointly with the Rocky Mountain Futurists. Reed Riner was very interested in that.

CAMPA: Reed helped promote that.

LITTLEFIELD: I think we had a very broad orientation and we were very accepting of anyone who had had an anthropological orientation to whatever it was that they were doing.

CAMPA: Like we made it real clear they did not have to be, just a friend or interested.

LITTLEFIELD: [In] 1988 we applied for IRS 501 (c3), tax exempt status. I thought it was going to be a horrendous application process and it was so simple. It seems to me that we had it within two months or three months of my submitting the application to the IRS.

VAN ARSDALE: But to your credit Carla, you were the person who took the lead on that. You did submit it and you got us to that point as a non-profit—a formalized non-profit, that was important.

LITTLEFIELD: I didn't know how or why we really needed it, but the board kept encouraging me to apply for it, we got it, and I'm not even so sure that we've really maximized the benefits of being a 501 (c3) since we've gotten it. In other words, you know, it seems to me that maybe through the years we should have been applying for grants from foundations or grants from government agencies and maybe at the time that we got our 501 (c3), maybe we thought that maybe High Plains could be an umbrella for some of our members who might want to make applications. It's hard for me to reconstruct really what our motivation was for getting it at the time, and I'm not even sure to this day that we have maximized the opportunities that being a 501 (c3) do offer our organization. We'll see, we may indeed benefit in the future from it.

Maybe we can mention who our presidents were at that time, following Friedl [Gottfried] Lang in 1983. Reed Riner was our president. In 1985, Peter Morley took over for a two-year term; in 1987 Ken Keller took over and then 1989 Art Campa was our president. We actually, in 1990, we started our, our newsletter, our first newsletter had metamorphosed into a journal.

CAMPA: Well I took over editorship I believe about that time 1990 and continued for what? Another ten-eleven years.

VAN ARSDALE: Yes, you were at least a decade.

CAMPA: During that time. And the emphasis, what I was trying to do is always for the lead article, to something out just human interest, and we got quite a variety. I think, I think you wrote an article, did you?

VAN ARSDALE: Several!

CAMPA: Yes, several for that. We had, remember Bitten Skartvedt who wrote the experience of eating Chili that time which [chuckle] I think was quite funny, and I would try to get something of interest or try to find somebody who would be willing it. My usual tactic was to commit about two or three people knowing that at least one of them would produce.

ALL: [laughter]

CAMPA: I remember that formula I usually had to do but it was just getting news, and then regional news, or membership participation activities or grants, or scholarships, or some type of teaching, whatever it was of interest so it was a variety of things and at that



Discussion Groups at HPSfAA

time I had my step daughter who was quite adept at the computer graphics to get things so we could get it organized, and I think we used different types of software we experimented with, but it was getting more and more streamlined and easier to do as the computer software and the hardware improved through the years.

LITTLEFIELD: I have many of your newsletters in our archives.

CAMPA: I did keep a collection of the newsletters. In fact, Deward Walker has a collection [and] has Xeroxed all my collections or took the extra that I had. It was a lot of fun I think in many times. Near the end of the nineties, I remember, there was a lot of difficulties because there were increasing demands in the job, although I did have the gracious support originally from the University of Colorado up to 1993. And then when I transferred to Metro, we were able to use the postage through the Dean's office of LAS Letters Arts and Sciences and continued publishing and usually would get volunteers or just pay people off our grant money to help us with it.

LITTLEFIELD: Our academic connections were very critical in assisting us financially.

VAN ARSDALE: I believe, again we like to name names as we are doing this historic remembrance in institutional enhancement here, while giving a wide range of people credit, I believe in particular, the institutionally connected people who deserve much of the credit over a long period. Many people contributed in the shorter ways, so I hope I'm not omitting our people, including Art Campa, Deward Walker, Friedl Lang, earlier on when he had that institutional connection helping me. Several others, but I think those folks in particular, Deward, Art, Friedl, deserve a lot of the credit for the longer standing institutional connections we've had through CU and Metro.

LITTLEFIELD: I think that Ken [Keller] with his Auraria connections was very helpful, perhaps not to the degree of the people that you just mentioned, but I know that Ken in a very quiet way has provided some resources for us. He has been very helpful.

VAN ARSDALE: So, at the Auraria campus, Ken particularly was good at in sponsoring mini meetings and mini seminars. I attended at least three mini seminars or celebratory events. One was even more like a birthday party for key people who were applied anthropologists, sponsored by Metro and organized by Ken during that period of time. They were High Plains events but not, you know, seminar events, not seminal scientific events. They were more collegial events.

PUNTENNEY: That's really important to bring [university support] forward here because, in the discussions with LPOs over the years, it seems to be this contentious notion, and I need to say reality, notion about whether they should or shouldn't be involved, should you have these relationships so, huh-huh, hands off, and I think this has been really insightful because it's actually been part of the strength, the backbone of this organization. The story is similar with the others that have managed to stay strong over the years over the long haul.

CAMPA: I think one of the things I've learned through the years, since I had a quite a number of adult education non-traditional programs and other such related things, was community networking became an essential part, where you would be linking up resources of your academic institution with community resources and in my case state wide. I had satellites all over the state and it was a constant, having to meet with organizations to maintain the personal ties, to maintain those relationships because we needed those resources to make our programs work and of course the Feds, also made it a requirement for your programs to have all these formal linkages, so we had to formalize what we had begun informally, and I think many times when we thought of doing things, I would remember talking to Ken, let's get so-and-so to do this part, let's get this institution to do this, and just naturally went out, you know, to get these linkages and to bribe because that's how you do things to get things done, in a kind of communal sense.

LITTLEFIELD: Was there any high point in your presidency that you can think back on? That period of eighty-nine and ninety?

CAMPA: I'm trying to think of the high points. I think that we came up with the idea at the time of having co-sponsorship and having two people involved in the organization of, let's see, I was trying to think of the meetings. That's when Jose Cintron and I co-sponsored the meeting, we were thinking, why don't we have two of us do it instead of just one, and I remember that, let's see, getting those meetings established, we were able to bring some outside people in. I remember we brought Henry Trueba who was an educator in bilingual education of national stature. I think he's now vice president to one of the big universities back east, so we were bringing him in. I remember specially trying to think out how can we encourage these people to come out and give them some kind of a stipend and we went scrambling around for stipends I remember, we were able to get something out of CU, Ken was able to get something out of Auraria, and we got some third connection indirectly through grant moneys, I don't want to say laundered. We were able to bring this person in. We also got, who is the educational anthropologist?

VAN ARSDALE: Was it George Spindler?

CAMPA: We got him to do a session with us, that was, again, through Henry because he is a personal friend of George Spindler. I remember he did a presentation—what was it? Well anyways I just remember because of the fact to Jose and, and his mentor at UC Santa Barbara that we began to make other contacts and get people involved. And we were trying to, during that time, to get more people of color involved, we tried to get some Latinos involved.

VAN ARSDALE: You, to your credit Art, were one of the leaders in enhancing us ethnically in that regard membership-wise. You deserve a great deal of credit for that.

CAMPA: Well we tried; I don't know if we really brought in a lot of people.

VAN ARSDALE: Well you started articulating it in a very collegial way. You were the first person to do that more openly. I mean all of us thought about it, but you started to talk about it in a collegial but more dynamic way, that was an important point.

CAMPA: And I remember trying, twisting the arms of a number of my professional colleagues to get involved, I don't know how successful that was.

LITTLEFIELD: Well I followed you as president and it was during my first couple of months as president that Mary Granica came up with the idea of going down to Ghost Ranch in New Mexico. She'd heard about Ghost Ranch and I have to admit that that was one of the best ideas that emerged from my presidency, in ninety-one and ninety-two, was establishing that fall retreat at Ghost Ranch. [While] we were having an annual meeting every year at the Bethlehem Center, our group never met monthly. Some LPOs do try to meet on a monthly basis, but our membership was so far flung that it seemed much more appropriate for us to have an annual meeting and possibly a retreat. I remember at that first retreat that we had at Ghost Ranch, Peter talked with us about strategic planning, and it was I think the first time that High Plains as an organization really looked at planning as an issue that was important to get into.

VAN ARSDALE: 1991 in particular—as the Ghost Ranch phenomena emerged—it wasn't just a notion of a retreat place, it was more like a phenomena that would enable us to enhance our capabilities as an organization. As that started to emerge, under Mary Granica's idea, Carla's leadership, I myself at that time had just been elected president elect so I was working with Carla. We also had strategic planning-wise, the notion that the president elect, while continuing his or her role, as membership chair and sort of membership guru for the organization, would also then become Ghost Ranch, at least initially, strategic planner for the meeting, logistics planner for the meeting, and possibly even help facilitate strategic planning sessions should they be held at Ghost Ranch and they often have been, not always.

[Transition]

CAMPA: During the 1990 NAPA board meeting in Washington, DC, the SfAA meeting was noted that was going to be in York, England, and since a lot of the board members at that time could not attend, or, because of the financial cost, I suggested why don't you take the meeting to the High Plains Society meetings back in Colorado, and I think that the idea was well accepted, and it did emerge as something that was done. So we did hold the mid-year meeting, I guess you'd say wait, because the AAA is, is the main meeting and then the meeting of the SfAA. We held it at the High Plains Society and I think it went over very well, and it also snared a number of present day members including Pam Puntenney. Shirley Fiske was a member for quite a while and some other individuals as well, if I believe, but I thought it was an interesting way of bringing more people in, especially from WAPA.

VAN ARSDALE: The [1990 meeting] it was a seminal meeting, it was a type of watershed meeting and our other friends can share too. But, not only did it commemorate the tenth anniversary of our organization but it did many other things: it further reaffirmed and I think appreciated, the role that the Catholic fathers at the Bethlehem Center had played in promoting our meetings there for those many years, because we weren't going to be there much longer, and we had several, I recall, very nice interchanges with the various priests, such had to have been so collegial to us over the years. We had an important event involving Omer Stewart which perhaps Deward would like to comment on, in terms of the tree planting ceremony and associated ritual, and then the other thing, in addition to introducing the newsletter, the new newsletter which is continued on to the present day, my original newsletter that I began editing years before is what evolved into 'The Bulletin,' and then 'The Bulletin' evolved into our journal. In addition to that, I would say too, that maybe that was, at least for me, a watershed in that we'd reached some degree of maturity. Maybe in eighty-four we had reached rich adolescence, but by ninety I felt that our society had reached a sort of an adult stage.

LITTLEFIELD: I agree. I don't know what else needs to be said about that meeting. What are your recollections Deward?

VAN ARSDALE: We want you to share [concerning the tree].

WALKER: Oh okay! Well we thought that something symbolic would help at that meeting and we happened to just stop by and buy a tree and we happened to bring it out and we asked the fathers if we could plant a tree, as part of the ceremony, and our tenth anniversary and Omer was there. Anyway we got Omer together, and Omer did his peyote song for the tree, if you remember. Then we did a blessing in which we cast dirt to the four directions. Ken Keller said, "Oh Deward, you're not much of a ritualist." He wasn't impressed with my little ritual. In my defense, I went out there about what, two or three years ago now and took a picture of myself in front of the tree. I was proud of that tree. The tree had has grown as we have grown.

VAN ARSDALE: [Laughter]

WALKER: That's a symbolism.

LITTLEFIELD: Yes.

WALKER: And as far as I know, unless they sell that to a sub-developer, you know, the tree's probably safe yet, but we need to check that tree occasionally. I think it's an elm. I'm not sure we could find an oak. You know, that was the choice; they grow fast. Anyway, that tree was both the celebration of our past and a kind of promise for the future, and I think it's still doing okay, like we are, how's that?

LITTLEFIELD: Excellent. So the other reason at the meeting then was the connection with NAPA, and are you going to talk about that Pam?

PUNTENNEY: Well we had decided, as Art Campa had mentioned before, we had decided at the NAPA board meeting that since SfAA was holding their international meeting in York, England, and many of the NAPA board members would not be able to attend, that in order to hold our spring board meeting, that we needed a place to do it. And Art Campa had suggested and offered High Plains at the time he was president, and at the board meeting we agreed that that was a good idea. And so we held our board meet in, meeting in conjunction with the High Plains Society.

VAN ARSDALE: That's important too, because, for example, that's the first time that some of us met Pam, or got to know people like Pam and Shirley Fiske and others.

WALKER: Right.

VAN ARSDALE: I think another watershed, if I might comment—this is more personal, but I give Pam and our other friends credit for this—those of us who'd been active in SfAA and in the High Plains, and in the AAA, some were hesitant about NAPA, knowing less about NAPA, wondering about that traditional split or tension that had occurred or claimed to have occurred between NAPA and SfAA and or AAA, so it was thanks to Pam, Shirley, and a couple of other folks who were there who allayed those fears, who pointed out the collegial relationship that was going to develop and believe that it has, believe me in the years to come it indeed has developed, and that we shouldn't be hesitant about connecting with NAPA. We should do both SfAA and NAPA or all three, SfAA, High Plains, and NAPA, and indeed many of us in after that point did and have!

WALKER: There's another facet to that. I remember Art, and I'm not sure where it came from, but Art Campa seemed suspicious of SfAA at that time.

VAN ARSDALE: At the other extreme, yes, about SfAA, that's right.

WALKER: You remember that.

VAN ARSDALE: I do! It ran both ways.

WALKER: You might want to comment on that.

VAN ARSDALE: Well, just that some people thought I don't want to say untoward activity, but some, you know, mischievous or even just tension provoking activity that was there, in my perception of it Deward, something that might attract a member one way or pull him another, you know, and there might some competition, some untoward competition of some sort.

WALKER: There was also [the] academic/practitioners division that was in some people's mind, that NAPA was more practitioner and SfAA was more academic and I think this concerned some of the, particularly the practitioners, I heard more about that then.

VAN WILLIGEN: My feeling is that people realized that they couldn't afford that, after a while they had to paper over the contrast in a public venue even though it is still important. I think folks have set it aside early on.

WALKER: They seemed to go away!

VAN ARSDALE: Right, it resolved. Just this aside though, in more recent years such things as public anthropology have surfaced as topics of interest. What I'm glad to say is at least in my view, it hasn't done the—for example the discussion around public anthropology hasn't been one that pitted NAPA against SfAA or any of the LPOs or, RPOs against other groups.

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

Readers are invited to suggest persons to be interviewed for the project to members of the Oral History Committee (Martha Bojko, Carol Hill, Barbara Rylko-Bauer, Don Stull and John van Willigen, chair). Van Willigen can be reached at (ant101@uky.edu) or 859.269.8301. Think of the anthropologists that made a difference in places where you live and work. Often the person making the suggestion is asked to do the interview. The collection of SfAA recorded interviews and transcripts is archived at the Louie B. Nunn Center for Oral History at the University of Kentucky Library. The SfAA collection is listed in their on-line data base.

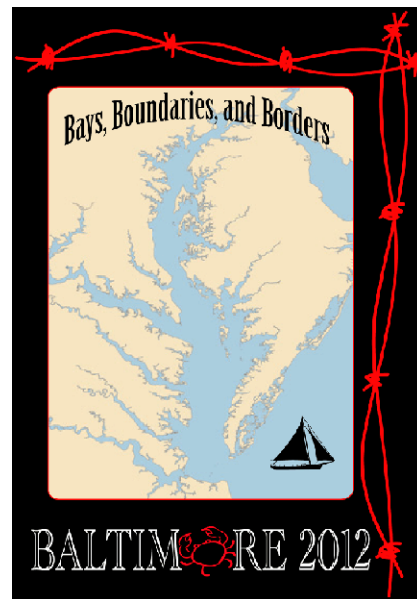
SfAA News

Building Up to Baltimore, Let's Go!

By William C. Roberts [wcroberts@smcm.edu]
Chair, Program Committee, 2012 SfAA Meetings
St. Mary's College, Maryland

The registration of abstracts for posters, roundtables, sessions, workshops and videos came to an end on Halloween at midnight. The preliminary registration numbers are by and large comparable to previous meetings, and

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William C. Roberts

Reining. Having faced and managed its own challenges to organizational sustainability, WAPA will host a session for representatives of other LPOs and people who are interested in forming an LPO in their own community. WAPA inspiration and experience will be evident in many ways throughout the conference. WAPistAs, as they call themselves, will host a tour to the nation’s capital, a topic that will be described in more detail, along with all the tour options, in a subsequent letter.

Members of the meeting’s other co-sponsors, The Society for Medical Anthropology (SMA), The Council on Nursing in Anthropology (CONAA), and the Political Ecology Society (PESO), <http://www.sfaa.net/sfaa2012/2012cosponsors.html>, have proposed a great range of stimulating sessions that especially highlight the boundary and border concepts in this year’s program theme. If your area of interest is in medical anthropology, nursing, or public health, you will want to be sure to come to Baltimore and take in these sessions.

There was strong response to the PESO sponsored sessions aligned with the Alternative Political Ecologies track organized largely part by Boone Shear and Brian Burke. This track seems to capture much of the spirit of the Occupy

Baltimore Skyline



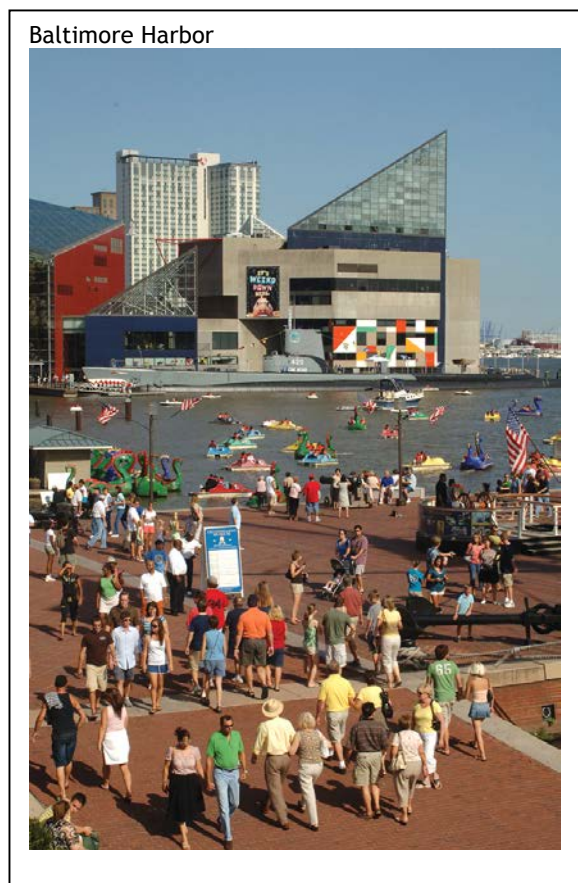
Wallstreet movement or demonstrations that have been taking place in cities around the country. In a similar vein Jeanne Simonelli and Stephanie Paladino rounded up colleagues who will discuss the ways big business is going after new sources of energy in the 21st century. Our colleagues will give us much to ponder about business, economy, and livelihoods during the meetings in Baltimore.

Of course, many colleagues have focused organizing their sessions on the ecology, health and history of the Chesapeake Bay. Where there’s bay and water, there are fish, and of course fisheries sessions are a staple of the Society’s annual

meeting, and will make a strong showing in Baltimore. Climate change is another environmental topic that is the focus of several sessions.

This year's program committee has worked hard to encourage people to take part in the meetings, and then also to envision the sessions that will take shape from paper presentations proposed individually. John Massad (Independent) is the only true Baltimorean among us, and has provided insight and humor in all our meetings. He also knows in which bars one has a good chance of meeting one of the local Baltimore dignitaries. Matthew Durlington (Towson University) has taken the lead to encourage video submissions, and has organized a group that will review and select winners for this year's video awards. Stan Yoder (Macro International), Mark Edberg (George Washington University), and Niklas Hultin (University of Virginia) all contributed. The committee benefitted from the advice and support of Shirley Fiske (University of Maryland College Park), Ruth Sando (Sando Associates), and many others in the area: Rory Turner (Goucher College), Michael Paolisso and Erve Chambers (University of Maryland College Park).

We have identified a number of walking tours in the Baltimore area that will be described in a separate announcement for Society members soon, as well as trips to sites of historical and cultural interest nearby. And of course Baltimore will be fun. A number of local musical possibilities have been identified, and I will work with the SfAA board and other potential sponsors and try to have as much good music, both live and recorded, on or near site as possible.



The many professional applied social scientists will be joined by large numbers of graduate and undergraduate students from around the country. The annual meeting is an opportunity for students to meet with and learn from professionals, not only in the workshops offered by stalwarts such as Riall Nolan (Purdue), but over a coffee or beer in a nearby neighborhood shop. The program committee intends to identify or create spaces that will enable participants to bridge generational boundaries through informal interaction that can mean so much to a student seeking to envision their future as an applied social scientist.

The committee continues to work out many of the details for the community day on Tuesday, March 27. The focus will be on Baltimore's urban food initiatives, and may expand to include community food traditions, and possibly other unique elements of Baltimore's cultural heritage. More details about this will be provided in a future newsletter.

The foundation for a fantastic 2012 meeting in Baltimore is set. If you were unable to submit an abstract, you should still plan to come and enjoy the meeting. The conference site is in a great location, the sessions promise to be of very high caliber, and we anticipate that large numbers of applied social scientists and social science students will attend. Although the meeting should have good numbers, one of the reasons many people prefer the SfAA meetings to other options is the open, familiar and friendly *ethos* that pervades the meeting.

I look forward to seeing all of you in Baltimore next year. Please write me if there are any questions you have, or any ideas you wish

to discuss.

The SfAA Podcast Project: Preparing for Baltimore 2012

Megan Gorby [megangorby@my.unt.edu]
Associate Chair, SfAA Podcast Project
University of North Texas

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

s the end of the year approaches, the SfAA Podcast Project is eager to provide an update on the Project and what to look forward to in the upcoming months. First, we would like to remind everyone that the sessions from the 2011 SfAA Annual Meeting can be viewed on our website (www.SfAAPodcasts.net), and we currently have had over 48,000 visits since the Project began in 2007 and have over 70 sessions posted.

For the 2012 Annual Meeting in Baltimore, the SfAA Podcast Project looks forward to recording 18 sessions. The sessions will be chosen by popular demand based on recommendations from the SfAA Board, various anthropology departments, and requests we receive through our online survey. The survey will become available in early January and will be advertised through our website (www.SfAAPodcasts.net) and on our Facebook (<http://www.facebook.com/groups/8528210822/>) and Twitter (twitter.com/sfaapodcasts) accounts. The decision will also account for representing many social science disciplines, including all four fields of anthropology, and covering sessions on hot topics.

The SfAA Podcast Project has witnessed various changes and developments, including its first transition of leadership and formalization of the roles of the Chair, Associate Chair, and team members. These are major steps towards evolving the already institutionalized project and we are very excited to be a part of this critical stage!



Jen Cardew Kersey, Yumiko Akimoto, and Megan Gorby

Jen Cardew Kersey, the founder and the former Chair of the SfAA Podcast Project, has transitioned off as a leader, though she has kindly agreed to stay involved with the Project as part of the SfAA Podcast Advising Board, along with the SfAA Advisor, Neil Hann, and the University of North Texas (UNT) advisor, Christina Wasson. With her foresight and initiative, Jen founded the SfAA Podcast Project as a UNT graduate student in 2007. Since then, what she started on her own, with the support of the SfAA and UNT, has grown to be a project that reaches thousands of listeners around the world, and its contributions have well been recognized by the SfAA. In addition, she has been, and continues to be, a great mentor to the new leaders, Yumiko and Megan, and our appreciation to her on our part, as well as on behalf of the SfAA Podcast fans, is truly indescribable! Thank you so much, Jen!!

Yumiko Akimoto will lead this year's Project with the new associate chair, Megan Gorby. This will be Yumiko's third year on the Project, and second year as a leader. Yumiko is a master's student in Applied Anthropology and Public Health at UNT, and she is currently conducting fieldwork in Mexico for her practicum and thesis.

This will be Megan's second year on the project and first year as a leader. Megan is a second year master's student at UNT in Applied Anthropology and Public Health, with concentrations in medical anthropology and community health. She is currently interested in looking at the usefulness of community gardens in health education/health promotion.

The SfAA Podcast Project would also like to take this opportunity to introduce this year's team members. Joining Yumiko and Megan are Stephen K. Wilson and Brittany Donnelly, and the Project is pleased to welcome them as part of this year's team! They are both masters' students in Applied Anthropology at UNT, and this is their first year on the SfAA Podcast Team. Steven is the Project's Social Media Coordinator and Brittany is the Session Selection Coordinator. In addition to these team members, Tommy Wingo will continue to be the Project's audio professional, and several local students will be selected to join the team for the 2012 Annual Meeting in Baltimore, MD.

Stay tuned for more information and updates by visiting our website, www.SfAAPodcasts.net, and don't forget to put in your sessions request!

Some Musings on *Human Organization* and Peer Review

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

Editor, *Human Organization*

University of South Alabama

As I write this, the final issue of *Human Organization* for 2011 (v. 71, no. 4) has gone to proofs and should be delivered on time to subscribers. The issue embraces the diverse approaches and topics of the applied social sciences that readers have come to expect over the years. Among our forthcoming articles are the 2011 Malinowski Award lecture presented in Seattle by Salomón Nahmad (in both the original Spanish version and an English translation prepared by Martha Rees), as well as pieces addressing applied archaeology, farmer cooperatives, immigration policy, ecotourism, commercial fishing, and health. *Human Organization* now has a Facebook page which we in the editorial office are using to preview forthcoming articles and issues.



At the conclusion of my first year as journal editor, I have found the job to be most rewarding but also challenging in ways that I had not initially anticipated. By far the most frustrating aspect of the editorship is the process of soliciting peer reviews of manuscript submissions. On average, only about one in four requests results in an actual review, meaning that between eight and 12 potential reviewers must be contacted before I have secured enough readers' reports to make an editorial decision. This is by far the leading reason for prolonged turnaround time, in some instances leading to the unhappy result that authors withdraw their papers in order to submit them elsewhere. Unfortunately, *Human Organization* has been deprived of some potentially stimulating and provocative scholarship as a result.

While it seems that all academics are eager to see their work in print, fewer are willing to commit the time and effort needed to ensure that the peer review process remains viable and timely. As authors, we've all been in that frustrating position of seeing our article or book manuscripts languishing in a liminal, unpublished state for want of reviews. For those of us who are tenured, our inability to get a prompt publication decision can be maddening, but for junior faculty such delays can amount to matters of life and death where promotion and

tenure are concerned. Tempting as it is to blame potential readers for their reluctance to review, I think that it really points to the contradictory and inconsistent reward structure under which academics work. My institution (the University of South Alabama) is probably fairly typical in weighting publication and research as 40 percent of our merit evaluations for raises and promotion, while service—which would include peer review—is valued at just 10 percent. Needless to say, academics respond as any rational actor would to such incommensurate incentives; when potential readers inform me that they don't have the time to read and comment on a manuscript, what in effect many are indicating is that they have little incentive to diminish their time commitments elsewhere.

In the long term, I hope that some of us might have a frank discussion in our departments and colleges about re-evaluating how professional service is weighted so that peer review operates seamlessly. This might involve either increasing the value of service or shifting review activities into the category of publication and research. The latter seems like a logical solution, given that it is because of a scholar's reputation in research and publication that he or she is approached as a reviewer in the first place. In the short term, what I hope to accomplish with this brief contribution to *SfAA News* is to bring this issue to the attention of fellow SfAA members, and to gently urge potential reviewers to accept our invitations to review for *Human Organization*. I realize that reviewing pays few dividends for career advancement or promotion; without it, however, the timely dissemination of our scholarship becomes all that more difficult to achieve.

A Note from the New Editor of *Practicing Anthropology*

Anita Puckett [PracAnth@vt.edu]
Upcoming Editor, *Practicing Anthropology*
University of Vermont

As I move into the role of Editor of *Practicing Anthropology*, I find myself both reflecting about my evolving and emerging involvement with applied anthropology and SfAA, and planning ahead for how I can be a good steward of the journal. Lest I get lost in mental musing, I am also focused on the technical matters of how to use well the Graduate Assistant assigned to the journal and how to perform the technical and mechanical tasks of running it. I also am giving thanks and gratitude for the help and patience others, such as Tom May, Jayne Howell Ron Loewe, Tim Wallace, and the SfAA Board members, among many others, have shown me as I make this transition.



My interest and commitment to applied anthropology and *Practicing Anthropology* comes from numerous directions, but primarily from my ethnographic fieldwork and community college teaching in southeast Kentucky that led to my Ph.D. Within a few weeks of living in the area, I was confronted with the realization that abstract research on speech acts and how they constituted a local socio-economy was not just esoteric and academically focused, but almost unethical, when the kinds of skills an advanced graduate student could bring to the area were transparently needed. This revelation is, of course, not unique to anthropologists in the field and, I'm sure, to many reading this newsletter. I found myself compelled to apply what I knew. What I learned in the applied graduate program at the University of Kentucky several years earlier made much more sense than it had before. Lectures, classes, and talks with John Van Willigen, among others, suddenly had lots to say. For many reasons, including these, I applied for and was hired to teach freshman composition at a local community college, a task I had done often since my first master's degree was in English from the University of North Carolina at Chapel Hill. During my tenure at the college, I learned about and was involved in program building, mentoring, advising, community-based projects, and, of course, teaching students with various academic and personal issues. At the community college extension campus where I worked, there were no boundaries between professional and community life, between personal and communal space, or between "professor" and "citizen."

I eventually completed my dissertation at the University of Texas at Austin and left the college primarily because anthropology was never going to be taught there, and a future teaching only freshman composition seemed a waste of my anthropological training. Virginia Tech offered me a position in Appalachian Studies, an interdisciplinary field that has a long history of activism, service, and community involvement. Located in the region and having a segment of the student body from the region, Virginia Tech allowed me to be an applied anthropologist of a sort, a mantle that has grown and expanded over the 18 years I've been on the faculty. I've seen boundaries between communities and faculty made and remade, and I've seen them soften or become porous. At the center has been hands-on community involvement, whether through community participatory research, community action research, fieldwork, or simply responding to community needs with the mutual respect for cultural differences that is foundational to the field of anthropology.

Through this work, however, I have come to see "anthropology" with a "small a," as SfAA Executive Director, Tom May, puts it. Many scholars have mastered anthropological methods and techniques, if not theory. The applied anthropological umbrella is a large one—they should be able to find shelter under it if they choose.

Through this evolution of interests has come a respect for what *Practicing Anthropology* has been and is. As editor, I hope to continue its long history of serving professional anthropologists and bringing new work to the membership and the public in a timely and accessible manner. There will be no substantive changes in author guidelines and expectations. Guest editors will continue to be welcome. To this purpose, however, I hope to advance our internet presence so that *PA* is circulated as widely as possible and revise the formatting and cover of the journal to be more in accord with current SfAA transglobal linkages and involvement. I also want to make our global connections more salient by expanding the number of articles from non-U.S. scholars. With the assistance of SfAA Board Members, I am also seeking to establish an editorial review board to assist me in making the hard decisions of why and how to include different submissions. Finally, as a linguistic anthropologist, I will welcome articles that focus on language and communication topics, and as a scholar who has come to appreciate interdisciplinary research, articles from those not trained in anthropology but exhibiting sensitivity to applied anthropological approaches, methods, and issues.

I am enthusiastic toward this role that I have been invited and accepted to assume. I am especially interested in hearing from the constituency *PA* serves at any time. I can be reached at PracAnth@vt.edu and (540) 231-9526. Stay tuned for other avenues of communication as well.

Rivera Salgado to Speak at First Kearney Lecture

SfAA Office

Professor Louise Lamphere announced earlier this month that the First Michael Kearney Memorial Lecture would be held at the 72nd Annual Meeting of the SfAA in Baltimore.

Society for Applied Anthropology



The Lecture will be one of the featured events in the Program that Professor Bill Roberts and the Program Committee are now developing.

The speaker selected for the First Kearney Lecture is the internationally-renowned sociologist, Gaspar Rivera Salgada of U.C.L.A. Prof. Rivera Salgada is a Mixtec who collaborated closely with Kearney on studies of indigenous communities. Their work on populations in Southern Mexico provided the foundation for presentation to state and national governing bodies concerned with the conditions of undocumented workers.

Prof. Lamphere, who chaired the Committee which selected the first speaker, also announced that Prof. Lynn Stephen of the University of Oregon and Prof. Aida Hernandez Rivera Salgada of CIESAS, Mexico City, have been invited to serve as commentators.



Michael Kearney

and cultures in California.

The Lecture celebrates the life and work of Michael Kearney, late of the University of California, Riverside. The Lecture will be an annual event at the SfAA Meetings. The Steering Committee will select each year an outstanding speaker with experience and expertise in the areas of migration and human rights.

Kearney's interest in these themes was first manifest with his doctoral research ("The Winds of Ixtepeji"). This study and subsequent research led to a greater involvement with the formulation of public policy. They sharpened and crystallized his commitment to applied anthropology as a tool for understanding and resolving problems in the human condition.

Kearney's impact extended beyond his scholarship and included the generation of students that he influenced, as well as the native communities within which he lived. One scholar remarked that Kearney's "...ideas were crucial to the development of organizations of indigenous migrants...and that he left a profound mark on the Binational Front of

Indigenous Organizations". Along the way, this scholar noted, Kearney coined the phrase "Oaxacalifornia" to encapsulate the way in which Oaxaca migrants recreated their lives

New Student Travel Awards Honors Prof. Gil Kushner

President Merrill Eisenberg announced recently that a critical milestone had been reached in the campaign to endow the Gil Kushner Student Travel Awards. A total of \$20,000 had been contributed by the end of October. This amount, President Eisenberg noted, constitutes 80% of the endowment goal of \$25,000.

The Kushner Student Travel Award will provide two travel scholarships (\$500 each) for students to attend the annual meetings of the Society. The instructions and criteria for the travel awards may be found on the SfAA web page (www.sfaa.net, click on "Awards" and select "Gil Kushner")

This first fund-raising target was achieved because of a challenge grant made by long-time member, Bob Wulff, who was a graduate of the University of South Florida and a close friend of Gil Kushner's. He offered the endowment a sum of \$10,000, if the Society could raise contributions to match that amount. The campaign will continue into the fall with a focus on the \$5,000 that remains to complete the endowment.

The first Gil Kushner Student Travel Awards will be selected in conjunction with the 72nd Annual Meeting of the Society in Baltimore in March of 2012. Students may compete for the travel awards by completing a brief summary of their career interests in relation to the theme of the Awards—the persistence of culture.

The Awards honor the memory of a long-time member of the Society, Gil Kushner. Kushner retired in 2000 from the Department of Anthropology at the University of South Florida, where he had been instrumental in organizing and managing the highly-successful applied anthropology program.



Gil Kushner

SfAA Treasurer's Report, as of November 2011

During the 2010 budget year, the Society's expenditures exceeded revenues generated. This situation resulted partly from the timing of payments on publications subscriptions that arrived back in 2009. The income generated through the Society's revenue streams remains robust despite economic downturn. By all indications this trend will continue over the near future. In general, the Society's continued measures to increase revenue streams along with its history of making sound investments continue to pay off. Projections are for a healthy future as slow but progressive economic gains are made.



Current Financial Status

As of September 30, 2011 the Society's assets totaled \$114,152.24. This includes \$36,891 in cash or liquid assets. The Society also has \$3,302.42 in furniture and equipment and \$73,957.96 in investments assets. Our nine-month report (period ending September 30) reflects a total of \$241,300 in revenues. This sum is more than the year-to-date revenues for 2010 total of \$210,777. Figure 1 provides a comparison of 9-month revenue over a 5-year period. The Society's 9-month expenditures for 2011 (\$344,704) were less than the 2010 amount (\$349,836.09). In fact, these year-to-date disbursements were lower than the budgeted estimate (i.e. \$349,836.06 versus \$361,276).

FIVE YEAR COMPARISON OF 9-MONTH REVENUES

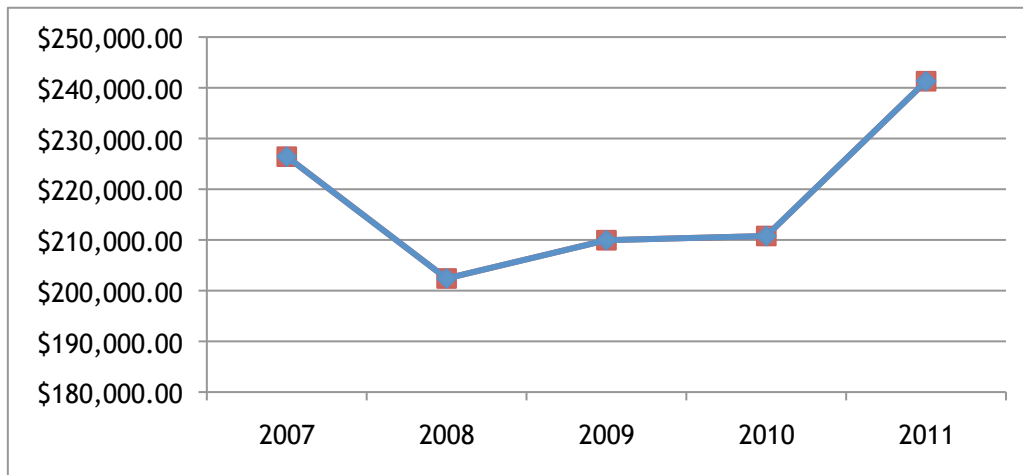


Figure 1.

Membership dues along with annual meeting registration and subscriptions to publications, all represent major revenue streams for the Society. It is important to note that the bulk of membership dues and meeting pre-registration payments for the Society occur in October of the calendar year. However, as of the end of September 2011, membership dues received totaled \$89,576.25. This figure is just below the revenue received (\$92,689.25) for September 2010. Figure 2 provides a 5-year comparison of 9-month (ending September 30) revenues from membership dues paid to the Society. These figures represent approximately 35% of payments received with a large increase typically occurring during and following the October renewal and pre-registration period. The 2011 Seattle meeting was well attended and proved successful in terms of new membership increase. The year-to-date revenue generated was \$66,638.44. This amount is well above the September 2010 revenue of \$53,307.33 (from the Merida meeting) and much higher than the September 2011 projected amount of \$56,300.

FIVE YEAR COMPARISON OF 9-MONTH MEMBERSHIP DUES

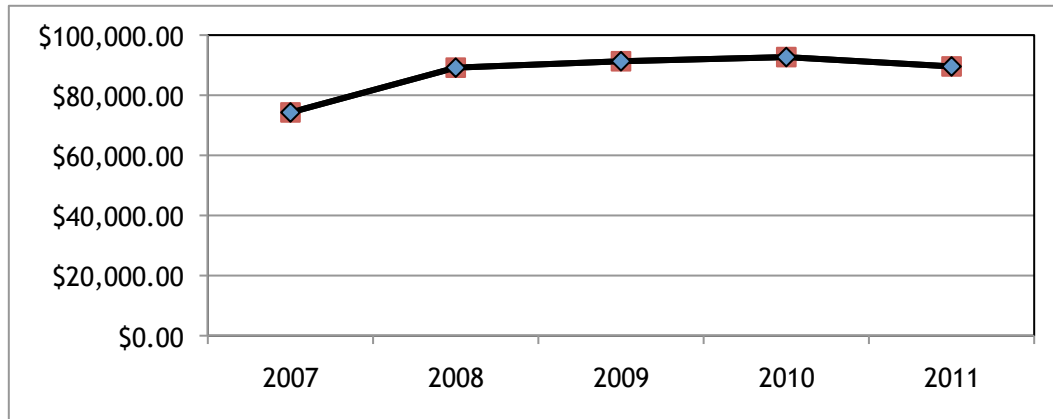


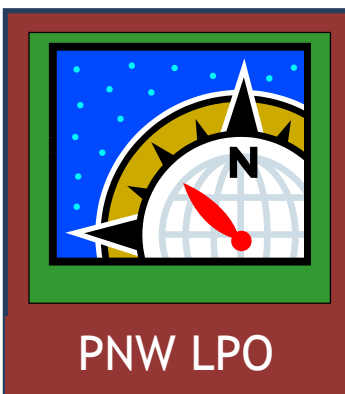
Figure 2.

As of September 30, 2011 subscriptions for Human Organization totaled \$28,652.75. This is less than the budgeted amount of \$35,600. Further, revenues from Practicing Anthropology totaled \$2343.60 only slightly less than the \$2,398.50 gained during the period up to September 30, 2010. With the digitization of these journals as well as the resourcefulness of Editors, the Society has been able to steadily reduce overall expenditures for publication production and distribution. Revenues from Monograph series totaled \$197.25.

2011 Budget

The 2011 budget adopted by the Board of Directors in December projects an increase in both revenues and expenditures over the 2010 budget. This includes total expected revenues of \$479,235, including interest and dividends, and total expected expenditures of \$463,671. With this in mind, we are forecasting a positive year-end in terms of revenues.

Have a Safe and Happy Thanksgiving!



Pacific Northwest Local Practitioner Organization Current Activities

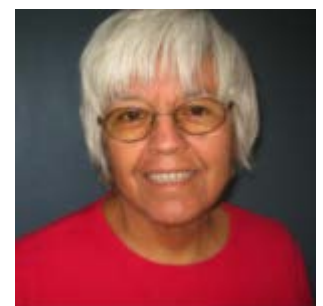
Local Practitioner Organizations (LPOs) are regional professional organizations of practicing anthropologists, university and college professors, students, and others interested in the anthropological perspective and using the tools of anthropology and related disciplines to help solve contemporary human problems.

LPOs come in many forms and may hold conferences, meetings, special events, publish journals and always, provide opportunities for professional and social interaction. LPOs are affiliated with the SfAA. A Society board member serves as liaison with LPOs.

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

The PNW LPO was formed at the 2011 Seattle conference. Initiated by Emilia González-Clements, Kevin Preister and Darby Stapp, all private, practicing anthropologists, the group determined that the LPO will represent the Pacific Northwest region of Alaska, British Columbia, Washington, Oregon, Western Montana, Idaho and northern California.

As expected, there were varying domains of application represented in the initial group, including organizational development, natural resource conservation, international development, evaluation research, program planning, and policy development. The members represent a wide range of institutional settings including the private sector,



Emilia Gonzalez Clements

government, academia and even a Chief Executive Officer of a technology firm! There are currently 39 members.

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

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

Current Activities

1. Developing the LPO

The PNW LPO is fortunate to have as a member co-founder Kevin Preister, an experienced community development practitioner and trainer. Kevin is guiding the activities for identifying member interests and promoting active participation. He will coordinate the next step agreed to in the organizing session in March, 2011—a meeting in the Portland area.

2. Planning the Portland Meeting

Kevin will facilitate a process that provides opportunities to learn about each other, share our ideas, strategize for professional development and even see a little bit of Portland.

3. Building collaboration with Portland State University

I (Emilia) live in Portland and am working with Michael Myers, a student/member at Portland State University (PSU), to collaborate with applied faculty and students. At this preliminary planning stage, we have identified several potential activities, including a mentoring program. PSU may provide a meeting place for the LPO.

Local Contacts Please *let me know if you would serve as the contact for your local area.*

Contact: emiliagonzalezclements@gmail.com , kpreister@jkagroup.com. EGC Nov. 2011

SfAA TIGs

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

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

Director: Bauu Institute and Press

Agriculture Secretary Tom Vilsack recently announced the publication of new proposed rules that will significantly increase access to USDA's utilities programs and funding opportunities for American Indians, Alaska Natives, Native Hawaiians and Pacific Islanders who are located in Substantially Underserved Trust Areas (SUTA).

To develop the proposed rule, USDA Rural Development conducted consultations with tribal leaders and Native communities throughout the United States as well as in trust areas in Alaska, Hawaii, Guam, American Samoa and the Commonwealth of the Northern Mariana Islands. USDA Rural Development also hosted Internet and teleconference-based webinars to solicit further implementation recommendations

for the SUTA initiative. However, anthropologists and social scientists were not part of any of the regularly scheduled consultations, despite our long history of working with Native communities that could be directly impacted by the proposed rule. I encourage all SfAA members to review the proposed rule and to submit comments, as our background and work provide important insights that may not have been covered in the regularly scheduled consultations.



Peter N. Jones

The deadline to make comments on the SUTA proposed rule is on or before December 13, 2011. For more information, please see the October 14, 2011 [issue of the Federal Register](#).

Background Information

Under the proposed SUTA rule, the Secretary of Agriculture (with delegation to the Administrator for Rural Utilities Service) would be granted the discretionary authority to: Make loans and issue loan guarantees with interest rates as low as two percent and with extended repayment terms; waive non-duplication restrictions, matching fund

requirements, or credit support requirements from any loan or grant program to facilitate construction, acquisition or improvements of infrastructure; and give highest priority to designated projects on a Substantially Underserved Trust Area.

Under the SUTA initiative a trust area is legislatively defined as any land that: (1) is held in trust by the United States for Native Americans; (2) is subject to restrictions on alienation imposed by the United States on Indian lands (including native Hawaiian homelands); (3) is owned by a Regional Corporation or a Village Corporation, as such terms are defined in section 3(g) and 3(j) of the Alaska Native Claims Settlement Act, respectively (43 U.S.C. 1602(g), (j)); or (4) is on any island in the Pacific Ocean if such land is, by cultural tradition communally-owned land.

I would also like to bring TIG members' attention to a recently signed historic agreement between First Nations and the Province of British Columbia. The *British Columbia Tripartite Framework Agreement on First Nation Health Governance* paves the way for the federal government to transfer the planning, design, management, and delivery of First Nations health programs to a new First Nations Health Authority over the next two years. The First Nations Health Authority will incorporate First Nations' cultural knowledge, beliefs, values and models of healing into the design and delivery of health programs that better meet the needs of First Nations communities. This is an important step for First Nations in British Columbia. Signed on October 13, 2011 the full [B.C. Tripartite Framework Agreement can be found here](#).

I would like to remind everyone that if they would like to share announcements, calls for papers, or other news with the TIG email list to do so. 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

First Annual Student Paper Competition

The first annual SfAA Tourism and Heritage TIG Student Paper Competition began this September with the selection of ten student papers to be presented at an invited double session at the March SfAA meetings in Baltimore. The selected papers are now in the running for the \$500 prize to be awarded to the top paper. We had 25 abstracts submitted this year from students all over the world, representing a wide variety of topics and an impressive level of quality. Due to the high number of excellent submissions, it was decided to expand the invited session to a double session. I am pleased to announce the selected participants of the double paper session at the March SfAA meetings in Baltimore:



Melissa Stevens

Qiaoyun Zhang: "The Convergence of Heritage and Disaster Tourism: The Case of the Jina Qiang Village in Southwest China"

Gabriela Spears-Rico: "Touring the Indian Dead: Mestiza/o Tourism and P'urhepecha Performances during the Days of the Dead in Michoacan"

Ivey R. Tapp: "Bounded Nostalgia: Redefining the Borders of Venetian Identity in the Wake of Mass Tourism"

Alicia Fuentes Vega: "Tourism, Art and Masquerade in Spain: the Case of the Costa Brava"

Kristin M. Sullivan: "Carving Chincoteague"

Matthew A. LeDuc: "Discourses of Heritage and Tourism at a Living World Heritage Site: The Case of Hampi, India"

Stephanie Beck Cohen: "History, anxiety and hope? Public art and visual culture for tourists in the DMZ"

Alicia McGill: "Da Ruins, Kolcha, and Hischri through the Eyes of Belizean Youth: Conceptualizing Heritage through Tourism Education"

Ofer Dagan: "From the Wild West to Tuscany: De-Politicization of the Tourist Gaze in the Israeli Negev"

Nell Haynes: "Pinning Down the Chola: Bolivian Wrestling and Social Change"

AAA Meetings in Montreal

This year's American Anthropological Association meetings are in Montreal, November 16-20, 2011. There will not be a formal TIG meeting at the AAA meetings this year, but there are plenty of opportunities to hear new research on tourism and heritage and to network with other scholars and practitioners.

Workshops

As in the past, Tim Wallace and Quetzil Castañeda are running a tourism research workshop. Workshops require prior registration, so be sure to register before they fill up (registration link on AAA meeting website).

Tourism Research Workshop: Theoretical Frameworks, Approaches and Practices

(Sat, Nov 19, 10:30AM-12:30PM)

This workshop is designed for graduate students and faculty who are initiating research in or teaching on the anthropology of tourism, as well as for those who have already conducted initial design, theorized, and put into practice anthropological research on tourism. This workshop is also ideal for those of us who teach or will teach courses on tourism and would like to have an alternative theoretical approach and synthetic overview of the field as a means and platform to tourism research in anthropology, including major research issues, theoretical framings, and methodological approaches. While providing a synthesis of predominant and orthodox approaches, the workshop also introduces participants to the organizers' alternative formulations and heterodox vision of the field. The core of the workshop combines seminar-style discussion with interactive learning activities. The goal is for participants to take these tools and apply them directly to their own ongoing research, to assist in further developing and elaborating their own distinctive research projects. Each participant receives a workshop course "book" that includes materials such as bibliographies, syllabi, publishing aides and an analytic guide to key theories and methodologies.

Paper Sessions

During the TIG meeting at the March SfAA meetings in Seattle, TIG members decided to organize a session for the AAA Montreal meetings. The resulting session, "Linking Tourism Past with its Present: Reflections and Directions," organized by TIG member Heidi Nichols, presents a retrospective of the changing face of tourism and tourism research at six different sites. Presenters include Valene Smith, Kristin Sullivan, Erve Chambers, Sarah Taylor, Tim Wallace, Heidi Nichols, and Nelson Graburn.

Other tourism and heritage related sessions are listed below.

WED, NOV 16

4:00- 5:45PM, Linking Tourism Past with its Present: Reflections and Directions:

What "was" aides in the understanding of what is. What is "yet to come" in any discipline, is facilitated through exploration of its traces, legacies, and tidemarks. It is these hints of the half-forgotten, these indicators of the achieved and these remembered pasts that commune with the ever changing current that create both benchmarks and insight into our state of affairs. In connection to the anthropology of tourism, appreciation of the historical processes, interactions with 'others', touristic initiatives of the past, and longitudinal associations with outside resources, shed light on tourism research in the future while broadening our understanding of ethnographic research in the present. The papers in this session, whether focusing on the theoretical, geographical, or topical, examine and address this relationship of tourism's "past" engaging the shifting realities of the present, as it informs the directions of its future.

4:00-5:45PM, Latin American Tides of Tourism, Development and Community

6:00-7:45PM, When Individuals Inherit Legacies: The Remembering Subject of Heritage and History in Context

8:00-9:45PM, The Role of Ethnography in Tracing Tourism (Im)Mobilities

THU, NOV 17

8:00-11:45AM, Tours and Traces: Breaking New Ground in the Anthropology of Tourism and Heritage—Papers in Honor of Nelson Graburn

8:00-11:45AM, Embodied Encounters with Legacies of Violence: Movement, Memory, Tourism
1:45-3:30PM, Islands as Contemporary Locations: How Tourism and Environmentalism Recreate Island Forms, Reconstruct Vulnerabilities and Promote Exceptionalism
1:45-3:30PM, Patrimoine Mondial: Living Culture, Sacred Groves, and Fragile Stones in the Light of UNESCO World Heritage Status, Inscriptions, and Local Patrimony
1:45-3:30PM, Querying “Art”, “Tradition,” Museums, and Heritage—Papers In Honor Of Nelson Graburn

FRI, NOV 18

8:00-9:45AM, Kinship Tourism: Fertility, Adoption and “Visiting” Family
8:00-11:45AM, The Rhetoric of Heritage
4:00-5:45PM, Cultural Identities in Motion in East Asia and Beyond: Multiculturalism, Heritage, and Tourism

SAT, NOV 19

10:15AM-12:00PM, Reversing the Legacy of Colonialism in Heritage Research
1:45-3:30PM, Medical Tourism: Patients and Remedies in Transit
1:45-3:30PM, High Tidemarks in Asia-Pacific: The Politics and Voices of Constructing Heritage
1:45-3:30PM, The Legacy of Mesoamerican Ancestors: Archaeological Heritage in and Beyond Contemporary Mexico
4:00-5:45PM, Primitivist Encounters Today: New Ethnographies of Indigenous Tourism

SUN, NOV 20

8:00-9:45AM, Cultural Heritage and the Politics of Identity In Latin America
12:15-2:00PM, Community-Based Cultural Heritage Research: Insights, Challenges, and Possibilities
12:15-2:00PM, Performing Culture in East Asia: Religion, Heritage, Memory, and Materiality

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 February newsletter must be received by January 25, 2012.

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

Student Corner

Disaster research and applied anthropology

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

Disaster research in anthropology is growing. This is due in part to the expanding field of environmental anthropology and emerging understandings of climate change as increasing slow and rapid onset disasters. Over the last four decades, social scientists including anthropologists, have built a robust argument for understanding disaster experiences as being located within the social fabric. Disasters most often do not create, but rather *expose*, underlying social inequities. Disasters reveal entrenched power hierarchies and unequal resource distribution. Disasters lay bare our fundamental beliefs about the divine, about social ties and obligations, and about societal conceptions of justice and fairness.



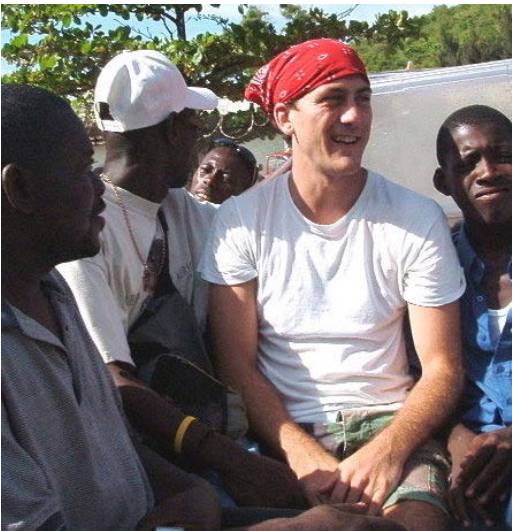
Elizabeth Marino

For applied anthropologists, disasters also offer a venue where better understanding can lead to better outcomes, sometimes immediately. Following the lead of anthropologist such as Anthony Oliver-Smith, Gregory Button and Susanna Hoffman, a new generation of disaster anthropologists are primed to tackle some of the most pressing issues in contemporary society. These include climate change, vulnerability reduction, resource distribution schemas, and opening environmental discourses to culturally diverse actors and stakeholders.

The following essays are the results of fieldwork in two of the most devastating and controversial disasters of the last decade. Landon Yarrington offers us an original take on the concept of ‘triage logic’ in humanitarian aid. His case study is situated in Haiti during and in the aftermath of the earthquake in 2010. Jennifer Trivedi offers us an analysis on local participation in rebuilding material and social worlds following Hurricane Katrina in 2005. Her first hand accounts insist on the maintenance of agency among vulnerable populations and demonstrate that local participation is essential in successful disaster response. We believe anthropological methods, particularly ethnography, are essential analytic tools for understanding the complex, totalizing outcomes of vulnerability construction and disaster experience. We offer these essays as proof of our field’s insight into this arena.

The Logic of Triage in Humanitarian Action

By Landon Yarrington [lyarrington@email.arizona.edu]
University of Arizona



Landon Yarrington

put soldiers back on the lines.

When we think of triage, most of us probably imagine packed emergency rooms and congested hospitals; or we may envision throngs of the not-*that*-sick seated in waiting rooms, quietly suffering until it’s their turn to be treated. Alternatively, we might also think of the drama of a battlefield hospital, scenes that MASH popularized in the years following the Vietnam War. For whichever example one might imagine, it’s seldom the case that we consider triage as a process of establishing order. Rarer still is the thought that triage is a culturally mediated process.

Triage comes to us from the French verb *trier*, which means to sort or sift out, as in sorting and sifting dried coffee. Triage earned its contemporary colloquial definition not from agriculture, however, but from the battlefields of the Napoleonic Wars. There, Dominique Jean Larrey, Napoleon’s chief surgeon, implemented an original system of identifying and categorizing wounds according to their severity (Skandalakis 2006). Unlike today’s system, where life-threatening conditions get higher priority for treatment, Larrey’s model prioritized those whose wounds were most likely to be healed. The system functioned less to save lives and more to

Today, whether we realize it or not, we use the triage categorical system in contexts well beyond the medical field. From business meetings to daily household purchases, we are essentially performing triage.

As a medical decision-making process aimed at maximizing life and minimizing risk through a dynamic formula of patient needs plus existing resources plus available personnel, compounded by the timeliness of the decisions themselves, triage necessarily simplifies a constellation of moral and ethical ambiguities. Triage seemingly provides an objective, scientific way to evaluate such situations without bias and independent of context. It is this logic of triage—the claim of an objective, non-arbitrary way of arranging, prioritizing, and canalizing different sets of competing needs—that is applied in a variety of contexts.

This essay argues that, during and after disaster scenarios, vulnerability is often assessed and responded to using the logic of triage. This use of triage in responding to and assessing vulnerability was particularly evident during and after the Haitian earthquake.

When the quake struck around 5:00 pm, I was conducting preliminary fieldwork in Port-au-Prince. Before nightfall, the city seemed to be operating according to the logic of triage. I was helping to move wounded people from their houses into an empty lot when I decided to go out to the main street and find some help, thinking the police or the United Nations would send aid. It was then that I realized the whole city was devastated (or “tout Ayiti kraze!” in the words of

one Haitian police officer). I went again 30 minutes later (by then over 200 people had gathered in the open space), and this time I spotted a massive U.N. convoy passing with bulldozers, supply vehicles, and two trucks full of troops. Surely with this equipment and manpower I could get some help, I thought. But I was then informed they were on their way to the Hotel Christophe—the U.N.’s administrative headquarters in Haiti—which had flattened everything and everyone inside. In this space of competing needs, who gets served first, and why?

The next day, after making my way to the U.N. logistics base at Toussaint Louverture (the country’s only international airport), I witnessed another triage event. Around noon, the authorities decided to allow wounded Haitians in for on-site treatment or transport to hospitals in Miami. I was confused to learn that they were only allowing those people who had some familiarity with English into the compound. A Canadian medic told me that since English was the operational language (as opposed to French, which is the official language of the U.N.), they could faster and more efficiently treat Haitians who knew some English. When Creole-speaking Haitians were finally let in they were met by exhausted staff, depleted supplies, and second-class treatment.

From the U.S. military’s subsequent takeover of the international airport to the many “cluster group” meetings the U.N. organized to distribute food, water, and tents, the logic of triage was almost always employed. And when I returned to Haiti in September 2010, I saw the logic of triage unfold all over again in the responses to outbreaks of cholera.

Humanitarianism and humanitarian aid not only operates by the logic of triage; it cannot exist without it. For humanitarian action to be possible, order must first be established. But how is order created? Who has the rights to establish order, and by whose categories? When a disaster hits, how are needs constituted and how is humanitarian assistance mobilized? These are questions that may be best addressed through an ethnography of triage.

In the case of Haiti, the logic of triage created a doctor/patient relationship between the various humanitarian actors and the target population. Under these circumstances, the expertise of humanitarian actors can mask power disparities and cultural biases as professional objectivity in categorizing needs. Following this, triage events provide a powerful frame of analysis for how authority is established within the structure of humanitarian aid.

If we understand triage as a system dedicated to imposing order according to immediate needs, then triage can never be independent of context, for it is the specific, localized social and cultural context of a disaster from which needs receive their substance. This feature of triage decision-making makes it impossible to base medical decisions on medical criteria alone, for instance, and invites other, non-medical factors to infiltrate the decision-making process. The result is that triage will always be culturally mediated and open to social, economic, and other various influences. Seen in this way, humanitarianism, as the first step or phase of a presumably longer transition including recovery and reconstruction, is open to the same critiques made of disaster capitalism (Gunewardena and Schuller 2008).

For applied anthropologists working in disaster contexts, there is value in highlighting and identifying these triage events. Some decision-making must necessarily transpire “on the fly,” in the moments immediately after the dust settles, while other sets of decisions will be made further away from the immediacy of a disaster event. I would like to suggest that what we call the “aftermath” of a disaster is nothing more than a series of triage events. In this way, framing disasters in terms of triage events provides a valuable tool for understanding the assessment of vulnerability and power dynamics visible in disaster situations.

References

- Gunewardena, Nandini and Mark Schuller, eds. 2008. *Capitalizing on Catastrophe: Neoliberal Strategies in Disaster Reconstruction*. Plymouth, UK: AltaMira Press.
- Skandalakis, Panagiotis. 2006. “To Afford the Wounded Speedy Assistance’: Dominique Jean Larrey and Napoleon.” *World Journal of Surgery* 30:1392-1399

Vulnerability, Agency, and Recovery: East Biloxi After Hurricane Katrina

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East Biloxi, a low lying area on the end of the city of Biloxi’s peninsula, suffered extensive damage from

Society for Applied Anthropology



Hurricane Katrina in 2005. Over 5 years later when I conducted fieldwork in the city, this neighborhood stood out as still largely underdeveloped. Rebuilding there remains an ongoing process. The involvement of local residents in the recovery and rebuilding processes demonstrate how vulnerability does not eliminate agency. Moreover, this involvement offers an example of how local work and local-outsider cooperative efforts can contribute to recovery after a disaster.

Many East Biloxi residents lost their homes, possessions, and livelihoods during Hurricane Katrina. Owner-occupied homes, rental homes and several public housing complexes were all destroyed during the storm. The destruction of businesses left many without work or with reduced hours and subsequently reduced wages. Flooded schools resulted in students being transported to other facilities across the city. Churches were wiped out, leaving some residents looking for new places of worship and others holding services where they could, including on the foundations of their old churches. This widespread destruction was particularly problematic for vulnerable populations, such as low-income residents, who found themselves facing a recovery period complicated by pre-existing vulnerabilities and conditions.

Jennifer Trivedi

Characteristics that made local residents vulnerable to the effects of the storm, such as low income, also affected recovery. One older African-American man I spoke with, “Frank,” described how many individuals in the area, particularly the elderly and low-income residents, often had to choose between home and flood insurance or medication and food before the storm. In the aftermath of Katrina, costs went up. Estimates from individuals varied, but it was not uncommon to speak to people who described insurance rates as much as five times higher after the storm than they had been before. In an area where people could not afford insurance even at lower pre-Katrina rates, these higher rates were all the more unattainable.

City officials and local residents spoke in public meetings and in discussions with me about not only the rising cost of insurance, but the high cost of rebuilding in the area with new requirements for “building up” (elevating homes to protect them from flooding). As Frank also pointed out, many people did not qualify for certain types of aid after the storm because they did not have insurance or because they rented their home. The combination of rebuilding expenses and restrictions on aid has made redevelopment a slow process. At a public city meeting, a representative from a government organization described the situation, noting that survey research had identified 200 vacant or substandard structures in the area, as well as almost a thousand vacant lots, as late as 2010.

In spite of such problems, it is important to remember that vulnerability does not negate agency. Many local residents have worked to help themselves, each other, and their neighborhood and city through local organizations and with outside aid to continue the recovery process. National organizations with local chapters began filling new roles in affected communities. For example, the local National Association for the Advancement of Colored People (NAACP) chapter found themselves working on issues of disaster response as well as civil rights. Organizations with ties elsewhere in the state, like the Gulf Coast Community Design Studio (GCCDS), have brought specific skills since the storm so that experts can help local residents rebuild their homes, businesses, and cities. And new local organizations like Coastal Women for Change (CWC) emerged to help support recovery through involvement in local politics and helping residents find information and develop skills.

The priorities laid out by these local groups demonstrate how long-standing inequities are tied to hurricane risk, vulnerability and difficulties in hurricane recovery efforts. I spoke with a CWC member, “Alice,” who described issues like the importance of available, affordable childcare for parents as they went back to work after the storm. Alice described how people needed to be able to go back to work if they were going to be able to move back into East Biloxi. Problems such as affordable child care for potentially low-income residents and workers are an example of how problems before the disaster are connected to problems after the disaster and subsequently complicate recovery efforts. The CWC worked to set up child care opportunities that would not only allow residents to return to the neighborhood and parents to get back to work, but that emphasized the importance of educating the children being cared for.

Each of the groups I spoke with and studied in East Biloxi linked local involvement in recovery to outside aid (through financial resources and expertise). Other disaster researchers have demonstrated that problems can emerge when outside organizations come into a disaster area and offer aid that is disconnected from local needs or wants (e.g. Dyer 2002, Naraindas 2008). Organizations like those working in East Biloxi demonstrate that when local residents form their own organizations and facilitate cooperation between residents and outside aid, such problems can be better avoided. For example, the GCCDS has put local residents in contact with outside experts and resources, such as architects, to rebuild homes that meet families' needs as well as meet new disaster mitigation requirements for home building.

Local residents and leaders are aware of the work that remains, as well as the continuing needs of their neighborhoods. In an interview, Frank described how East Biloxi needed four things to come back: good schools, a solid economy with local businesses, churches and housing. This awareness and push to respond to a variety of needs in the area is important because it demonstrates that recovery is a complicated process, particularly when an entire community has been destroyed. The need for these four elements, combined with a need for infrastructure repair and improvements, are interrelated. As several local residents described to me, they are themselves are reluctant or know others who are reluctant to rebuild a home where streets have not been repaired, few businesses have reopened, or schools are no longer operating. Rebuilding the entire community of East Biloxi—its homes, businesses, churches, schools, and streets—is a complicated issue and one that requires outside resources and insider knowledge. Recovery thus far demonstrates the importance of local involvement and that local-outsider cooperative efforts may offer the best path towards rebuilding East Biloxi.

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Graduate Programs in Applied Anthropology: San Jose State University

Reintegrating Anthropology: [San Jose State University's](#) Interdisciplinary Strategy

More than 30 years ago, Eric Wolf noted that "They Divide and Subdivide, and Call It Anthropology." He was concerned that as the discipline had grown, anthropologists had become so overspecialized that they were in danger of rendering the discipline irrelevant and unable to respond to social needs.

In many ways, Wolf's words were prophetic. Today, it often appears that cultural anthropologists have little to discuss with archaeology colleagues, and much less with physical anthropologists. Across many American campuses, it is common to find linguistic anthropologists in language studies departments, rather than with their anthropological brethren. In extreme cases, anthropology's subfields have disintegrated, forming distinct departments or subsuming themselves within larger departments. Franz Boas' vision of an integrated four-field anthropology—a defining moment in the history of the American social sciences—has vanished at many universities.

The anthropology program at San Jose State University is charting a dramatically different course. For more than five years, faculty and students have committed themselves to approaching and applying anthropology in a reintegrated, interdisciplinary way—by reconnecting our discipline's subfields, by making links with other SJSU departments, and by collaborating with organizations outside the University. Some of this has been driven by the need to act creatively in a time of scarce resources. But much of the motivation comes from a desire to rethink the future of anthropology itself. Applying anthropological knowledge to the resolution of practical problems is critical to the future of anthropology as a whole.



Ethnographic Evaluation

21st Century Anthropology

The department's strategy has been to forge an anthropology that is both consistent with the integrity of the discipline and that addresses the multiple needs of students and the Silicon Valley region—a region where high-tech innovation is celebrated in local mythology, yet where the cost of living is extraordinarily high, where tremendous cycles of boom and

bust are a way of life, and where large numbers of immigrants arrive seeking better employment opportunities (though often unsuccessfully).

The strengths of the department's strategy are clearly evident in the work being done by graduate students in the department's M.A. program in Applied Anthropology. Although the graduate program began only five years ago, it is playing a growing role in creating an anthropology appropriate for the challenges of the 21st century.

When representatives of the Muwekma Ohlone Tribe of the San Francisco Bay Area approached SJSU about the possibility of jointly developing curricular materials, graduate student Ann-Lise Gilbert responded by developing an

ambitious collaborative project. By integrating archaeological data with cultural anthropology (which includes interviews with tribal elders and other members of the Muwekma Ohlone tribe), she is practicing an innovative anthropology drawing upon two subdisciplines to help meet the needs of a local organization.

Graduate student Mayra S. Cerda's work focused upon the efforts of Opportunity Fund (formerly Lenders for Community Development), a non-profit seeking to extend micro-finance loans and to promote entrepreneurship among small business owners—many of whom are immigrants—in San Jose's Alum Rock neighborhood. Her experience prepared her for postgraduate work as a field researcher with a project team based at New York University. Cerda's new research work will examine a vital question that is not well understood in the social sciences: How do low-income families manage their finances, especially in periods of economic decline? She will be responsible for overseeing research over 30 families in California.



Lenders for Community Development



Chuck Darrah and Nicole Conand

M.A. student Nicole Conand

and anthropology professor Chuck Darrah collaborated on the Silicon Valley Community SparkPlugs project, which involved the production of a series of mini-documentaries focusing upon seven people who are creating positive changes in the Silicon Valley and an accompanying website. The project was developed in conjunction with CreaTV San Jose (a non-profit public access TV station) with support from the John S. and James L. Knight Foundation.

Another graduate student, John Schlagheck, synthesized elements of archaeology and cultural anthropology. He began by acquiring technical competency in obsidian hydration, an archaeological

laboratory method, and then conducted original research at a prehistoric site in California. Schlagheck's long-term project goal was to reestablish the department's ability to use obsidian hydration, and specifically to promote collaborative learning and mutual support between the anthropology department, the Native American community, and cultural resource management professionals.

Like many graduates of the MA program, Schlagheck used his training to help secure an applied anthropology career. He is now working on major archaeological projects employed by noted Bay Area cultural resource management firms. Because the program emphasizes the development of skills useful for real-world application, graduates are well-positioned for multiple career possibilities.

The MA program includes some unusual aspects that distinguish it from many anthropology graduate programs. For example, it encourages students to create individualized learning plans rather than to experience standardized training. This allows students to connect with faculty in other departments who can offer expertise in specific areas such as health sciences, geography, or urban planning. The program also gives students the option of developing projects that are summarized in project reports, instead of conventional MA theses. Project reports allow students to address real-world problems and to focus attention upon action as it unfolds under changing conditions. The goal is to encourage students to conduct projects that demonstrate the ability to address real-world issues and to transform that ability into careers. This flexible approach may partly explain the rapid growth of the MA program: it began in 2006 with nine students, and today includes more than 50.

Strengthening the Subfields

Because of California's continuing fiscal crisis, the California State University system has undergone massive budget cuts, which have reduced funding to levels not seen since the 1990s. Consequently, SJSU approved only 13 new tenure-track faculty searches last academic year. The anthropology department secured approval for two new positions in archaeology, for the purpose of further enriching graduate and undergraduate programs. Ninian Stein and Charlotte Sunseri formally joined the department in August 2011.

Each of these scholars practices more than just historical archaeology—each has also demonstrated the ability to reach across established disciplinary boundaries in a way that will support the department. Each has also proven to be capable of working collaboratively with non-academic organizations.

Stein's doctoral research centered upon human and environmental interactions in New England using methods from a variety of fields including archaeology, environmental studies, and environmental history. Her applied anthropology involved shaping and redesigning factory sites and collaborating with designers, architects, and community organizers. Her interests in changing landscapes, technological systems, and built environments—as well as her experience in

conducting collaborative work—will be an asset for students in the SJSU Applied Anthropology program. Her presence should also help the anthropology department forge stronger bonds with SJSU programs such as urban planning, environmental studies, industrial design, and geography.

Sunseri's doctoral research examined pre-contact exchange patterns among Native Americans in California's Monterey Bay Area. This research integrated a focus on faunal remains (zooarchaeology) with multiple artifact categories and methods to more



Heal Project

realistically model economic choices among indigenous communities. Her more recent research centers upon Mono Mills, a former logging town in the foothills of the Sierra Nevada, which was abandoned early in the 20th century. This work addresses themes of interest to many of the graduate students currently in the department, including immigration, labor, globalization, and multi-ethnic communities. Sunseri's experience in cultural resource management and her interest in public archaeology are also likely to attract a greater number of graduate students drawn to these topics.

Future Challenges and Opportunities

These new faculty members provide the anthropology department with a more even balance between its three subdisciplines, but more importantly, their wide range of interests and skills increase the flexibility of the program as a whole. Recently, the permanent faculty agreed to jointly work on developing a set of broad research themes or "umbrellas" under which different theoretical questions might be explored, or different methods tested, or courses offered. These include sustainability and human adaptations to the environment; culture and health; and communicating anthropological knowledge to broad publics or constituencies. Overarching all of these themes is the idea that connections between "the local" and "the global" are a crucial part of any analysis. Though the research themes do not exhaustively cover the range of anthropological possibilities, they are consistent with a long-standing departmental dictum: it is better to do a few things well than to do many things poorly.

This, then, is the little-known benefit of a reintegrated anthropology. By more tightly connecting the anthropological subdisciplines, by creating strategic relationships with faculty in other departments, and by reaching out to local organizations in the public, private, and non-profit sectors, this approach can potentially meet challenges on multiple fronts: the persistent problems of the chronically underfunded public university; the complex social problems that demand earthy, unorthodox, critical thinking rather than narrowly specialized technical fixes; and the intellectual problems of a discipline that has too often tended towards fragmentation, not synthesis. In spite of the many challenges that lay ahead, we are optimistic about the possibilities for continuing to develop a distinct, reintegrated anthropology that serves students and the broader society.

Graduate Programs in Applied Anthropology: Mississippi State University

A Spotlight on 10 Years of Applied Anthropology at [Mississippi State University](https://www.msstate.edu/anthro/)

David Hoffman [dhoffman@anthro.msstate.edu]
Mississippi State University

Society for Applied Anthropology



In the fall of 2001, the applied anthropology master's program at Mississippi State University (MSU) opened its doors to five students primarily interested in archaeology and bioarchaeology. Ten years later our program has grown to 30 students training in two general "tracks": cultural anthropology and bioarchaeology/archaeology. This growth is a tribute to the dedication, commitment and vision of the program's founding faculty members, as well as to the fact that the program's applied focus dovetails nicely with MSU's mission clearly spelled out in the Seal of the University: "Learning, Service, Research." In particular, the success of our program can be strongly attributed to the fact that it is dedicated to anthropological scholarship and teaching that produces knowledgeable and skilled graduates who can work to improve conditions for the citizens of Mississippi. This article will provide an overview of the program, as well as what makes it unique and successful.

Students waded to the island of Mitrou, Greece as part of bioarchaeology fieldwork conducted with Dr. Nicholas P. Herrmann



Jason Shedd, MA student in applied cultural anthropology (right), interviews an intentional community resident on sustainable building practices.

The applied anthropology program at MSU, housed within the Department of Anthropology and Middle Eastern Cultures (AMEC), is the only applied anthropology MA available in Mississippi. Because Mississippi is the poorest state in the U.S. and faces many social, political, and environmental problems, it is not surprising that training professionals that can tackle these issues, both within and outside of the state, was an important element of the initial proposal and acceptance of our MA program 10 years ago. The state is also home to important, understudied, and threatened cultural resources in need of documentation and preservation. Developing professionals who could meet this critical need was also an essential factor of the program's initiation. Thus, in our applied MA program, regardless of the academic track students take, the faculty share a vision of the ideal program graduate: a scholar well versed in the technical demands of his or her chosen profession, with an understanding of the complications (ethical, political, bureaucratic) that attend anthropological efforts to make Mississippi and the world a better place.

A Brief Overview of the Program

Archaeology has traditionally been the strongest focus area at MSU, something that is unusual for an anthropology master's program in the United States. This uncharacteristic profile is due to several factors. First, in-state students are more aware of archaeology via popular culture outlets. Second, the archaeology faculty, namely Drs. Janet Rafferty and Evan Peacock, have been stable members of the faculty since 1977 and 1999 respectively. The third, and perhaps the most important, reason for the strong focus on archaeology is the visibility of the Cobb Institute of Archaeology. The Cobb was founded in 1971 "to promote archaeological research and education at Mississippi State University related to the Middle Eastern origins of Western Civilization and to the Indians of the South, particularly in Mississippi" (<http://www.cobb.msstate.edu/>). The Cobb's endowed funding contributes directly to the archaeology/bioarchaeology program through field school support, graduate assistantships, travel support, and student employment.

Archaeology/bioarchaeology students are regularly hired to work in labs, and a small CRM office, which operates out of the Cobb, provides many opportunities for students to obtain paid work and practical experience in Phase I cultural resource surveys and small-scale archaeological testing projects. This symbiotic relationship is ideal for an applied program, and was an integral selling point in the University's acceptance of the original MA program proposal. The applied archaeology/bioarchaeology track focuses on cultural resource management (CRM). Ensuring that students interested in biological anthropology have basic archaeological skills increases their chance of job placement at the

Master's level, while a grounding in skeletal analysis makes those specifically interested in archaeology much more well-rounded CRM professionals. Producing better CRM archaeologists/bioarchaeologists was, and remains, a prime motivating factor in developing an applied MA program at MSU.

MSU's track in applied cultural anthropology aims to train students to apply their knowledge outside of the traditional venues of academia and museums. The cultural track provides a broad training that develops students' skills sets, which can be applied to business, government agencies, international development, non-profits, community projects,



David Hoffman



ology

program evaluations, and grant writing. Currently the focus is on training our students to become applied practitioners within medical and/or environmental anthropology. In medical anthropology, students are trained in a biocultural approach to the study of health and illness. This holistic approach gives students a great foundation to apply anthropological theory, knowledge, and methods to real-world health problems and to actually effect change. Environmental anthropology students are trained to engage with the myriad of environmental problems facing the global community, as well as to understand the global nature of local environmental issues. They are trained to use a political ecology lens to dissect environmental issues, and are provided the critical tools to design solutions to environmental problems that recognize the larger, structural drivers of local environmental change.

Program Requirements

Students in our MA program are required to write a thesis and complete an internship in addition to taking 24 hours of graduate coursework. Although a number of programs in the country waive the thesis requirement for an applied master's degree, we feel it is a vital component of the professionalization process, helping to develop skills in literature review, analysis, argument construction, writing, public speaking, and adherence to deadlines. Thesis work may also entail training in practical skills, such as obtaining IRB approval for sociocultural fieldwork, or dealing with consultation issues or collections agreements in archaeology/bioarchaeology.

Internships are an important part of the program, serving multiple functions within the professionalization process. These functions include bettering students' practical skills, exposing them to the bureaucratic workings of different agencies, building awareness of the pressures of client-driven research, and so on. Beyond the academic aspects, internships can have a positive career impact: in more than one instance students have found immediate employment with the sponsoring agency following graduation. Internships have been conducted with the U.S. Forest Service, the National Park Service, the Mississippi Department of Archives and History, other federal and state agencies, museums, private firms, and NGOs.

Current Students and Graduates

A brief look at the projects of our MA students in applied anthropology at Mississippi State University gives some insight into the diverse ways our current students engage issues from an applied anthropological perspective. Here are some examples of the type of work being conducted at the moment: one student studies and works with an NGO focused on the breastfeeding practices of slum dwelling mothers in Dhaka, Bangladesh; another student is examining dental microwear using scanning electronic and confocal microscopes to assess dietary textural differences in ancient Greece, which may help to understand wealth and health disparities; another is studying the application of sustainability theory and practice in the urban renewal processes of Jackson, MS; another studies the fragmentation of human remains in archaeological sites to help improve forensic methods for reconstructing individuals and populations; others are studying the ways federal agencies tend to use traditional categories in the compliance process to describe archaeological sites, which obscure variability, affect their treatment, and skew the archaeological record; and another studies the implementation of sustainable building techniques in intentional communities and the applicability of such techniques to the wider U.S. society.

While it is clear that current students are engaged in critically important work, it is also important to stress that graduates have gone on to successful careers in applied fields and into prestigious graduate programs. As of Spring 2011, 22 students have received degrees in applied anthropology from MSU. Of the graduates, twelve have taken jobs in the profession with private firms, federal or state agencies (especially the National Forest Service), or museums. Three have taken jobs in other professions, while six have undertaken further graduate work at prestigious programs such as UC-Davis and the University of Alabama. That 82 percent of our graduates are working in their chosen field or continuing their education in anthropology or related fields is encouraging, to say the least. We take great pride in their successes and feel that it is a strong indication that applied master's programs play an important role in today's society, and that the rigorous training they received in MSU's program prepared them well for their future endeavors.



Growing our program

Recently, the successes of our program and its faculty have garnered both internal and external support for students. In particular, support from within the University has set us on a growth trajectory over the last several years. In the last two years a new faculty line was added to bring us to six graduate faculty that are directly in the program and nine AMEC faculty overall, and TA lines and research assistantships have been provided. Combined with on-going externally funded projects, the program supports ~70 percent of students via assistantships. This

support contributed to the fact that the fall of 2011 welcomed the biggest class of incoming graduate students in the history of our program.

students and faculty at the 2009 MSU archaeological field school at Poverty Point, Louisiana.

While the majority of our graduate students are in-state (from Mississippi), more than 30% are out-of-state and represent a growing number of applicants from across the nation and from other countries. Attracting students to a rural Land Grant

University campus in Mississippi can be a challenge, but we have overcome this in the recent years with funding and travel grants available to interested students. The Office of Graduate Studies provides these funds, which have been essential for the growth of the pool of out of state applicants. The travel funds allow prospective students the possibility to visit the campus, department and community before applying. Familiarity with the faculty is critical and a visit to Starkville helps to quash many preconceived notions about life in the Deep South. While we are incredibly pleased with the growth that our program has undergone over the last 10 years, we plan to continue to attract new students to Mississippi State.

Conclusion

It is hard not to be excited about the important work that is ongoing in our MA program in applied archaeology, bioarchaeology, and cultural anthropology. In just 10 years, a unique MA program has become a stable unit that consistently produces graduates that mirror MSU's mission: "a leading public research university that is globally aware and involved, accessible and responsive to the many constituencies it serves, and fully integrated with the intellectual, social, and economic development of the state, while delivering excellent programs of teaching, research, and service" (<http://www.msstate.edu/web/mission.html>).

If you have students interested in pursuing a MA in Applied Anthropology we encourage them to apply to our program. There are two application deadlines each year (October 15th for Spring admission & March 15th for Fall admission). If you or your students have questions regarding our graduate program, please feel free to consult our website (<http://www.amec.msstate.edu/grad/>), or contact the graduate program coordinator, Dr. Evan Peacock (peacock@anthro.msstate.edu).

NC State University Announces the Nineteenth Annual Ethnographic Field School, Summer 2012, Lake Atitlán, Guatemala, May 25 - July 15, 2012

Environment, Health, Heritage, Identity, and Globalization in Mayan Communities

Field school website: <http://faculty.chass.ncsu.edu/wallace> or through the NCSU Study Abroad Office website: <http://studyabroad.ncsu.edu/>

Objectives:

Learn how to design, conduct and write-up qualitative, ethnographic research while on the shores of a crystal lake framed by volcanoes! During the seven and a half week program, live and work with an indigenous Guatemalan family in the Lake Atitlán area of the Western Highlands. This is a hands-on, experiential-driven program where students design a research program, and plan and implement an independent, individualized, project. Whether you are an undergraduate or graduate student, training in ethnographic and qualitative research methods can prove to be beneficial for your career, whether it be in anthropology, sociology, international affairs, history, education, textiles, natural resource management business and management, political science, psychology, bio-medical engineering and public health. All students are encouraged to apply, especially students interested in topics concerning the environment, globalization, social justice, tourism, conservation, language, development, poverty and health. Not sure how your interests may fit into the topics listed? Contact us. The program is tailored individually to maximize the participant's potential for understanding and developing the skills needed for ethnographic, qualitative research. Students also will have opportunities to pursue an applied, service-learning project in lieu of a research project. Contact the Program Directors (tim_wallace@ncsu.edu; carla.pezzia@gmail.com)



to discuss potential opportunities for your areas of interest.

The program and eligibility:

Within the supportive framework of the NC State Guatemala Program students learn the fundamentals of ethnographic fieldwork, including project design and management, data collection and report writing. Students also quickly improve their Spanish language skills through intensive, daily interaction with their home stay families and other community members. Guatemalans are friendly and outgoing with an ancient and rich, Mayan cultural heritage. The program is designed for about 15 participants who may be undergraduates, graduate students or post-baccalaureate students. Students will also learn about the contemporary Maya of the Lake Atitlán area and how they are adapting to changing demographics, globalization, economic and political insecurities, and environmental change. The program is not limited to students of NC State University and many previous participants have come from all over the US, Canada, Chile, the UK, and Guatemala. Some Spanish language skills and some course work or familiarity with anthropology are desirable.

The Fieldwork Site:

Lake Atitlán is one of the most majestic and scenic spots in all of Latin America. Ringed by active and extinct volcanoes and about a mile in elevation, the 55 sq. mi. lake was formed out of an ancient volcanic basin (crater). Dotting the shores of the lake are about a dozen small villages inhabited by the contemporary descendants of the ancient Maya. Panajachel (pop. 10,000), one of the largest towns, will be the headquarters for the program. Students will be located in home stays in one of the ten other towns surrounding the lake shores. The view of the lake from Panajachel and the other towns is magnificent, and the attractive sunsets and views daily lure many tourists over the years. Yet, the region has retained much of their traditional Maya heritage. Guatemala has the largest indigenous population in Mexico and Central America. There are approximately 23 different languages spoken in Guatemala and three of them are spoken around Lake Atitlán (Kaqchikel, Tz'utujil and K'iche'). Despite conquests and civil wars, the Maya have survived for nearly two millennia. Lake Atitlán is one of the best places in Central America to learn about this amazingly durable and vibrant culture.

Six Course Credits (graduate or undergraduate):

Students receive six credits for completing the program. The program emphasizes practical training in ethnographic fieldwork and ethics as it relates to Guatemala. In addition to learning research design, systematic observation, interviewing, fieldnote-taking, coding, ethics, data analysis, report writing, etc., students also learn about contemporary Guatemalan society and culture, particular the key issues of environment, heritage, identity, politics, and globalization in Mayan Communities, especially around Lake Atitlán. Students learn through seminar discussions and field work the problems associated with first fieldwork in an international setting. Note: English is the language of instruction, but Spanish is an invaluable tool for a full experience. The focus of all course work is the design, implementation and write-up of an independent research project with an applied focus.

Housing:

In concert with each student's research needs and personal preferences, participants will be housed with a local family, in one of thirteen Mayan communities around Lake Atitlan. Each student will receive room, breakfast, lunch and dinner and laundry services. Families also help students learn Spanish and establish networks in the community.



Program Costs:

The cost of the seven-week program is only \$3300. The single fee covers all expenses (except airfare) including:

- room, board (three meals/day), laundry
- tuition for six credits
- full coverage health insurance during stay abroad
- program fees and instruction
- local transportation costs and transfer fees
- national park entrance fees
- research supplies
- free rental of a cellphone (works both in-country and for inexpensive, international calls), and

• in-country excursions (Colonial Antigua, Indigenous markets at Chichicastenango, rituals in Patzún, the Nature Reserve of Atitlán, and the Mayan ruins of Iximché among others)

Airfare from most US cities is approximately \$600. Students will need to bring a laptop with them to the field. Each town around the lake has Internet access. Other than a valid passport, US and Canadian citizens need no other documents to enter Guatemala for a stay of up to 90 days.

Applications:

Students from any university or country, regardless of major - graduate, undergraduate, post-baccalaureate or post-graduate - may apply. Applications may be accessed through the field school website: <http://faculty.chass.ncsu.edu/wallace> or through the NC State University Study Abroad Office website: <http://studyabroad.ncsu.edu>. Please feel free to contact Dr. Tim Wallace, the program director (tmwallace@mindspring.com), or Carla Pezzia, the co-director (carla.pezzia@gmail.com) for additional information or any type of inquiry about the program at 919-815-6388 (m) or 919-515-9025 (o). Fax no: 919-515-2610; E-mail: tmwallace@mindspring.com. The applications are submitted online, but if you have any problems, please contact Ms. Rebecca Denton at the NCSU Study Abroad Office, Box 7344, NC State University, Raleigh, NC 27695-7344 rebecca_denton@ncsu.edu, 919-515-2087. The official deadline is February 10, 2012. Applications received after that date will be considered only if there are spaces still available.

News from Anthropologists around the Globe

A Word from COPAA

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

The Consortium of Practicing and Applied Anthropology Programs (COPAA) is pleased to welcome our newest member, Portland State University. Portland State offers BA, MA, and MS degrees, with an optional applied/policy track at the graduate level. The addition of PSU brings the number of COPAA participating programs to 27. We look forward to the active involvement of PSU's faculty and students in our consortium, and welcome nominations for additional members.

In recognition of the important role students play in matters related to practicing and applied anthropology, COPAA is actively seeking a graduate student to become part of the consortium leadership group. We believe the perspectives of a student representative will nicely complement those of the academic and non-academic applied anthropologists who are now part of this group. The details of what the student representative position will entail (e.g. length of appointment, possible financial support to attend the SfAA meetings) and of the nomination and selection process are being worked out, and will soon be available through the COPAA website. In the meantime, we want to encourage our members to start identifying potential candidates for this important position.



Nancy Romero-Daza



Lisa Henry

COPAA continues its efforts to strengthen its relationship with NAPA, and is pleased to announce that our co-chair Lisa Henry has been elected to the position of NAPA Secretary. Lisa feels that she can share lessons learned from both of her roles and further the collaboration and networking of members from both organizations. As part of her responsibilities, Lisa will be the contributing editor of the NAPA column in *Anthropology News*. If anyone has suggestions or submissions for the column, please contact Lisa at lisa.henry@unt.edu.

Finally, COPAA would like to announce that it is accepting applications for the 2012-2013 Visiting Fellows Program. The program, which provides up to \$2,000 funding, offers an opportunity for applied



and practicing anthropologists to share their skills and knowledge in partnership with anthropology departments. The goal of the program is to sponsor visits by either practitioners or applied faculty to COPAA member departments in order to educate students and faculty on topics that build on, enhance, or supplement the department's existing curriculum. Recipients of previous VFP funding include the University of South Florida and the University of Memphis. The deadline for the 2012-2013 cycle will be February 15th, 2012. We encourage our members to take advantage of this wonderful opportunity.

Please visit our website to obtain additional information about COPAA's activities as well as to find resources for applied programs, students, practitioners http://www.copaa.info/programs_in_aa/list.htm#sc13

HALPERIN Memorial Fund



The Rhoda Halperin Memorial Fund celebrates the life and scholarly work of Rhoda Halperin by supporting PhD students in anthropology who emulate her love of economic anthropology and her concern for people living on the social margin. In memory of Rhoda's convivial collegueship, the Fund also encourages student professional development through participation in the scholarly meetings of the SEA and AAA. To meet these goals, students engaged in economic research focused on social exclusion and poverty are provided small research grants and subsequent travel money to present their findings at the Society for Economic Anthropology annual conference

[\[https://seawiki.wikidot.com/halperin-memorial-fund\]](https://seawiki.wikidot.com/halperin-memorial-fund).

The pre-doctoral travel fellowship grant:

- a. The primary task of the Fund is to support PhD students in Anthropology with innovative approaches to research and a desire to engage the world through their scholarship, and who need seed money for their dissertation research.
- b. Because Rhoda Halperin's career exemplified the integration of anthropological theory with social activism, for the purposes of this award, Economic anthropology is broadly defined to include both applied and non-applied issues, including anthropological research that engages with issues of poverty, exclusion from the political process, and access to education.
- c. The Halperin Fund will enable pre-doctoral travel and support for dissertation research to help students develop their topics and proposals.
- d. Any student in an Anthropology doctoral program is eligible for the award. Upon receipt, awardees will also receive a year's membership in the SEA.
- e. Recipients will receive the award in two parts, with a primary grant of \$1000 for PhD research and a second award of \$500 to supplement the costs of traveling to the SEA spring conference during the year following the research award in order to give a poster session or paper reporting on the dissertation research or background.

Applying for a Halperin Award

Students who meet the eligibility requirements listed above may apply for the award by providing the following materials and meeting the deadline listed below. All materials should be submitted via email to Martha Rees (mrees@agnesscott.edu) by **January 15, 2012**.

- a. Proposal Cover sheet
- b. Project description, not to exceed 500 words and covering research goals, itinerary, primary research tasks, potential outcomes
- c. Curriculum Vitae
- d. Letter of recommendation

Announcements



Results of The 2011 Praxis Award Competition

The Praxis Award for Excellence in the Practice of Anthropology was established by the Washington Association of Professional Anthropologists in 1981 and since then has been competed on a biennial basis.

WAPA is pleased to announce that **Amanda Stronza** has won the 2011 Praxis Award (including a \$1,000 check) for her competition entry: *Posada Amazonas: A Partnership for Ecotourism in the Peruvian Amazon*.

Posada Amazonas is a community-based ecotourism lodge in the Peruvian Amazon. It was built in 1996 as a joint venture between the Native Community of Infierno, a village of 150 families, and Rainforest Expeditions, a private tourism company. The partners split profits and agreed to co-manage the lodge for 20 years. Community members work not only as boat drivers, cooks, and guides, but also as directors, owners, and decision-makers in the company. Successes to date include substantial economic returns for the community, local stewardship of forests and wildlife, and a variety of social benefits, including strengthened community organization and local autonomy. For nearly two decades, Stronza has collaborated closely with both partners to gauge economic, social, cultural, and environmental impacts. Few ecotourism projects have been so carefully documented using the tools of anthropology. Stronza has shared the story of Posadas Amazonas in the popular media, public presentations, and a documentary film. In 2003, she directed a series of tri-national workshops with indigenous leaders in similar community-based ecotourism in Bolivia and Ecuador, as well as Peru. For its achievements in connecting conservation and development, the Posadas Amazonas project has earned many international awards, including recognition by the United Nations Development Programme Equator Initiative.

Amanda Stronza is Associate Professor of Recreation, Park, and Tourism Sciences, and she co-directs the Applied Biodiversity Science NSF-IGERT Program, at Texas A & M University.



Adam Koons

Also, **Adam Koons** has earned the 2011 Praxis Award Honorable Mention for his competition entry: *Afghanistan Vouchers for Increased Production in Agriculture*.

In 2008, Koons, an anthropologist working for an international NGO, co-designed a \$60 million one-year emergency agricultural recovery program for northern Afghanistan in response to drought and increasing food insecurity. Through local knowledge and cultural sensitivity, and through consultation with and involvement of local communities, the project maintained local dignity, self-determination, and participant ownership, while enhancing local productive relationships. At its conclusion, the program had assisted 341,301 small farms (1.7 million persons) to regain their own food security. This was the largest project of its kind ever implemented by the U.S. Government. The project's success led to its expansion within Afghanistan and time extensions that continue to 2011.

Adam Koons is Director of Humanitarian Assistance at International Relief & Development.

Soy Andina

By William P. Mitchell
Freed Professor in the Social Sciences/Professor of Anthropology
Monmouth University

Soy *Andina*, a film filled with music and joy, provides an excellent portrait of rural and urban Peru, Peruvian migrants to the United States, and people's search for identity and meaning. It is a useful addition to any classroom discussion of globalization, gender, and migration, not only providing knowledge about Peru and Latin American migration to the United States, but helping students understand the fluid nature of identity and the way in which identity is a key motivation in human action. It would also be an excellent supplement to any discussion of Cornell's Vicos Project.

Rich with scenes of Peruvian music and dance, the documentary traces the search of two women in the Peruvian diaspora, who journey to Peru to reconnect with their roots and to dance. Folk dancer Nelida Silva returns to her Andean birthplace to host the traditional fiesta patronal, while Cynthia Paniagua, a modern and hip-hop dancer raised in New York, embarks on her own quest to know the "real" Peru and "unearth the mystery of the dances."

In Peru the two dancers encounter a reality different from what they had imagined. Nelida discovers that the fiesta patronal in the peasant village of her birth is not the eternal verity from Inca times that she had fantasized, but a fluid institution that constantly incorporates the experiences of those creating the celebration, including new music that she finds offensive. On the coast, Cynthia finds that not only is she being given differing advice about the dances she has yearned to learn, but that in Peru she becomes a new “other”, the gringa, the foreigner, so different from her identity as Peruvian or Puerto Rican in New York.

Aside from its beauty and the wonderful music that animates listeners to move along with the dancers, this award-winning film is an extremely useful tool in teaching students about the lives of Latin American migrants to the United States and the importance of people’s search for identity and the fluidity of its construction in human action.

Soy Andina (Mitchell Teplitsky; 2007; 65 minutes) aired on Latino Public Broadcasting’s “Voces” series in 2009-10 and has screened at many universities and conferences. DVD licensed for educators available on www.soyandina.com. Director Mitch Teplitsky and subject Cynthia Paniagua (a professional dancer and Fulbright scholar) are available for campus visits, including Peruvian dance workshops and performance. More information at www.soyandina.com

New PhD Program, Genetic Engineering & Society, North Carolina State University

<http://GeneticEngSoc.ncsu.edu/>

North Carolina State University is pleased to announce a new doctoral program in Genetic Engineering and Society: Exploring the Case of Transgenic Pests, funded under the National Science foundation’s Integrative Graduate Education and Research Traineeship (IGERT) program. Our program examines questions linked to the genetic modification of mosquitoes, mice, fish, and other species that affect human health, biodiversity, and sustainable development. These questions include: What genetic engineering techniques are under development? What are the social, ethical, and ecological consequences of these techniques? How can all stakeholders be appropriately and effectively involved in decisions about these products?

We are looking for excellent students who have majored in humanities, mathematics, or a social or natural science and want broad and rigorous graduate training across these areas. We also welcome students who have a master’s degree specializing in one of these areas and want strong interdisciplinary training at the doctoral level. Students who participate in the program will receive a PhD in a home doctoral program and a graduate minor in Genetic Engineering and Society. The minor will include four courses, one of which will be taught in Latin America. In addition to full fellowships, funds are available for international internships.

Please visit our website for more details on the program, including a list of participating faculty:

<http://GeneticEngSoc.ncsu.edu/> In addition to contacting potential faculty mentors, prospective students are encouraged to email questions to: GES_GPM@ncsu.edu or Nora_Haenn@ncsu.edu. Dr. Haenn is an Associate Professor of Anthropology at NCSU.

NAPA Workshops and the Social Networking Event at AAA Meetings



Sabrina Nichelle Scott

By Sabrina Nichelle Scott [snscott@earthlink.net]

NAPA Workshops Committee Chair
Owner, Lillian Rosebud

To all of you folks who are SfAA members, maybe you are going to the AAA meetings this month. For a fun and free opportunity to meet NAPA leadership and members come to **The NAPA Networking Event: Bonjour! Let’s Talk!** This special event will be held on Saturday, November 19, 2011 from 12:15 p.m. to 1:30 p.m. in room 511D, Montreal Convention Center. Light refreshments will be served. NAPA encourages anyone who is curious about NAPA and interested in networking with anthropologists in

academia, federal government, business, non-profits, and independent consultants to attend. **The NAPA Networking Event: Bonjour! Let’s Talk!** is an opportunity to exchange information with students, new, mid-career, and senior professionals. This special event will be both free and facilitated based upon the shared interests of participants. All are invited and welcomed!!! I look forward to meeting you at **The NAPA Networking Event: Bonjour! Let’s Talk!**

It is also now the time to register for the National Association for the Practice of Anthropology (NAPA) Workshops at the American Anthropological Association (AAA) Annual Meeting in Montreal, QC, Canada. NAPA workshops are offered from November 16, 2011 through November 19, 2011. There are eighteen NAPA sponsored workshops to choose from! You can register immediately by going to the main webpage of AAA www.aaanet.org, and click on workshops! Time is running out! Register now!!! Students pay half price!!!

Strengthen your *foundational skills for applied and practicing anthropologists* in the following workshops:

- 1) **Hanging Out Your Shingle: Practical Strategic and Ethical First Steps for Anthropological Contract Work, Part 1**—Ken C. Erickson and Stephanie Paladino
- 2) **Preparing Undergraduates to Practice Anthropology**—Anne J. Goldber
- 3) **The UN/Civil Society Interface: Walking and Working the UN Corridors**—Eva Friedlander and Pam Puntteney
- 4) **Hanging Out Your Shingle: Practical Strategic and Ethical First Steps for Anthropological Contract Work, Part 2**—Ken C. Erickson and Stephanie Paladino.

Improve your *communication outside of anthropology* by enrolling in

- 5) **Engaging Journalism: Making Anthropology Visible in the Public Sphere**—Brian McKenna
- 6) **Marketing the Anthropological Lens**—Rita M. Denney and Patricia L. Sunderland
- 7) **Transferring Ethnographic Competencies to Subject Matters Experts**—Margaret H. Szymanski and Brigitte Jordan.

Are you or someone that you know trying to decide, change or strengthen their *career path*? Obtain the direction and feedback that you need by registering for

- 8) **Stress Management and Building Self-Esteem for Students and Beginning Professionals**—Teresita Majewski
- 9) **Presenting Yourself in Professional Life**—Cathleen Crain, Niel Tashima, Mark Edberg,
- 10) **Putting Anthropology to Work: Taking A Life Course Approach to Your Career**—Sherylyn Hope Briller
- 11) **It's Who You Know: Using Networking Techniques and Strategies to Increase Your Networking Success**—Sabrina Nichelle Scott, Ed Liebow, and Jen Cardew Kersey.

Do you want to learn more about using technology to help manage and present your research? Yes, you can! Sign up for the following workshops in

- 12) **Free Software For Writing and Managing Field Notes: New Release of Fieldworks Data Notebook**—Tim Wallace and Tom Woodward
- 13) **Beyond Bullet Points: How To Create a Visual Presentation**—Jen Cardew Kersey.

Explore new methods and theory in the following workshops:

- 15) **Tourism Research Workshop: Theoretical Frameworks, Approaches and Practices**—Quetzil Castaneda and Tim Wallace
- 16) **Anthropologist in Evaluation: An Introduction to Evaluation Concepts**—Mary Odell Butler and Lenora Bohren
- 17) **Anthropology in Focus Groups: Expanded Opportunities for Anthropologists in Marketing Research**—Robert J. Morais
- 18) **Ideas and Techniques for Organizing an Ethnographic Field School**—James Tim Wallace and George Gmelch.

Complete workshop descriptions are available at www.aaanet.org. NAPA sponsored workshops are either two or three hours in length, and workshops are designed to disseminate current information and to build skills. Register now to guarantee a seat!!!

Worl named Citizen of the Year by AFN

By Emily Russo Miller [emily.miller@juneauempire.com]

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The Alaska Federation of Natives on Friday awarded its highest honor, the Citizen of the Year award, to Juneau Resident Rosita Worl, president of Sealaska Heritage Institute.

AFN President Julie Kitka lauded Worl, an Eagle from the Shangukeidí Clan and the House Lowered from the Sun in Klukwan whose Tlingit names are Yéidiklats'okw and

Society for Applied Anthropology



Kaahaní, for her lifelong dedication to helping Native people throughout the state during the AFN annual convention in Anchorage.

“I venture to say there’s probably nobody’s life that has not been touched by the efforts that she has put into her work helping the Native community over her lifetime,” Kitka said in a statement.

Rosita Worl

Regionally, Worl has served in many capacities, including her present position with Sealaska Heritage Institute, the nonprofit arm of Sealaska Corp. that administers cultural and educational programs for the Tlingit, Haida and Tsimshian people of Southeast Alaska. She was elected, and still serves, to the Sealaska Board of Directors, and has previously served on the Central Council of Tlingit and Haida Indians of Alaska Economic Development Commission. She also still currently sits on the Alaska Native Brotherhood Subsistence Committee.

Statewide, she is known for being an accomplished lecturer, author and anthropologist, who for many years was assistant professor of anthropology at the University of Alaska Southeast. She has served as chairwoman of the Subsistence Committee of the AFN Board of Directors.

“You are my source of inspiration,” Worl told the audience at the convention. “You are the ones who give me strength. You are the ones who make me believe that our way of life is worthy of protection. It is from you – my family, my friends, my colleagues – that I receive the strength that I have.”

Worl also made her mark nationally. She is a member of President Bill Clinton’s Northwest Sustainability Commission and an instrumental founding member of the Smithsonian’s National Museum of the American Indian. She worked 12 years trying to build NMAI.

Worl was appointed to the National Census Board in 1990 to help with American Indian issues, and to this day, she continues to serve on the national Native American Graves Protection and Repatriation Act Review Committee and on the boards of the Indigenous Language Institute and the National Alliance to save Native Languages.

AFN Co-chairman Albert Kookesh, who went to college with Worl, admired her desire to educate herself. He noted she went to two schools to earn her bachelor’s degree more quickly, before earning her Ph.D. and M.S. in anthropology from Harvard University.

Rosita is one of the most educated people that we have in our midst,” Kookesh said during the ceremony.

Worl has a B.A. from Alaska Methodist University. She has been the recipient of a multitude of awards and honors from various organizations, including the Solon T. Kimball Award from the American Anthropological Association for her pioneering work in applied anthropology and the Gloria Steinem Award for Empowerment.

She has three children and six grandchildren.

Contact reporter Emily Miller at 523-2263 or at emily.miller@juneauempire.com

From the Editor... Maybe the Future for Applied Anthropology Is Not So Bad After All!



By Tim Wallace [tmwallace237@gmail.com]
North Carolina State University

The problems of the world economy are really working their way down to every level of society, except the 1%. The 99% of us have lots of worries about the economy, and there is the very small percent of us that either have a degree in anthropology, or want one that are really getting worried. In this issue of the *SfAA News* the commentaries remind us how anthropology has been affected in a very direct way, from getting a job, to paying for our education, to keeping our jobs, to having a healthy university climate in which to work. Comments by politicians like Governor Rick Scott (R-Fla) make things much worse by pitting one group of people against another. In a recent faculty meeting in my university we discussed the failure of the university to sufficiently support the social sciences at the expense of the so-

called STEM fields. Scott's unfortunate blast at anthropology may have had the salutary effect of making we applied anthropologists even more fired up to show our relevance to the work world (to politicians, too) and to our colleagues in the STEM fields. If there is anyone worse off than anthropology departments in the current political and economic climate it is the folks in the humanities who are really getting kicked in the chops. In my university, losses through faculty retirements, deaths and departures means that no new people will be hired to replace them, at least until the economy improves, and even then, it may take a long time before faculty ranks are increased. It all really seems like a perfect storm, especially for those ex-students who had to load up on debt to complete their studies and no find their future bleak, blocked by the lack of jobs.

I have to add that it seems like a poor plan to continue to accept graduate students for doctoral programs that emphasize academic careers. I recently listened to podcast of an excellent session from the 2011 SfAA meetings in Seattle called "[Becoming an Applied Anthropologist](#)." The session, led by Jamie Petts (Oregon State) and Nancy Romero-Daza (South Florida), featured five students from applied graduate programs (USF, OSU, UNT, CSU-Long Beach, and Memphis). It was amazing how upbeat and positive these folks were about their futures. Interestingly, there was one audience member who mentioned that she had graduated from UC-Berkeley and she stated that UC-B had no required methods course. She also said she had had a hard time finding employment. Her comment was sparked in part by the frequent mention by the students concerning all the methods, ethics and practical training they had received in their programs. The presenters all seemed to indicate they would not have any problem finding a job—even in this economy!

Thinking back again to the outcry that arose from the Governor Scott comments, it was the USF students that seemed to really be able to rise to the occasion quickly and decisively to provide a response. The [web prezi](#) they produced is excellent and clearly shows the many ways applied anthropologists are working and making a difference. They also organized an online "support anthropology" petition. Both the AAA and SfAA Presidents have sent letters re-focusing anthropology properly for Governor Scott, but it is the work of the anthropology students in the state of Florida that will have the most impact, maybe not on Governor Scott, but maybe on the voters.



Assistant Editor Mary Katherine Thorn

I hope that Brian McKenna's bleak picture of the future for academic anthropology departments and for their graduates does not become widespread. On the other, it seems clear to me that the future of **applied** and **practicing** anthropology is bright, even in this economy. One can rail and complain about how unfair the world is, but it is the applied anthropologists, young (like the Florida students) and older (like Jeanne Simonelli and Duncan Earle (See story this issue.)) that are future of the discipline.

I hope you have enjoyed this issue of *SfAA News*. If you have, please let me know, if you haven't, please let me know that, too. I hope you will send me your own comments on these and other stories, as well as any events or good fortune that has happened. I want to keep making this publication as open and accessible as possible for your news. If you have a new book or even just read a good one, send me a few words at least for the next issue! Have a great Thanksgiving!!!

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