

SfAA President's Column



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Greeting to all SfAA members!

Preparations for our Baltimore meeting are well underway! These meetings promise to be both informative and fun thanks to the many members who submitted excellent abstracts, and the hard work of our Program Chair, Bill Roberts, the Program Committee, and our staff in Oklahoma City. Bill's update on the meetings (see page 22) provides a good overview. Here, I would like to highlight some of the unique aspects of these meetings that I am particularly excited about. This is followed by a brief overview of recent Board activities.

Electronic Program: This year SfAA goes green with the introduction of an electronic program. Don't worry, paper versions will still be available, but registrants for the Meeting will also have the opportunity to obtain a digital, pdf version of the Annual Meeting program, which is searchable on laptops, iPhones, and iPads using standard pdf readers. For example, on an iPhone, you will be able to open the Annual Meeting program in iBooks and use the convenient search functions. Selecting the digital file option will permit the Society to decrease the number of hard-copy programs that are printed, contributing significantly to our efforts to convene a more environmentally-conscious meeting. We have Neil Hann in our Business Office to thank for this innovation.

Policy Engagement: Probably just about all applied social scientists produce work that has policy relevance. A subset of our work actually calls upon us to engage in the policy process. However, most academic programs (with the exception of our colleagues in Political Science) do not include instruction on policy engagement or study of the policy process as a social and cultural endeavor. This year our Policy Committee, headed by Robert Rubinstein, asked authors of accepted abstracts to identify if their presentation will include discussion of policy engagement. These abstracts are marked with a ★ in the program to help those who are interested in learning about the lived experience of working in the policy arena, identify sessions where policy engagement is discussed.

Alternative Economies—research and practice: The Student Committee has been very active in planning events for Baltimore. They have developed a "track" on alternative and non-capitalist political ecologies—in others words, a cohesive and integrated set of events that all help us reflect on already-existing alternatives to capitalist social and social-environmental relations in a variety of contexts and from a variety of perspectives. An opening plenary session featuring political ecologists from anthropology and geography will help to provide a theoretical frame for the 17 sessions that form part of the track, and a closing discussion will provide an opportunity for participants to come back together to integrate all that was learned.

These activities are enhanced by a tour of worker-owned cooperatives (one over 100 years old!) in the areas of food, arts and crafts, bicycling and transportation, and industrial production. Additional activities are still in discussion.

And that is not all! The Student Committee also points out that alternative economies are already integrated into conference practices, such as allowing student volunteers to trade their labor for admission to the conference, and facilitating room, ride, and child care sharing. Taking this a step beyond our usual practices, the Student Committee

has created an arrangement with the Baltimore couch surfing group to have a special group of couchsurfers willing to host conference goers for free. They are compiling a map of Baltimore's alternative economies and ecologies projects

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We conducted a review of PMA, our business office, and have been working with Committee Chairs on implementing the Conflict of Interest policy and filling upcoming vacancies. I want to give a shout out to all of the wonderful Committee Chairs and members who do the lion's share of the work of our Society. Thank you all for your service!

We are also discussing the feasibility of small international meetings, separate from our annual meeting, developed in collaboration with in-country organizations. A study group has been appointed to explore this. In the meantime, while

so that conference goers can explore and support on their own, and are creating an online SfAA Commons where conference goers can link up to arrange for ride shares, room shares, running partners, reciprocal childcare groups, and more. I am duly impressed with the energy, imagination, and dedication of Brian Burke, the Student Committee Chair, and the other committee members who have worked so hard on this. They represent the future of applied social science, and based on their performance, I have no doubt that our future is sound! More information is available at: <http://alt-political-ecologies.weebly.com/>

The Reign of Music and Dance: My predecessor, Allan Burns, presided over the Reign of Chocolate (which we all enjoyed very much!), and when I was elected people asked me what my reign would focus on. Although I love chocolate, my work has been focused on obesity prevention these days, and it didn't feel quite right to extend chocolate's tenure (don't get me wrong—I personally appreciate all of chocolate's wonderful attributes!). Thinking about the benefits of physical activity it occurred to me that getting us moving more during the meetings might not be a bad idea, and thus was born the Reign of Music and Dance.

Thanks to the generous contributions of SfAA members too numerous to mention here, the Program Committee has engaged a Maryland band that reflects the local Chesapeake culture to perform at the opening reception. So, come prepared to dance the night away with Them Eastport Oyster Boys!

We also have planned to honor our Malinowski Award winner, Clifford Barnett, by incorporating his favorite dance music—traditional and early jazz—into the reception following the Awards Ceremony. The Awards Ceremony will also feature the Sol Tax and Margaret Mead Award winners, and the winning student posters will be displayed at the reception. Please join us to celebrate these award winners and dance to the music of Jelly Roll Morton, Louis Armstrong, Django Reinhardt, Benny Goodman, Fats Waller, Billie Holiday (a Baltimore native!), Ella Fitzgerald, and others of their ilk!

Don't be surprised to encounter other music and dance opportunities once we get to Baltimore. We may have some surprises!

Update on Board Activities

Since November things have been fairly quiet on the Board.

we normally schedule an international meeting every 4 years, the Board has decided to forego the next one due to uncertainties about the economy and safety.

Beyond 75 planning continues, with the Board focusing on strategic planning for the organization as well as for a grand celebration at the 2015 meetings. Fund raising is well underway as well. You will see more on this in my future columns.

Save Ethnic Studies: Last spring the Arizona legislature passed a bill that prohibits school districts from teaching any course that promotes the overthrow of the US government, promotes resentment toward a race or class of people, is designed primarily for pupils of a particular ethnic group, or advocates ethnic solidarity. This law was specifically directed at the Tucson Unified School District's Mexican American Studies course. Upon passage of the bill, the Superintendent of Education immediately declared the TUSD program to be illegal. Eleven teachers and two students filed a federal suit to enjoin the law, and in August the SfAA Board joined a host of other academic, professional and community organizations in an Amicus Brief supporting the program.

Unfortunately, in December, the Federal Court ruled that the program does indeed violate the law, putting 10% of the school district's funding at risk. In January, the TUSD Board of Education voted to shut down the program. The Arizona Department of Education ordered the district to remove the books used in the course from classrooms and send them to a book depository. The books included:

Critical Race Theory - Richard Delgado

500 Years of Chicano History in Pictures - edited by Elizabeth Martinez

Message to AZTLAN - Rodolfo Corky Gonzales

Chicano! The History of the Mexican Civil Rights Movement - Arturo Rosales

Occupied America: A History of Chicanos - Rodolfo Acuña

Pedagogy of the Oppressed - Paulo Freire

Rethinking Columbus: The next 500 Years - Bill Bigelow

In protest, last week about 70 students boycotted classes to attend the "School of Ethnic Studies," a day long "teach in" organized by UNIDOS, a group of graduates who had taken the Mexican American Studies class previously. According to the local newspaper, "for one day, students get to choose where they obtain their education," UNIDOS leaders said in a Facebook posting. "And if it's taken away from them inside the institution, we as a community have the right to create it elsewhere." Students who participated were suspended from school for the remainder of the week.

If Arizona's ethnic studies bill follows the trajectory of its anti-immigration bill, you can expect to see similar proposals in a state legislature near you. I urge all applied social scientists to pay attention, get involved, and head off similar proposals.

As always, I welcome comments and input on any of the topics discussed in this column. See you all in Baltimore!

Labor, Capital, and Tourism in Rural China: Notes from an Applied Anthropologist in the Field

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“Can you help me think what small business would be good for me to do?” San Ge¹ asked me. It was after dinner at my host family's (San Ge's older brother) house in Longcun² Village in Fenghuang County in the summer of 2011. San Ge just returned from Tuo River Town, the urban and tourist center of Fenghuang, where he drove tourists with his mini-van to rural areas where there was no public transportation available. San Ge had bad business that day again. “I made only 20 yuan today, not even enough to cover the gas money.” He complained.



In his early thirties, San Ge had worked as a migrant worker at factories in Hanzhou, an eastern city in China, for eight years before he returned to Longcun to be by his dying father's bedside. His wife left him several years ago. Since



Longcun Village in Fenghuang, China. Photo by Xianghong Feng.

then, his old parents had been caring for his two young children back in the village. He had two older brothers. Among the Miao, it was the youngest son's responsibility to live with and care for the parents, a custom distinctly different from the Han. With his father's passing away and his mother's health deteriorating, he decided to stay. After all, life as a migrant labor in the city was harsh, and he wanted to be able to take care of the old and the young. With several tens of thousands yuan saved over the years from his wages, he wanted to start a small tourism business.

Fenghuang is a marginalized rural area in interior China, and slightly more than half of its population is Miao, one of the fifty-five officially recognized national minorities in China. With the booming of Miao village tours in remote rural communities, transporting tourists as a private driver seemed

like a profitable business. San Ge spent ten thousand yuan on a driving school and a driver's license, and the rest of his savings. Additionally, he used a loan from the local

agriculture credit union to help him purchase a new mini-van. However, he had neither the financial capital nor the *guanxi* (social network) to obtain a commercial driver's license. "We thought it would be good business," San Ge asserted, "if it were not because I was so scared of getting caught by the traffic police and then paying a heavy fine, I would have had a lot more business." When I spoke with him, he was not quite sure if he wanted to continue this business, and said, "I am tired of thinking these days. I have to think hard all the time how to make money. It is not like working as migrant labor when I barely needed to think. I knew exactly how much I would end up making every month." He then asked, "Can you help me think what small business would be good for me to do?"

I was not able to answer San Ge's question right then. He sought my advice, believing that my education and research on Fenghuang's tourism could point him to practical alternatives. Little did he know that few could likely offer a satisfactory answer to his question, a question at the core of many issues concerning Fenghuang's tourism development.

In recent years many rural communities worldwide have undergone significant change as a result of the transition to income-generating, non-agricultural activities such as tourism-related work. Although often advocated as an antidote for poverty, tourism in an impoverished region may be a product of national economic inequality and often disproportionately favors a few special-interest groups, especially when it is an elite-directed process (Bodley 2008). From an anthropological power and scale perspective (Bodley 2003), my previous research on tourism development in Fenghuang suggests that in the absence of counter measures, growth in the scale of local and regional income, revenues, and wealth will "naturally" tend to concentrate benefits and disperse costs, thereby unintentionally making economic development increasingly uneven (Feng 2008). With more and more tourist attractions and land use rights being leased out to outside private developers, the majority of the local people will be gradually excluded from small businesses that can provide a decent profit. In Fenghuang, those outside the circle of private developers will be forced to drop out of the tourism-with-a-decent-profit picture, because they have no access to now heavily privatized



Involving predominately women at all ages, making and selling flower-wreaths to tourists was one of the few tourism-related small businesses left to the local people. Photo by Xianghong Feng.

tourism resources. Furthermore, because they cannot afford the rocketing rent for a shop or stand, they are being marginalized more and more amidst the economic and political forces' construction and reconstruction of local tourism space.

Applied anthropological tourism research could play a critical role in tourism development for the good of the community. To strive for a sustainable tourism, it is important to explore the aspirations and struggles of the local people's involvement in tourism. Stronza (2001: 276) argues that "in current efforts to make tourism participatory and to involve local residents as decision makers in tourism projects, anthropologists can make a difference by focusing more attention on the reasons local residents choose, or are able, to become involved in tourism." In case of the Fenghuang's case, to assist the local lower-class Miao's small-scale capital endeavor, external inputs such as providing microfinance through special programs sponsored by government or NGOs are instrumental. But what is more fundamental is the structure of local political and economic institutions.



Heading for the village Communist Party secretary's house for an interview, Xianghong Feng ran into a villager who was on her way to set up her souvenir stand before tourists' arrival. Photo by research assistant Huali Long.

The decentralization of budget and decision-making, along with the establishment of an increasingly liberating market gave local authorities new powers that were sometimes abused (Cartier 2001). Use rights of land and other resources were transferred through informal negotiations at rates that benefited the local authorities, and public participation in the process was non-existent (Cartier 2001; Lew 2007). The absolute control of the central government that had once extended well into its vast rural communities now resided increasingly in local governments at all levels, especially regarding specific economic and development policies. However, in the case of Fenghuang, the county government weakened itself as a state power financially and politically by leasing out tourist attractions and land use rights to outside private developers in the process of its large-scale capital-intensive tourism development (Feng 2008).

The paradox is that the withering of state power at local level is concurrent with the strengthening of its political officials' personal wealth and influence through their facilitation to private developer's pursuit of profit. According to Walder and Zhao (2006), China's market economy enhanced the relative earning power derived from office and kinship ties to office holders in its rural communities. Lew (2007: 152-153) points out, "the division between government, politics and business is more blurred in China than in many Western market economies, creating a particular type of power relations often based on elite alliance or business 'network'." Such elite alliance and business networks at various local levels are the major forces shaping the social landscape in late socialist China. In the Fenghuang region, the individual political officials, connected with private developers, are reaping the most material rewards from its tourism market economy. Under existing conditions, local villagers like San Ge have few options for their small-scale entrepreneurial endeavors. Rural enterprise is the greatest contributor to rural inequalities in China (Khan and Riskin 2005; Zhou et al. 2008). In Fenghuang's current situation, the improvement of local poor's livelihood depends in a sense on their ability to shift the primary source of family income from labor to small-scale capital.

Yet such a shift seems increasingly difficult for the local Miao of Fenghuang, despite the prosperity of the local tourism market, despite their individual diligence and aspiration, and despite the availability of small capital through personal savings and small loans. Church and Coles (2006: 281) state that exposing power and powerlessness remains a key agenda for conducting relevant and meaningful studies of tourism in shaping contemporary social life. To have an impact on tourism practices, it is crucial to expose the system at work that produces and reproduces the power and powerlessness, and to explore the counter measures for sustainable changes striving for social equality. Assessing local choices and constraints in anthropological tourism research, as advocated by Stronza (2001), helps shed light on this practical orientation. In the tourism industry, small-scale entrepreneurial endeavors demand less on capital outlay, special skills, and education. The sociopolitical means and will to realize meaningful public participation for an equal share of the economic benefits and costs of tourism seems particularly critical to enable San Ge and his many fellowman gain more control for the improvement of their own living conditions.

As I was searching for an answer to San Ge's question, I heard that San Ge was going back to Hanzhou again. Two days after he sold his mini-van to search for new small business opportunity, his eight-year old son was hospitalized in critical condition after an accidental fall in the village. Without insurance, the hospital bill cost San Ge all the money

he had and some more borrowed from friends. "I really want to stay close and take care of two young kids. What is the use of money if I lose them? But I have no option, I have to go out again at least for a few more years to make some money. The kids are growing up, and I would like to be able to afford for them to continue school. Otherwise, they would end up like me. I have to go." Ten days after his son was released from hospital, San Ge left for Hanzhou. Before his leaving, he asked a shaman from a neighboring village to come conduct a blessing ceremony for his family's health and his moneymaking journey as a wage laborer in Hanzhou.

Notes:

1. This is a pseudonym.
2. The village, which I call Longcun, is not its real name.

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Did You Drink Soup? Strains on Solidarity in Haiti

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"O u te bwe soup?" (Did you drink soup?) is one of the most common questions the days following the new year in Haiti.

This question refers to a tradition for January 1, also Haiti's independence day, when in 1804, former slaves for the first and only time in world history threw off their former masters once and for all. Haiti's independence sent shock waves throughout the world, particularly the slave societies in the Caribbean, where the colonial powers made their money through sugar. This fear helped British abolitionist Wilberforce achieve an end to the international slave trade three years later, in 1807.

Mostly, however, the reaction to Haiti was one of punishment. For example, the former colonial power of France extorted Haiti for 150 million francs in 1825 for accepting the *fait accompli*. This indemnity plunged Haiti in a 120-year debt, draining its resources to repay slave owners for their loss of "property." The U.S. invaded Haiti 26 times from 1849 to 1915, when it began a 19-year occupation, ostensibly to protect its business interests, but always exploiting and reinforcing Haiti's status as a pariah state.

To commemorate this singular achievement in world history, Haitian people make *soup joumou*, pumpkin soup. Several of my students have done papers on the social history of this dish, which is contested. What is not contested is that *joumou* is an expensive dish. Moreover, those who can afford it put beef in their soup—often this is the only time during the year. People who have the financial means return to their *lakou*, their traditional family compound, to drink their own mother's soup. January 1st also heralds a temporary return to *andeyò*—"outside," the provinces. Traffic here in Port-au-Prince, notably private vehicles, was indeed light these past few days.

Another part of this tradition is that this soup is shared; it is a symbol of solidarity. Who you drink from acknowledges and helps strengthen your social ties. Again, for those who have the means, it is one of the greatest honors to invite



guests to visit on January 1st to partake of the soup. Neighbors send a bowl to one another. A stash of a couple bowls remains in case visitors come. The ambiance, even in the crowded capital, is one of conviviality and reflection.

Two Years later-Continuing Impacts of the Earthquake



Haitian pumpkin soup. Source: <http://www.wholefoodsmarket.com/recipes/2643>.

The earthquake of January 12, 2010 is still heavily impacting Haitian society.

I led a five-week study of eight of Haiti's internally displaced persons (IDP) camps this past summer. Student teams each went to a particular camp five days per week for five weeks, observing the conditions, goings on, economic activity, foot traffic in and out of the camp, and social interactions. In addition to this participant observation, during the first several weeks student teams conducted a 56-question household survey (please [e-mail me](#) if interested in the survey). Students selected 100 respondents from a random sample of every nth tent; for example if the camp had 400 families they visited every fourth tent. In all we constructed an Excel spreadsheet with 800 families' response to the questions.

We were interested in knowing the impact of the earthquake, and the official aid, on "civic infrastructure"—the inter-twined network of social relations of a community. Central to the building blocks of any society is the family. Like most post-plantation societies, Haiti is traditionally "matrifocal"—with the household unit centering on the mother and where she lives—her pot of soup, if you will. Also like most post-plantation societies, the household unit is traditionally comprised of what we in

the U.S. call "extended family"—where people live with cousins, grandparents, and so on.

Even as millions of people fled Haiti's rural areas after the [forced eradication of the Haitian pig](#) in the early 1980s and the invasion of cheap, subsidized, rice from the U.S. as conditions for U.S. emergency aid in the 1990s, [among other neoliberal policies](#) that destroyed Haiti's peasant economy, people still chose to live together. It was not uncommon to find six, seven, or sometimes eight extended family members living in a 7-foot-by-7-foot single-room shack. Recorded interviews (80 in all, ten per camp, also chosen at random that are half transcribed, a few translated to English) explain why. While it's true there were few places for people to go after the earthquake, a 24-year old mother of two who had lost two members of her household to the earthquake argued, "It was better having us all under the same roof (*tòl*). You know there were never many jobs in the country. So if one of us made money that day (*touché*) then we all ate. You see?"

Before the earthquake, almost a half (377 of 791, 47.7%) of people counted on family members to share food with them when they needed it. As families constitute the backbone of solidarity, this is not surprising. People also counted on friends from time to time (144, 18.2%), as well as neighbors (6.1%). Over one in six people said "no one" gave them food when they were hungry (138, 17.4%)—with some waiting for miracles, saying "*Bondye*" (God) or "*Jezi*" (Jesus) gave them food: 54, or 6.8%.

So what—if anything—did the earthquake change? And how did it change this?

To begin with the sharing relationships, people count on their families (40.8%), friends (15.8%), and neighbors (5.3%) less. More people report that no one helps them out (23.1%)—or they wait for miracles (7.6%).

"This is the single biggest disaster that came, and it came after the earthquake: the way aid was distributed destroyed the family. And I suppose you know that the family is the central pillar

Sharing relationships are in the process of being transformed by other factors as well, such as greater dependence, an influx of cash to certain people, by financial transactions, and by the aid distribution itself.

Early on, in February 2010, INURED published a [report on the conditions](#) in shantytowns like Cité Soleil following the earthquake, reporting that they had found families splitting up in order to have members in several camps when aid distribution occurred. A Housing Evaluation study commissioned by USAID also quoted a camp leader making this same argument (p. 35 of the draft), saying that families would splinter in order to have multiple female heads of households for aid distribution following January 12.

Given the context of donor/NGO policies of aid distribution, these decisions made sense: as resident after resident told us, it didn't matter to aid agencies whether your household had three people or eight, you still got the same bag of rice. Also, it is important to remember that the food aid was distributed through a system of cards given via camp committees. Rather than using a single roster that could have easily been drawn up with a list of family members, including the number of children, elderly, handicapped and dead—which in fact was done by several neighborhood groups and camp committees—and with this roster coordinating with other aid agencies, agencies appeared with cards to give to individual committee members. As several journalists and researchers have reported, this system which was more efficient for NGOs was rife for abuse. As NYU School of Law's [Center for Human Rights and Global Justice found](#), this included transactional sex.

There were alternatives to this top-down card distribution—CROSE in Jacmel worked with grassroots groups to distribute equitably; and the Haiti Response Coalition worked in some forty camps in Port-au-Prince with nine trained community organizers to assure a participative distribution.

So individual households made decisions responding to the external rewards system set in place by the aid agencies such as splitting up to have greater chance of receiving aid. This reward structure of aid agencies in turn responded to the rewards system put in place by their superiors, central offices overseas, and donors.

Before the earthquake, the average household size of the 800 respondents in the survey was 5.37. This is about the national average as recorded by the [Institut Haïtien de Statistique et d'Informatique](#), Haiti's Census Bureau. The Housing Evaluation study noted above used the number of 5.2 as average household size because it was "so consistent as to arguably be considered a law" (p. 31). Following the earthquake, the family size in the study was 3.36.(1) As an NGO representative said, "This is the single biggest disaster that came, and it came after the earthquake: the way aid was distributed destroyed the family. And I suppose you know that the family is the central pillar of our society, our solidarity. This is more important than the buildings that fell down. When the family is crushed, so is society."

Can this solidarity be rebuilt?

Time will tell.

My next door neighbor, who still has a growing *lakou* where they are building yet another house, shared soup. Most *ti pèp* (poor people) on my street, and all my friends living in the IDP camps whom I called to wish them happy new year (about a dozen), did not. It could be simply the continuing rise in living costs, the lower value of the Haitian dollar in financial transactions, and a continuing and worsening poverty.

But let us remain hopeful that come January 12, 2013, there will be cause for a new year's celebration!

Notes:

1. We asked clearly who they lived with: cousins, grandparents, etc. before and after the earthquake. We also asked who they lost in the earthquake, with an average of .8.
2. A version of this article was first posted in The Huffington Post, 1/6/12. Gratefully acknowledged is support from the National Science Foundation (1122704), the Professional Staff Congress-City University of New York, and the Chancellor's Initiative of CUNY, and the research team: York College - Sabine Bernard, Sandy Nelzy, Adlin Noël, Stephanie Semé and Tracey Ulcena and l'Université d'État d'Haïti -- Marie Laviaude Alexis, Théagène Dauphin, Mackenzy Dor, Jean-Rony Emile, Junior Jean François, Robenson Jean-Julien, Roody Jean Therilus, and Castelot Val.

“Coming together to Uncover the “Fort” in Alexandria, Virginia ”

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Ft. Ward and Seminary African American Descendants Society)



Mary Furlong

Their heads were bowed in respectful recognition. They held hands in a prayer circle, some closing their eyes in homage to the lost souls. Others stared incredulously at the perfectly dug earthen square at their feet with its telltale ochre patches signaling the unmistakable footprints of graves.

“Let us pray,” instructed Deacon Andrew Parker of the Oakland Baptist Church in Alexandria, Virginia, to this congregation of African American descendants who assume these unmarked remains unearthed by archeologists in the church cemetery located in Fort Ward Park are those of their deceased ancestors.

“We may not know the names of those buried here, but You do, and we ask You to bless them, Father God, and let them rest in peace,” Parker prayed on a brisk afternoon. In the short somber service consisting of a prayer, a hymn and a bouquet of carnations, he also thanked the team of professionals who discovered the burials.

A similar scene occurred months earlier around the reclaimed headstone of one of the founding “Fort” family members, Clara Adams. Her grave and that of her husband, once surrounded by landscaping tools and debris used by Alexandria city workers, symbolizes the three-year effort of a coalition of city, church and community activists, all assisted by professional historians and archeologists, to restore and preserve the African American experience at what is now Fort Ward Park in Alexandria.

Today Fort Ward Park is a popular spot for both locals and tourists to learn about the Civil War history of greater Washington, DC area through the interpreted earthworks, reconstructions, and museum. Fort Ward is one of 68 forts, known as the Defenses of Washington, constructed under President Abraham Lincoln’s direction, to form a protective ring around the capital city during the American Civil War.

However, there is another history that Alexandria residents and members of the Fort Ward and Seminary African American Descendants Society are working to have included in the Park. This is the history of a 150-year-old community of African Americans, dating back to the Civil War and Reconstruction era, known as the “Fort,” who lived, worked, and were buried on the land that is now Fort Ward Park. Archaeologists are assisting in collecting information about the “Fort” in order to help tell the story of this community.

Ceremonies such as the ones described above highlight the most meaningful aspects of archaeological research being conducted at Fort Ward Park. Archaeologists from the Ottery Group, Inc. were contracted by the City of Alexandria to work with Alexandria Archaeology, a division of the Department of Historic Resources, in order to identify these burials and others associated with the “Fort” within the 33-acre Fort Ward Park.

Using documentary and oral history research and the results of a 2009 Ground Penetrating Radar Survey, the archaeologists focused their excavations on three areas of the park. These excavations revealed twenty-three burials, the majority of which were unmarked, distributed throughout each of three identified areas of the park. Using mechanical trenching and hand excavation, archaeologists identified the tops of grave shafts at their highest level, recorded their shapes and locations, and then reburied them.

However, not all of the archaeological excavations focused on the passing of “Fort” community members. Archaeological excavations of the homes and yards of the “Fort” aim to celebrate the lives of the people who lived, attended school, and worshiped in and around the land that is now Fort Ward Park. These excavations have uncovered some unique artifacts that provide a window into the daily lives of The Fort community residents.



Members of the Fort Ward History Work Group and the Fort Ward and Seminary African American Descendants Society. Adrienne Washington is 2nd from right.

One example of this that caught the interest of the archaeologists working for the Ottery Group is a collection of fragments of vinyl records. These vinyl record pieces were found in association with the remains of the home of the Shorts family, of one of the founding families of The Fort community. Using the serial numbers, several of the records could be identified and include recordings of Bing Crosby, Harry James and His Orchestra, David Rose and his Orchestra, and Merry Macs. All of these records date between 1939 and 1942.

During the 1930's and 1940's Kate Stewart owned the property. Kate Stewart, in 1919, inherited the lot on which the Shorts' family home stood after the passing of her mother, Harriet Shorts, who, with her husband Burr Shorts, had owned this property since 1879. Was it perhaps Kate or members of her family who were singing along to Bing Crosby? In another area of the site, between the home of Sergeant Young and Casey/Belk family home a rectangular privy was also located. A tin Marx race car, dating to the 1930's, was uncovered from the privy. Was the child who lost this toy car, one of the same children who learned the Patty Cake song from the Mary Macs record played at Kate Stewart's home?

Questions like these are important parts of the ongoing conversations between archaeologists, city officials, and descendant community members. Combining the rich memories of the descendant community members with the archaeological finds is helping create a richer understanding of the "Fort."

Respecting both sacredness of the burial sites and celebrating the life of the community have been important aspects of the archaeological investigations at Fort Ward Park. During the archaeological excavations, informative flyers were placed throughout the park informing visitors about the excavation. Members of the public, including the descendant group and other actively involved community members, were invited to visit the excavations. Descendant community leaders were regularly consulted about the discoveries throughout the excavation. City leaders, including Alexandria Archaeology, continue to work with community members to make decisions on future research goals and the best ways to interpret the site.

The archeological findings are also significant politically. They not only substantiated the descendants' oral histories and memories of the self-sufficient African American community which built its own churches and school, but the archeological discoveries also served to stop further desecration of existing and unmarked graves. The findings also encouraged city officials to take a greater interest in the long-term management of the park land and its historic resources.

"We are appreciative that once the [unmarked] graves were found, the city started to recognize that there were people buried out here and that they need to be honored," said Frances Colbert Terrell, president of the Seminary Civic Association and deaconess at Oakland Baptist. Her ancestors are also buried in the church cemetery which is the only privately owned land within Fort Ward Park.

City officials and community members continue to struggle to determine the future of Fort Ward Park and to strike a proper balance between historic and recreation programs. For the descendants of the "Fort" and the neighboring "Seminary" community, the primary goal is the restoration and preservation of the graves, known and unknown, and of their sacred heritage through historic markers erected in the park.

While archaeologists excavate the park grounds discover the material remains of the "Fort," the descendants note in their literature and on the website, *The Fort Ward Observer*, that they "know what treasures rest here, the blood, sweat and tears of our departed loved ones who called this place home."

Planning, Public Policy and Heritage Preservation: An Example of an Emergent Cemetery Project in North Carolina

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Abandoned and Neglected Cemeteries Are Our Responsibility Too

The Advisory Council on Historic Preservation, through its National and State Historic Preservation Programs, account for the preservation of cemeteries through the National Register of Historic Places Section 106 process. The US Department of Veterans Affairs is



responsible for managing and maintaining national and international cemeteries where US military have been laid to rest. Most states that have at least one military cemetery within its borders already have an established relationship with the US Department of Veterans Affairs.

While these institutional policies are effective methods of preserving a select number of cemeteries, many abandoned and neglected cemeteries do not qualify as 'military' cemeteries nor do they meet the criteria to be considered for the National Register. Instead, abandoned and neglected cemeteries are actually more numerous. Furthermore, the unique



Evidence of disturbance of a grave pit in Jonahville AME Zion Church's abandoned cemetery. Charlotte, NC

anthropological, historical, social and demographic information they sometimes contain can be found only within the confines of those abandoned cemeteries. Thus, abandoned and neglected cemeteries are a significant part of the historic record, and as professional stewards, we have a responsibility to preserve them.

In March of 2008 I accepted a position as an archaeologist with the North Carolina Department of Cultural Resources (NCDRC) to manage the implementation of a cemetery preservation program. The program was dubbed the "North Carolina Cemetery Survey and Stewardship Program" (NCCSSP) and functioned as a collaborative effort between the NC State Archives and the NC Office of State Archaeology (NCOSA). The program's mission was to identify, record, protect and preserve (abandoned) cemeteries throughout North Carolina and to provide technical assistance to academics, professionals and the public on cemetery-related preservation issues. Another important contribution of the NCCSSP was to develop preservation strategies as aids in the identification and

protection of abandoned cemeteries. The NCCSSP worked collaboratively with the North Carolina Department of Cultural Resources' State Historic Preservation Office, the NC Historical Commission, the NC Register of Deeds and various genealogical and historic societies to synthesize their existing data and further the mission of the program. The NCCSSP functioned as an invaluable resource for counties, municipalities, professionals, academics, and communities, especially those seeking advice concerning ways in which cemeteries were legally protected as cultural resources.

Prior Program History

The history of cemetery preservation in North Carolina can be loosely characterized as a series of abrupt stops and starts. In 1935 the Works Progress Administration (WPA) conducted a systematic survey to document information on headstones for individuals buried prior to 1919. Sixty-four years later, a legislative Abandoned Cemetery Study Committee (1978-1984) was established out of concerns for neglected cemeteries and for the specific purpose of "surveying the number and status of abandoned cemeteries in North Carolina as well as studying current statutes relating to their preservation and care (Report: The 1981 Session Results of Abandoned Cemeteries Study Committee and Recommendations)." Resolution 134 is responsible for the creation of the Study Committee, which was made up of sixteen members. The committee found difficulties with (a) the definition of "abandoned," (b) cemeteries being threatened by vandalism, farming operations, construction, neglect and misguided attempts at repair, and (c) changes in land ownership, access to gravesites and confusing legislation. However, the efforts of the part-time abandoned cemetery state coordinator yielded approximately twelve thousand surveys across the state, which are presently housed in the State Archives. The Study Committee estimated that there were approximately thirty-two thousand cemeteries in the state and that ten thousand of those were abandoned. One would expect the number of abandoned cemeteries to be higher today primarily because of the explosion in development throughout the state since 1980.



County and State Officials locating an abandoned cemetery in Navassa, NC

Unfortunately, in 1981, funding ended for the abandoned cemetery state coordinator's part-time position. County cemetery committees were left without dedicated, state-level centralized leadership. This was the unfortunate condition of cemetery preservation in North Carolina over the past twenty-eight years prior to the establishment of a new NC House Study Committee on Abandoned Cemeteries in 2006 and the ratification of House Bills 105 and 107 in 2007. These Bills were responsible for establishing the State's first official "Cemetery Survey and Stewardship Program" (NCCSSP), a program devoted to carrying out the objectives initiated by the Abandoned Cemeteries Study Committee in 1980.

During the last 28 years much of the survey and stewardship of cemeteries has fallen on various local historical/genealogical organizations and/or individual volunteers. On a more professional level, much of the recording of cemeteries has been done by archaeological consultants outside state government and can be found in a variety of CRM reports (which are on file in the NC Office of State Archaeology). Many of the issues regarding the survey and stewardship of cemeteries, on a state level, were assumed by NC Department of Cultural Resource employees who conducted cemetery-related duties in addition to their primary ones. As of 2002, only 17 of the state's 100 counties had completely surveyed their local cemeteries and deposited the data in the State Archives. Numerous counties had since discontinued their efforts. As a first step in addressing this situation, the NCCSSP sent questionnaires to more than 230 organizations to gather data on the current status of local cemetery surveys. The questionnaires proved valuable because the information assisted in assessing immediate and long-term cemetery survey needs.

Accomplishments and Benefits of the North Carolina CSSP

Establishing the Program's Infrastructure:

As the applied archaeologist for the NCCSSP, my responsibilities were to build the program from the ground up with the focus on the cultural resource management (CRM) of cemeteries. Consequently, my role as a CRM/applied archaeologist for the program expanded to a role that encompassed all of the duties associated with the planning and implementation of a state-sanctioned program along with the duties of an applied archaeologist. Some of the overall problems that I, and many other applied archaeologists, face in these types of situations include: the development of technology aimed at applied sociocultural preservation and sustainability, the application of environmental and ecological preservation strategies, assisting with the promotion of cultural tourism and public education, advancing cultural identity and cultural revitalization projects, and the scientific examination of resource claims.

The first step I took in establishing the new NCCSSP was to develop a long-term strategic plan. Mission and vision statements were developed, along with strategic initiatives, core values, and achievable goals. Performance indicators and strategies were developed to measure progress designed to address the goals of the program so that each day's activities were planned with an eye towards the program's achievable goals. This was an important step to take when I considered the complexity of addressing the cemetery preservation needs of 100 counties with only a state archivist and myself.



Providing technical assistance to the Register of Deeds of Bayboro, NC).

The next logical step I took in establishing the program was to find a way to consolidate the existing data housed at the NC State Archives, which included approximately 8000 notecards containing information from the 1935 WPA indices and over 12,000 cemetery survey forms that were collected as a result of the efforts of the previous part-time state coordinator, Michelle Frances, and the earlier 1980 Abandoned Cemeteries Study Committee. I also took steps necessary to address information contained in CRM reports housed at the NCOSA. As of 2009 over 700 reports on file with the NCOSA contained the word "cemetery" in the title. However, there were many instances where reports containing information on cemeteries within their respective "area(s) of potential effect"

were not identifiable from the title of the report, despite the fact that the report contained cemetery site forms, map locations and a determination of eligibility to the National Register. These data were difficult to determine but essential to the preservation efforts of the NCCSSP. Regardless, I developed a comprehensive database. The database was designed to absorb all of the existing data as well as manage contemporary, technologically-advanced, in-coming data. In addition to these data management efforts, I established a professional relationship with the State Register of Deeds to facilitate the inclusion of cemeteries on deed maps as a form of improved stewardship. Following the creation of the NCCSSP database, I designed a webpage for the purpose of eliciting more communication between the NCCSSP and our constituents. The webpage would follow a format similar to other types of web-based sites favoring the preservation of cultural resources. For example, the first page would include links to: the mission and vision statements, relevant Federal and State Legislation, techniques on documenting and preserving cemeteries, cemetery site forms, links to cemetery organizations, public outreach, and a search box with limited capability to sensitive information. Some other scripts included on the website are: links to relevant full-text articles and books, announcements of upcoming events such as conservation workshops, a link to a cemetery designation program, a cemetery blog page and a visitor tracking device. The website should have functioned as a clearinghouse of information on cemeteries in NC and should've been a first stop for our constituency. However, due to a lack of commitment on the part of key NCDCCR staff, the webpage was never launched.

A Practical Approach to Cemetery Preservation Programming

During the first months of the NCCSSP's existence, I, along with the state archivist, was allowed the opportunity to visit an existing cemetery program in Austin, Texas as a model for building a successful program in North Carolina. The Texas program's experienced staff was instrumental in advising me on significant points of interests related to the creation and maintenance of a state-sanctioned cemetery program. The Texas program had survived over a decade of legislative and public hurdles to build and maintain a model program. Also, Oregon's cemetery program served as an example for the NCCSSP. Oregon's cemetery program is the only one in the country that provides small grants for restoration purposes. With the contributing wealth of skill, experience and ingenuity developed the by Oregon and Texas programs, the NCCSSP learned quickly it had much to gain and appreciate from their generosity.

The most effective approach to cemetery stewardship for my program was making public appearances and handling resource claims. Public request for assistance resulted in countless hours spent conducting speaking engagements, organizing conservation workshops and attending to the ever-growing needs of private citizens whose cemeteries were in danger of being destroyed. Dictated by the mission of the program, I provided the public with guidance on cemetery legislation, proper data-collection and management techniques, as well as appropriate stewardship strategies, like the cemetery designation program, for long-term preservation.

The NCCSSP also forged relations with other state agencies that play an important role in record-keeping. For example, the State Register of Deeds Office was an invaluable resource that provided opportunities to coordinate, on a county-by-county basis, the long-term care and stewardship of abandoned cemeteries. The logic behind this relationship rests on the premise that if developers knew of the locations of abandoned cemeteries during their deed searches, they could produce more cost-effective site plans which would include those missed abandoned cemeteries in their project areas. This knowledge would increase the chances for establishing a resource claim for an abandoned cemetery, and hence, increase its chances for survival and maintenance. Oftentimes, responsible developers played a significant role in the preservation of cemeteries by notifying the NCCSSP in the event of a chance encounter.

Conclusions

Establishing and maintaining a cemetery program can be challenging. Too often, abandoned cemeteries suffer the fate of destruction because people are not aware of laws and regulations that govern their preservation. So cemetery programs become essential to overall state-wide plans of conservation and preservation of cultural resources. Cemeteries also provide important historical, demographic and archaeological data as they are often filled with information about the past, information that does not exist elsewhere. Another important aspect to cemetery preservation is that there appears to be no nationally-centralized organization to effectively manage abandoned and neglected cemeteries. The NCCSSP was committed to establishing a means by which various states with cemetery conservation programs could communicate with each other, exchange ideas and provide a professional forum and publication outlet for their research.

The NCCSSP took on the challenge of program design and implementation with enthusiasm. By developing and modernizing data-collection techniques, by re-establishing and forging new relationships with like-minded conservators

and by creatively implementing a strategic plan, the NCCSSP made attempts to improve on past efforts with respect for what had been done earlier. Unfortunately, due to the presence of budgetary constraints, on July 1, 2011 all efforts associated with the establishment and maintenance of the NCCSSP were discontinued. While giving a paper presentation on the demise of the NCCSSP at the NCDRC, and the transferal of the NCCSSP to an academic institution, a State Archaeologist approached me immediately afterwards and appeared to be uncomfortable at the prospects of a cemetery program being administered through an academic institution. She believed that cemetery conservation and preservation should be left up to state agencies such as hers. It wasn't that I disagreed with her, but from my experiences in trying to get the NCCSSP functioning, I now fully understood the hurdles for sustaining a State cemetery conservation program. And as a colleague once stated, 'if cemetery programs were a priority for state agencies they would already be well established within them.'

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Healing the Body Politic in El Salvador . . . and the U.S.: An Interview with Anthropologist Sandy Smith-Nonini

"Medicine is a social science, politics by other means. . ."

Rudolf Virchow

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When I teach medical anthropology I look for ethnographies that offer lessons learned for a new generation of applied anthropologists. My students usually let me know when I hit the nail on the head, and I definitely nailed it this spring with Sandy Smith-Nonini's spectacular new book, *Healing the Body Politic, El Salvador's Popular Struggle for Health Rights from Civil War to Neoliberal Peace* (Rutgers University Press, 2010). In addition to her compelling story of a peasant-run rural health system that evolved behind the lines in the Salvadoran war, Smith-Nonini has developed a new theory of "body politic," which explores the material aspects of solidarity. She argues that a politics of bodies transcends dualistic rationalities that privilege discourse over practice. I believe her work has profound implications for critical practice.



Brian McKenna

One of the strengths of the book is how the narrative is framed by Smith-Nonini's prior experience documenting military attacks on rural clinics in Nicaragua and El Salvador as a health rights activist and journalist in the mid-1980s and her work as a stringer for U.S. newspapers, including the *New York Times*, in El Salvador from 1987-1990. Her daily reality included day-long hikes across war zones, being detained by soldiers, and police raids on her house and office. Only in late 1989, after death threats to herself and her young son, did she leave the region and enroll in graduate school in anthropology.



Sandy Smith-Nonini

I interviewed Sandy in February to learn more about her strange trajectory as an activist-anthropologist, and what lessons her concept of "the body politic" might have for other struggles.

BMcK: Why did you decide to go to graduate school in anthropology after a decade working as a war correspondent and a health activist?

SSN: To understand what just happened.

BMcK: You mean over the previous decade?

SSN: Yes, I knew politically what happened, but I wanted to delve into the deeper cultural issues. I needed to understand how something like health care for poor peasants could so threaten military authorities that they would actually target clinics and kill health workers.

BMcK: That must have been a culture shock, going from the front lines to the seminar room.

SSN: Definitely. My experience in graduate school was excruciating. I had the bad luck to re-enter the academy right after the fall of the Berlin Wall, at the height of Postmodernism and the “culture wars.” Here I was fresh out of a civil war in a place where class struggle held great resonance, and I was being told by professors that the notion of solidarity was out of date. For years anyone who studied political economy was stigmatized. Then around 1998 many academics discovered that some training in political economy is actually pretty helpful if you want to understand neoliberal economics.

BMcK: Tell me about your first experiences as an activist.

SSN: It was an inauspicious beginning. After taking up running in high school in the 1970s, I began my freshman year at Duke in 1974, only to learn that there was no women's track team. Title IX, a law which required women's parity in college athletics, was new on the books. It seemed straightforward. I went to the head of the athletic department and asked them to start a team.

He said no, that first there needed to be evidence of women's interest in a sport. So I acquired a list of all freshman girls who had run track in high school, wrote them letters and organized a voluntary club. We got permission for them to train with the men's team under Coach Al Buehler, a former coach of the US Olympic cross-country team. Our “Duke Track Club” began independently competing against official college women's teams . . . and winning. Each year I'd go back to the officials and ask, but they kept stalling on hiring a women's coach. Then I graduated, but less than two years later Coach Buehler, who was now promoted to athletic director, asked the men's team to give up funds to establish a women's track team.

The truth is: I wasn't even remotely political at the time. I was acting in my own interest, and we're all experts at that. But I was impressed that we had made a difference. Years later, in graduate school, I learned a name for that. Albert O. Hirschman coined a term for the seldom-noted long term impacts of social action. He called it “the principle of conservation and mutation of social energy.” Isn't that a neat term?

BMcK: Yes, I do. Speaking of the mutation of energy, you graduated just before Central America exploded into imperial madness. The Sandinistas defeated US supported Nicaraguan dictator Anastasio Somoza in 1979. Then in 1980 President Reagan began sending massive support to El Salvador's military government to defeat the Farabundo Marti National Liberation Front (FMLN). No matter that the rightwing military was supporting Death Squads who killed liberation theology priests.

SSN: Yes. I was taking graduate courses in journalism at the University of North Carolina and I attended a candlelight vigil to commemorate the first anniversary of Archbishop Oscar Romero's assassination. While there I struck up a conversation with Jose Siman, a visiting Salvadoran professor, who had dined with Romero just days before his murder. He told me he feared for his own life. It made an impression on me.



MUPI FMLN Medical Clinic

I moved to Washington, DC and got a job as a medical writer. One night I went to a meeting where doctors and nurses from Boston and New York talked about sending medical aid to Central America. I joined them and we ended up founding the National Central America Health Rights Network (NCAHRN), which grew to over forty committees across the U.S. So I began spending all my vacation time traveling to Central America with small delegations delivering medical supplies. Then we learned that the health promoters we were training were getting murdered, and the clinics we were helping in both countries were being burned by counter-revolutionary

forces. It was a violation of international law, but none of the media was covering these attacks. So I decided to try and write about it.

BMcK: So you felt you could be most effective functioning as a journalist rather than as an activist.

Society for Applied Anthropology

SSN: It galled me that it was my own government arming the Contras in Nicaragua and the Salvadoran death squads. What happened was NCAHRN and the San Francisco health rights committee had begun co-sponsoring a Public Health Colloquium each November in Managua. So I would go, but instead of attending the seminars, I went with a small group of doctors and nurses in jeeps to the countryside to gather evidence on recent Contra attacks on clinics.

BMcK: You title Part II of your book “War against Health.” Explain how your health rights reporting led you to the concept of the “body politic?”

SSN: Let me give you an example. In 1988 I was in a jeep with two doctors and a nurse near San Jose de Bocay in Nicaragua’s far north, the night after 600 contras had crossed the border and mounted a small attack on the town. We had spent the previous week documenting their atrocities against health workers. When we stopped in villages that day, Nicaraguans warned us to get out of there. As we fled south we debated what we would tell the contras, if indeed they stopped us, and if they asked questions before shooting. Our debate was over whether we should we call ourselves doctors or journalists.

BMcK: That should be an easy one. So many journalists were murdered. An anthropology friend of mine, a photo-journalist named Richard Cross, was blown up on the border in 1983 along with an LA Times journalist Dial Torgerson. Which did you choose?

SSN: We decided to call ourselves journalists.

BMcK: Really? Why?

SSN: Because it was more dangerous to be a doctor. Can you imagine? Our data clearly showed that health workers in remote areas were not caught in the crossfire, they were being targeted. The same thing was true in El Salvador, where doctors and clandestine hospitals in rebel-held areas were considered prime targets, second only to a rebel command post. Who knew humanitarian efforts could so threaten a military state? Now *that* is power. Soft power. The body politic is about social materiality, or how humanitarian narratives challenge political authority.

BMcK: Did your fact-finding draw attention to the crimes?

SSN: Not at first. But we kept at it. We distributed reports on our findings in Congress, and the *American Medical News*, the newspaper of the AMA, which I wrote for, published my articles on this in 1987 and 1988 on the front page. They issued a press release on our findings that got picked up by the UPI wire and NBC News. The coverage finally prompted the *Washington Post* to report on the attacks. By then I had moved to El Salvador to try my hand at freelancing for U.S. papers.

BMcK: I imagine it was a jolt to go from reporting on terror to an academy where scholarship had been redefined as discourse analysis and deconstruction. Your ethnography on the popular health system in Chalatenango during the 1990s peace process documented the government’s effort to regain control over health from dissident peasants in a former war zone. How did your alienation with social theory shape your research questions?

SSN: I was struck by the fact that the activism over health continued long after the war, during a period when the government, backed by the World Bank, was trying to privatize portions of the health system. In 2002 the anti-privatization struggle, led by many of the health activists who had built the popular health network, erupted into the largest street protests since the war. So my theorizing came to focus on how “soft-power” gains authority and challenges existing hegemonies. What impressed me was the “taken-for-granted” aspect of solidarity in precisely those areas where citizens had survived intense scorched earth policies intended to eradicate the civilian presence.

BMcK: Where did the body politic concept originate?”

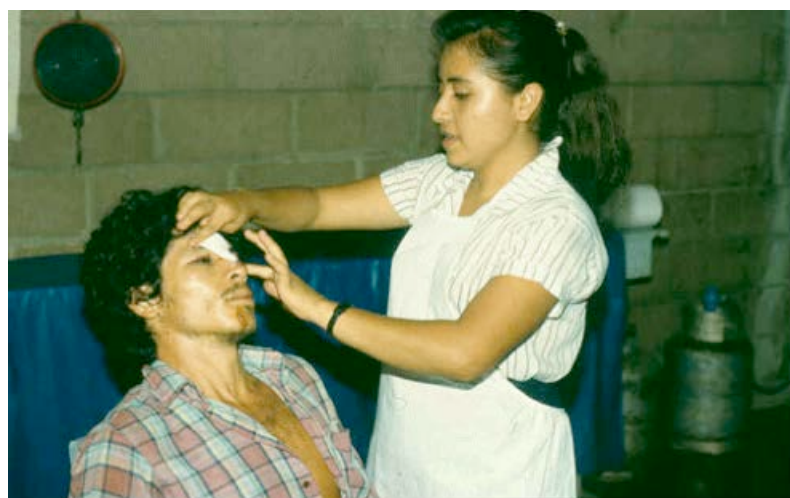
SSN: Well I had read the classic “Mindful Body” paper by Nancy Scheper-Hughes and Margaret Lock,(1987). Their “lived body” (which foregrounded the experiential) and the “social body” (in which the body is a social metaphor) generated a great deal of academic attention. But it seemed to me that the “body politic,” which is about the relations of political power and coercion with the body, had not been fully explored. My work was greatly aided by theoretical writings on embodiment by John O’Neill, Bryan S. Turner and Andrew Strathern. One of the problems of work on embodiment is the lack of a dualistic comparative structure. In the introduction to my book, I write that as cultural scientists we yearn to wrest the injured body back from medical science, so we can exercise our craft of meaning-

making. But in doing so we marginalize materiality (both experience and practice), in order to foreground representation.

The body politic serves as a hedge against dualism. We are taught this concept in introductory courses, and one sees criticisms of Cartesian metaphysics everywhere, but it is very hard to put a holistic perspective into practice. Here in the West, especially, we are dualistic thinkers despite ourselves, not only because of problems interpreting experience, but because we have convinced ourselves there is something called the social which is separate from the material. Denial of the interdependent nature of the social is at the base of individualism. In the capitalist world, it is this conceit that leads us to consider the notion of "moral economy" as an ideal, rather than as fundamental to any theory of governance.

BMcK: The Christian base community which shaped so much peasant resistance to militarism in Central America was informed by Paulo Freire's notion of a liberating pedagogy. How does the "body politic" relate to Freire's ideas?

SSN: My theorizing arose from my experience with grassroots efforts by the Salvadoran peasantry to build new forms of community which have moral economy at the center. When I asked peasants to tell me about their struggle, they tended to invite me to spend time with them and see for myself. Freire's message was all about practice, and the processual or experiential nature of learning. His approach to adult education was to acknowledge the concerns of daily life that occupy poor people's consciousness and build the lessons around those priorities.



Promoter Bandaging Eye

BMcK: Yet as you make clear in the book, neoliberal policies have undermined so much of what the civil war was fought to achieve. I work on issues of medical education, and it's hard sometimes to remain hopeful. Here in the United States, what little progress has been made toward health reform seems in danger of being rolled back.

SSN: Interestingly, Freire was a man who felt himself to be fulfilled when he was engaged in struggle. When he was put in charge of public education for a poor province of Brazil he was once asked how he could avoid despair given how intractable the problems of poverty were. And he replied to the interviewer that when the need was greatest, was when he felt most useful as an activist. I remember a poster I brought home from Nicaragua of a revolutionary soldier teaching a

peasant to read and write. The caption said, "The duty of a man is to be in that place where he can be most useful." Now, despite the sexist reference, I've always thought that is a pretty good measure of effectiveness. So when I get engaged in a new activist project, I always ask myself, "Am I doing something that makes a difference? Or would someone else be doing what I'm doing if I wasn't here. If so, maybe I should go elsewhere where I can be more useful."

BMcK: So you see struggle as both a means for making change and a mode of being.

SSN: Being in struggle, to me is not about being a warrior but about finding a way to apply your skills most effectively while being of service. It's actually really hard to do that well. But lots of people—students, applied anthropologists, health workers—make service to others their personal code, which I find inspiring.

BMcK: Conventional thinking attributes service to altruistic motivations, as opposed to self-interested market transactions.

SSN: The body politic is a theory of solidarity that also considers the pragmatic side of moral reasoning and the desire to work in concert with others. It is not about altruism in opposition to a market mentality. We are not driven solely by self-interest when we engage in economic relations. And we likewise engage in solidarity for all kinds of reasons, including self-interest, to have adventures, out of curiosity, to learn a skill, and to build a career. And it's a good thing! Often those are the things that keep us going!

BMcK: And the notion of community participation is so central to sustainable and just development.

SSN: We're social scientists, for God's sake, it's time we learned to think better about such a fundamental thing as how to do community well.

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Reflections on Applied Anthropology and Community Service: An Interview with Lucy M. Cohen for the Society for Applied Anthropology Oral History Project

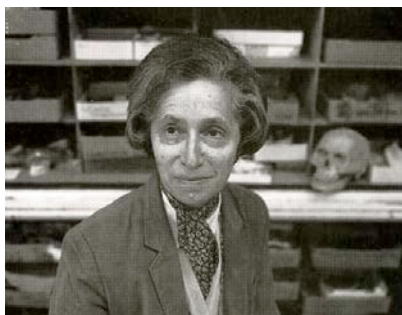
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Lucy M. Cohen has been involved with applied anthropology throughout her long and distinguished career, serving on numerous SfAA committees and as meeting program chair. For her leadership and service, she received the 2008 Sol Tax Distinguished Service Award. She has also been very active in the Society for Medical Anthropology (SMA), serving as secretary, then as president (1979-1980), and over the last decade as the SMA's archivist. Lucy Cohen was born in San José, Costa Rica. Her maternal grandfather emigrated from China to El Salvador, where her mother was born; her father was born in Arnhem, Holland, but spent most of his working life in Central America. She received a Masters in social work (1958) and a PhD in anthropology (1966) from the Catholic University of America, where she has held an academic position since the 1970s. Her research, numerous publications, and community service reflect her commitment to applying anthropology and long-standing interests in ethnicity, resettlement, the immigrant experience, changing women's roles, mental health, public policy, and the Latino community. She is co-founder of the Spanish Catholic Center Walk-in Medical Clinic, located in the Latino community of Washington, D.C.



Barbara Rylko-Bauer

The interview was conducted by Barbara Rylko-Bauer on March 19, 2009 in Santa Fe, New Mexico. Also present was Carole Hill. It was edited for accuracy and continuity by John van Willigen and Barbara Rylko-Bauer; material added later is presented in brackets. The following excerpts focus on Lucy Cohen's development as an applied anthropologist. The full interview, available in the online version of the Newsletter, also covers her role within the SMA and her work in public policy and community service.



Lucy M. Cohen at Catholic University, 1995

RYLKO-BAUER: Lucy, I'd like to start with you telling us a bit about your academic career, how you got into applied anthropology.

COHEN: Thanks so much Barbara, hello Carole. I am honored to be interviewed, so to go ahead. I discovered anthropology. Quite literally, I discovered it. At the college where I studied [Mount St. Mary's College in Los Angeles] there were no anthropology courses, but I was interested in how culture influences action. So, eventually I talked to some people about what to do about this, and the people that I first talked to were graduates of Cornell University, when Cornell had a sociology and anthropology program combined, [and this] influenced the things that I did. Cornell had some interesting projects, and that's how I got inspired with the idea. But my interest was applied anthropology, helping to bring culture into programs of action, that's how I saw it then.

RYLKO-BAUER: Who were some of the people that you talked with.

COHEN: Steve Boggs, and the sociologist Leila Deasy. Those two were critical because they were in Washington. They guided me as to what one did. Steve Boggs, who then went to NIH and NIMH and handled the grant programs, suggested that I apply for one of the pre-doctoral programs. I did and I got the training [fellowship], so I started studying anthropology. That was my early beginning. But I want to say that my reason for studying was so that I would work and use this in action. It never was so that I would go to teach. An academic career had never crossed my mind. So my early notion of anthropology was just that. Now anthropology and health was not my thought, except that I also had some work experience, because I had an interest in mental health in psychiatric hospitals and related [topics]. So my path to medical anthropology came via research interest in mental health. And Leila Deasy, who had been the sociologist at NIMH when social scientists—anthropologists and sociologists were the first who pioneered [in those fields]. So I was influenced by that.

HILL: When did you work?

COHEN: I had just finished my PhD and I was going to get a job. So I went to some people that I knew in the District of Columbia Health Department, and [a Division Chief, who knew my work, told me] “Well, there is a job, Chief of Program Evaluation in Area C Community Mental Health Center.” So, I applied and got it. That was my job, non-academic in the midst of, you know, mental health, grantsmanship and all kinds of things that go with program evaluation. It was very applied [See Cohen 2008 for her reflections on this work]. At the same time, however, I’d like to say that because the immigrant community was developing in Washington and especially Latinos, I started volunteering at the Spanish Catholic Center working with immigrants. I made some time to go there while I was working full time. This plunged me into the community. I became very active in that particular role. That was the early flow [of events], where you see [how] my applied interest [evolved]. Not too long after I got into that community work, I got involved into some policy issues that I think I’ll talk about a little bit later.

RYLKO-BAUER: Good. If I can ask you, Lucy, for how many years did you work as the—

COHEN: Chief of Program Evaluation. [For] about two years.

RYLKO-BAUER: Were there programs at Catholic University—I mean were there courses at that time or training in doing program evaluation, or any kind of application?

COHEN: No. We did have applied anthropology, because Friedl [Gottfried] Lang was there and he was from Cornell. Then he left Catholic U. and went to Colorado. That was how the “link” with Cornell came in, because of Friedl, and because of Leila [Deasy]. So, I was very conscious of applied anthropology, and said, “that’s what I want to do.” We were lucky [in] that I don’t think there were many programs around that were [offering] any course on applied anthropology. Now Friedl’s model of applied anthropology, of course, mirrored something of what Cornell was giving, and that model wasn’t about going to cities to do things. You had to go to native Americans, or you were going to Peru, or so on. But it wasn’t necessarily going to [work in] your backyard, so-to-speak.

HILL: But did they call it ‘applied anthropology’?

COHEN: They did call it ‘applied anthropology.’

[Lucy Cohen then talks about working at the Summer Institute of Linguistics with Kenneth Pike and Sarah [C.] Gudschinsky, and spending the following summer in New Mexico doing archaeology and ethnology with Florence Hawley Ellis, at San Juan Pueblo. Other major professors included Michael Kenny and Regina Flannery Herzfeld. With this four-field grounding, she went to Colombia to do her fieldwork.]

RYLKO-BAUER: And why did you decide that?

COHEN: At Catholic U I met two persons from Colombia [Maria Cristina Salazar was awarded a Ph.D. in Sociology and Cecilia Angel Restrepo studied at the School of Social Service]. They invited me to go to Colombia for my Christmas holiday, so I saved my money and went. When the time came of thinking about a dissertation I said, I’d like to do it in Colombia. [For] my NIH and NIMH grant I had my project that I wanted to do from a subject related to women in the professions, not—it wasn’t going to be on the natives there, but on the most highly trained sample of the first generation of women in the liberal professions: physicians, dentists, lawyers, and so on. That was my dissertation. But equally important, that translated into my interest and love affair with Colombia. I was very interested in the women who had the initiative of being the first professionals there. How is it that people do new things, that was kind of what

inspired me to do my dissertation. And I've stayed with that interest and [in] some way or another in Colombia, some other aspects of it.

RYLKO-BAUER: So what happened next, after you got your PhD?

COHEN: Then one thing led to the other. The sociologist, Leila Deasy, got a grant at Catholic U, an NIH grant to do special training educating social workers in the School of Social Work, both African-American and whites in a special initiative program. They needed someone with a specialty in cultures in the social sciences. I had worked with her, so she asked me [to] come [and suggested I get] a joint appointment. Eventually, when the grant ended, I got an invitation from the Anthropology Department to go teach there. I never would have thought of going in the academic situation would this not have happened. I mean I was invited to [work in] a special project and from this I came [in] to an Anthropology Department.

RYLKO-BAUER: Yeah. Well, you have stayed with Catholic University . . .

COHEN: I stayed out there, except that I then got invited when Bela [C.] Maday was going to leave the grants program at NIMH. Bela asked me if I would [apply to] take his place. I talked to Steve Boggs who had been in that position before, and I thought about it a lot and talked with the Department of Anthropology. The Dean said, "all right, go, but I'm going to put you on leave for two years. If you change your mind, you come back." So I went and served the two years [1977 to 1978, running the grants programs for pre-docs and post docs], and then I came back. I [have] stayed in the Department ever since then. Other things were happening also in my community activities. The real thing, honestly speaking, is that Washington to me is very interesting and so I've stayed with Catholic. This is very good because it's in Washington itself, and it's allowed me to look at certain other aspects of life [there] that are very interesting. And then came the immigration issues. The other part, of course, is that I was developing an interest in ethnohistory. And the Library of Congress—it has such treasures.

RYLKO-BAUER: Yes.

COHEN: My only other interest that I want to [mention], that also led me to the academic scene, is [my] work in the US South. I had my book that got published by L.S.U. [Louisiana State University Press], *Chinese in the Post-Civil War South: A People Without a History*.

RYLKO-BAUER: Yes.

COHEN: This is not Colombia, this is not D. C.. [But] even now, every month I get at least three inquiries of all kinds [from] people that have read that and asked me something. The African-American that wonders if she had descendants who are Chinese, or a Chinese from China who is working with Protestant records. So they're reading this, things that I might have never imagined, from the spin-off of this, and it's still in print.

RYLKO-BAUER: That's really wonderful.

HILL: And then you became interested in the Chinese in Costa Rica.

COHEN: Yes, well, actually, [that was] my first publication in ethnohistory, that's how it all started. I did this as my pasttime in Washington [Laughing]. I became interested in how the Chinese [in] Costa Rica had gotten there, but it really was that I had to study the Chinese in Panama to learn about the Chinese in Costa Rica. So, I gave a paper at [an] ethnohistory [conference] on the first Chinese that went to Panama to build the railroad. And the president of the Society said, you should publish it in *Ethnohistory*. So they did. But then I went on [to] do a major work on Chinese in the post-civil war South. However, I still had the Costa Rica piece that I had started out with. So just [recently in 2008], there was in the [Costa Rican] social science



Lucy M. Cohen with officers and members of the Centro Cultural Chino Panameño (Chinese-Panamanian Cultural Center), Panama City, July 26, 2007

journal, *Revista de Ciencias Sociales*, a little article where I did get back to that. My interest is the connection [between Latin America and the sites of departure of Chinese in Macao and Hong Kong between] the 1840s and the 1870s.

RYLKO-BAUER: Let's move to your involvement with the SfAA.

COHEN: Okay. I have never thought of going to any Society other than applied anthropology when I first began, because that's what I was interested in. I remember one of these early meetings. Now there weren't a lot of women anthropologists.

RYLKO-BAUER: Yeah. So, there is this story that you were at one of the meetings, and Oscar Lewis approached you to ask if you could help translate because some of the presenters did not speak English and some audience members did not speak Spanish.

COHEN: Yes. I was a student still and . . . you know, the meeting was [in] Puerto Rico. So they had invited Latin Americanist anthropologists in the proper spirit . . .

RYLKO-BAUER: Okay.



Lucy M. Cohen receiving the 2008 Sol Tax

COHEN: . . . and so there was this session. Guillermo Bonfil Batalla, who was not as well known to American anthropologists then, gave a paper and he didn't speak English. So, Oscar Lewis asked, can anybody translate? And so I translated. I had him read it and then I translated it from the text. At the end, you know, I thought it was a very good paper, and so I said with my colloquial language, "this is a very meaty paper" [Laughter]. I meant [that it had substance]. So up went the hand of a Puerto Rican guest who was not an anthropologist, but listening. He got up and said, "yes, quite appropriate. And you know what color meat is?" at which point I almost fainted [Laughter], and Oscar Lewis came to the rescue, whatever it was he said. And that was my first [Laughing] entrée.

RYLKO-BAUER: That's a great story. How did you get more formally involved with the Society?

COHEN: Well, getting to be on committees and things like that. And then you know, I go to every meeting. And so I volunteered to do this, or they'd ask me to do something else at the registration desk, when we didn't have so many paid people.

Further reading:

- Cohen, Lucy M. 1971. The Chinese of the Panama Railroad: Preliminary Notes of the Migrants of 1854 Who Failed. *Ethnohistory* 18(4):309-320.
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- _____. 1979. *Culture, Disease, and Stress among Latino Immigrants*. Washington, D.C.: Research Institute on Immigration and Ethnic Studies, Smithsonian Institution.
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The inaugural Royal Opera House Muscat—Aspen Creative Arts Summit

By Gordon Bronitsky [bronitsky@bronitskyandassociates.com]
Bronitsky and Associates

I was invited to speak at the inaugural Royal Opera House Muscat—Aspen Creative Arts Summit held in November 28-30, 2011, at the Royal Opera House Muscat, Muscat, Sultanate of Oman. The summit was an artistic experience, an educational experience, and a networking experience in a beautiful setting with artists, producers, festival managers, funders and more from around the world. It definitely was a unique experience for me.

The Royal Opera House Muscat–Aspen Creative Arts World Summit was a joint undertaking of Royal Opera House Muscat and the Aspen Institute Global Initiative on Culture and Society. It will be held in Muscat biennially, focusing on timely topics and actions. This year’s Summit theme of “Arts in Motion” reflected shifting trends in the interpretation, presentation, and consumption of diverse artistic and cultural expressions in an interconnected world; the impact of social technologies; the status and mobility of professionals; the emergence of new cultural markets; and the contribution of the arts to socioeconomic development and social change.



Gordon Bronitsky on the beach on the Gulf of Oman

Appropriately, the Summit began with a dance performance directed by Ana Bevilacqua from Brazil that combined dance, lecture, and audience participation—a perfect way to begin. Then presentations by Omani officials and officials from the Aspen Institute, and we were on our way with discussions and audience exchanges. Presenters were asked NOT to present official papers but rather to offer their views and encourage dialog, and they have most definitely achieved their goal.

<http://bronitskyandassociates.com/wordpress/wp-content/uploads/2011/11/image008.jpg>

One evening, Summit participants attended a performance by the Universal Ballet of Korea of “Shim Chung, the Blind Man’s Daughter”, a tale full of action: capture by pirates, drowning of the heroine (and an act set in underwater with costumes and staging which were fantastic), true love, happy endings and

beautiful costumes. The company took several well-deserved bows as the crowd gave them a long standing ovation.

Another evening, summit participants enjoyed an absolutely spectacular evening event, a concert by Wynton Marsalis and Jazz at the Lincoln Center, performed once again at the majestic Royal Opera House. What a performance—“Take the A Train,” a rendition of Bragging Brass that just about exploded from the stage and so much more—over two hours of incredible music, really a conversation among the musicians that was by turns interrupting, quiet, loud, argumentative and more. An unforgettable evening!

And of course there was time to experience a little of the surprising diversity Oman has to offer—the beaches, the mountains, the markets, and some excellent museums, as well as the Royal Opera House itself.

The key to the Summit was the information exchange. There were several excellent sessions, including one on “Engaging Difference: Fashion” with a broad range of presenters and many questions from the audience. My favorite session was (naturally) “Developing Cultural Enterprises: Change Agents and Agencies”, with presenters from Oman, China and the US. Some of the presenters emphasized the need to “preserve” culture. It’s a term that always makes me feel uneasy, bringing to mind images of people stuck with pins under glass in museum cases, like butterflies. I suggested the use of the term “promote” instead, which lead to a very strong discussion.

The final day of the Summit was quite a day, with three sessions, including an excellent one on—what else—funding. But it was also the day for my session, at last, Benchmarking for Success-Sustainability, moderated by Alicia Adams, Vice President for International Programs at the Kennedy Center. My co-panelists were Mike Van Graan, the Secretary General for the Arterial Network of Africa, and Issam el-Mallah, the Director of Programs for the Royal Opera House, the magnificent structure (and organization) which has hosted the Summit together with the Aspen Institute.

Serious big leagues—this time I was much more nervous than usual before giving a presentation. In this very cosmopolitan and international summit, I was the only person speaking out for Indigenous voices, Indigenous performance. I’ve been in this business for eighteen years, and a fundamental principle has been the recognition that I’m not Indigenous. I don’t pretend to be one, and I don’t play one on TV. This has meant that Indigenous people choose the message, whether that message is a very traditional Navajo music and dance group, a Navajo fashion designer, an Aboriginal Australian theater company (and I’ve worked with all three). My job is NOT to tinker with the message, adding a feather here and a feather there. My job has been to CRANK UP THE VOLUME!

So I thought about all the people I’ve had the privilege and honor of working with—Elizabeth Davis, Linda Davis, Elsie Deswood and the rest of the Chinle Valley Singers, Harriet Nordlund, Magne Ove Varsi, David Milroy, David Velarde, Virginia Ballenger, Rex Lee Jim, Lois Suluk, Jose Longoria, William Yazzie, and so many more—and I realized I wasn’t

alone. I made it a point to mention them in my talk and away I went. I was passionate, even a little angry, about cranking up the volume for Native messages and performers. I did my best, and many people told me how I had opened their minds to the diversity and power of Indigenous performance and performers. It was an honor and a privilege.

SfAA News

Baltimore 2012 Will Be Big; Better Be There!

By William Roberts [wcroberts@smcm.edu]
Program Chair, 2011 SfAA Meetings

With less than two months before the start of the Society's 2012 annual meeting at the Sheraton Baltimore City Center Hotel, it's high time to begin finalizing your plans for the conference. Your response to this year's meeting theme "Bays, Boundaries and Borders" illustrates a remarkable breadth of constructive and creative applied work social scientists, practitioners and activists are doing in a variety of contexts around the world. Each of the cosponsors for this year's meeting: The Society for Medical Anthropology (SMA), the Council on Nursing and Anthropology (CONAA), the Political Ecology Society (PESO), and the Washington Association of Professional



William Roberts and his son, Andrew.

Anthropologists (WAPA), has organized a series of special events and invited lectures with wide appeal for conference participants.

You can find the preliminary program online to review the schedule for sessions, roundtables, videos and workshops (<http://www.sfaa.net/sfaa2012/sfaa2012preprogram.pdf>). Sessions organized by members of one of the meeting's cosponsors has its acronym in parentheses next to the session title. One new feature on the program you'll note is that individual presentations with a specific policy engagement research focus will have a star to the left of the presenter's name, or, in some cases, to the left of the session title. A quick look through the program reveals three plus days full of activity, with presentations or discussions on topics of contemporary importance. Among the topics we will discuss in Baltimore include issues surrounding food production and access to healthy foods, with a special

emphasis on urban areas; energy exploration and its impact on the environment; migration and border control; responding to disasters; public health issues associated with communicable and chronic illnesses; climate change; anthropologists working with the Department of Defense; efforts to understand and create alternative political economies; tourism; and teaching applied anthropology. These are just the tip of the iceberg. We're going to have a great conference.

One of the recurrent observations about our annual meetings is that a large number of interesting sessions run concurrently, resulting in participants missing aspects of the intellectual substance of the meetings. In recent years there has been some effort to mitigate this through the University of North Texas podcast project, in which a number of sessions are recorded and made available to the community on the web after the conference. We'll do this again in Baltimore.

Several celebratory events are planned for the conference that are open to all conference participants, so make a point to try and attend. Tuesday, March 27 is Community Day. Look for more details about the community day from the SfAA office before the meeting, but plan to come to Baltimore early and enjoy what the city has to offer. The Community Day events will likely begin in the late afternoon Tuesday and continue into the early evening. Watch for more details soon.

The Welcome Reception, planned for Wednesday evening, March 28, from 7:30 - 9:30 will be hosted by our President, Merrill Eisenberg. We will have a welcome address, an opportunity to eat and drink together to catch up with old

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friends and make new friends. We will also enjoy music with a strong local flavor supplied by the Oysterboys band from Annapolis. They describe themselves as, “... a troupe of Chesapeake Bay Troubadours celebrating life here in the ‘Land of Pleasant Living’ and along the shores of the Chesapeake... through song and story, and mirth... The Oyster Boys have been acclaimed as the Musical Goodwill Ambassadors from the City of Annapolis, the Maritime Republic of Eastport and the Chesapeake” (<http://www.oysterboys.com>, accessed January 29, 2012). I saw the Oysterboys at the St. Mary’s county annual oyster festival; you’re going to love this band and their music.

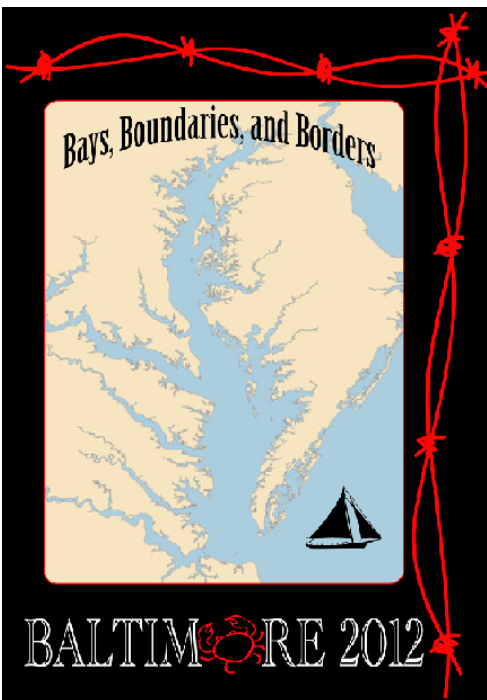
The Society’s General Business Meeting takes place on Friday, March 29, from 5:30 - 7pm. The agenda features the announcement of student travel awards, reports from the leadership, and discussion of the Society’s business. Shortly after the business meeting is this year’s Awards Ceremony and Malinowski Lecture. After the awards and lecture we’ll have music, a reception, dancing, and maybe even some live music by the Furies band (<http://www.furiesmusic.com/home.html>). Look for future announcements about this.

A Selection of Themed Sessions

Over the past several years there has been a great deal of discussion about the appropriate role for applied social science in its work with the Department of Defense and in particular the US military. The Human Terrain Systems project generated a great deal of discussion, sometimes quite heated, and was the focus of a plenary by the School for American Research at our annual meeting in Santa Fe in 2009. This year, anthropologist Shawn Maloney and colleagues who work with the Department of Defense have organized four sessions in which they will describe aspects of the work they are currently conducting with the DOD. Their first session, Enhancing DoD’s Cultural Competency: Applied Efforts from Social Scientists, is scheduled on Wednesday afternoon at 3:30. The next session is scheduled for Friday morning at 8am, and continues Friday afternoon with sessions after lunch and before the General Business meeting.

Many colleagues have organized sessions that cohere with the program theme. The Chesapeake Bay, iconic symbol of the mid-Atlantic region and the largest estuary in North America, is the focus of a number of sessions. Thursday afternoon at 1:30pm, Michael Paolisso and colleagues present Applied Anthropology and the Chesapeake Bay. Other Chesapeake sessions follow, including a session on Friday about the Chesapeake Bay program at Washington and Lee University, a Saturday morning session about Washington College’s Chesapeake program on Maryland’s eastern shore, and a final session on Friday chaired by fisheries scientist Peter Fricke on Chesapeake ecology.

Locally themed sessions specifically on Baltimore begin on Wednesday morning at 10am, with Sam Collins and locally based colleagues in a session titled Anthropology in Baltimore and Beyond. Program committee member Matt Durlington chairs a session, Anthropology by the Wire, on Thursday afternoon that focuses on visual and activist anthropology in Baltimore.



The Hackenberg lecture, featuring Professor James Trostle, takes place on Thursday afternoon from 3:30-5:20. Professor Trostle’s presentation will highlight the numerous boundaries he and his colleagues navigate together in or to be successful in their applied medical work in Ecuador.

Our President wrote about the solid work the Student Committee has done in organizing an Alternative Political Economy track comprised of 17 sessions and roundtables between Wednesday and Saturday. The Plenary for this track is late Thursday afternoon. Take note of the special event that follows: that evening starting at 8:00 the Society for the Anthropology of Work will hold a panel discussion on 'Activism and the Academy: Lessons from Baltimore and Beyond' followed by a reception and cash bar at the historic church at 2640 St. Paul Street. The 2640/Red Emma’s collective is the center of leftist activism in Baltimore. Representatives from AFSCME, UNITE-HERE, United Workers, CUPE 3903 and The Baltimore Free School will discuss distinctions in organizing and activism as well as the role of academics toward these issues in Baltimore and elsewhere. This is a great opportunity to get an idea of what organizers and faculty are doing in Maryland with implications throughout the United States.

There is such a rich array of sessions and topics I hope friends and colleagues will understand that it is difficult in the time and space available to me to give due acknowledgement to all the effort represented in the 80-page preliminary program. Whether your interests run to local or regional applied social science, international social science, climate, disasters, energy, fisheries, health,

heritage management, migration, participatory approaches to social science, pedagogy, tourism, or urban issues, to name a few, you will want to read the program carefully so as not to overlook a session of particular interest to your own work.

Tours

A number of tours have been planned, and we are finalizing details for them that will be sent to conference participants ahead of time. Let me briefly describe several of the tours already in the works here. Note that we are likely to schedule a couple of two hour walking tours from the Sheraton hotel that will be led by members of the Baltimore Heritage Institute that you will learn about through an email announcement before the conference.

Laurie Krieger, long-time member of the Washington Association of Professional Anthropologists (WAPA), has taken the lead in organizing a tour of the Smithsonian Museum of Natural History on Wednesday, March 28. Participants will leave the hotel around noon on Wednesday, and travel by bus to the Smithsonian Institution, taking a bus tour of several of the DC neighborhoods along the way. After an hour or so of free time at the museum, Smithsonian staffer Kari Bruwelheide will give an up close tour of the exhibit, *Written in Bone: Forensic Files of the 17th Century Chesapeake* (<http://anthropology.si.edu/writteninbone/>).



After viewing the exhibit, the tour group will meet with physical anthropologist and forensic specialist Dr. Doug Owsley to talk further about the exhibit and forensics at the Smithsonian. The group will then board the bus, joined by former WAPA president Ruth Sando, who will talk about some of the neighborhoods around the Dupont Circle area, before heading to the Beacon Bar and Grill Restaurant to experience a “WAPA social” with other WAPistAs before returning to Baltimore in time for the Wednesday night Welcome Reception.

The Friday morning tour, titled: *Annapolis, Maryland: Historic Preservation and Urban Identity*, involves travel by bus to the historic center of Annapolis, Maryland, to begin a half-day tour in the State House, the active seat of Maryland government since the 1770s, where they are met by the State of Maryland’s chief architectural historian, Orlando Ridout V. The tour will begin in the State House rotunda and include the Old Senate Chamber, where George Washington resigned from the Continental Army in 1783. After an overview discussion of the unique urban plan of Annapolis, the tour will proceed on a serpentine path to the waterfront for a discussion of the city’s evolution from Trans-Atlantic colonial port to its modern role as a center for sailing and recreational boating, and as a destination for international heritage tourism. Key aspects of the waterfront will serve as markers for a discussion of the economic and social history of the city, and the complex forces that led to preservation and rejuvenation in the twentieth century. The tour will examine several key residences in the city that illustrate the life of the gentry elite as well as the “servant’s path” through the city’s

architectural fabric. At 12 sharp the group adjourns to a local restaurant, where members are welcome to purchase their lunch or have a drink before departing at 1:00 pm by bus back to Baltimore. Note: A picture identification will be required for entry to the State House.

On Saturday morning, March 31, the Alternative Political Ecology group has organized two tours. The first is the Cooperative Community Walking Tour. The following description, sent to me by Boone Shear and Brian Burke, explains that the tour will “leave from the Sheraton Hotel in the morning with members of the Just Walk collective (Baltimore’s worker owned and operated dog-walking and pet sitting shop) who will lead a 3-hour walking tour of the Mt. Vernon and Station North neighborhoods. Along the way, they will introduce us to several of the city’s thriving cooperative workspaces and cultural centers, possibly including:

Charm City Art Space, dedicated to providing the Baltimore community with access to musical and visual artists from all over the world. Founded in 2002, and now in an expanded location, this collectively owned and operated project continues to be a cultural hub catering to underground artists and patrons of all ages.

Velocipede Bike Project provides access to second hand bicycles and hands-on education in a shared workspace. They envision a future where bicycling is no longer an alternate form of transportation, and serve Baltimore by empowering people of all backgrounds to take that transportation into their own hands.

Baltimore Bicycle Works is the city's only worker owned and operated bike shop. Founded in 2008, BBW caters to cyclists of all skill levels, shapes, and sizes, all while maintaining a commitment to workplace democracy.

The **Baltimore Free School** is volunteer-run, community-funded project, working toward creating a space where the exchange of ideas can occur without the exchange of money; a space where people can learn to relate to each other in new and meaningful ways.

Red Emma's Bookstore Coffeehouse is Baltimore's collectively owned and operated Infoshop. Providing access to radical ideas, media, and delicious food & drink since 2004, Red Emma's is one of Baltimore's most active spaces for community gathering and organizing."

Looking Ahead

Try and come early to Baltimore, you'll be glad you did. Within relatively easy walking distance from the Sheraton is the historic Lexington Market, where you can find hard shell crabs, soul food, Asian food. If you want something a little more upscale, we're not too far from Baltimore's Inner Harbor or Little Italy. There's lots of good food in Baltimore.



We're working on organizing more music for the conference site, but after the sessions are over and people want to relax and catch up with one another, there's plenty of good music and night life in Baltimore city. Some of the more memorable moments of these conferences take place outside the meeting site, and you'll find we'll have plenty of welcoming venues for you to patronize in Baltimore.

Coming together, discussing our work, networking, catching up with friends and colleagues, checking in with former students or mentors—there's something very special about the scale of our meetings. Although the size of the SfAA's meetings and the number of participants have grown steadily over the past 15 years or so, we still have meetings renowned for being friendly, stimulating and accessible. Baltimore will continue this tradition.

Whether you're presenting or not, come to Baltimore if you can. Join us in our annual ritual of intensification and professional enrichment. I look forward to welcoming you to Baltimore. And please feel free to contact me if you have any questions or comments about the upcoming conference.

Alternative and Non-capitalist Political Ecologies: A special track of events at the 2012 SfAA Meetings in Baltimore

We live today at the intersection of the two great crises of our time, an economic crisis that has brought severe social dislocation, growing inequalities, and violence, and an ecological crisis that has undermined the natural resources that sustain us and the ecosystems that we call home. We need imagination, critique, and action *today*. As the activist scholars J.K. Gibson-Graham suggest, we need possibilities for creating revolution "in the here and now."

With this in mind, **we invite you to join us** in exploring alternative and non-capitalist practices that individuals and communities are already developing as ways of crafting a more sustainable and equitable world. Our special "track," or internal theme, will highlight and link together a variety of conference events focusing on non-capitalism and alternative economies. An **opening plenary** will help to frame 17 sessions investigating:

- **Alternative Currencies**
- **Cooperatives**
- **Economic subjectivity and social change**
- **Organizing for alternative economies**
- **Value and Development**
- **Pedagogy, Praxis and Alternative Economies**
- **Conservation**

In addition to the sessions, the track includes:

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- A Welcome Reception
- Tour of Local Alternative Economies
- Film screenings
- General Assembly with Occupy Baltimore

For full session details and abstracts of individually submitted papers to the track, go to our evolving website <http://alt-political-ecologies.weebly.com/occupy.html>

While you are at the website, you can also help promote alternative economies in practice: add to a **crowd-sourced map of Baltimore area alternative economic initiatives**, link up with other meeting-goers for **ride-sharing and room-sharing**, find lodging via **couch-surfing**, and add comments, ideas, and questions.

Come to the sessions and events! Join in discussions that can help us to theorize and strategize around the possibilities for imagining and enacting a new world.

Public Policy and Anthropology at the 2012 Annual Meeting

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

Anthropology's engagement with public policy will feature prominently during the 2012 annual meeting in Baltimore later this year. A little more than 125 papers, in about 20 sessions, will apply anthropological approaches to a wide range of public policy discussions, including health, immigration, climate change, and disaster response. These papers and sessions were self-identified during the submission process, and are marked with a star in the program. Other papers reporting on activities that engage public policy questions, but not self-identified by their authors, will be presented throughout the course of the meeting.

The Society for Applied Anthropology, Committee on Public Policy works to enhance anthropological engagement with public policy issues. The Society's executive board has charged the committee with supporting public policy teaching and training. To that end, the committee is sponsoring a Roundtable on Anthropological Approaches to Public Policy Teaching and Training at the 2012 annual meeting in Baltimore. The Roundtable will take place from 12:00-1:20 pm on Thursday, 29 March. The format of the Roundtable will be informal. Gregory Button (University of Tennessee), Sandra Lane (Falk School of Syracuse University), Laura McNamara (Sandia National Laboratory), and Rebecca Peters (Maxwell School of Syracuse University) will each offer brief reflections on their experiences, teaching, training, and working in public policy settings. The bulk of the session will be devoted to discussion with those attending the Roundtable. The committee hopes that the Roundtable will encourage continuing discussion of issues relating to bringing anthropology to public policy education, and spark contributions to the SfAA clearinghouse on public policy teaching and training maintained by the committee. We look forward to a wide-ranging and productive meeting and hope that SfAA members will find these policy-identified papers and sessions engaging and rewarding.



Human Rights and Social Justice Committee

HRSJ Student Interview Initiative

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

The HRSJ Committee recently started a new initiative where students get the opportunity to conduct interviews about the HRSJ work of experienced activist anthropologists. We will be highlighting some of these interviews here in the newsletter. The podcast team has also graciously agreed to allow us to post full interviews on their website. Any comments, questions, or suggestions for this initiative can be addressed to Carla Pezzia, Carla.pezzia@gmail.com.



A Conversation with Dr. Josiah Heyman
By Allison Czapp [aczapp@gmail.com]

Calls to action may be abundant in the anthropological literature, but the dearth of writing about *how* to be an activist anthropologist can leave practitioners of the discipline treading murky waters -- particularly when the academic and activist realms can at times appear to be polar opposites.

While some applied anthropologists may be able to launch their careers on an activist's path, for Dr. Josiah Heyman, head of the anthropology department at the University of Texas-El Paso, engagement with human rights and social justice issues was possible only after an established career as an academic.

According to Heyman, who is currently writing suggested language for the next generation of immigration reform legislation, "It's really important to clarify whether you want to be an academic who has some activist engagement or you want to be an activist. I think there are a lot of people on the academic side who haven't really committed themselves fully to being academics, who want to be activists, which is not a successful approach" because "it's going to lead to frustration and failures as an academic."

A better approach to academic-activism would be to first determine how to attain success in academia through publishing, teaching, researching, etc., and then determine how to realistically "integrate things like community-based research, or public communication," he says.

Heyman also emphasizes the need for collaboration with other professionals and organizations. "I don't see the lone-effort thing as usually going anywhere," he says. "I think it takes an organization that gets the word out," and there has to be "a clear goal in mind." Anthropologists can then contribute their unique skill set in efforts to meet those goals. Such contributions might take the form of direct research, or it might be something has more "to do with some of the same skills of knowledge gathering and analysis and so forth," Heyman says. Furthermore, there must be a concerted effort to learn how to communicate information beyond academic walls.

However, Heyman cautions that questions will remain about whether activist work on short-term agendas can really make a difference or whether it simply reproduces power structures. "The question that's lurking all along is: Are we affecting policy or are we just being used as ideological window dressing? And then a related ethical question is: To what extent does the ethical impulse that 'I should be doing whatever it is I can do,' override the critical impulse, which is 'This is just ideological window dressing?'"

"And I've thought about that over and over again for six years and it hasn't gotten any better, it hasn't changed." However, "my gut reaction is that I can't live in a world in which I tolerate ... unnecessary suffering and injustice. So I will, myself, be engaged in immediate struggles," he says.

The SfAA Podcast Project: Exciting New Developments and Getting to Know the Project

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



This is an exciting time for the SfAA Podcast Project, as we work together as a team to get ready for the 2012 Annual Meeting! This year, we are innovating the Project by formalizing the roles of the team members and assigning specific responsibilities to each one of them. Our Session Selection Coordinator, Brittany Donnelly, and Chair, Yumiko Akimoto, have worked closely together on the creation of the online session selection survey, solicitation of suggestions, and finalization of session selection. (Thank you for everyone who sent in suggestions!) Our Communication Coordinator, Jo Aiken, and Associate Chair, Megan Gorby, are in the process of contacting session speakers to request their permission to include their presentations in the Project's 2012 podcast series.

Society for Applied Anthropology

In mid-January, our Social Media Coordinator, Steve Wilson, and advisor, Jen Cardew Kersey, along with Yumiko and Megan, held a teleconference to discuss the future of our social media efforts. We are pleased to announce that we will be working together to renovate the website, <http://sfaapodcasts.net>, and our social networks, including our Twitter account, <http://twitter.com/sfaapodcasts>.

And last, but not least, we would like to introduce the newest member of the team, Jo Aiken. Jo is a master's student at the University of North Texas and will be the team's Communication Coordinator. Later this month, we will be accepting applications from students in the Baltimore area to join the team as well. To learn more about this year's team members, please visit <http://sfaapodcasts.net/sfaa-podcast-team/>. Or to find out how students from the Baltimore area can apply to be a part of the team, please visit www.SfAAPodcasts.net. Along with this update, we have also included a Q & A segment. We hope that this information will provide some insight into our efforts and progress!



Yumiko Akimoto and Megan Gorby

Q&A

Q: What exactly is the SfAA Podcast Project?

A: The SfAA Podcast Project is continuing for its sixth year at the [72nd Annual Meeting](#) of the Society for Applied Anthropology in Baltimore, MD from March 27th - 31st, 2012. The [University of North Texas Department of Anthropology](#) co-sponsors the Project with the Society for Applied Anthropology through an agreement that was officially established in 2010. Both sponsors provide financial support in addition to volunteer hours. Additionally, our professional audio recorder, Tommy Wingo, provides us with an excellent service and it make the podcasts great. For more information, please visit <http://sfaapodcasts.net/about/>.



Q: Where can the website be located?

A: It can be located at <http://sfaapodcast.net>.

Q: How many podcasts are currently available?

A: There are over [70 sessions](#) available from the 2007-2011 Annual Meetings.

Q: How often is the website visited?

A: The SfAA Podcast Project website has had over 50,000 views since 2007. The busiest day was May 10, 2010 with 437 views!

Q: What countries are the website's visitors from?

A: While the majority of visitors are located within the United States, the website has been accessed from over 140 countries in all. For a list viewers by state or by country, please visit this link: <http://www2.clustrmaps.com/counter/maps.php?url=http://sfaapodcasts.net#totals>

Q: What have been the most popular podcasts?

A: The top 10 viewed podcasts from 2007-2011 are listed below. They are ordered in relation to number of views, in descending order. You can check them out my clicking on the links.

1. [The Scholar-Practitioner in Organizational Settings](#) (2008, 913 views)
2. [Anthropology Engages Immigration Reform](#) (2008, 903 views)
3. [SMA Plenary Session: The Political Construction of Global Infectious Disease](#) (2008, 887 views)
4. [For Love and Money: Employment Opportunities in Medical Anthropology \(SMA\)](#) (2008, 825 views)
5. [Creating Sustainability in Culture: Real-Time Applied Anthropology](#) (2009, 764 views)

6. [Preparing Applied Anthropologists for the 21st Century, Part I](#) (2009, 759 views)
7. [Without Footnotes: Writing Creative Ethnography](#) (2009, 754 views)
8. [Anthropology of the Consumer](#) (2008, 752 views)
9. [Public Anthropology, Applied Anthropology, and Ethically Engaged Ethnographic Writing](#) (2009, 733 views)
10. [Preparing Applied Anthropologists for the 21st Century, Part II](#) (2008, 595 views)

Q: What are the most popular podcast topics?

A: Out of the top 30 viewed podcasts from 2007-2011, the most popular topics were as follows.

1. Medical & Biological Anthropology
2. Applied Anthropology Training (preparation for becoming applied anthropologists, etc.)
3. Business Anthropology
4. Anthropology of Violence
5. Anthropology of Education

Q: What podcasts / other topics are available?

A: Besides the topics listed above, our podcasts also include the following topics.

- Applied Anthropology (theoretical discussion on the field/discipline/practice)
- Policy
- Ethics
- Organizational Anthropology
- Design Anthropology
- Migration & Border Studies
- Environmental Anthropology
- Military Anthropology
- Linguistics
- Archaeology
- Malinowski Lecture (2007, 2010, 2011)

Q: How are sessions selected for recording?

A: Once the program for the SfAA Annual Meeting is posted, a survey is sent out to gather information on which sessions are in popular demand. Final selection ensures that “hot” topics or those of widespread interest are covered from a broad range of study areas and include well-known speakers, as well as student speakers.

Q: Which sessions will be recorded at the 72nd Annual Meeting of the SfAA and when will they be available?

A: There will be about 18 sessions recorded at the 2012 Annual Meeting in Baltimore. The podcasts will begin to be made available in early April. For more details, please check our website at <http://sfaapodcasts.net>.

Q: Is there a way to be notified when new content is added to the SfAA Podcast Project website?

A: Yes and it’s free! You can receive updates of new blog posts and new podcasts via [RSS](#) or [email](#), please click the link of your choice to learn more.

Q: How can you become more active with the Project?

A: You can give us your input by sending your ideas/comments to the Project’s email at SfAAPodcasts@gmail.com and by participating in our discussion boards.

Thank you for reading this update from the SfAA Podcast Team. Stay connected to the Project by visiting www.SfAAPodcasts.net. We look forward to seeing you in Baltimore!

Minding Your Business: Projects and Achievements in SfAA Development, 2011

Jude Thomas May [tom@sfaa.net]
Executive Director
Society for Applied Anthropology

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e initiated and completed several major development projects during 2011, including the Gil Kushner Student Travel Award, the Michael Kearney Memorial Lecture, the Human Rights Defender Award, and the establishment of an endowment fund ("The Founders"). I will include below a brief description of each.

The project to establish the Gil Kushner Student Travel Award was initiated last June by friends and family members. A target endowment of \$25,000 was defined and we began to accept contributions in the late summer. By the end of December, the contributions had exceeded \$21,000. We are now accepting applications from students for the first Kushner Travel grants (two at \$500 each) to the Baltimore Meetings. We expect that the endowment goal will be achieved by the coming summer.

The plan to develop a memorial to honor the memory of the late Michael Kearney was formulated in the fall of 2010. A committee composed largely of his colleagues and former students developed a plan to sponsor a special lecture dealing with migration and human rights. The lecture would be held each year at the SfAA annual meeting. The First Michael Kearney Memorial Lecture will be held in Baltimore (Thursday, March 29); the invited speaker is Prof. Gaspar Rivera-Salgado. The session will also include Profs. Lynn Stephens and Aida Hernandez Castillo. The Kearney Memorial Committee has set a goal of \$25,000, and fully 65% has been reached.

The Human Rights Defender Travel Award was initiated by member Michael Cavendish, an attorney with a strong interest in and commitment to this field. The plan for the Award was developed in the fall of 2010 and the first travel grant was presented in 2011 to Marne Thompson, a doctor student at the University of Colorado (www.sfaa.net, click on "awards" and go to "Human Rights Defender"). The plan calls for an endowment of \$12,000, which would support through earned interest a \$500 travel scholarship each year.

The Kushner and Human Rights Defender awards bring to a total of ten the number of travel scholarships that are available each year for student members who are presenting a paper or poster at the annual meeting.

There have been other important development achievements during the past year. For example, the Society received a contribution of \$7,000 from an anonymous donor for the Peter K. New Student Research Award. That fund now exceeds \$150,000 and the cash award for the first place winner has been raised to \$2,000. In addition, we continue to receive contributions for projects which have already been established and funded. These contributions will be accumulated, permitting us to increase the size of the travel awards at some future date.

The Society was also the beneficiary in 2011 of a gift from long-time member, Prof. Valene Smith. This contribution (\$6,800 in 2012 and \$12,000 in 2013) will support a two-year project to expand the interest in tourism research. A special issue of *Practicing Anthropology* (#3, July, 2012) will include articles reporting on new research on tourism. In addition, a special international symposium will be held on tourism research in conjunction with the 73rd Annual Meeting in Denver in 2013.

Finally, the Board of Directors authorized the first step in the development of an endowment for the Society. A group of fifteen individuals ("The Founders") met at the Seattle Meeting and pledged to contribute \$500 each to establish the SfAA Endowment. Those pledges have been realized and a check for \$7,500 has been deposited in a special endowment account. The development of the endowment will be a central part of the long-term plans for the celebration of the 75th Anniversary of the SfAA in 2015. Additional information on The Founders and the SfAA Endowment will be distributed in the near future.

Ann McElroy is the 2012 Sol Tax Distinguished Service Award Winner

Ann McElroy was born in Connecticut in 1942. Daughter of an Army family, transience in childhood predisposed her to the mobile lifestyle of an anthropologist. At the University of Kansas, where she intended as an undergraduate to prepare for a career in clinical psychology, Ann converted to cultural anthropology after taking introductory classes with some extraordinary professors, including Felix Moos, Keith Otterbein, and William Stein. Under the mentorship of James Clifton, she did ethnographic research in a Prairie Potawatomi community, wrote a senior honors paper, and received the B.A. in Anthropology in 1966. As a graduate student at the University of North Carolina at Chapel Hill, Ann was fortunate to study with arctic specialists

Society for Applied Anthropology



John J. Honigmann and Irma Honigmann and with medical anthropologist Dorothea Leighton. With support from NSF and NIMH grants, she carried out doctoral research in northern Canada in 1967 and 1969-70 on Inuit family life and child enculturation in two Baffin Island towns .

Accepting a faculty position at the State University of New York at Buffalo in 1971, Ann's specialties in psychological anthropology and arctic ethnology soon expanded to the emerging field of medical anthropology. Fruitful collaboration with her friend and colleague Patricia K. Townsend led to publication in 1979 of *Medical Anthropology in Ecological Perspective*, now available in the fifth edition (2009). Ann and fellow faculty developed a series of applied research and training programs, including Research Careers in Anthropology (FIPSE), an Anthropology and Social Epidemiology M.S./PhD track, and an Applied Medical Anthropology M.A. concentration. These programs provided student projects on migrant farmworker health in Western New York, services for refugees and immigrants in inner city neighborhoods, community integration of persons with traumatic brain injury, alternative childbirth management options, and study of gaps and needs in services to families affected by trauma grief and loss in Niagara County. It has been gratifying as a teacher and mentor to see the career choices in applied and practicing anthropology made by many of her 17 doctoral and 42 M.A. advisees. In recent years Ann has also been part of a faculty advisory committee for establishment of the Center for Disability Studies at SUNY Buffalo, which now offers an interdisciplinary Master's degree, and she is currently preparing a text, *Disability and Diversity: Anthropological Approaches to Impairment and Difference*.

Additional applied activities include a summer of pilot research on educational change in rural Iran (1974), a summer of clinical training in geriatrics in southern Germany (1976), a year of participatory action research among farm labor activists in northern California (1978-79), and several years as consultant to childbirth reformers and midwifery advocates in western New York State (1981-1986). Longitudinal research in Inuit communities expanded between 1992 and 2006 to include work with elders in four Baffin Island communities to record their memories and narratives of encounters with missionaries, traders, teachers, and other agents of change as children and youth in the 1920s and 1930s. This research is presented in *Nunavut Generations: Change and Continuity in Baffin Island Inuit Communities* (2008).

A member of the Society for Applied Anthropology since 1976 and a Sustaining Fellow since 2001, Ann regards the SfAA as a haven from the theoretical myopia and too often insular concerns of academia. Recognizing how the annual meetings provide focus and renewal of purpose to members, Ann's partner of 35 years, Roger Glasgow, and their children Andrew and Catherine Glasgow, have always supported her involvement in SfAA's activities. This involvement includes coordinating a health network as part of the Committee on Regional and Special Interest Groups and Affiliations in 1984; chairing the national organizing meeting of the Resource Group in Health and Anthropology in 1984; and in 1985 co-organizing and co-chairing (with Barbara Rylko-Bauer) the Health and Anthropology Network symposium, "Knowledge Utilization in the Health Policy Process." This symposium led to the publication of *Making Our Research Useful: Case Studies in the Utilization of Anthropological Knowledge* (1989), co-edited by John van Willigen, Barbara Rylko-Bauer, and Ann McElroy. She was elected to the SfAA Executive Committee for the 1989-92 term, serving on the Departmental Services Committee as well as organizing and chairing an Ethics Committee as part of her duties on the Executive Committee. Ann served as an Annual Meeting Program Committee member (1991-92); as a member and then chair of the Nominations and Elections Committee (1994-96); as a member of the Malinowski Award Committee from 2000-2002 and then as chair from 2002-2005; and as a member of the Peter K. New Award committee from 2006-08.

Frances Norwood, Winner of the 2011 Margaret Mead Award

The Boards of the American Anthropological Association (AAA) and the Society for Applied Anthropology (SfAA) have selected Dr. Frances Norwood to receive the Margaret Mead Award for 2011. Norwood was selected for her book, *The Maintenance of Life: Preventing Social Death through Euthanasia Talk and End-of-Life Care-Lessons from the Netherlands*, published by Carolina Academic Press in 2009. Norwood is currently an Assistant Research Professor and Professorial Lecturer in Anthropology at George Washington University. The Award will be formally presented at the 72nd Annual Meeting of the Society for Applied Anthropology in Baltimore, Maryland, on March 30, 2012.



The Margaret Mead Award is sponsored jointly by the two associations and presented annually. The Award is presented to a young scholar for a particular accomplishment that employs anthropological data and principles in ways that make them meaningful and accessible to a broadly concerned public.

The Award honors the memory of Margaret Mead who in her lifetime was the most widely known woman in the world and arguably the most recognized anthropologist. Mead had a unique talent for bringing anthropology into the light of public attention. With Mead's approval, the Award was initiated in 1979 by the Society. It has been presented jointly with the American Anthropological Association since 1983.

Dr. Norwood received a Ph.D. in Medical Anthropology in 2005 from the University of California-San Francisco and Berkeley. Her research interests include long term care, health policy, disability, and innovative health care solutions.

The Maintenance of Life focuses on the changing landscape of death and dying. In sharp contrast to previous generations, death today is a long process characterized by decline and social loss. Working with clinicians, end-of-life patients and their family members, Dr. Norwood found that euthanasia in practice is largely a medium of conversation, which serves a palliative purpose - it staves off social death and allows patients a venue for processing the meaning of their lives and affirming their social identity.

Noted international scholar, Margaret Lock, described this "beautifully written book," as a "testimony to the power of ethnography." The author, Lock concludes, makes a compelling case for the fact that "euthanasia talk" very often serves to enrich and reaffirm social life."

Additional information on the Mead Award and prior recipients may be found on the SfAA website - www.sfaa.net.

Practicing Anthropology Editor's Update

By Anita Puckett [pracanth@vt.edu]
Virginia Tech

The Spring issue of *Practicing Anthropology*, entitled *Transformations and Discoveries from the Field*, continues the journal's focus on the processes of doing applied anthropology as well the results of applied anthropological research. In keeping with journal practices, articles come from the full spectrum of submitters, junior scholars who are just beginning their careers to established researchers who have made significant professional and personal contributions to applied anthropology.

Several of the articles address health care issues—one focuses on better intervention strategies to reduce HIV/AIDS and STD infections among sex workers in southern China; another discusses ethnographically-informed interventions to reduce water-borne infections in Honduras; while a third assesses the impact of neoliberal economics on health care restructuring in Canada and the United States.

Complementing these articles are two community-based contributions: one that investigates local government, community, and higher education partnerships in community building and a second that offers a police officer's assessment of the value of anthropological methods and concepts in multicultural police work settings.

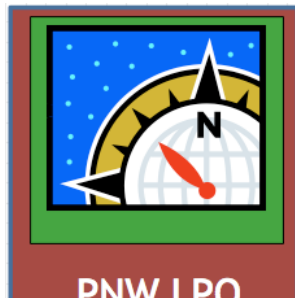
Finally are two pieces that reflect on researchers personal transformations in conducting ethnographic fieldwork—one deeply personal and transformational; the second more reflective and theoretical. Each has something to say to many of us as we engage in the anthropological practice of serving communities and our profession.

As I begin my service as editor of *Practicing Anthropology*, I am struck by its impact in ways I never anticipated. In this upcoming issue, for example, we will be recognizing one co-author's passing even as she was launching her professional career. The article in this issue will be her first and last as an applied anthropologist.

Please consider submitting to *Practicing* in the future; submissions are always welcome. Also, please feel free to seek me out in Baltimore—I shouldn't be difficult to locate—and please be aware that I may be seeking you out as a possible author for a future issue. I can be reached at pracanth@vt.edu.



Anita Puckett



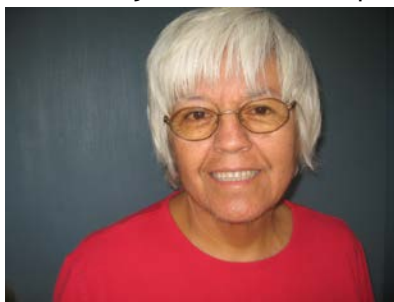
Pacific Northwest (PNW) LPO News
Anthropology

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

he PNWLPO, formed at the Northwest region of California. To date, 48 and activities.

The 2011 annual SfAA meeting, continues to organize. Members come from the Pacific Alaska, British Columbia, Washington, Oregon, western Montana, Idaho and northern practitioners and students have joined and will help define the organizational structure

Portland Meeting: Co-founder Kevin Preister is the first gathering. Given the geography of the commitments/locations of members, our biggest times and places. We agreed to begin in Portland.



leading the process of planning region and the work challenge is finding meeting

Collaboration with Portland State University: Co-Clements is serving as the “Portland contact” and collaboration with Portland State University. After PSU faculty and leaders of student groups, Dr. Jeremy Spoon (assistant professor of anthropology), Michael Myers and Rob Duren (student group leaders) volunteered to represent PSU in the LPO. We are planning training workshops, practitioner presentations and other activities. The two official student groups have offered to sponsor LPO meetings on campus. The PSU contingent includes about 30 individuals, who all plan to join the LPO.

Local Contacts: Please contact either Kevin or Emilia with any ideas, and to offer to serve as a local contact for your area.

Baltimore Forum: Look for information about the PNWLPO Open Forum at the annual meeting (March 27-31, 2012). Members and interested persons will meet to talk about interests, work, concerns, and opportunities. Join us!

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SfAA TIGs

Tourism and Heritage Topical Interest Group: SfAA Annual Meetings Preview

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

Before jumping into an overview of the upcoming SfAA meetings in Baltimore, I have two exciting announcements. Both of these items are direct results of the success of the first annual SfAA Tourism and Heritage TIG Student Paper Competition, in which top student papers on tourism and/or heritage research are selected for inclusion in an organized session at the upcoming SfAA meetings in Baltimore. The call for abstracts solicited 25 submissions from students all over the world, and the quality of the submissions was so great that it was decided to expand the student paper session in Baltimore to a double session. As a result of the positive attention that the competition has brought to tourism studies and the SfAA, Tom May, Executive Director of the SfAA, proposed two ideas in order to encourage continued growth in the field of tourism and heritage research. One idea is a special tourism-focused issue of *Practicing Anthropology*, and the other is a special one-day symposium during the 2013 SfAA meetings in Denver focused on tourism and heritage.



The Tourism and Heritage TIG is working with Tom May to plan and execute these ideas, and we could use your assistance. We will be discussing both of these items during the Tourism and Heritage TIG meeting at the SfAA meetings in Baltimore (details below). Please attend and share your ideas, or if you are unable to make the meeting, we welcome your emailed ideas (sent to Melissa at melissa.stevens7@gmail.com).

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Tourism and Heritage TIG Listserve and Facebook

If you would like to join our listserve, send a message to either me or Tim Wallace [tmwallace237@gmail.com] and we will add you to the list. We also have a Facebook page. If you want to post messages and see what we are doing, search Facebook.com for SfAA Tourism Topical Interest Group. We are also on twitter. Follow us @SfAATourismTIG (twitter.com/SfAATourismTIG). If you have suggestions for tweets feel free to contact Kris Sullivan at krismsulli@gmail.com or tweet to our page.

Special Tourism Issue of *Practicing Anthropology*

Practicing Anthropology is a career-oriented publication of the Society for Applied Anthropology. It focuses on the work that anthropologists do outside of academia and endeavors to encourage a bridge between practice inside and outside the university. *Practicing Anthropology* occasionally publishes special issues centered on a theme or topic. The tourism issue will be published July 2012 (vol. 34, Issue 3), and will consist of three sections. This issue, to be edited by Sharon Gmelch and Tim Wallace, will feature papers that were presented at the conference “Reflections and New Directions: A Conference on the Anthropology of Tourism in Honor of Valene L. Smith,” held March 4-5, 2011 at the Valene L. Smith Museum of Anthropology at California State University, in Chico. In addition, another section of the issue will be edited by Melissa Stevens and will feature the best of the student papers from the SfAA Tourism and Heritage TIG Student Paper Competition. A third section, to be edited by Heidi Nichols, will feature information from the winning posters at the Valene Smith Student Poster Competition at the Baltimore SfAA meetings.

Tourism Symposium at 2013 SfAA Denver Meetings

Extra copies of the special tourism issue of *Practicing Anthropology* will be printed and distributed to bring attention to a special one-day tourism symposium to be held during the 2013 SfAA Annual Meeting in Denver. The symposium is in the very early stages of planning and development, and will be the central topic for discussion during the TIG meeting in Baltimore. We would appreciate your thoughts in determining the themes and activities at the proposed symposium (e.g., types of events, roundtable topics, keynote speakers, etc). Please share your thoughts at the TIG meeting or email your ideas to Melissa (melissa.stevens7@gmail.com).

The SfAA Annual Meetings in Baltimore

The Tourism and Heritage TIG meeting will be held SATURDAY 12:00-1:20 in the Poe meeting room at the Sheraton. We invite everyone interested in the anthropology of tourism and heritage (including students) to join us as we discuss the *Practicing Anthropology* issue, the Denver symposium, other tourism and heritage-related topics, and plans for TIG involvement in next year's SfAA meetings. We would love to have your input and ideas.

Student papers selected from the SfAA Tourism and Heritage TIG Student Paper Competition will be presented during a special double session entitled “New Trends in Tourism and Heritage Studies at the Global-Local Nexus, Part I and Part II,” held THURSDAY, 8:00-9:50 (Part I) and 10:00-11:50 (Part II) in Schaefer meeting room. The selected papers are now in the running for the \$500 prize to be awarded to the top paper, as well as for inclusion in the *Practicing Anthropology* issue. The session is co-chaired by the TIG co-chairs Melissa Stevens and Tim Wallace. The selected papers represent new and innovative approaches to tourism and heritage issues and constitute a diverse array of topics, including explorations of the politics of competing constructions of heritage and identity in the context of tourism, the role of art and visual culture in recording and representing both local and tourist perceptions of heritage, and the development of heritage tourism in conflict zones and disaster areas.

The Valene Smith Tourism Poster Competition is now in its sixth year. The competition is endowed through the generosity of Valene Smith, one of the founders of the study of tourism. Dr. Smith's groundbreaking book, *Hosts and Guests: The Anthropology of Tourism* established the foundation for the anthropological study of this topic. The award is given to support the research of future leaders in the field of applied tourism and heritage studies, and this year's submissions represent an interesting variety of topics by many promising students. The tourism and heritage posters will be displayed during the general poster session (THURSDAY 2:30-4:30; Int'l A). Stop by to see cutting edge tourism research and to meet the students presenting their work.

Tourism TIG Co-Chair Tim Wallace and tourism and museum scholar, Betty J. Duggan, are co-chairing a roundtable featuring many of the preeminent voices within the anthropology of tourism and heritage. Linking Communities to Heritage and Tourism: Sustainable Commitments in Anthropological Praxis (FRIDAY 12:00-1:20, Peale) will involve a

discussion between the roundtable chairs and Quetzil Castañeda, Antoinette Jackson, Alicia Re Cruz, and Alayne Unterberger.

Other tourism and heritage related sessions include:

WEDNESDAY 8:00-9:50; Poe
Addressing the Impacts of/on Tourism

WEDNESDAY 10:00-11:50; Int'l D
Images and Impacts of Tourism

FRIDAY 8:00-9:50; Peale
Tradition, Tourism, and Community in Sololá, Guatemala: Reports from the Ethnographic Field School of North Carolina State University, Part I

FRIDAY 10:00-11:50; Peale
Tradition, Tourism, and Community in Sololá, Guatemala: Reports from the Ethnographic Field School of North Carolina State University, Part II

FRIDAY 3:30-5:20; Poe
Interpreting America's Complex Heritage: Diversifying Participation and Increasing Visitation at National Park Sites and Venues

FRIDAY 3:30-5:20; Peale
Issues in Globalization and Environmental Interactions Related to Tourism, Cultural Sustainability and Health

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 May newsletter must be received by April 15, 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

Grassroots Development TIG

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

The Changing Face of Grassroots Development: Pacific Northwest Examples

In the vast and expanding domain of “development”, there are different approaches, disciplines and players. Since moving to the Pacific Northwest, I have encountered several non-anthropologist practitioners. They may not use the words “development” or even “social change”, but they are working to help individuals and groups, usually marginalized people, solve contemporary human problems. I will read up on this new breed of practitioner and in future editions of the Newsletter, I will profile a few of these local social entrepreneurs, corporate responsibility managers, altruistic capitalists, ordinary citizens and committed students, among them:

- A woman who fundraises money to run marathons to promote awareness of women's empowerment helped an African woman she happened to meet; they have now created and support a self-help group in Africa



Emilia González-Clements

- Parents of a young mechanical engineering student create an agency to take over the work of their son, killed while working on improving irrigation systems in Central America
- A father-and-son scrap metal business pick up discarded bikes and refurbish them for local schoolchildren
- A renewable energy professor creates a program through which students work on village-scale energy projects
- A local bank helps fund local sustainability projects
- Students create opportunities to volunteer their time and expertise, locally and globally

TIG Intern

Rob Duren, a student leader from Portland State University, will be working with the TIG beginning this month. Rob will introduce himself in the next Newsletter. He has wide interests and is particularly seeking an internship in Peru. Find him at the TIG display table.

TIG Annual Meeting: SfAA-Baltimore

The TIG meets annually at the SfAA conference, this year in Baltimore (March 27-31, 2012). Check the program for time and place. We invite your participation.

Gender-based Violence TIG: Growing a Book⁽¹⁾



Jennifer R. Wies [jennifer.wies@eku.edu]

Hillary J. Haldane [hillary.haldane@quinnipiac.edu]

Across the social sciences, gender-based violence is a growing field of study, especially in the discipline of anthropology. But given that globally, one in three women will experience violence in her lifetime⁽²⁾ the field isn't crowded enough. We've had forty years to address the problem of gender-based violence, and at times it feels like we don't have traction. A common passion for anthropology, advocacy, and gender-based violence brought Jennifer and Hillary together, and allowed them to cast a wide net to find other concerned anthropologists who wanted to share their work, collectively, with our colleagues in the discipline and with the wider community. This column presents the process and passion behind the newly edited volume, *Anthropology at the Front Lines of Gender-Based Violence*.

In 1990, Dorothy Counts edited and contributed to a special issue of *Pacific Studies* that focused on the problem of domestic violence in Oceania. This issue was significant because it brought to anthropology the language we needed to talk about domestic violence in local contexts, and, more importantly, it brought together scholars with very different interests and geographical specializations together on a common problem. The *Pacific Studies* authors also offered culturally-contextualized *causal* theories of violence, as many of them tried to explain why domestic violence occurred in their research locale and offered a framework for making sense of what features in a given society prevent violence

Jennifer and Hillary in Merida, SfAA Meetings

from happening. While many cultural anthropologists who study gender-based violence have moved away from causation⁽³⁾, the effort to explain this global health crisis continues today.

We were inspired by and wanted to build on the efforts Counts and her colleagues began over 20 years ago. We were guided by several key issues. First, while single-authored ethnographies of gender-based violence are valuable, we felt it was necessary to model in academia what we know needs to happen in advocacy—we must work collectively and present myriad voices in a single volume. Second, it is critical to focus on the people who work daily with violence, the frontline workers. Anthropologists are good at documenting the microlevel interactions between people on a daily basis. It makes sense, then, to work with advocates on the frontline, as they engage hundreds of survivors through

their labor. In the book we call them the barometers of violence, because they know the problems facing survivors and also that problems that are presented in the systems of care created in many countries around the world. Bringing together scholars who focus on the frontline filled a gap in the anthropological literature on gender-based violence and offered an inside look at how services were being conceptualized and delivered around the world. This approach is useful for both anthropologists and advocates. We also made a conscious decision to include frontline workers as authors in the volume, and three chapters are written by people who “do the work” to present a nuanced, reflexive portrait of how this work gets done.

Once we decided on our vision and theme, we had to consider how to put the actual volume together. Except for one chapter in the book, all the pieces were written purposely for the volume, and authors were added over a course of three years. Thus we were able to articulate our vision of the book to all the authors, to ensure that the chapters would be a holistic narrative of the work on the frontline. Because the authors hewed so closely to our theme and vision, it required countless hours spent mulling over chapter order, themes, and how best to present the story of these workers lives and experiences. For example, one of our reviewers had concerns about the placement of one particular chapter, and her suggestion radically altered our vision of how the book should unfold (for the better!). Another thing we considered is how to credit our own work in the book. We finally decided to attribute editor and first chapter authorship based on the fact that we had previously published work together as Wies and Haldane, as opposed to a more traditional alphabetical order. We also fretted over the acknowledgements. How do you recognize every person who helped you turn a conversation in a hotel coffee shop into a book that has wide reach and accessibility? While cognizant of the culture of publishing that focuses on limited ownership of the production of “new knowledge,” we worked hard to thank and credit people for their help without challenging our disciplinary standards.

We continue to work diligently to use the book’s publication as a way to grow a community of scholars who work on issues of gender-based violence. We maintain a growing list of names of anthropologists who work on all forms of violence, and include them in our calls for papers, notices of interesting publications in our fields, and upcoming conference panels. When people write to us to let us know they are interested in the book or plan to use the book in their classes, we make sure to reciprocate by sharing their work with others, invite them to join the topical interest group, and forward announcements we think they might find of use. As scholars who make a decent living by writing about others suffering, we are conscious of the burden to give back in some way. We individually cannot end violence, but working together, sharing the credit of achievements, and extending opportunities to others, we model an equitable partnership we hope to find in the intimate lives of those we study. We learned this partnership approach from the frontline workers themselves.⁽⁴⁾ We hope that our model here encourages others to think how a community, verses individual, approach to problems may be more fruitful and productive for everyone in the end.

1. The title comes from the preface of David L. Crawford’s *Moroccan Households in the World Economy: Labor and Inequality in a Berber Village*. 2008, LSU Press.
2. Garcia-Moreno, Claudia, Henrica Jansen, Mary Ellsberg, Lori Heise and Charlotte Watts, *WHO Multi-country Study on Women’s Health and Domestic Violence Against Women: Initial results on prevalence, health outcomes, and women’s responses*. Geneva: World Health Organization Press, 2005.
3. There are important exceptions in the discipline of anthropology. Many of our colleagues apply evolutionary and human behavioral ecological models to understand violence against women (W. Penn Handwerker, Michael Gurven, Kim Hill, Victoria Burbank and Rebecca Blige Bird to name just a few respected scholars), however these theoretical frameworks have not been productively engaged by much of the medical, legal, and cultural anthropology work on the topic of gender-based violence.
4. In addition to the frontline workers we study who model this form of partnership building, Madelaine Adelman, a fellow scholar in this field, has taught us a tremendous amount about the benefits of sharing the work and sharing the credit.

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

By Peter N. Jones [pnj@bauuinstitute.com]
Director: Bauu Institute and Press

Two very important comment periods are open for projects that directly impact First Nation communities in British Columbia. The Enbridge Northern Gateway Project Joint Review Panel is now accepting letters of comment concerning the very controversial Enbridge Northern Gateway pipeline that would be used to transport tar sands crude from Alberta across British Columbia to the Pacific Ocean. Every single First Nation that this pipeline would impact has spoken out against it. As applied anthropologists, we are acutely aware of how little say First Nations have had concerning this project and its possible impacts, and I encourage all TIG members to write a simple letter expressing why you do not (or do, if that is the



Peter N. Jones

case) support this project. I especially encourage members to make their arguments from a social science perspective, as this angle has not been discussed much in the media or prior Review Panel sessions.

You can find out more about the [proposed pipeline and how you can submit a letter of comment here](#). The deadline for submitting a letter of comment is March 13, 2012.

I would also like to encourage members to submit comments concerning the proposed New Prosperity Gold-Copper Mine project in British Columbia. As with the Enbridge Northern Gateway pipeline, the New Prosperity mine project has been strongly denounced by the Tsilhqot'in First Nation, and the initial proposal was successfully defeated because of the impacts to Tenzin Biny/Fish Lake. However, Taseko Mines continues to push for this project, and the New Prosperity project is their second attempt in getting the mine project approved. I strongly encourage members to submit comments on the draft EIS. Information on [the project, the draft EIS, and how to submit comments can be found here](#). The deadline for comments is February 22, 2012.

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.

Student Corner

The Student Corner: SfAA Student Endowed Travel Awards

An essay from our outgoing Chair, Brian Burke
Brian J. Burke [bburke@email.arizona.edu]
Outgoing Chair, Student Committee

To celebrate the New Year, the Student Committee would like to welcome our new committee members, reflect on last year's successes and chart a path for the future. **Elisha Oliver**, a graduate student at the University of Oklahoma, will be the new Vice-Chair. Elisha, who studies medical anthropology and is currently focusing on issues of homelessness, brings to the committee a great deal of energy, a passion for service, and experience in the non-profit sector. **Emilie Springer**, a graduate student at the University of Alaska Fairbanks, will be our new Newsletter Editor. Emilie is a member of the NSF Resilience and Adaptation Program and studies human-environment systems and transitions in Alaska's diverse commercial fisheries and coastal communities. **Hanna Garth**, a PhD candidate at UCLA, will be our new Secretary. She studies food systems, how the urban poor access food in Santiago de Cuba, and the Food Movement in Los Angeles. In addition, we're looking forward to the participation of a new (soon to be announced) student representative to the Executive Committee. These new committee members will join current Treasurer **Paul Boshears**, current Communications Coordinator **Rey Villanueva**, and our new Chair **Andrew Tarter** to keep up the good work of the Student Committee. Andrew is a doctoral student at the University of Florida whose research in Haiti examines a wide range of issues including Vodou (voodoo), Kreyòl (Haitian Creole), farmers and agriculture, applied anthropology, GIS, and social network analysis.



Brian J. Burke, outgoing Chair

Over the last two years, the Student Committee has continued to increase the involvement of students in the Society for Applied Anthropology through a range of exciting new programs. For starters, we began developing a more participatory and democratic process by holding our first all-student-member elections in early 2011 (previously committee members were selected by the committee). Although the small slate of candidates in 2012 eliminated the need for elections, we look forward to continuing in this vein. In order to communicate more effectively with student members, we also launched a new Facebook page where we can disseminate information and receive feedback from members - we're still building momentum around the page, so please join and contribute. And of course we've



Andrew Tarter, incoming Chair

continued to administer the student travel grants made possible by generous contributions to the SfAA Student Endowment.

Two achievements of the 2011 Student Committee really stand out. First, led by outgoing Newsletter Editor **Elizabeth Marino**, we've transitioned this student corner into a venue for student written micro-essays that offer sharp and provocative commentary on the theory and practice of applied social science. Recent issues have built towards the Student Committee sponsored track at the 2012 Annual Meetings (see below) by focusing on the political ecology of migration, health, race and class, and gender and disasters. This is a great opportunity for students to explore new ideas, share insights, and publish, and we've really enjoyed the chance to read so many high quality submissions. And second, we have helped organize a special track for the 2012 SfAA Annual Meetings focused on alternative and non-capitalist political ecologies. The track will consist of an opening plenary session featuring theoretical and political reflections by anthropologists and geographers, more than 17 conference sessions, two tours of Baltimore-based alternative economy and alternative political ecology projects, and a number of opportunities for conference goers to participate in alternative economies during the meetings. This special track answers the call by former SfAA President Allan Burns for students to inject the meetings with exciting new ideas and a critical edge. Learn more by visiting <http://alt-political-ecologies.weebly.com>.

This coming year the Student Committee is interested in continuing the momentum established by the *Alternative Political Ecologies* track and associated sessions at the Baltimore 2012 meetings. Having a student-generated, student-sponsored track is one way of ensuring that student perspectives and ideas are represented at the meetings. One idea for the 2013 meetings includes a "Revolution" themed track to reflect the recent protests, movements, and reorganizations of governance seen throughout the world. Please come to the Student Committee's business meeting in Baltimore and/or get in touch via our Facebook page to share your thoughts on this idea or suggestions for alternative themes.

Another major goal for the next year is the continued advancement of a new student paper prize, overseen and administered by the Student Committee. It is our hope that the prize will eventually provide funding to permit the winner to travel and present their paper at the annual meeting. Furthermore, in the same way that the winner of the Peter K. New student prize works with the editors of *Human Organization* on potential publication, we are taking steps to allow the winner of the new prize to work with the editors of *Practicing Anthropology* for potential publication. At this point we would like to welcome ideas for an appropriate name for the prize, reflective of a paper that will cover the wide-range of anthropological inquiry.

Please join us at our Baltimore activities - the welcome reception, mentoring session, business meeting - and online so you can get involved and we can better serve your interests. To close, we'd like to thank **Brian Burke**, **Elizabeth Marino**, and **Jeannette Smith** for their work on the committee, and we look forward to another great year.

The Anthropology Department at Portland State University: Applying Research to Solve Real World Problems

By Jeremy Spoon [jspoon@pdx.edu]
Portland State University

The Anthropology Department at Portland State University (PSU) is dedicated to addressing real world problems through applied research. Our work contributes to public policy and answering questions about significant cultural, social and environmental issues. Our program not only trains students to engage many of the issues affecting the world's population, but also to actively contribute to ethical projects with applied outcomes in academic and professional settings. We have 7.5 tenure lines in the Department, addressing a broad range of issues related to the environment, human health, cultural resource management, education, disaster and more. Our courses rigorously train undergraduate and graduate students in the three sub-disciplines and allow for personalization according to student interests and faculty expertise. We value experiential learning and public engagement in the Portland Metropolitan Area, considered one of the nation's most livable and progressive cities.



Jeremy Spoon

The Department focuses on four emphases that crosscut sub-disciplines: Environmental Anthropology, Medical Anthropology, Heritage and Global Identity. All of these

opology

emphases embody applied outcomes and implications. The faculty's interests, expertise and knowledge are representative of various strands of anthropology. We, like the larger discipline, are situated where the Humanities, Social Sciences, and Natural Sciences intersect. Consequently, we reflect Anthropology's theoretical and methodological diversity and its creative tensions.

Community outreach and engagement are logical outgrowths of our interests and commitments. We define "community" broadly and include different places and scales for individual faculty members. For some it is Portland and the local region, for others it is another place in the world, such as Sri Lanka or Madagascar. Department members have well-established partnerships in Portland, the U.S. and abroad. Our faculty partners include indigenous Nations, federal agencies and governmental and non-government organizations (NGOs). For example, we have a cooperative agreement with the U.S. National Park Service (NPS) under which an NPS archaeologist teaches courses, supervises graduate students and conducts an annual field school. We also facilitate applied research among Native American Nations and federal agencies in Alaska and Nevada to integrate indigenous knowledge into natural and cultural resource management. Similar work is also being conducted among the Sherpa and the National Park that houses Mount Everest in Nepal. We aid in lemur conservation efforts in Madagascar, develop K-12 education curriculum for Chinese-American and indigenous students, and analyze the socio-political implications of the 2006 Indian Ocean Tsunami on Sri Lankan communities. Our collaborators include various Native American Nations, the U.S. National Park Service, the U.S. Fish and Wildlife Service, the U.S. Forest Service, the U.S. Air Force, the U.S. Department of Energy, the Department of National Parks and Wildlife Conservation, Nepal, The Mountain Institute, The World Conservation Union (IUCN), the Lemur Conservation Foundation and the Oregon Zoo.



Spring 2011 Community Archaeology class created an exhibit and day-long event for the university community, sharing their knowledge about local heritage--what we can learn, why archaeology matters. (V. Butler photo)

Our Program

Our Department encompasses three of Anthropology's traditional sub-disciplines: Sociocultural Anthropology, Archaeology and Biological Anthropology. We currently have seven faculty and ten affiliate faculty and adjuncts. The Department offers the BA, BS, MA and MS in Anthropology. Our program is the only freestanding Anthropology MA in Oregon. There are currently 250 majors and 28 graduate students in our program.

Our topical strengths include environment, human health, natural and cultural resource management, gender, transnationalism and political economy. Our regional interests are Asia, Western North America/Pacific Northwest, Latin America and Madagascar. Several of our faculty conduct applied research in these contexts, incorporating students and hosts of diverse stakeholders. Our goals are to provide education that furthers students' professional goals and options; conduct research and outreach that addresses and contributes to understanding and solving social and environmental issues at local, national and global scales; to preserve and manage our cultural, historic and environmental heritages; and to engage and outreach to the communities we serve.

For undergraduates, our program facilitates connections between academic and applied contexts, assisting students in the transition from classroom to a myriad of professional contexts. It provides students with a vista of the diversity of the human experience and of anthropology while at the same time giving them entrée into the faculty's more specialized areas of scholarship. Our program introduces students to Anthropology's central intellectual tenets, including the culture concept and to the intellectual importance of the subfields and their interplay. It also grounds students in key concepts, theories, methods and substantive knowledge of the subfields. We inspire students to develop the habits of mind that produce life-long learning and an appreciation for the joys of education.

To prepare our graduates for employment, we developed an internship program where students earn course credits for work in governmental agencies (e.g., National Park Service, U.S. Fish and Wildlife Service), NGOs, and private companies. Several of our undergraduate courses (Practicing Anthropology, Applied Anthropology, Community Archaeology, Cultural Resource Management) are explicitly designed to prepare students for employment.

We also introduce students to potential careers that benefit from a BA or BS in anthropology, such as working for a federal agency, NGO, cultural resource management (CRM) firm, hospital or exhibit designer. Our students often conduct projects in the Portland community and are encouraged to search out local internships relevant to their career interests. Examples of applied anthropology student projects conducted in and around Portland where research was returned to participants and organizations included: undocumented Latino/a access to health care, gentrification of African-American neighborhoods, the integration of archaeology curriculum into elementary education, post-traumatic stress disorder and Iraq war veterans and federal recognition for the Chinook Nation.

For most of our graduate students the MA and MS will be their terminal professional degree, which means they will work in an applied field. Our MA and MS program thus focuses on preparing students for these careers in applied anthropology. The program equips students with the theoretical, methodological and empirical grounding they need to be successful practitioners. It teaches graduate students professionalism rooted in ethics. We expose students to various career paths and encourage them to link their academic work to their professional interests in new and

creative ways. Examples of current applied MA projects include: integrating Southern Paiute ecological knowledge into protected area management in Nevada, Native American gender, food and health in the southern Great Basin, marine fish remains and conservation biology in Washington and historic tobacco consumption at Fort Vancouver. For students advancing to Ph.D. programs, we provide the intellectual and personal skills needed to be successful in those programs and beyond. For all graduate students, we provide experiential learning that bridges the gap between classroom and career. This may take the form of a class project, an internship in the Portland area or research and training abroad. Our graduates have transitioned into careers with federal agencies, Native American



Nuwuvi (Southern Paiute), U.S. Forest Service and PSU student participants in a collaborative ethnography workshop to share information for a visitors center and linked interpretive programming, southern Nevada, Winter 2011. (J. Spoon photo)

Nations, cultural resource management firms, NGOs and hospitals.

Our Applied Projects

The following are examples that show the breath of our faculty's applied research projects and opportunities for student participation:

Language through Culture, Culture through Language: A Framework for K-8 Mandarin Curriculum-Sharon Carstens

The goal of this project is to encourage and assist Chinese teachers and curriculum development staff in developing curricular models and lessons that integrate language and culture instruction for K-8 students. This curriculum framework is primarily aimed at second language Mandarin students in immersion, partial immersion, or bilingual programs, although these ideas can also be modified for students with more limited language instruction.

Settler and Development Impacts on Native Communities in Southwest Alaska along the Alagnak River-Doug Duer

This collaboration among the National Park Service and native communities focuses on the lives of indigenous peoples along the Alagnak Wild River. The collaborative research team is carrying out field visits along Alagnak Wild River, mapping and photographing cultural sites, recording stories and traditional ecological knowledge and documenting the concerns of Native river users. The project gives a much enhanced voice to resource management planning, will identify pressing natural science research needs, and will serve as a foundation for cross-cultural understanding.

The Golden Wave: Narrating Sri Lanka's Tsunami Disaster-Michele Gamburd

This book project deals with the aftermath on Sri Lanka's southwest coast of the 2004 Indian Ocean Tsunami. The book examines the cultural construction of disaster, disaster capitalism, and disaster diplomacy at the end of Sri Lanka's civil war. It also addresses the narrative strategies people use for making meaning in the wake of disaster. The book explores the role of individuals, NGOs and government bodies in supporting families, rebuilding homes and revitalizing businesses.

Numic Peoples and Federal Agencies in the Great Basin-Jeremy Spoon

This partnership with The Mountain Institute focuses on government-to-government consultation, collaborative resource management and public engagement among 16 Native American Nations and four federal agencies in the southern Great Basin. The goals are to reinvigorate Native American management traditions on federal lands and to assist in interpreting these human-environment relationships to the public through collaborative film and visitor center exhibits. This initiative provides various student opportunities such as internships, research assistantships and MA research projects (jeremyspoon.com/projects/nevada/).

Applied Archaeology-Virginia Butler, Doug Wilson and Shelby Anderson

The PSU archaeological field school, linked to Fort Vancouver National Historic Site, is specifically designed for students to gain skills necessary to succeed in applied archaeology, emphasizing the public's connection to archaeology and heritage. The field school's unique approach integrates University students with at-risk youth, community groups, the general public and avocational groups to build a multifaceted understanding of the past (<http://www.nps.gov/fova/historyculture/public-archaeology-program.htm>). The relatively new field of applied zooarchaeology, which uses ancient animal bone records to address contemporary issues in conservation biology, is supported in our department through faculty expertise, course work (e.g., "Analysis of Faunal Remains", "Environmental Anthropology", "Cultural Ecology") and internships.

Several archaeology faculty are also engaged in developing K-12 science curriculum in collaboration with local communities, science educators and school teachers, applying research and CRM findings to the development of curriculum that meets community identified needs. All of the applied areas in archaeology crossover into areas of socio-cultural anthropology (e.g., CRM encompasses sites of importance to contemporary people and views; community archaeology engages contemporary people; conservation biology relates to public policy questions and debates). Thus student training and experiences in applied archaeology are linked to those within the discipline overall.

Field School at the Lemur Conservation Foundation's Myakka City Lemur Reserve, Florida and Research on Endangered and Recently Extinct Lemurs in Madagascar- Natalie Vasey

A partnership with the Lemur Conservation Foundation expands primatology and primate conservation as research and training enterprises through a field methods course taught at the Foundation's Reserve (<http://www.lemurreserve.org/vasey.html>). The program is seeding the discipline with new talent, training students for the rigors and rewards of studying primates in the wild and contributing to their conservation. At a time when biodiversity loss is proceeding at a stupendous rate, the need to promote fieldwork in primatology has never been greater. There are forty-two graduates of the field school to date, many of them now entering the profession - as interns at the Reserve, as field assistants in primate source countries, and as Ph.D. students (in biological anthropology or related fields). Long-term work on the behavior, ecology, and reproduction of variegated lemurs on the Masoala Peninsula of Madagascar has yielded enormous practical knowledge (e.g., ecological and reproductive parameters) to assist in the conservation of these critically endangered primates within Madagascar's eastern rain forests. The inclusion and training of Malagasy nationals (graduate students and local villagers) contributes importantly to *in situ* capacity to meet long-term biodiversity stewardship goals.

Office of Applied Anthropological Research

The Department is proud to announce the establishment of the Office of Applied Anthropology Research (OAAR). OAAR is a research and pedagogical entity that will serve the peoples and places engaged by faculty and departmental affiliates. Through faculty and student research, its mission is to ethically operationalize anthropological theory and methods in applied contexts in the United States and abroad. OAAR has the capacity to search out both grant and contract funding and will partner with governments, indigenous peoples and other stakeholders to address environmental, medical, educational and other issues relevant to the contexts it serves.

To follow the projects of our faculty and students, visit our website at: <http://www.anthropology.pdx.edu/index.html>

Members in the News

Applying Anthropology in the Global Village

Christina Wasson, Mary Odell Butler, and Jacqueline Copeland Carson, have released *Applying Anthropology in the Global Village*, a new volume published by Left Coast Press in November 2011. From the Publisher:

The realities of the globalized world have revolutionized traditional concepts of culture, community, and identity—so how do applied social scientists use complicated, fluid new ideas such as translocality and ethnoscape to solve pressing human problems?

In this book, leading scholar/practitioners survey the development of different subfields over at least two decades, then offer concrete case studies to show how they have incorporated and refined new concepts and methods.

After an introduction synthesizing anthropological practice, key theoretical concepts, and ethnographic methods, chapters examine the arenas of public health, community development, finance, technology, transportation, gender, environment, immigration, aging, and child welfare.

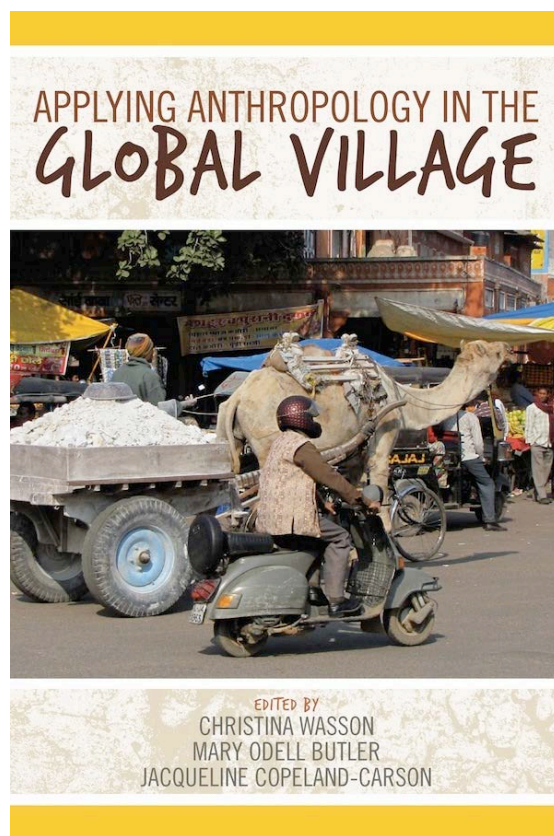
An innovative guide to joining dynamic theoretical concepts with on-the-ground problem solving, this book will be of interest to practitioners from a wide range of disciplines who work on social change, as well as an excellent addition to graduate and undergraduate courses (<http://www.lcoastpress.com/book.php?id=372>).

Reviews:

"Once in a generation comes a shift in the practice of anthropology, or perhaps a shift in our perspective on the place of practice in the discipline and in the world. Here is a harbinger of such change -- the book we have all been waiting for -- taking us to the cutting-edge of an anthropological practice that is 'glocalized', hybridized with other disciplines, technology-infused, and on the go 24/7. A remarkable collection, this volume provides prospective and retrospective views of the agglomerative power of anthropology in the halls of global practice -- influencing policy on global climate change, gendering our knowledge of mobility around the world, explaining the reason for technology 'grey markets' in developing nations, revealing the concept of 'plastic time' and so much more. It will challenge what you thought you knew about 'applied anthropology'."

- Marietta L. Baba, Dean and Professor, Michigan State University's College of Social Science

" This wide-ranging collection achieves something new and significant for anthropology and for the policy sciences, by bringing the best insights and methods of the anthropology of migration, diaspora



and transnationalism to the debate about key public policy issues in the United States, including those of housing, health and public finance. It will therefore bring many different disciplines into a dialogue that tells us something new about how globalization can be harnessed for the purposes of meaningful local change. "

- Arjun Appadurai, Goddard Professor of Media, Culture and Communication, New York University

Announcements and Other News

A Word from COPAA

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



Nancy Romero-Daza

The Consortium of Practicing and Applied Anthropology Programs (COPAA) is accepting applications for the Visiting Fellow Program (VFP). The VFP provides an award of up to \$2,000 to a COPAA member department to sponsor a visit by either practitioners or applied faculty who can contribute their skills and knowledge to the department's existing curriculum.



Susan Hyatt

Funds can be used for travel costs and honorarium, and the actual visit can include a variety of activities depending on the needs of the department and the expertise of the visiting fellow. Detailed information about the award and the application process can be found at http://www.copaa.info/resources_for_programs/visiting_fellows_program_2012-2013-1.pdf. The deadline for applications is Wednesday, Feb. 15, 2012. COPAA will announce the award during its business meeting (Wed. March 28th 6:00-7:30, Mencken) in Baltimore.

For the 2012 SfAA meeting, COPAA is sponsoring a session entitled "Undergraduate Applied Anthropology Program Development: Designing a Bachelor's Degree for Entry into Job Markets and Graduate Schools", to be held on Thursday from 12:00 to 1:20 in Poe. The session, chaired by Faith Warner (Bloomsburg U-Penn), Lisa Henry (U N Texas), and Bill Roberts (St. Mary's College) is one of the first to focus exclusively on applied anthropology training for undergraduates, and should be of interest to many departments seeking to strengthen their bachelor programs. In addition, COPAA would like to recommend the following sessions that emphasize education and training, as well as the work of graduate students from different programs: "Teaching Applied Ethnography: The LOC/GMU Field School" (Wed 8:00-9:50, Preston); "Becoming a Practicing Anthropologist: A Workshop for Students Seeking Non-Academic Careers" (Wed. 10:00-11:50, Calhoun); "Linking Education and Communities" (Thursday 8:00-9:50, Peale); "Anthropological Approaches to Public Policy Teaching and Training" (Thursday 12:00-1:20, Calhoun); "Applying Anthropology as Professional Development: Students' Perspectives" (Friday 1:30-3:20 Peale); "Super City!: The Impact of the 2012 Super Bowl on Indianapolis' Residents and Neighborhoods" (Wednesday 3:30-5:20, Pratt A); and "This Is Anthropology: A Public Response to a Public Threat" (Friday 8:00-9:50, Schaefer).



Lisa Henry

COPAA is seeking a graduate student representative to serve on the leadership team. The student representative will serve for a two year term and will advise all COPAA members on student issues, help guide the development of SfAA sessions relevant to COPAA's mission and student issues, recruit other students to get involved, and attend the annual SfAA COPAA business meeting. COPAA will provide the student representative \$500/year for travel to the SfAAs. Nominations (including a letter from a faculty member and a short statement from the nominee about his/her experience) should be submitted to Lisa Henry lisa.henry@unt.edu by Wednesday, Feb. 15th, 2012.

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



Solon T. Kimball (Photo: University of Florida Digital Collections)

2012 Solon T. Kimball Award for Public and Applied Anthropology

CALL FOR NOMINATIONS

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

The Kimball Award offers an opportunity to honor exemplary anthropologists for outstanding recent achievements that have contributed to the development of anthropology as an applied science and have had important impacts on public policy. The range of eligible nominees is unusually broad: the Kimball Award can be given to individuals or to a team (including collaborators outside of anthropology) and is not restricted by nationality, anthropological specialization, or type of employment. The anthropological contribution may be theoretical or methodological. The impact on

public policy may be in any area, domestic or international, for example biodiversity, climate change, energy, international relations, medicine, public health, language conservation, education, criminal justice, development, or cultural heritage. Nominations recognizing disciplinary path-breakers who are shaping and strengthening the discipline of anthropology, and which honor those who might otherwise be overlooked, are especially encouraged. Nominees for the Kimball Award may be proposed by others, or may be self-nominated.

The deadline for nominations is June 1, 2012. The recipient of the Solon T. Kimball Award will be presented in a ceremony at the 2012 Annual Meeting of the American Anthropological Association in San Francisco, CA, November 14-18. Full details about the nominating process are available at <http://www.aaanet.org/about/Prizes-Awards/Solon-Kimball-Award.cfm>.

You may also contact Susan Abbott-Jamieson, Chair, Selection Committee at susan.abbott.jamieson@uky.edu.

Conference: Dimensions of Political Ecology 2012 April 13-15, 2012, University of Kentucky, Lexington, KY

The University of Kentucky Political Ecology Working Group invites you to participate in the second annual Dimensions of Political Ecology: Conference On Nature/Society At The University Of Kentucky, April 13 - 15, 2012 University of Kentucky, Lexington, Kentucky, USA. Keynote Address: Julie Guthman (Department of Community Studies, University of California, Santa Cruz), Plenary Address: Erik Swyngedouw (Department of Geography, University of Manchester)

This three-day conference provides an opportunity to critically examine perspectives on human-environment relationships in their varied manifestations and to foster discussions among a diverse group of scholars. We encourage submissions from all individuals who are engaged in research on the ecological dimensions of political, economic, social, and scientific change, regardless of their topical, theoretical, or methodological framework. The conference will feature field trips, an expert panel on teaching political ecology, and panels on topics ranging from intersections between political ecology and environmental history to critical views on resilience.

For full call-for-papers and registration instructions, please see <http://www.politicaecology.org/2011/10/call-for-papers-dope-2012.html>

As part of the conference, we are excited to sponsor two graduate student paper competitions, one aimed toward theoretical contributions to political ecology, the other focusing on more applied/empirical work. Details on these competitions can be found at <http://www.politicaecology.org/2011/10/announcing-two-graduate-student-paper.html>.

Berlin Conference on the Human Dimensions of Global Environmental Change

Sabine Weiland [sabine.weiland@fu-berlin.de]
Conference Chair

Klaus Jacob
Chair Steering Committee

The Berlin Conference Steering Committee and its partners invite papers for this year's 'Berlin Conference on the Human Dimensions of Global Environmental Change'. The 2012 conference will be the 11th event in the series of annual European Conferences.

With this year's conference theme "Evidence for Sustainable Development" we address the knowledge basis of political decisions required for sustainable development, the construction of evidence, and the ways evidence is used in decision-making.

The conference aims at bringing together scientists from different disciplines and strands of research that produce evidence to support decision-making for sustainable development, and those that study the use of such evidence. Furthermore, we invite policy-makers and practitioners working at the science-policy interface or dealing with issues of evidence use in policy making to share their experiences.

The conference will be held in Berlin from 5-6 October, 2012. Paper proposals are expected by 1 April, 2012. All paper submissions will be reviewed by an international review panel. Notification of the decision will be sent by email no later than 30 June, 2012. Full papers are expected by 15 September, 2012.

You will find the Call for Paper by following the link:

<http://www.berlinconference.org/2012/wp-content/uploads/2012/01/Call-for-Papers-BC-2012.pdf>

Further information about the conference will be posted at the conference website:

<http://www.berlinconference.org/2012/>

We would be very grateful if you forward this invitation to further colleagues who might be interested in participating.

Publishing Opportunity for Applied and Practicing Anthropologists

The University of California Press has announced an International Competition for proposals for short books oriented toward undergraduates that focus on how social scientists are facilitating social change. This is part of the California Series in Public Anthropology and they are looking for accessible, grounded accounts that present compelling stories, stories that inspire others. The proposal should describe a book that will be relatively short—around 100 pages—with a personal touch that captures the lives of people. The core of the book should involve stories of one or more social scientists as change agents, as making a difference in the world. The University of California Press in association with the Center for a Public Anthropology will award publishing contracts for up to three such book proposals independent of whether the manuscripts themselves have been completed. The proposals can describe work the author wishes to undertake in the near future. Interested individuals should submit a 3-4,000 word overview of their proposed manuscript detailing (a) the problem addressed as well as (b) a summary of what each chapter covers. The proposal should be written in a manner that non-academic readers find interesting and thought-provoking. **DEADLINE FOR SUBMISSIONS IS MARCH 1, 2012.** Submissions should be emailed to: bookseries@publicanthropology.org with the relevant material enclosed as attachments. Contact persons: Naomi Schneider and Rob Borofsky, Co-Editors, California Series in Public Anthropology.

Summer 2012 Archaeology Field School: Archaeology of Pirates

Join the University of South Florida for the adventure of a lifetime 'on the high seas,' investigating the pirate and buccaneer history of Roatan Island in the western Caribbean. Recent archaeological excavations on Roatan, Honduras have unearthed an 18th century village of English settlers, who had to battle pirates and other tropical pests for their survival. The new USF Education Abroad program, which runs from late May to early July of 2012, will take students to the scene of the action as they explore the events surrounding the establishment and eventual destruction of the village. The program takes the form of a formal archaeological field school, where students will

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learn how to excavate the past, study artifacts, and contribute to the budding heritage tourism industry of ‘pirates of the Caribbean.’ Undergraduates and graduate students welcome. No experience necessary. No language requirement. For details, visit our website (<http://uweb.cas.usf.edu/~ecwells/roatan>) or contact Dr. Christian Wells, ecwells@usf.edu.

Volunteering in Peru: The Chijnaya Program, 2012

The Chijnaya Foundation’s Volunteer Program began in 2006 with eight volunteers living and working in the community of Chijnaya, Peru. In the following years, from two to eighteen students have participated, and we placed volunteers in the rural communities of Ccotos, Tuni Grande, Tuni Requena, Coarita and Pucará. Although begun as a program for students at the Claremont Colleges, we now accept student volunteers from other colleges and universities. To date we have had students from the following colleges: Pomona, Pitzer, Claremont McKenna, Scripps, Cerritos, Whitman, and Bates, and from the University of Pennsylvania, UC Berkeley, San Jose State, University of Iowa, Case Western University, and the University of Michigan. We welcome applications from students at colleges and universities throughout the United States and other countries and also from non-students, e.g. retirees, interested in assisting communities in the Andes.

Volunteer Work:

Most volunteers do some teaching of English to adults and school children, approximately one or two hours per day. This is valuable for residents in areas receiving or planning to receive tourists to boost family incomes and for village youth planning to continue their education at the university level. It is also helpful to individuals who are beginning to use computers and the internet. Some volunteers may also teach classes in basic computer skills.

The Foundation is actively involved in eight communities supporting projects in agriculture, artisan development, community history, conservation, potable water systems, and health promotion. We work with volunteers to assign them to projects where their skills can be utilized. Volunteer initiative and ingenuity are encouraged, and our volunteers have been highly successful and creative in working with villagers to develop useful programs.

In 2012, we anticipate putting volunteers in charge of projects involving smoke-free stoves, dental health campaigns, and animal sheds construction and monitoring in the villages to which they are assigned.

Research Possibilities:

Some volunteers may wish to combine volunteer work and research. We encourage research that contributes to the success of the Foundation’s projects.

In the past volunteers have done research on tourism, milk production, and local history, and others have carried out documentary video projects.

Dates: May 25 through July 1, 2012 (individually tailored options may be available)

This year’s volunteers will arrive and assemble in Juliaca, Peru on Friday, May 25. This means they must depart from the US to Lima on May 24 and take a morning flight from Lima to Juliaca on May 25. We will spend one night in Puno for orientation and adaptation to the altitude. Then on Saturday, May 26 volunteers will be taken by bus to Chijnaya for a reception and to meet their host families.

Application Process:

Applying for this program is simple. Although there is no fixed deadline, we will accept applicants on a first-come basis. Early applications are important to help us line up work opportunities in our communities in Peru. We cannot



Some 2011 volunteers at a fiesta in the town of Lampa

guarantee placement for applications received after March 20. Three forms need to be submitted as soon as possible. These are:

- 1) a two-page application form providing us with basic information;
- 2) a personal health information form;
- 3) a form that releases The Chijnaya Foundation and our collaborators from liability in the event of health or other problems a volunteer could experience.

Program Costs:

Transportation: Volunteers pay for their own round-trip air transportation to Juliaca, Peru where the group will assemble. Fares from the US to Lima, Peru vary tremendously (from approximately \$650 to \$1100 depending on the airline and the departure city in the US). In general, most volunteers can expect their plane tickets to cost a total of \$1,000 to \$1,200 (including the flights within Peru). Airlines flying into Lima include Taca, Copa, American, Delta, Continental, United and LAN. Taca and Copa tend to be the least expensive, but they are not nonstop. LAN flies to Lima and on to Juliaca with a few hours of layover in Lima.

Program Fee: The cost to participate in this program is \$1,250. This fee includes the volunteer's room and board with a village family, lodging in Puno during orientation and high-altitude adaptation, and transportation from there to the volunteer's community. The fee is due by April 1 and should be paid by check to The Chijnaya Foundation.

Other Expenses: Volunteers pay their own incidental expenses (snacks, bottled water, local transportation) and any travel they do before, during or after the program. These may add up to approximately \$250 during the program.

Fundraising:

One aspect of volunteering for many nonprofits is fundraising. We ask each volunteer to contact at least 10 family members, friends, teachers or neighbors to request donations to the Foundation to support this work in Peru. We set a goal of \$1,000 per volunteer. Some past volunteers have raised as much as \$3,000. For applicants who do not have financial support from a grant or scholarship to participate, we will reduce the program fee one dollar for each dollar received in donations generated by that volunteer through email, twitter, Facebook, or face-to-face solicitations (up to a maximum reduction of \$1,000).

More Information:

For more information, contact Ralph Bolton:

Phones: [505-690-2594](tel:505-690-2594) cell, [760-320-5969](tel:760-320-5969) home

Email: ProfessorBolton@aol.com

On Pomona College campus: Hahn 211 (office hours W 11:00-11:45, 4:00-4:45)

Anthropology Methods Mall

The 2012 [Anthropology Methods Mall](#) is online. This site has info about five, NSF-supported opportunities for methods training in cultural anthropology.

1. [SCRM \(Short Courses on Research Methods. For those with the Ph.D.\)](#)
2. [SIRD \(Summer Institute on Research Design. For graduate students\)](#)
3. [SFTM \(Summer Field Training in Methods program in Bolivia. For graduate students\)](#)
4. [SIMA \(Smithsonian Institution Summer Institute in Museum Anthropology. For graduate students\)](#)
5. [WRMA \(Conference Workshops on Research Methods in Anthropology. For all anthropologists\)](#)

1. Now in its eighth year, the [SCRM \(Short Courses on Research Methods\)](#) program is for cultural anthropologists who already have the Ph.D. Three five-day courses are offered during summer 2012 at the Duke University Marine Lab in Beaufort, North Carolina. Behavioral Observation in Ethnographic Research (Instructors: Raymond Hames and Michael Paolisso) July 16-20, 2012. Social Network Analysis (Instructors: Jeffrey Johnson and Christopher McCarty) July 23-27, 2012. Analyzing Video Data (Instructors: Elizabeth Cartwright and Jerome Crowder) July 30-August 3, 2012. DEADLINE FEB. 15, 2012.

2. Now in its 17th year, the [SIRD \(Summer Institute on Research Design\)](#) is an intensive, three-week course for graduate students in cultural anthropology who are preparing their doctoral research proposals. The 2011 course runs from July 16-August 3, 2012 at the Duke University Marine Laboratory. Instructors: Jeffrey Johnson, Susan Weller, H. Russell Bernard, and Amber Wutich. DEADLINE March 1, 2012.

3. Now in its ninth year, the [SFTM \(Summer Field Training in Methods\) program in Bolivia](#) is open to graduate students in cultural anthropology. This course involves five weeks of fieldwork in the Bolivian Amazon from June 3-July 7, 2012. Instructors: Ricardo Godoy, Victoria Reyes-Garcia, Susan Tanner, and Colleen Nyberg. DEADLINE FEB. 15, 2012.

4. Now in its fourth year, the [SIMA \(Smithsonian Institution Summer Institute in Museum Anthropology\)](#) is open to graduate students in cultural anthropology and related, interdisciplinary programs (Indigenous Studies, Folklore, etc.) who are interested in using museum collections as a data source and who are preparing for research careers. The course runs from June 25-July 20, 2012. Instructors: Candace Greene, Nancy Parezo, Joshua Bell, and Gwyneira Isaac, plus visiting lecturers. DEADLINE March 1, 2012.

5. The [WRMA \(Workshops in Research Methods in Anthropology\)](#) program offers one-day workshops in conjunction with national meetings of anthropologists. Click [HERE](#) for information about the next workshops at the meetings of the American Anthropological Association in Montreal, Canada, November 16-20, 2011.

DISABILITY AND ETHICS GRANT AWARDED BY THE AMERICAN ANTHROPOLOGICAL ASSOCIATION: Disability and Bioethical Curriculum: Please Mind the Gaps

By Lakshmi Fjord [lakshmi.fjord@gmail.com]
University of California-San Francisco

Devva Kasnitz [devva@earthlink.net]
Society for Disability Studies, AHEAD

Call for Contributors: Please consider contributing to disability studies curricula

We are very pleased to announce that on behalf of the Disability Research Interest Group of the Society for Medical Anthropology, Lakshmi Fjord and Devva Kasnitz as principal investigators have received a small grant from the American Anthropological Association Ethics Small Grant Program. The purpose is to create one or more teaching modules about disability and ethics for anthropology classes at the undergraduate and graduate level to address the absence of the disability experience, expertise, and theory in most anthropology and bioethics curricula. Our first objective is to connect disability justice and ethics and disability-related theory to core anthropology introductory curricula, including sections of interest to introductory courses in all four subfields. Our second priority is to provide additional material appropriate for advanced, specialty, or graduate level classes. We will seek additional funding to build on the AAA grant. When completed, these course modules will initially be available for free download on the American Anthropological Association website and we will promote them through anthropology, disability studies, and bioethics networks. We would like to thank our team members Karen Davis, Joe Kaufert, and Pamela Block.

Components: The module will make use of existing legacy and new primary sources, theoretical frameworks, films as texts, and ethnographies. We will also prepare new explanatory case examples of ethical dilemma's from firsthand experience and research on topics such as disability and physician assisted suicide, selective abortion, informed consent, compensatory and accommodative social policies, immigration policy, communications policy, and disability and elder care.

Accessibility: Using multi-modal methods for classroom inclusion, we will model how course content and texts can be made more accessible to diverse learners and the possibilities for increased creativity that disability orientated accessibility provides to all students.

Please consider sharing any primary and second resources you may think of and any topical areas you would like to see included. Please send material you have written or found useful in your teaching for inclusion in this work to: devva@earthlink.net and lakshmi.fjord@gmail.com.

From the Editor



Assistant Editor Mary
Katherine Thomas

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

One of the best things about the SfAA meetings is the awards ceremony, at least in my opinion. First I am
anthropology



amazed at all of the wonderful, incredible things that the Malinowski and Sol Tax Award winners have done. These two recognize individuals who have had stellar careers and who have given their all to applied anthropology. The Mead Award recognizes outstanding achievement by an early career scholar. The Peter K. New Award rewards a promising graduate student for their outstanding research and/or applied work. The several other student awards, Del Jones, Bea Medicine, Gil Kushner, Valene Smith, Edward H. and Rosamond B. Spicer, and the Student Endowed Awards all recognize successful achievements by both graduate and undergraduate students. You can view all the past winners of these awards by going to the SfAA website [www.sfaa.net/awards.html]. This year Frances Norwood, Ann McElroy and Clifford Barnett are the anthropologists taking home the hardware for the major awards. See the stories about McElroy and Norwood in this issue. A story about Clifford Barnett ran in the last issue of the [SfAA News](#). I always enjoy attending the awards ceremony, seeing the students have shined at the meetings and hearing a bit of the life experiences from the winners of the key awards: the Mead, Tax and Malinowski winners. Their words inspire me to be a little bit harder working and a little bit better at giving back to applied anthropology. This year will be no exception. For me, then, the highlight of the meeting is the Awards ceremony, this year to be held on Friday evening starting at 7:30PM in International A and B at the Baltimore Sheraton. The Malinowski Award speech is a focal point for the entire meetings. Clifford Barnett has had a profound influence on both applied anthropology and the discipline as a whole. Ann McElroy has toiled in the background on SfAA Committees as both member and Chair. Her long, successful and crucial involvement in SfAA activities is finally being recognized with the Sol Tax Award. Frances Norwood's important book on the death and dying is undoubtedly worthy of the Mead Award. Her work on dying shows how patients can have a venue for processing the meaning of their lives and affirming their social identity. Surely Margaret Mead would have approved.

Finally, let me add my congratulations and thanks to Brian Burke who has very ably led the Student Committee as its Chair for the last two years. Let me also express my admiration to Elizabeth Marino who has done an excellent job as Student Corner Editor. Ms. Marino whose editorship is ending with this issue, led the transition of the student corner into a venue for student written micro-essays, which provided insight into the practice of applied anthropology. This is a great spot for students to not only discuss their new ideas and insights. I look forward to working with the new Student Corner editor. Both Brian and Elizabeth and their colleagues have done an excellent job in enhancing the visibility of the work of student SfAA members, whose participation and involvement in the Society for Applied Anthropology is essential for the present and the future of our organization.

The SfAA News is published by the Society for Applied Anthropology and is a benefit of membership in the Society. Non-members may purchase subscriptions at a cost of \$10.00 for U.S. residents and \$15.00 for non-U.S. residents. Checks or money orders should be made payable to the Society for Applied Anthropology.

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

Items to be included in the SfAA News should be sent to: Tim Wallace, Department of Sociology & Anthropology, NC State University, Raleigh, NC 27695-8107. E-mail: tmwallace237@gmail.com. Telephone: 919/515-9025; fax 919/515-2610. The contributor's telephone number and e-mail address should be included, and the professional affiliations of all persons mentioned in the copy should be given.

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

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