

## SfAA President's Column



Merrill Eisenberg

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**G**reetings SfAA members! It's been a busy summer and fall (so far!) with lots of conference planning and organizational development going on here at the SfAA. I'd like to use my column in this issue to thank the 897 members who responded to our Membership Survey, to report some of the top-line findings, and to alert all of you to potential changes in our Bylaws that are currently under discussion.

### Membership Survey:

As a reminder, the purpose of the survey was to gain some understanding of the makeup of our membership and to provide an opportunity for all members to have input in our strategic planning process. These survey data are one of several data sources your leadership will use to plan the future direction of our organization. Additional opportunities for members to have input will occur at the annual meetings in Denver this coming March. We are planning to conduct topical sessions (e.g. student issues, publications, information technology, podcasts, human rights and social justice, policy, international issues) where detailed findings will be reported and group discussion can take place. In addition, some of the organization-wide topics will be discussed at the Business Meeting. And of course, any member can always directly contact me or any other member of the Board to express your opinions and ideas.

The 897 survey respondents represent about 37% of our membership. I would have liked to have had broader participation, but considering that the response was about 2.5 times the number of members who voted in our most recent election, the response rate was pretty darn good. Of course the findings are not generalizable to the full membership, but they do provide the range of responses that is likely to include most of our membership. More than two thirds of the respondents reported that they have attended at least two SfAA annual meetings and one responded commented that he or she has attended 24 annual meetings! Like many other voluntary organizations, there is a core group of members who actively participate—and I'm including taking the time to do this rather lengthy survey as organizational participation—and there are others who are more tangentially involved.

Some basic demographics about our survey respondents:

- Gender: 57.2% female
- Age: ranged from 19-92, with an average of 50.6 years. Almost 30% were under age 40, 47% were 40-64, 20% were 65-79 and 3% were 80+.
- Nationality: 79% born in the US, 86% living in the US, and 86% US citizens.
- Professional Status: 14% students, 58% employed full time, 7% employed part time, 2% unemployed, 9% retired and 9% "other." Most of the "others" identified as self-employed, consultants, students who are also employed, and folks who have retired but continue to work in some capacity.
- Among students' respondents 53% are enrolled in doctoral programs, 25% are in masters programs, 19% are undergraduates, and 3% are in certificate or other professional degree programs. 87% of students report that they are in anthropology programs.

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### From the Editor

- Regarding type of employment among the respondents, 69% of the those employed full time worked in higher education or in government (9%), in non-profits (9%), for-profit organizations (7%), were self-employed (2%) or listed "other" (5%) as their work environment (though most of the "other" responses could be coded in the categories already mentioned). The type of work for those employed part-time showed a higher proportion for those employed by NGOs (19%) than among the fulltime. But 61% of the part-time were employed in higher education, and many more than among the fulltime were self-employed (19%). Among the rest of the part-time respondents, 6% worked in government and 4.7% worked for for-profit organizations.
- More than half of the unemployed respondents are looking for work in academic, government or NGO settings; 5% are seeking employment in the private sector and 71% say they are seeking employment in any setting.
- 72% of our members hold at least 1 doctoral-level degree, and 83% of those doctoral degrees are in Anthropology.

Full quantitative analysis of the survey results is underway, thanks to the voluntary effort of SfAA member Dick Hessler. In addition, each of the committees that posed questions on the survey have received frequencies for those questions, cross-tabbed by professional status, and all of the qualitative comments, also organized by professional status. After digesting these findings the committees may request additional quantitative analyses. We will have focused sessions in Denver to go over the results and provide opportunity for input from any interested member.

One overall finding that jumps out at me is that many members are not aware of the resources that SfAA provides. For example, 71% of the respondents said they were not aware of the online community, 84% were not aware of the process for proposing a policy statement for endorsement, and 59% were not aware of the podcast project. In addition 68% either never or rarely go to the SfAA website. Some members commented that they are not aware of the organizational structure of the Society. As one member put it: "After working through this survey, I'm a bit shocked about everything I didn't know about the SfAA." Increasing transparency and improving

communication are high priorities in our strategic planning process. We know that we need to re-vamp our website and improve overall communication with our members. Our planned discussion sessions in Denver will give all members the opportunity to make recommendations on exactly how that should be done.

Many members thanked us for providing the opportunity to give input through the survey, and some others complained about the length of the survey. We greatly appreciate the time and effort our respondents put in to provide this information. We know it was long, but there were many topics to cover. We made a decision to do just one survey

rather than a series of shorter surveys thinking this would be less of a burden to our members. We apologize and express gratitude to all of those who took the time to contribute to planning the future of SfAA.

I'd like to recognize Board Member Joe Heyman and SfAA member Gregory Gullette for their hard work in developing the survey, SfAA member and Chair of the Peter K. New Committee, Dick Hessler, who is currently plodding through the quantitative data analysis, and to our committees on Students, Information Technology, Podcasts, Policy, Human Rights and Social Justice, and Publications, which developed survey questions, are now in the process of analyzing the qualitative data related to the questions they posed. This is indeed an organization-wide endeavor!

### Bylaws

The bylaws that currently govern our Society were written in 1998. They are meant to provide rules and procedures for how we operate. Some aspects of our bylaws are outdated—for example, they do not allow us to conduct our elections electronically. We have also identified other technical problems in the bylaws that need to be addressed. The Board has undertaken a review of the bylaws so that we can update them to reflect current needs and processes. Principles we have embraced for revising the bylaws include:

1. Preserving the intent of our founders
2. Bringing us into the modern age
3. Promoting good governance practices
4. Promoting broad representation and participation by the membership, and maximizing member voice
5. Clarity, conciseness, and organization for better readability.

Some of the changes we anticipate include provisions for electronic voting and electronic communication in general, a stronger linkage between the Nominations and Elections Committee and the Board, and clarification of Board composition and voting privileges. A committee consisting of Board members and the Policy Committee are currently reviewing and commenting on these issues. The February News will contain specific information about Bylaws changes to give the membership time to think about the pros and cons. We will also have opportunity at our Denver meeting for member feedback. I am hoping the Board can vote on proposed changes next summer and that they will then be on the ballot next fall. Hopefully, that will be our last exclusively paper ballot election.

I am looking forward to seeing you all in Denver and to what I hope will be lively discussions about how the SfAA can better serve you in the future.

### **Asking what makes archaeology public: An ethnographic look at practice and potential in southern Maryland**

By Ennis Barbery [[ebarbery@umd.edu](mailto:ebarbery@umd.edu)]  
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“Public archaeology” is a process, and not all archaeologists implement the same methods to engage the public. I draw on ethnographic fieldwork completed at four archaeology sites along the Patuxent River in southern Maryland in order to identify different working definitions of public archaeology and ask *why* archaeologists’ stated definitions are not always reflected in the public archaeology they practice. The contrasting definitions and practices of public archaeology highlight broader questions about who has the authority to interpret the past and why.



Ennis Barbery

I conducted this research during the summer of 2012, while interning for the Star-Spangled Banner National Historic Trail, managed by the National Park Service. This trail, which runs through the Chesapeake Bay region, is a collection of independent historic sites. Its branches trace events of the War of 1812, leading up to the writing of the “Star-Spangled Banner.”

In addition to taking a supporting role in the trail's ongoing projects, I had ethnographic research designs in mind. The trail's project manager, Suzanne Copping listened to and encouraged my many different ideas, which all involved the concepts of "community engagement" and "public outreach."



Star-Spangled Banner National Historic Trail signage at Jefferson Patterson Park and Museum, June 2012

She was excited about a few different "public" archaeology projects taking place at sites along the Patuxent River in southern Maryland and suggested these programs might provide good examples, even models, of sites along the trail that fostered public engagement and outreach.<sup>i</sup>

I was not familiar with the programs Copping mentioned, but the prospect of seeing "public archaeology" in action seemed intriguing. I am a cultural anthropology student with no formal archaeological field training. However, as part of my coursework for University of Maryland's Master of Applied Anthropology (MAA) program, I had spent time reading about and discussing public archaeology projects with my fellow graduate students and mentors (cf. Chambers, 2004; Colwell-Chanthaphonh and Ferguson, 2008; Potter, 1994; Little, 2007).

Prior to beginning my internship, I read Teresa Moyer's (2004) account of her work at the Bowne House in Flushing, New York. Moyer developed programs at the Bowne House that involved members of the surrounding community in archaeological research, including helping to interpret materials and create programs for other visitors. She argues that through this process, the Bowne House was able to make its stories of heritage more relevant for the concerns and interests of the surrounding community, even though the majority of that community was made up of people who had moved to Flushing recently and had no previous connection to the Bowne House's story (Moyer 2004:98). This relationship between co-interpretation and increased relevance sparked my interest, and I wanted to explore this idea further.

With all of this in mind, I jumped into an ethnographic project with a tangle of assumptions about what public archaeology is and why it is important. By interviewing, participating, and observing the activities of these programs, I wanted to address questions about what makes a public archaeology program successful and whether interpretations created jointly by community members and archaeologists would *really* turn out to be more relevant for the communities involved.

During the months of June, July, and August 2012, I visited four sites but focused my research on the three sites with ongoing public programs that involved dedicated, long-term volunteers: Mount Calvert Historical and Archeological Park, Jefferson Patterson Park and Museum, and Pig Point (a site of the Anne Arundel County Lost Towns Project).<sup>ii</sup> Some archaeologists I interviewed defined their programs as "public" based on opportunities to participate in field-based and lab-based duties. One archaeologist explained that what makes his program public is that "it's hands-on and it's authentic." He contrasted the programs he designs and manages with other educational programs that "plant" artifacts in constructed contexts for participants to find. He pointed out that by learning to scrape, screen, wash, and sort artifacts, members of the public were being given the chance to be part of "real research."

A volunteer for this program had a similar working definition, and explained the process of public archaeology in similar terms. After participating in the field and lab with the program for five years, she highlighted how she had been able to do some delicate scraping work when a staff member needed a break from excavating a feature and how, in the lab, she was entrusted with pre-sorting. She was proud to be given these specialized tasks. Although she had a great deal of knowledge about the interpretation of the site, she did not speak about having a role in the discussion of how to interpret the archaeological data.

Other archaeologists defined public archaeology as public based on the opportunities that non-archeologists are given to be a part of the data's interpretation. One professional said,

"Public archaeology is not just about participating in the excavating. It's also about how the story gets told, what story gets told, holding public forums before digging and asking people what they want to find out about.... If you say that public archaeology is just about being involved in the excavating



process then this tells people that ‘finding the stuff’ is what’s important. Really, the story is more important.”

Some archaeologists explicitly acknowledged in their definitions that, as “experts,” they could learn from non-experts’ insights. One talked about this in terms of a process of creating engaging interpretation for the public and then interacting with visitors in a specific manner. He described creating a casual, conversational environment in which non-archaeologists feel comfortable asking questions and emphasized that he was attentive to their questions. He explained that sometimes the questions non-experts—particularly children—ask can lead to new insights and “I-never-thought-of-it-that-way” moments.

Another archaeologist talked about how co-creating interpretations can be a valuable part of a public archaeology endeavor. She explained,

“I see that a lot of times people define public archaeology as just doing a public program and talking to the public, but I believe it goes much, much beyond that.... [Education] goes two ways, to simplify it. It’s not only about me as a professional talking to somebody.... [It is also about] knowing that they [members of the public] have a valid story too.... We’re trying to figure out an interpretation as best we can and I think it’s important to use as many resources as you can.”



Children and archaeologists screen for artifacts at Jefferson Patterson Park and Museum, June 2012

This particular professional talked about co-writing text for small-scale museum exhibits in collaboration with members of a descendent community during her dissertation work. She was committed to the same ideas in which I was interested: the engagement of “communities” or members of the “public,” not just as a means to get people interested in local history or the discipline of archaeology, but as a means to learn from them and to jointly create heritage narratives that are more relevant for the communities involved in their creation.

While some archaeologists used definitions of public archaeology that emphasized processes of co-creation and collaboration with communities, I did not observe these processes in action at any of the sites where I spent time interacting. My observations and interviews with archaeologists and volunteers during the summer of 2012 did not support the conclusion that any one of these programs was presently sustaining a public archaeology process that engaged their dedicated volunteers in the process of *interpreting* the archaeological record. Even in the programs that employed archaeologists who passionately ascribed to definitions of public archaeology that emphasize involving non-experts in asking questions of and interpreting the past, the volunteers seemed to be primarily involved in the processes of digging and labeling.

As an outsider who visited each program only a handful of times over the course of the summer and talked to only a sprinkling of the many volunteers who have been involved, it is possible that co-interpretation of findings took place between volunteers and staff at times during which I was not invited to attend.

Each volunteer I interviewed employed a similar definition of public archaeology, highlighting the opportunity to be involved in “hands-on,” “authentic” research. Some talked about the sense of “community” they felt as volunteers. At one site, a few volunteers did talk about the creative endeavors they had contributed to in the past. One volunteer had used archival research to write a history section for a site report and another had painted watercolors that were used to illustrate daily life in a few exhibits.

These creative efforts seemed to approach the collaborative definition of public archaeology that some of the archaeologists of these programs and I had expressed: a definition that requires interested community members and dedicated volunteers to have voices in the discussion of findings and the creation of heritage. Even so, this type of engagement did not seem to be taking place in the given program on a consistent basis and in the present.

What about the sites employing archaeologists who speak about their strong support for pursuing collaboration and co-interpretation as essential processes of public archaeology? Why was it that I did not observe these sites hosting public programs that reflected the definitions of public archaeology that their staff members professed? During the course of my conversations with archaeologists, staff, and volunteers, a variety of different factors that contribute to this answer emerged, and the combination of contributing factors seems to be different for each site.

One factor that I have already shared is that not all of the archaeologists and staff shared the same definition of public archaeology that I am imposing here—a definition that requires interested community members and dedicated volunteers to have voices in discussing and interpreting archaeological findings. For the sites that do not adhere to this definition or a similar one, collaboration and co-interpretation are not processes that their staff members have had an impetus to work toward.

Another factor that came up in my conversations with almost all of the archaeologists and staff members was that engaging with the public takes time and energy, and they perceived that this task was a lower priority for their institutions than other duties they had been assigned. Thus, creating and sustaining working relationships—especially relationships that include dialogue in addition to delegation—with interested community members can easily get pushed aside and delayed.

Judging from my observations and conversations, this is certainly not an issue of lack of ambition or poor time management among staff. There is simply too much for the staff of these programs to handle. The organizations that had dedicated staff members assigned to work as “volunteer coordinators” seemed to devote more time to these endeavors. Yet, even in these cases, the given staff members were either part-time or dividing their time between multiple roles.

Recognizing the fact that involving the public in archaeological processes requires considerable time commitments,



A volunteer holds a find at Mount Calvert Historical and Archaeological Park, July 2012

several archaeologists I spoke with framed the relationship between public engagement and archaeological research in terms of a “trade-off.” They said that if a program focuses too much on research, community outreach efforts suffer, while if a program focuses too much on outreach, the quality of research suffers. An archaeologist working for one program contradicted this premise. She acknowledged that the time and labor volunteers contributed increased the amount and quality of the research her program was able to undertake.

Another set of contributing factors centers not on the motivations and efforts of the programs’ staff but on the constraints and interests of members of the public. The only volunteers that I interviewed, with one notable exception, were retired individuals.<sup>iii</sup> This is a very specific demographic range and this pattern speaks to a constraint that one archaeologist addressed directly:

“You can try your hardest to get people involved, and they have their own reasons for not getting involved... They have other responsibilities, and they can’t take the time and energy to get involved.... So you sort of have to understand a person’s situation to understand why you’re not getting that commitment, why you’re not getting that interest.”

Yet another set of factors that I suggest may prevent members of the public from getting involved in the processes of archaeology are their own feelings of intimidation or inadequacy as “non-experts.” I experienced these feelings on a few occasions. For example, I was visiting a site that does not have an established public component when one of the archaeologists asked me to map a unit being excavated. Earlier in the day I had offered to help in any way I could, and so I tried to do as I had been instructed. I had never seen an example of a mapped unit before (well, maybe I had at some point during my undergraduate studies, but I could not remember). I fumbled around uncomfortably with the engineer’s scale, asked a few questions, and erased the cautious pencil lines several times over.

When I showed the map to the archaeologist who had been directing me, he did not say much. When the archaeologist who was taking the lead on the project showed up and saw my map, she asked for an explanation about the poorly done map. It really was messy and probably horrendously inaccurate. I explained that the map was mine and felt a little embarrassed. Another archaeologist promptly drew a new version, allowing me to see the process.

This experience is telling in more ways than one. It not only illustrated for me how non-experts can become intimidated by the processes of archaeology—from mapping to co-writing museum exhibit text. It also illustrated that interacting with non-experts (like myself) and actually getting them involved as collaborators—at any step of the process—takes a great deal of time, energy, and patience from archaeologists. It can be frustrating for both volunteers and staff.

Ultimately, I return to one of the same assumptions with which I started. I still believe that investing time and energy in dialogues with dedicated volunteers and community members, who have valuable knowledge and perspectives to contribute, does not mean sacrificing archaeological research. It means strengthening that research by making it more relevant. It is then up to the professional archaeologists to weave valuable non-expert perspectives into pieces of scholarly works.

There is much more work to be done in order to explore the validity of this assumption. I hope my work here has

contributed to the building blocks by identifying some different working definitions of public archaeology and some factors that prevent public archaeology programs from reflecting their archaeologists’ and volunteers’ definitions.



A view of the Patuxent River from Pig Point, July 2012

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<sup>i</sup> Public engagement and community outreach are well-established parts of management plans and public relations talking points for heritage institutions. Yet, when it comes to evaluating when, how, why, and if these processes are taking place, the established paths do not seem so well-traveled in the heritage institutions I have observed.

<sup>ii</sup> During the course of my research, I interviewed 15 people—nine archaeologists and staff members, five volunteers, and one intern—and I visited four archaeology sites along the Patuxent River.

<sup>iii</sup> A few other volunteers that I encountered while visiting these sites were either in high school or college, and the majority of this younger group seemed interested in pursuing archaeology as a career path.

## **Poco a Poco—Weaving Solidarity with Jolom Mayaetik Cooperative and the SFAA**



**M**erida 2001. Merida marked the beginning of a decade of my experimentation with conference sites as textile markets for the Mayan women's weaving cooperative, Jolom Mayaetik, Chiapas, Mexico. In 1998 when I first met members of the cooperative in San Cristóbal de las Casas, Jolom was marketing textiles in a little shop and sending textiles home with friends. I, too, became part of the friend network. I initially began developing marketing ideas for the campus where I teach. We had Salsa and Solidarity and Fiestas; I linked with Pastors for Peace and other



SfAA Santa Fe 2005; Celia Santiz Ruiz, Current President, Jolom Mayaetik and Kate O'Donnell, International Solidarity and Advisor for Jolom Mayaetik

US organizations. I also helped create a Fair Trade store in town. Later, my marketing with Jolom expanded to the AAA and five years of training and sales at the International Folk Art Market in Santa Fe.

Merida offered the opportunity for the cooperative to drive, bring lots of textiles, and present at the conference. In subsequent years, we worked with the SFAA staff and moved from hallway tables to an exhibit booth in the bookselling area. While a booth cost the cooperative money, it offered security and allowed us to lock the items in the room for the night rather than schlepping them back to our rooms as we had done for years. Selling at the SFAA also meant cooperative members could stay with me in a hotel. Finally, Jolom and I began to think of the SFAA conference as an anchor site to create tours and local sales related to the conference. For example in Seattle, Celia, the president of the cooperative, came by train from a tour in Vancouver, and met me outside of Seattle. Then we travelled to Whidbey Island for sales set up by my sister. Next, we came to the conference site, and

later, I dropped Celia off at the train station for her return to Vancouver and further speaking and sales opportunities in Canada and I returned to New York.

For me, selling textiles at the SFAA represented economy of time and travel as I would be coming to the SFAA anyway and I could meet my compañeras there instead of Chiapas. We could catch up, talk, plan, eat, sell, present, and attend sessions. While the SFAA was smaller than the AAA, the facilities were cozier, the fees were much more reasonable, and the crowds wanted to talk and share their stories from the field.

Another strategic reason for marketing at the SFAA meetings involved the membership getting paid. As has been noted by Christine Eber (1993) and others, regular, timely payments to weavers has been a nagging problem for cooperatives and Jolom Mayaetik was no exception. Initially, I expanded the number of major conferences where we were marketing to spread out potential earnings across the year, the AAA in fall, SFAA in spring, and the International Folk Art Market in the summer. When costs became prohibitive for one conference, and the other was juried each year and, therefore, tenuous, SFAA became the largest selling event that I did with Jolom during the year.

Finally, the SFAA became the place for the women to test out their speaking, selling, Spanish, and accounting skills. Jolom is proud that it trains its members to travel and when the SFAA returned to Merida in 2010, the two Jolom members who staffed the booth and shyly spoke at a session had travelled out of Chiapas for the first time to sell at the conference. They were convinced that they could not speak and that they had nothing of interest to share at the conference. It took two evenings of dinner encouragement to convince them to leave the selling at the booth, their primary obligation to the cooperative, and speak a few words.

Over the years, at the SFAA conference, we have created a marketplace community at our booth where clans of Chamula blouse wearers, San Andrés tapestry fanciers, wool purse people, and new mothers looking for striped Yochib shawls to carry their babies, highland-Mayan style, can meet. This is also how I have found my anthropological home.

### **Why Direct Marketing?**



One of the premises of Fair Trade involves engaging the consumer in a dialogue about the production process and the relations of production. Direct marketing has allowed us to tell the Jolom story. That story is one of collective struggle and vision, women's leadership, and cultural survival in the context of harsh economic and political realities. As Rosalinda Santiz Diaz (2012), former Jolom Mayaetik president and currently the first indigenous director of Jolom's sister NGO, K'in al Antzetik, wrote for our recent SAR/SFAA seminar on *Artisan Production and the World Market: Collaborating in Theory, Methods, Practice*,

If you make people aware and understand what the process of a cooperative is, that makes the people understand and participate and buy and become aware that it is better to support a cooperative and they stop thinking that what we are producing comes from a factory.

### Why a cooperative?

Jolom Mayaetik was founded in 1996 by indigenous Mayan women weavers as an independent, autonomous, and women-run organization. Their mothers were involved in earlier government-run cooperatives since 1984.

One distinct locus of Mayan women's struggle for autonomy, economic justice, and political rights is within cooperatives led by indigenous women. In Jolom Mayaetik, women and their allies are creating solidarity economics and political mobilizations for gender equity and developing young leaders to represent their collective organizing efforts in local and global arenas. This cooperative space allows elected leaders to assert their leadership in the context of the women's collective vision.

The cooperative is more than an organization for weaving; it is also a place for the women to learn autonomy, decision-making, representational leadership, and public speaking. Rosalinda (2012) notes

I think that being in a cooperative is good because it is a way to learn not just weaving but selling at a better price and also I think that it isn't just that, but also to get to know other work that isn't what you always do on a daily basis. Also, to be in a cooperative means responsibilities and obligations for each artisan to fulfill, even having a position, which also means a lot in that the women artisans can make decisions and think or see what the situation is in the cooperative. I also think that it has served for each artisan as a space to learn among themselves because if they sold individually without being in the cooperative, then the women wouldn't learn to go out of their homes, not even to get around alone and they would always be in the house. Before, it was the men who went out to sell and the money didn't make it back home and now the women themselves are the ones who go to the bank and return and I think it is a good alternative to be in a cooperative.

We have tried to make sure people know where the products come from, who makes them and why they produce them. In each product there is a label that permits the buyer to have an idea of where the product comes from, and even if they don't know the women, at least they have an idea of what is the cooperative and that it is the idea of the women.

For the young women who are moving from the confines of a traditional, homogenous village to the city, the cooperative is also a support system and a refuge from the racism of Ladino society.

### Structural Violence-The Impact of Globalization

Mayan women and their families experience tremendous economic hardship and extreme marginalization as indicated by high rates of malnutrition, illiteracy, infant mortality, maternal mortality, poverty, and tuberculosis. Chiapas is Mexico's poorest state. While Mayan women have always woven, their increased production is in direct relation to men's decreased earning capacity, the loss of land for crop production, falling wages, falling crop prices, cost of living increases, male migration and immigration, and rising poverty. Jolom Mayaetik has succeeded in increasing its production and has expanded its marketing in the U.S. It has also succeeded in developing a popular new line of textiles.



SfAA Santa Fe 2005: Celia Santiz Ruiz, Current President, Jolom Mayaetik

To deal with the continued steady decline in male earnings and increased cost of living in Mexico, the cooperative has increased its external marketing.

In the context of increasing poverty, economic destabilization, militarization, violence against women, and land expulsions in Chiapas, Mexico, the grassroots organizations of Jolom Mayaetik, a Mayan Women's Weaving Cooperative, and K'in al Antzetik, a multiethnic non-governmental organization, have been working for over a decade to create justice for indigenous people through the empowerment of women. The development of an autonomous women's cooperative with young, Mayan leaders, and the creation of a Center for Women's Training & Development is remarkable.

During the last twelve years, international, domestic, and cooperative-related crises have rocked the cooperative but these women have prevailed. Most explicitly, the 2008 crisis resulted in an eleven percent drop in sales revenue for Jolom. In the next few years, Jolom failed to win a juried place at the International Folk Art Market which meant the loss of the largest income event of the year. These issues led both the co-op and K'in al to reconfigure their marketing strategy, develop new products, diversify markets, delimit products, and increase distribution within Mexico. Maintaining equilibrium of earnings across highland communities became centrally important.

Rosalinda (2012) contextualizes the economic constraints more specifically when she describes the impact of corn and bean shortages and coffee harvesting on weaving.

When it is time to buy corn, for example, then they have to put a lot of pressure on themselves and you have to sell your crafts wherever you can to buy the corn, well, the and maybe what you produce doesn't cover everything and they have to do it even at night because what their husbands earn isn't enough and they automatically put pressure on themselves.

[Women weave more] around March, April when the cornfields are starting to flower, and some even sooner, depending on the family, if they have some corn and are waiting for the corn to mature, then around September or the start of October, and they are selling their products wherever they can but they are dedicated to it because they have to buy the corn. Right then they can sell their work for pretty cheap in order to buy the corn. And they know that it is with the crafts, they know what they have to do is overproduce their crafts in order to have a better income.

When it is time to harvest coffee some women stop weaving or the same women who have coffee and crafts both also stop weaving textiles because they dedicate themselves to cutting the coffee and they look for those jobs because they pay them every day and they go out of the community because the pay is immediate and then they can use it for what they need and also sometimes to buy corn.

## **Cultural Heritage**

For the members of Jolom Mayaetik, weaving is important economically and culturally as their traditional dress and language are parts of their identity. The members of Jolom recognize the gift of their grandmothers' cooperative organizing and weaving knowledge and they intend to pass on both. Patterns are also part of their heritage and the cooperative has begun to collect the traditional designs of each village's oldest weavers and record the meanings associated with patterns.

## **Solidarity**

Our work is woven from many threads. In response to the query, "Can you do more than take photos," Jolom Mayaetik and I have been engaged in a long developmental process which I term the solidarity continuum. It begins with alignment, proceeds through accompaniment, and results in the goal of economic solidarity (O'Donnell 2010; 2013). Like weaving, the process moves back and forth. The weaving of solidarity, unlike the cloth made by the weavers of Jolom, is much more variable and imperfect as we lack the templates of cultural memory and practice. As Rosalinda (2012) puts it

When you have a challenge, you can compare it with the most difficult weaving. For example, when you are little and you learn something simple and if it doesn't turn out well, you undo it and repeat it as many times as needed and it is the same as in school, or in any kind of work.

The U.S. and international solidarity network works on generating income as well as awareness about human rights, indigenous women's leadership and cooperative practice, and our collective role in challenging inequity. The Jolom story in global context informs the marketing of their textiles. Our economic solidarity literally translates into markets for fine textiles and, therefore, into income for the cooperative's members and their families as well as opportunities for public education and squarely locates our lives in the context of the shared impact of global economic apartheid and the security, human rights, and sustainability challenges we all face. By supporting Jolom's alternative development through Fair Trade textile sales, we work with them to make decent wages, develop young leaders, and preserve the unique, Mayan cultural heritage of backstrap loom weaving.

For Rosalinda (2012), international solidarity or the network serves the purpose of increasing transnational understanding and cooperation.

I think it is good because people in the network were in the process of understanding the work of a cooperative and these same people can promote and get out the word about our cooperative's work. They are supporting us because they are interested and it is important for them and in their lives and they help promote the work of the cooperative and have earned places to sell Jolom's products and I think this is a very good way to keep marketing so the women's work becomes well known and because they believe in a fair price and you want the women to be in the very best situation.

While Mayan women have woven for thousands of years, their collective organizing, increased production, and innovation represent their response to political and economic marginalization. When we align with Jolom Mayaetik, we work with them to promote indigenous rights, economic justice, women's leadership development, and cultural preservation.

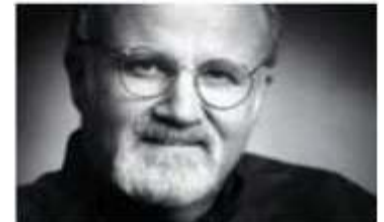
Hasta Denver!

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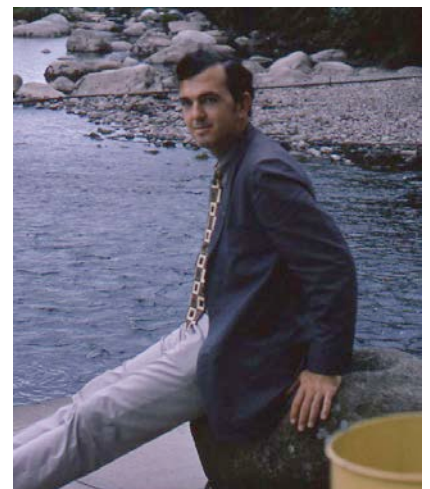
## Present at the Founding of the Society: The SfAA Oral History Interview with Frederick L. W. Richardson

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SfAA Oral History Project, Chair  
University of Kentucky



Interview by J. Thomas May and Peter K. New

This transcript is of an interview with Frederick L.W. Richardson done by Tom May and Peter New in 1979. Frederick Richardson participated in the founding of the Society and served in various leadership roles including being president. He became an important figure in the anthropology of industry and business. His graduate studies in anthropology included a 1941 Ph.D. under the direction of Eliot D. Chapple. Chapple was a founder of the Society and its first president. During World War II Richardson worked in a number of federal agencies. He followed this with academic appointments at the Harvard School of Public Health and the business colleges of the University of Pittsburgh and the University of Virginia. He collaborated in research at various times with Elton Mayo, Eliot D. Chapple, Conrad Arensburg and W. Lloyd Warner and did consulting with a number of large business corporations. His accomplishments in applied anthropology were recognized with the 1988 Bronislaw Malinowski Award, shortly before his death. The interview was edited by Prof. Richardson initially. His annotations are in parentheses. John van Willigen also edited the transcript; his



*Society for Applied Anthropology*

J. Thomas May



editorial comments are in brackets. The transcript, in this abridged version, starts with discussion of applied anthropology and the society.

**RICHARDSON:** We actually used applied anthropology like a Communist cell which has its own publication. If you don't have your own publication, you won't get anywhere in a racket like this. Zero! Of course, no one would hire us.

When we came back from World War II, we developed the Harvard Business School. We were the young and promising anthropologists and all of that. Then Dean Donham retired, and Elton Mayo retired and went to England, and a whole new bunch came. And then, the whole psychological crowd, Fritz Roethlisberger and those, were the ones that were in.



Frederick L. W. Richardson,  
Photo courtesy of Tom May

We became spoiled because of all of the success that we have not gone into—how the society was started and all of the groups that we were able to bring together: the Indian Service, the Agriculture Department, business men, psychiatrists. I mean, you never saw the number of people that all got going.

The country was in ferment because of the Depression, anyway. And government didn't work, economics did not amount to a damn, nothing worked. Nobody knew how to do anything well (which is about the way that it looks now). People were searching for something. Anthropology was tied in with the Business School and got all of the big deals in business. And here were all of these young men; and the newspaper reporters would come around. The people with any sense knew that the Communist thing did not work worth a damn, and here was this thing, applied anthropology, and it was comprehensive. Nothing else was comprehensive. Nobody pretended that it was. And so, we were able to get all kinds of people.

**NEW:** You started on a very intriguing point and I would like to follow it up. You noted that Paul Hare could not get his stuff published. But, that you and your colleagues had control of the publications of applied anthropology, and you did not have that difficulty.

**RICHARDSON:** Yes. So, we could publish our stuff. The other rule that we made was that it had to be English, and not academic jargonese. Now we didn't completely succeed, but we did in part. We had a wide following of persons.

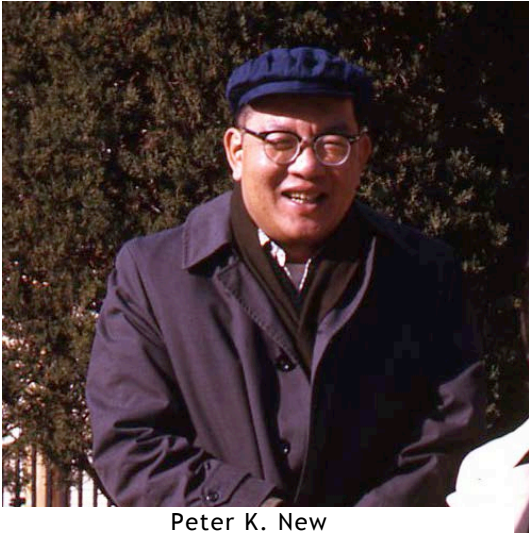
The whole thing was that society didn't work, and anthropology had something, and people were searching for something. They really were searching; not only academics but practical people as well.

**MAY:** Would you date this in the late 1930's?

**RICHARDSON:** Yes. The Harvard Business School began in the early 1930's and Lloyd Warner was there at that time. So, the research base got going. The results were coming in. We had the backing of President Lowell and the Junior Fellows and the whole business, and L. J. Henderson. We were the up and coming thing. The Anthropology Department was there.

Then, President Roosevelt came in. We had the stuff with the coalfields, and I was doing the original work in the coalfields. Regional Rehabilitation tied in with the Agriculture Department in the Extension Service. Rural sociology was going strong, and Carl Taylor. I don't have time now, but I could go into that whole thing.

There was, for example, the War Relocation Authority with the Japanese. That was partly run by John Collier who married Laura Thompson and who was the Commissioner of Indian Affairs. He ran it, and I was in touch with that. I also worked with the Quakers and the Quakers were tied in with Eleanor Roosevelt. Then there was the Extension Service of the Agriculture Department and M. L. Wilson.



Peter K. New

So, there was a whole network of us young guys who were tied in through the old people. And we brought in sociology, psychiatry at the MGH, various anthropologists, and business, and god knows what else. Even agricultural economics was in there. There was a Professor Black at Harvard who was impressed by all of this, and he was interested; and his students were as well. The whole thing was just catching on like wild fire.

**MAY:** Perhaps we can go into that in the next interview. But I do want to inquire about something that interests us. If you had this critical mass of people organized around certain ideas and it appeared to be working, and being accepted, why was it necessary to form a national organization, such as the Society for Applied Anthropology?

**RICHARDSON:** Well you see, I was a geologist and an archaeologist and I didn't know all of this stuff. I came in late; I came in 1937. They had all been doing this for ten years before that. I didn't know much about it, really. [Eliot] Chapple and [Conrad] Arensberg began to question Lloyd

Warner's interviewing methods.

Then Henderson impressed upon them that the basic notion of a science is to have phenomena in equilibrium. By that he meant that you have two or three or four variables, and these variables are all interdependent, such as water, whiskey, ice. Then you shake it up. Each is interdependent on the other. The equilibrium changes as the ice melts and all. He called this the cat's cradle—you know, you pull one string and the others are affected. There is no single causation; it is multiple causation. So Chapple and Arensberg were hearing all of this.

They then came to the interactional point; that A, and B, and C are all interconnected and all of these people have this interconnection. If one person dies, productivity goes down. What is there about the interconnection between A and B and C? Next, are there interactions between A and B and C. Interaction is defined by the frequency, duration, initiation, the tone of the voice, and all of this stuff. And these reach an equilibrium for periods of time. As people age and new people come in, this will change.

So the whole thing began to take on the form that there was a science of human relations. It had been called anthropology or sociology or government, but those are just meaningless labels. People have been above nature. You see, people have a soul and a language and all of this, and people are above and beyond nature, and therefore, it is not subject to scientific analysis. This is still widely held, and it was even more widely held then.

The whole thing was that there was a science of human relations. And it was subject to analysis. Now, this was widely held at the Harvard Business School and the Anthropology Department. It became more and more widely held. And then, you see, Chapple and Arensberg and [Carleton S.] Coon were the ones who translated this into the forces, like gravity, which connect the elements like the stars. The comparable thing in human relations were the interactions between these planetary people moving around. And therefore, on that basis you have a system. Therefore, it was a science of human relations.

Chapple and Coon, from this basis, wrote the book *Principles of Anthropology*. Have you ever seen that? That was in 1942; quite early. And Chapple and Arensberg also wrote the book, *Measuring Interactions*, or whatever it is called.

Now, let me get back to your question of why it was necessary to form the Society. First of all, there was no organization or society at that time. I mean, as far as Chapple, Arensberg, and Coon, (I was sort of an adjunct to this because I came in late) nobody was really zeroing in on the scientific nature of it. There was just talk.

I mean, the Business School was one thing. But, we got increasingly psychological and non-directed interviewing and not really seeing the big picture and not really buying the idea of field observation and interaction. You see, they still

had the basic idea that it was the inner psyche that controlled behavior. They really felt that, and we felt that it wasn't. And there was no group. And everywhere you went, you got repudiated.

Maybe there is another thing here, a political thing. I think it was important. Clyde Kluckhohn was coming into Harvard. You see, Coon was a very promising person at the time, following Dixon, [A. M.] Tozzer, and [Earnest A.] Hooton. Coon is one of the last, big generalists in anthropology. He really has a fantastic knowledge of archaeology and ethnography. So he was promising.

Then, Kluckhohn came in. He had been trained in Germany. If you were derogatory, you would say that he was a 'con' man of the first water. And he conned Hooton and Tozzer. Oh, god! He could spout all of this stuff; god, it was amazing. He just wowed them! He has a smooth manner; Carl Coon is gruff and has no proprietary social sense. My children used to love Coon because he used to swear and use vulgar words. They just used to think that he was terrific, and he did that with older people as well. He was just a bore the way that he behaved. This did not go well with Tozzer who was the prissy type, too.

And Kluckhohn came in and wowed them and told them this and that. And he was beginning to take over. He did take over and Coon had to leave and go to the University of Pennsylvania. Chapple didn't have much of a chance anyway because he was so irritating all of the time and no one would have hired him anyway

So, there are these bright guys with all of this future and all of this thing, doing all of this, and getting nowhere. I think that this failure of acceptance was critical. I wasn't involved in it. Not that I was accepted, because I was on the periphery at this point. But this failure of acceptance, it seems to me, was a very strongly motivating force.



Frederick L. W. Richardson,  
Photo courtesy of Tom May

I remember going to a literary society luncheon at Harvard, the Signet Society. I was a member of that as an undergraduate. It was a refined group and all of the smart intellectuals went there. It was supposed to be a big deal. I do not remember if Coon and Chapple belonged to that. But anyway, we had lunch and I had Coon and Kluckhohn there. And I remember Coon telling one of his vulgar stories (I even remember what it was. It sort of embarrasses me to tell you two what it was. I could be persuaded, but it is not worth it at this point.) And he told this story and Kluckhohn was mortified. It was just terrible. That was just the end.

But Kluckhohn would play the dirtiest little underhanded political tricks and that was OK.

So there was this big personality thing. And the failure had a lot to do with it. In addition, they had a real message to carry, and no one would carry it. So they pushed it right through and we did it. Then he lined me up and he had a few others.

Then at this time, Margaret Mead felt very hurt because she wasn't in on the inner group. She finally pushed her way in. And Pete [George Peter] Murdoch sort of liked it. I don't know; it sort of caught on. And we had quite a meeting there the first time.

We controlled the Society for about 15 years and created a lot of antagonism because we were a clique. One of the things that they never understood (and I don't know if people do now), but if you are going to get anything done, then you have got to start with a clique. And a clique can get it done and it is a damn good way to get something done.



Then, of course, a clique has to enlarge, and bring everyone else in. But, we were sort of fighting the world with this theory and method. And people only partially bought it. Then we got to doing other things, and we got tired of doing it anyway and we gave over. And I think that the Society has slipped ever since.

We knew how to run meetings. Have you heard about this? Our meetings were famous. We had psychologists, sociologists, business people, and they all participated. And we worked out a beautiful way. I was the one who ran that. I used to run the meetings. I wasn't the policy maker; Chapple was the one who did that with all of the finagling. But, when it came to the routine things, I did that, and I ran the meetings.

I even gave a demonstration, for three years in a row, on how to run a meeting. It was in Lexington, Kentucky. And I remember that Omer Stewart was President. And dammit, Adams lost all of the minutes. But, I showed them how to run a meeting. And they never followed it. They got into this whole academic mode of boring talks and no discussion afterwards. But our meetings were famous. Margaret Mead would get so excited, and Everett Hughes would as well. Oh, god, we really had wonderful meetings.

I am doing the same thing for my wife's conference now. She is letting me run that for her.

**NEW:** Well, I think that we should close this off for now. We do appreciate very much your time and help.

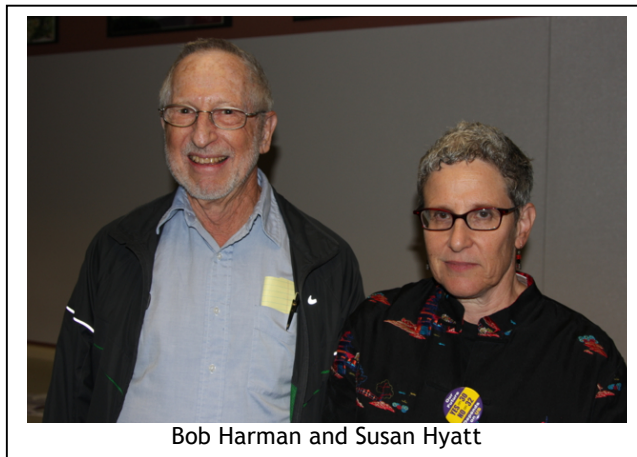
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## Of Donut Shops and Oil Wells: My Semester as a Harman Scholar

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My colleagues in the Anthropology Department at California State University Long Beach (CSULB) were notably relieved when they arrived at their offices this morning, the day after the election. Their sense of having narrowly dodged not just a bullet but a cannon ball was perceptible, even to me. Their emotions were not so much a result of the president's reelection as they were a consequence of a California ballot measure known as Proposition 30. This proposition raises the sales tax by 0.25% and income taxes on the most wealthy in order to raise funds for public education, from K-12 through college. The measure was supported by 54 percent of California's population, a margin considerably bolstered by a large voter turn-out of young people. Had it not passed, there were grim discussions of drastic cuts to the faculty and severely reduced places for students seeking admission to the California State and University of California campuses, public institutions known globally for the quality education they have provided for several generations.



Bob Harman and Susan Hyatt

Under normal circumstances, I doubt I would have been aware of the issues surrounding "Prop 30." In fact, I probably wouldn't have known about Prop 30 and its implications for my academic colleagues in California at all. This is because I am usually found at my home institution, Indiana University-Purdue University Indianapolis (IUPUI), a long way from the west coast. This fall, however, I have had the privilege of spending the semester as the Distinguished Harman Scholar in Applied Anthropology at California State University-Long Beach.

The Harman Scholar position was established by a long-time member of this department, Bob Harman who, upon his retirement, saw the scholarship position as a way to contribute to the academic field of applied anthropology and to this department. As he has put it, “Many, myself included, believe that the future of the discipline lies with the applied area, and I wanted to leave a contribution to Applied Anthropology and to the CSULB Department of Anthropology at the same time.” The one semester visiting position is open to cultural applied anthropologists, who have extensive experience working outside of academic settings and using ethnographic methods in collaboration with local communities. Applicants must also demonstrate a history of involvement with the Society for Applied Anthropology and/or COPAA (The Consortium of Practicing and Applied Anthropology Programs).

I applied for this position in the Spring of 2011 and was thrilled to be selected as the Harman Scholar for Fall 2012. The first Harman Scholar was Professor Diego Vigil, from the University of California-Irvine, who was resident at the CSULB Anthropology department in Fall 2009. I am the second Harman Scholar but the first to have arrived from out-of-state.

For me, this was a fabulous opportunity to recharge my batteries by having the opportunity to exchange ideas with new colleagues and to visit a department that, like my own, has a long history of support for applied anthropology at the undergraduate and MA levels. I am teaching two courses—a mixed undergraduate/MA class on Applied Anthropology and a graduate seminar on the Anthropology of Policy. Like IUPUI, this campus is also an urban, commuter school. However its campus is much more developed, with lots of green space—and hills! Like my own institution, it is a relatively recent creation, having been founded initially in 1949-50 as the “*Los Angeles-Orange County State College*.”

CSULB defines itself as “a diverse, student-centered, globally-engaged public university committed to providing highly-valued undergraduate and graduate educational opportunities through superior teaching, research, creative activity and service for the people of California and the world” and, indeed, I am inspired by the range of students I have met at CSULB. With its large numbers of Asian and Latino students (in a city with the greatest number of Cambodians outside of Southeast Asia), CSULB feels like it represents the future of the United States. The demographics of the population here are just now starting to be reflected in second and third tier Midwestern cities, like Indianapolis, which boasts a growing Hispanic community and one of the largest settlements of Burmese refugees in the United States. My CSULB students are constantly entertained by my impressions of a part of the country I had never really visited before; they were particularly amused when I remarked on the ubiquity of locally-owned donut shops (an important economic niche for Southeast Asian immigrants) and the presence of oil wells, even in residential areas.

In addition to the excitement of living in a new part of the country, this has also been a change to see another MA program in Applied Anthropology in action. The MA in Applied

Anthropology at CSULB was established in 1990. (In contrast, IUPUI’S MA program in Applied Anthropology is relatively new— our first intake of graduate students arrived in Fall 2010). I expect to return to Indianapolis with new ideas for developing and enhancing our own program.



Bob Harman and CSULB Anthropology Chair Barbara LeMaster (back row) and the CSULB Anthropology Ambassadors

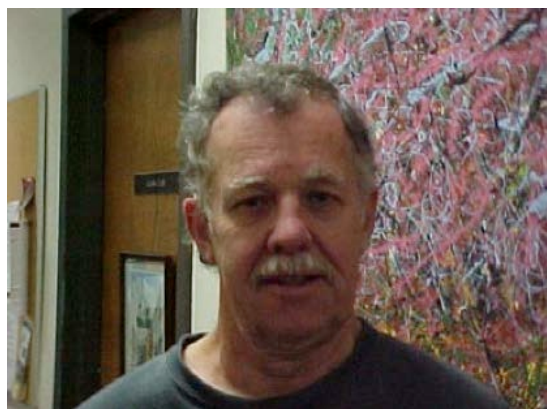
One of the most exciting aspects of being part of the CSULB department has been witnessing models of community collaboration that differ from my own work in Indianapolis. A particularly inspiring Long Beach project is CamCHAP—the Cambodian Community History & Archive Project, co-founded by Long Beach Anthropology Associate Professor of Anthropology, Karen Quintiliani and Professor of Anthropology at Cal State-Dominguez Hills, Susan Needham (see <http://www.camchap.org/en/cambodianinlb> for more information). Housed at the Historical Society of Long Beach, CamCHAP is a resource that provides information about Long Beach’s significant Cambodian community, both on-line and through an extensive collection of archival materials including photographs, documents, English and Khmer newspapers and unpublished reports. The labor involved in creating and maintaining this kind of comprehensive resource embodies the essence of public anthropology, and of what it means to work collaboratively with communities to serve their interests.

My responsibilities at CSULB have included delivering two lectures open to the university and to the larger community. My first presentation, which took place about a month ago, was directed primarily toward an academic audience. Entitled, “Off the Campus and Into the Community: Teaching for Social Justice,” my remarks offered an opportunity to share with my Long Beach colleagues some of my Indianapolis ethnographic projects and experiences teaching in unconventional community settings (including prisons through the “Inside-Out Prison Exchange Program”). My second talk, coming up this week, is entitled, “‘We Never Met Strangers—We Met People’: Using Anthropology to Uncover Hidden Histories of Race and Religion in an Indianapolis Neighborhood,” and is directed primarily toward a community audience. In this talk, I will share the story of a project in which my students used oral histories and archival research to tell the story of an Indianapolis neighborhood where Jewish and African American residents once not only lived side-by-side; they also shared deep bonds of friendship. The neighborhood has long disappeared through successive waves of development, upward mobility and the construction of an interstate but by working through networks of community residents, the students and I managed to track down over 40 elders who had lived in that neighborhood between the years of about 1920-1960.

Opportunities like these, where one gets to visit another part of the country, experience a new city and work with a new group of colleagues are unusual and I am grateful to have had this adventure. Hopefully, new collaborations will emerge from the synergy that has emerged from my time in Southern California and I certainly plan to keep in touch with this new group of colleagues and students. The call for the next Harman Scholar will go out sometime in 2013, likely for the fall of 2014. Be watching for it on the SfAA and COPAA listserves and consider applying yourself. It’s been a lot of fun and before I head back eastward, I am determined to sample at least a few of the wares that are offered by those many donut shops.

## Public Anthropology or Engaged Anthropology: A Critical Review of Rob Borofsky’s *Why Public Anthropology?*

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Hans A. Baer

political structures affecting the groups they worked with, if they spoke too loudly about the political injustices suffered by a group, it is not unreasonable to assume they might lose their visitor permits and be forced to leave the country—ending their research.” While many anthropologists are well positioned by virtue of their ethnographic skills

Rob Borofsky (2011) expands upon his conception of ‘public anthropology’ which he introduced into anthropology about a decade ago, in his new book *Why a Public Anthropology?* Borofsky (2011: vii) contends that anthropology, or more specifically, cultural anthropology has the potential to serve as an agent of change in our turbulent world. He notes that cultural anthropologists tend to be compassionate, ethical people who feel empathy for the people who they study (Borofsky 2011:23). Unfortunately, they often find themselves embedded in social structures, such as universities that have increasingly undergone a process of corporatization, that deemphasize helping the very people who have served to advance their careers by writing books and articles about them. In some cases, Borofsky (2011:24) contends that “[I]f anthropologists seriously challenged oppressive



and theoretical perspectives to identity power relations in major institutions at home and abroad, he contends that, “most anthropologists tend to focus on narrowly defined problems in specific locales, or they write in forms of ‘academese’ that are only partially intelligible to general readers” (Borofsky 2011:40).

In contrast Borofsky celebrates the public stances taken by anthropologists such as Franz Boas and Margaret Mead in the past and Paul Farmer today who apply anthropological insights in order to “make a difference—a real difference—in the world” (Borofsky 2011:37). While he is correct in noting that these three anthropologists did or have made a difference, we must not lose of the fact that all of these three individuals were or have been embedded in elite institutions, namely Columbia University, the American Museum of Natural History, and Harvard University. There are countless anthropologists who are embedded in less prestigious institutions, both within academia and in government agencies, NGOs, and social movements, who are making a difference, even if it may be a small difference, in challenging the powers that be, economic exploitation, social oppression, environmental degradation and even proposing alternative social arrangements. Many of these anthropologists I dare to say are not called upon to speak out in public settings for a variety of complex reasons, ranging from the fact that their views challenge the status quo to the fact that they are not taken seriously because they operate on the fringes rather than in the mainstream or somewhere between the two.

Borofsky (2011:87) argues that “U.S. colleges are fostering, rather than resisting, the trend toward an inequality between rich and poor,” a pattern which results from the fact that “state funds now cover less than a third of the costs at most state universities.” This trend that has contributed to the rise of the corporate or enterprise university as state or public universities, including those in Australia, have turned to the private sector for funding through a variety of university-corporate partnerships. Needless, to say, this corporatization of universities, which their presidents or vice-chancellors (as they are known in Australia) function as CEOs, along with hefty salaries and perks that set them apart from most academic and professional staff members. At any rate, as Borofsky has argued in various settings, he maintains that public anthropology addresses public problems or issues and should do so in a transparent fashion. Furthermore, he contends that the anthropological profession should revise its code of ethics, which in part has been shaped by biomedical ethics, from doing no harm to a “standard of doing demonstrable good” (Borofsky 2011:141). While I applaud Borofsky’s proposal, I suspect that in the real world, including within anthropological circles, there exist many ideas of what constitutes a “demonstrable good,” including within applied anthropology. Unfortunately, although Borofsky occasionally references applied anthropology as a branch of anthropology here and there in his book he does not engage it at any length. Indeed, in his overview of public anthropology, Barrett (2009:227) asserts that public anthropology has tended to ignore applied anthropology which he notes has a mixed record in terms of its critical stance, sometimes siding with the subalterns and at other times acting as the handmaiden of corporations and government agencies.

While Borofsky reports that public anthropology has become a recognizable entity which is attested by the fact that a Google search for the term results in more than 40,000 hits and there is a Center for a Public Anthropology at his home university, namely Hawaii Pacific University, a book series in public anthropology at the University of California Press, and an array of graduate programs and classes in public anthropology scattered around North America, he readily admits that “we should take the current enthusiasm for public anthropology with a grain of salt” (Borofsky 2011:149). In commenting about Borofsky’s efforts to promote public anthropology, Thomas Hylland Eriksen (2006:32), a Norwegian who seeks to promote an engaged anthropology, states: “There is an excellent website edited by Robert Borofsky, and an accompanying book series called Public Anthropology, but perusing it occasionally for pleasure, I honestly fail to see how it could attract anyone but other anthropologists or people with special regional interests.” More recently, David Vine (2011) has written an extensive review of Borofsky’s Center for Public Anthropology.

I find it ironic that Borofsky nowhere in his book engages with *public sociology*, a concept that Berkeley-based critical sociologist Michael Burawoy (2007) has been promoting around the world. Conversely, public sociologists by and large have not been engaging in a dialogue with public anthropologists, one more manifestation of an on-going tendency on the part of many anthropologists and sociologists to talk past each other, despite the fact that more and more their interests, including those connected to public affairs and social problems, overlap. At any rate, while I find much fruit for thought in Borofsky, a copy of which he generously provided me for purpose of writing this article, I tend to favour the broader notion of engaged anthropology, which includes the work of a wide array of anthropologists, including academic anthropologists, applied or practicing anthropologists, and critical anthropologists who adhere to the concept of praxis as a merger of theory and social action or practice.

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## The Vampire at Work: If Marx's Math is Fundamental, Why do so few teach it?



Brian McKenna

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*"Capital is dead labor, that, vampire-like, only lives by sucking living labour, and lives the more, the more labour it sucks."*  
Karl Marx, *Capital*, Volume 1, (1867:233)

**“F**uzzy math?” Obama accused Romney with it. Neither man touched on the most important math in America. It’s rarely taught. And, yes, it involves vampires... and jobs.

I’ve had 42 jobs in this life so far. The first was at age 6, in 1962, when I hauled groceries in my red wagon up a hill for elderly ladies from an A&P supermarket in Philadelphia. The women didn’t own cars. I’d get a quarter if I was lucky, maybe a glass of iced tea.

My 42<sup>nd</sup> job is the current one, as a teacher of anthropology. I’ve had it for eight years. I’ve been a member of three unions in my time and have learned much about capitalism, resistance, and vampires since my red wagon days. One of the most important lessons I learned was Marx’s labor theory of value. It was quite a revelation. It seemed like secret knowledge that I wasn’t supposed to have. After all, no teacher or professor had ever mentioned it, all the way through the Bachelor of Arts.

Radical knowledge is about transforming the world, and yourself. Done properly, it gets quite personal. As Stanley Diamond put it, “Unless the anthropologist confronts his own alienation which is only a special instance of a general condition, and seeks to understand its roots, and subsequently matures as a relentless critic of his own civilization, the very civilization which objectifies man, he cannot understand or even recognize himself in the other or the other in himself” (Diamond 1972:402).

He wrote this about 40 years ago. I agree. That’s why I got into this field. And yet, today, academic anthropology, like most of university life, still lacks the urgency for serious criticism of its own civilization. I’ve found that an application of Marx’s math to everyday life is an excellent point of departure to confront student alienation. Here’s how I do it.

### Marx at McDonalds

“Has anyone here ever worked for McDonald’s?” I ask. Usually 5 or 6 students raise their hands.

“And the pay. . . . How was it?”

“It was horrible, about \$7.00 an hour.” “We were exploited, man.”

“Exploited? How so?”

“We should’ve been getting at least 9 or 10 bucks an hour,” one says.

“You have no idea. Let’s look at how Karl Marx and progressive economists today see it.”

Marx would note that McDonald’s Corporation, like all capitalist institutions, pays the burger flipper for her/his “labor power,” not their actual “labor.” “Labor power” means that the boss will pay you an ironclad wage, say \$7.15 an hour, but then use all available means—surveillance, coercion, technical control—to extract every possible drop of labor from

you. Your labor added enough value to the hamburger to pay for your hourly wage in the first 20 minutes of your labor. In other words, you work for free for a large percentage of the work day.

Let's compare two sets of time behind the grill at McDonalds.

One time, during a rush hour, 5-6 PM. The other time during an average hour's work.

The worker frantically flips 210 hamburgers between 5 PM and 6 PM, besieged by the dinner rush. He cooks them under attentive eyes, adds the ketchup, mustard, pickles, and wrappers and presents them down the silver chute. Big Macs and cheeseburgers require extra preparation. The burgers are sold at \$ 1.00 per sandwich. The cook has contributed some valuable labor (in addition to all those other laborers who raised the cows, killed them, transported the meat, marketed the place, built the machines etc.) to help McDonald's bring in \$210.00 in sales for that hour.

Two hours later, between 8PM and 9 PM, the rush is over, and the worker returns to flipping the average rate of 70 burgers per hour. He's still quite busy, but that hour McDonald's sales from the burgers drops to \$70.00

"Question for the class: Given that the worker performed three times the labor in the first hour than the second hour, helping his boss gather \$210 versus \$70 dollars in sales, how much more money did he receive in compensation for the rush hour?"

"None, he still gets the same," the students answer.

"Yes, not a cent more. The worker is still paid the \$7.15 per hour with no benefits." He is paid for his "labor power," his ability to perform as a virtual "wage slave," i.e., his ability to take orders and perform potentially limitless amounts of work at his supervisor's insistence, not a price for the actual results of his labor. The worker is like a Golden Goose.

#### **\$64.35 an Hour**

But, in fact, if the worker was paid for his actual labor, he would have made approximately \$64.35 for the rush hour and about \$21.45 for the second (average) hour of work. That would be closer to the value that he added (this is explained in more detail below, based on consultation with political economist Hans Ehrbar using Bureau of Labor Statistics data).

Students fidget, unbelieving.

"You have been socialized to stick out your neck for the bite of the vampire.

That's why Karl Marx compared capital to a vampire. You might know a lot about vampires from movies like *Twilight* and *Abraham Lincoln: Vampire Hunter*, but you have little conception of the real vampires in your everyday life. Despite years of math, you have never studied one of the most important mathematics questions: the value your labor produces per hour. Any comments?"

A critical dialogue commences with wild disagreements, challenges, confusion, insights and humor (Freire 1969). Some critique my interpretation, crediting the "job creators" for giving people a job, a chance to survive. "The capitalist takes the risk and deserves the money. Workers are lazy and need to be managed," and so on. "Aren't workers the wealth creators?" I ask. I let them speak and rarely intervene except to insure everyone gets a chance to air their views. I pull back to avoid so-called "politically correct" lines, since the pedagogical intent is to get students thinking and wrestling with ideas that closely impact their everyday lives.

I then share another tale.

#### **\$0.00 an Hour**

I tell them that I have had several fast food jobs, and I tell them about my first one, at 19, when I flipped burgers at Gino's (a competitor of McDonald's) in 1975 in the suburbs of Philadelphia. I was earning money for college. Gino's advertised "flexible hours" to cater to college students' busy needs. I signed on at \$1.90 an hour, plus one free hamburger per shift.

“One day I was called in at the last minute for an evening shift of four hours. Not owning a car, I took public transportation to the place, about 4 miles away, for the 4:00 shift. It started to rain. When I arrived, soaking wet at 4:00, I was told, ‘we don’t need you anymore tonight, Brian.’”

“But it took an hour to get here and I want to work. Please let me do something.”

“Can’t you see?” the manager pointed out the window, “it’s raining out, hard, and no one is coming into Gino’s. We don’t need you. Can you work a shift on Saturday at 11:00 to 2:00?”

“Can I at least have my hamburger?”

“But you didn’t work!” he said.

I got home around 6 PM. Total time spent from home to home again: 3 hours. Total wages earned: \$0.00.

This was an education for me. I thought, why aren’t we paid for the time we travel to work, and for the time getting ready for work? Why do we have no real power at work? And how did they decide on the \$1.90 price per hour in the first place? This led to a series of many more critical questions, over time, about commodity production and the reproduction of the laborer, about profits and people, about how we can and must resist.

So, then, where do profits come from?

I share this tale with students and then ask them, “And so then, where do profits come from?”

“Supply and demand,” “raising prices at the store,” “moving factories to China.”

It’s as though they never heard me.

“You are onto something when you mention China, but that is not the precise essence. The essence, according to Marx, is that labor creates all value.

I return to the central point. “Under capitalism you are paid by a *unit of time* - the hour, NOT by a *unit of production* - like the burger.

“In short, capitalism is theft. The source of profits is you, from your stolen labor.”

One can show Alex Fu’s 6 minute video on “Marx’s Labor Theory of Value” (Fu 2007) to illustrate the above.

### **The Collapse of Work as Discussed in the Sunday New York Times of October 28, 2012**

The colleges taught me very little about the above issues. But I noticed that the *Philadelphia Inquirer* and *Daily News* often talked about work life in the city. So I began to read newspapers every day, closely and carefully, for evidence that supported my direct experience in the city. As a college student working 40 hours a week at various jobs, I was constantly on the subway going all around the city, and I put it to good use. I read.

What I found is that you can pick up almost any mainstream newspaper and learn more about your local environment than you often do at college! Today colleges are accommodating you to jobs, not questioning the politics of labor. As I write this article, I noticed an article in the Sunday *New York Times* of October 28, 2012, that, if I were teaching this week, I would present for discussion, to underscore my point about the ubiquity of critical knowledge if we look for it. The story amplifies my Gino’s fast food experience. The current state of labor and math is truly gruesome.

In “Part-Time Life, as Hours Shrink and Shift,” NYT reporter Steven Greenhouse reported last week that “over the past two decades, many major retailers went from a quotient of 70 to 80 percent full-time to at least 70 percent part time across the country.”

In 2012 instead of looking out the window to determine who to call in to work, companies “plug in the temperature and rain forecast into. . .[new] software they use to schedule employees.” One software package, Kronois, finely slices



workers' hours and details the minutes a worker should be told to come in to work. If they are unavailable when called in at the last minute, they risk losing their job (Greenhouse 2012).

### How we arrive at the \$17 and \$64 hour estimates

I learned about the labor theory of value (LTOV) at the Center for Popular Economics (CPE) in Amherst, Massachusetts at a week-long summer institute for activists in 1983. I was spurred to go there after reading Paulo Freire's *Pedagogy of the Oppressed*, Bowles and Gintis' *Schooling in Capitalist America*, and Henry Giroux's *Theory and Resistance in Education* (1983). I determined that I had to find a place where I could get answers to pressing questions that most often eluded formal schooling.

The CPE has been doing it for over 30 years now, and I encourage students to attend (CPE). There I learned about many resources I still turn to: *Dollars and Sense*, *Monthly Review*, union publications. Today I've extended it to other superb sources like *Left Business Observer*, *Democracy Now* and lists like the Progressive Economists Network (PEN-L).

In preparing this article I asked PEN'Lers for their input. Hans Ehrbar, a political economist who teaches at the University of Utah, explained to me how he teaches Marx's value theory.

"I tell my class that their wage is roughly half of the value created by their labor," he said.

"To compute [the amount of value added by the burger flipper per hour] you would need to subtract the cost of materials and equipment transferred to the burgers from the price of the burger," he said. "You cannot use firm-data for this, because due to the equalization of the rates of profit, some of the surplus-value created by labor intensive firms shows up as profits of capital intensive firms. Both of these objections can be remedied if you use national income data."

"I can back this up by the following simple calculation. According to the Bureau of Labor Statistics (See BLS 2012 below), total employment in the US is presently 142,974,000. With 52 weeks in the year, this means that  $142,974,000 \times 52 = 7,434,648,000$  weeks, or 7.434648 billion weeks, are worked every year."

"According to the US Bureau of Economic Analysis (see BEA 2012 below), Gross Domestic Product in the third quarter of 2012 is at such a rate that for the whole year this would give \$15,775.7 billion current dollars. Dividing this by the number of weeks gives a value produced per person-week of  $\$15,775.7 / 7.434648 = \$2121.92$  in current dollars.

"Now the BLS gives the "median weekly earnings" as \$760 per week (see U.S. BLS 2011 Household Data Annual Avers below). Dividing this gives  $760 / 2121.92 = 35.8$  percent. Including benefits, and making all the other adjustments which need to be made here one gets probably that average wages are a little less than half of the value created by the worker."

"And the McDonalds wages?" I ask.

"I would agree that the wages at McDonalds are probably only a third of the value created, [BMck: *that is \$7.15 \* 3 = \$21.45 for an average hour and \$64.35 for the rush hour*] because unskilled laborers are in a worse bargaining position. Even those with a so-called well-paying job get only about half of the value created by their labor. It's also important to remember that a piece wage for a burger flipper is not the solution. Even if they are paid piece wage, their piece rate per hamburger will still only be 1/3 of the value they add to this hamburger."

Ehrbar said he made a very similar calculation for my class in 2007 using the exact same source data, (see Ehrbar 2007) and got a more favorable outcome for the workers: their earnings were 40.0 percent of value created. "I think the difference can be explained by the speedup since the 2008 crash."

PEN-Ler Jim Devine also teaches Marx's *Capital*. He added that "one of the main points of *Capital* is that despite the absence of the direct application of force... the nature of capitalism as a society means that workers are exploited despite their freedom. As Marx wrote, 'the laborer purchases the right to work for his own livelihood only by paying for it in surplus labor'" (Devine 2012).

Dr. Devine insisted that I directly confront the notion of "job creators." "Tell them," he said, "Yes, Virginia, capitalists *are* job creators. But because of the way that capitalism is set up (with a small minority owning the means of

production and the rest not), only they can afford to create jobs—and they only create jobs when they feel "property remunerated" (i.e., receiving a significantly positive rate of profit). Worse, the way that the system works means that only the small minority—call them the 1%—*can* be job creators. Individual workers can almost never afford to become self-employed, while the vast majority of those who do find themselves out of business very quickly. Workers' cooperatives are even harder to set up, partly because banks refuse to lend to them.

The capitalists also work very hard in the political arena to prevent the government from creating jobs—unless it's for military purposes or something else that doesn't compete with business."

Issues of supply and demand and raising store prices are all epi-phenomenon of deeper motions of capital, their essences revealed by more detailed argument.

## The Twilight of Democracy

There are anthropologists who teach the LTOV, including Paige West at Columbia, and Gabriela Vargas-Cetina at the Universidad Autónoma de Yucatán. Perhaps the most significant is Richard Robbins whose terrific text, *Global Problems and the Culture of Capitalism* (2010 fifth edition) is one I use in my courses.

Eight of the top ten fastest growing occupations (numerically) 2010-2020 require *no* college education. These include retail sales (#2), home health aides (#3) and fast food workers like McDonalds (#6 at 398,000). Workers are compelled to leave the Bill of Rights at the door of the workplace as they enter it. There is little or no free speech, right to assembly, right to privacy, right to petition for the redress of grievances (given the virtual collapse of unions). That's why we must send *more* students to college, to: 1) learn the secrets of this poorly understood culture, 2) learn how they are immersed in history and 3) learn how to fight this oppression.

A central point is that there is no real democracy at the job, where it is most important. Capitalism requires a relentless search for cheap labor, raw materials and markets. War is often the result. In contrast, anthropology is about learning to see your own culture as a foreign culture. It's very hard to see. As anthropologist Peter Rigby said, "capitalism is the most opaque form of oppression known to mankind, because in capitalism, people are convinced they are free, when, in fact, they are in chains."

As amateur anthropologists in a savage land, you need to study your own working conditions. Study the power relationships at your job critically. Then, outside of work, find the time to critically reinvent yourself. Read Marx directly. Read as much as you can, including radical on-line sources daily—*Counterpunch*, *Labor Notes*, *Monthly Review*, *New Left Review*, *Truthout*.

And for you filmmakers out there, we need a remake of *Abraham Lincoln, Vampire Hunter*. Only this time, instead of hunting Civil War era slave-owners, take aim at the capitalist wage-slave owners... the *real* vampires of today.

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## Obituaries

## Madeleine Leininger: A Polestar in Anthropology and Nursing, July 13, 1925-August 10, 2012

Jody Glittenberg Hinrichs  
Professor Emerita of Nursing, Anthropology, and Psychiatry,  
University of Arizona, Tucson

Marilyn A. Ray  
Professor Emerita of Nursing  
Florida Atlantic University

In her Omaha apartment, Madeleine made a peaceful departure with her priest, family, and caregivers gathered by her bedside. In the past few years Madeleine's declining health lessened her international work, but she continued writing and speaking as often as possible. She received her doctorate in cultural anthropology from the University of Washington in 1965 specializing in psychological anthropology using ethnosemantic research methods. Her first book, *Nursing and Anthropology: Two Worlds to Blend*, (Wiley 1970) became the corner stone of her theory on cultural care diversity and universality. Madeleine was the founder of the Council on Nursing and Anthropology (CONAA) in 1968, the Transcultural Nursing Society (TNS) in 1974 and the International Association on Human Caring fostering a formidable force toward recognizing the importance of caring in all humans.

Thousands of nurses worldwide learned and practiced using her Sunrise Model for Culturally Competent Care. She tirelessly illustrated that giving culturally competent care was equal to psychosocial and physical care. No nursing conference was complete without Madeleine's passionate debate for the inclusion of teaching cultural diversity to all nursing and other health care providers. Her ethn nursing theory led to the requirements of JACHO to hold hospitals and medical centers accountable for meeting the culturally diverse needs of all.

Dr. Leininger was an instrumental pioneer in developing the PhD in Nursing. She served as one of the first directors of the Nurse Scientist Program preparing nurses to hold PhDs. Her leadership in nursing took many forms such as being dean of two schools of nursing: the University of Washington and the University of Utah. Madeleine was inducted into the American Academy of Nursing in 1974. She was given the prestigious honor of Living Legend of the Academy in 1998, and in 2009 she was inducted into the Nebraska State Nurses' Hall of Fame. A powerful and prolific writer, Madeleine published 30 books and over 700 articles for professional journals. Madeleine received many honors, such as three honorary doctorates from: Finland, Indiana University, and Benedictine College, Atchison, Kansas.

A legend of students, colleagues, and friends fondly remember Madeleine's charisma, as she fascinated all through her stories of adventure in the field. No one will forget how she demonstrated giving herself a permanent during her fieldwork in the Eastern Highlands of New Guinea. The natives were shocked by her sudden curly hair. Madeleine could hold sway over patrons in various restaurants as she plunked down at the piano and gave a lively concert of ragtime tunes. Always showing her Nebraska roots of hospitality and generosity, she will be remembered for her impromptu dinners for dozens of guests.

A strong and courageous fighter for the understanding of health care needs of all people, Dr. Leininger's work will go on through the work of her many followers. A collection of her works on Human Caring and Transcultural Nursing is housed at the Florida Atlantic University. Madeleine left a legacy of kindness, caring, and rigorous scholarship.

### Barbara Pillsbury

By Heather Cristman [[heathercristman@gmail.com](mailto:heathercristman@gmail.com)]



Madeleine Leininger

**B**arbara Linné Kroll Pillsbury Milne, Ph.D. age 69 of Malibu, CA, Washington, DC, and a citizen of the world, passed away on September 27, 2012, surrounded by her family. Born and raised in Bemidji, MN, Barbara graduated from Bemidji High School, attended the University of Minnesota receiving a B.S. in home economics with journalism minor, earned a M.A. in applied linguistics from Columbia University Teachers College and a Ph.D. in cultural anthropology from Columbia University where she studied with renowned anthropologist Margaret Mead.

Her doctoral dissertation on Muslim Chinese was a pioneering study that remains the basis for the work of later scholars in the field.



Challapalli Drop-in Center; photo by Heather Cristman

Barbara learned to speak fluent Chinese and combined that skill with her knowledge of Muslim societies and cultures, gleaned from her days at the American University in Cairo. She continued to contribute to the world of scholarship through numerous research papers and conference presentations as well as mentoring students seeking to follow her in the complex issues she so deftly maneuvered.



Sun Moon Lake, Taiwan; photo by Heather Cristman

Her career in cultural and medical anthropology spanned the globe, taking her to 100 countries, where she worked tirelessly to make the world a better place, through groundbreaking research and policy recommendations on women's health and family planning issues in developing countries. Barbara left a profound contribution as a visionary leader in the areas of international development, reproductive and sexual health, HIV/AIDS education, child survival, and global gender issues. Never one to be left out of a conversation, Barbara learned thirteen languages, with a particular love for Chinese and Swedish.

Barbara has been an inspiration to young scholars by showing them an alternative career path in anthropology, aside from traditional academia. She was a pioneer in taking the theoretical and practical knowledge and skills out of the university setting and applying them to efforts to improve the welfare of peoples around the globe.



Liwonde Baptist, Malawi, 2008 photo by Heather Cristman

Barbara helped found six organizations (most notably the Pacific Institute for Women's Health) and has served on numerous boards of directors, including the American Anthropological Association, the Global Health Council, and the International Women's Health Coalition. She held positions with many governmental and non-governmental organizations, including WHO, UNFPA, UNICEF, USAID, the World Bank, International Planned Parenthood Federation, and the Rockefeller, Hewlett, Ford, Gates and Compton foundations.;



DRC Congo—in a cargo plane—Goma to Kinshasa photo by Heather Cristman



NAPA Praxis Award, 2012; photo by Heather Cristman

*Society for Applied Anthropology*

Preceded in death by her father Richard Kroll, Barbara was the daughter of her beloved mother Edna (Engvall) Kroll of St. Louis Park, MN; loving mother of Heather Milne (David) Cristman of Cincinnati, OH, and Kristina Milne of New York City,



Linda Bennett, Shirley Fiske, and Barbara



NY; dear sisters Connie Kroll Skildum of Eagan, MN and Anne Kroll (Doug) Dahlen of Burnsville, MN; plus many nieces, nephews, great nieces and nephews, and countless friends and colleagues. A Celebration of Life service for family and close friends will be held at the Minnesota Humanities Center in Saint Paul, MN on Sunday, 1:00 p.m., October 7, followed by a California service for family & friends on October 13 at 10:30 am (6800 Westward Beach Road, Malibu CA). Memorials are preferred to The Molly Gingerich Fund (301-670-0994) or the SHARE Institute (<http://www.theshareinstitute.org>), two organizations that help young women around the globe.

## SfAA News

### Human Rights and Social Justice Committee

The Human Rights and Social Justice Committee is exploring policy options and best practices for how our meetings interface with social justice, particularly for hotel workers. As with most academic institutions, good policies come out of thoughtful discussion following a crisis of conscience.

Betsy Taylor has spent considerable time conducting research on these best practices. We submit them here in an attempt to engender principled dialogue.

The Human Rights and Social Justice Committee has proposed a session in Denver to discuss our praxis as a scholarly association. All members are invited.

-Mark Schuller, Chair Human Rights and Social Justice Committee

### Best practices in ethical planning of professional meetings

Betsy Taylor [[betsy.taylor@gmail.com](mailto:betsy.taylor@gmail.com)]  
Virginia Tech University

**D**id SfAA disgrace itself by meeting in Baltimore in a hotel notorious for mistreating its workers? Baltimore is my hometown and many there tell me so. But, I tell them that we anthropologists are waking up. We might not be able to undo the damage we did to Baltimore workers and their already un-level playing field. But, if we learn from mistakes, this is a time of surprising opportunities for socially responsible meetings. There has been a [burst of creativity in labor organizing by hotel workers](#). Professional associations are growing new ethical muscles with new coalitions. For instance, in 2006, creative leadership from the American Studies Association, the union UNITE-HERE, and others, created a non-profit Informed Meetings Exchange ([www.inmex.org](http://www.inmex.org)) that manages socially responsible meetings for free.

To identify best practices in professional meetings, I interviewed leaders from six peer professional associations, two labor unions (UNITE-HERE, AFL-CIO), and INMEX. I found that good protocols mostly came after bad conflict within professional organizations (e.g., disputes about labor, GLBT, or immigrant issues, or financial loss from boycotted meetings or hotels). But this article arises in the hope that we can learn *before* mistakes—with interdisciplinary sharing of lessons learned. If challenges are seen as *systemic*, we can avoid mere blaming of individuals or factionalizing conflict. For instance, in other professional associations, staff members spoke of severe stress in such conflicts, as they can feel responsible for things beyond their control. So, we need protocols for socially responsible meetings that respect and listen to multiple perspectives, material interests, and ethical values (members, leadership, staff, workers, general public, social movements and civil society, etc.).

This article culls seven best practices from these interviews, and, then explores two big emerging challenges where best practices have not gelled.



Betsy Taylor

**Best Practice #1:** Standardize a **mixed methods toolkit for preliminary assessment** of possible sites: e.g., Lexis-Nexis search to identify ethical problems; quantitative benchmarks (such as, level of unionization in the city, percentage of hotel beds handled by unionized labor); attention to the [list of recommended, at-risk-of strike, or boycotted hotels](#) on [hotelworkersrising.org](#) portal for hotel workers unions.

**Best Practice #2: Communicate & work with civil society** to understand the cultural and political terrain in potential sites, anticipate social justice issues and initiate linkages before and after the meetings.

- *Labor unions:* know the names of unions involved and communicate directly with them. Labor unions have strong research units, access to local and subaltern knowledges, and can provide timely as well as long-term analysis of social justice trends in a city and region
- Develop a *list of national social justice groups* to contact in host cities (e.g., Human Rights Campaign, NAACP, etc.) that can help identify additional, locally important, groups and issues.
- *Honor local knowledge:* Local SfAA members and community partners channel crucial insights.
- *Publicly engaged & community-based field-trips and forums* during the meetings can powerfully connect SfAA with local justice movements and issues.
- *Communicate with the public.* For instance, if SfAA decides *not* to meet in a city or state, have mechanisms to quickly send out press releases to appropriate politicians, public officials, media and civil society organizations to help struggling social movements by demonstrating that significant revenues are at stake.

**Best Practice #3:** require **written answers to social justice questions in Requests for Proposals** sent to potential partners. Ask *Convention and Visitors Bureau* of the potential host city to confirm or deny whether the city has a living wage ordinance. To discourage 'bad actors' from applying, put questions on the first page of a *questionnaire to hotels* regarding Active Sustainability Programs and Unionization of Employees (including information re/ when labor contracts were renewed or will expire, history of labor problems, etc.).

**Best Practice #4: Clarify and prioritize values** among members to identify and weigh ethical concerns. Regular quantitative surveys of SfAA members are advisable. But an anthropological organization should value qualitative reflection methods—such as the “Socially responsible meetings” roundtable we are organizing for 2013 meetings. Track SfAA resolutions to identify emerging SfAA ethical concerns.

**Best Practice #5:** Regularly review **legal documents and time-frames for contracts** with hotels and vendors. Possible components include: no penalty change in conference venue when “force majeure” issues arise; include active picket line as a contract-breaking condition; bids solicited only from unionized hotels; language that stipulates if job actions arise once the SfAA is under contract no penalty will be incurred if the SfAA does not fill its allocated room block

**Best Practice #6:** Develop **checks and balances** within organizational structure. Clear demarcation of tasks permits constructive reflection on what goes wrong, where and when problems arise, and how to improve systems or reorganize roles. Division of responsibilities encourages multiple points of view and healthy debate and innovation. We are not clear about what current SfAA procedures are, because inquiry generated no response other than that “force majeure” language is in hotel contracts—but we suggest the following organizational roles and steps:

- The Executive Board generates a list of potential cities to be researched.
- SfAA contracts with INMEX to handle negotiation and coordination of meeting before and during the event. [INMEX](#) is a non-profit that implements socially responsible meetings *for free*. According to President Eisenberg's [report](#), 2011 meetings were 16% of \$499,000 expenses. This suggests that contracting with INMEX could free up about \$80,000 for other purposes. The SfAA currently subcontracts its management to a for-profit company, Professional Management Association (whose CEO is Tom May).
- The results from preliminary assessment of possible sites are compiled and circulated to SfAA leaders, board and hired personnel.
- A subcommittee of the Human Rights and Social Justice Committee examines conditions in potential sites in a formal report to the SfAA President, with its recommendation.
- The President directs the contracted meeting planner to evaluate the top three candidate cities.
- All of these reports are presented to the Executive Board for final decision.
- An SfAA organizational body is specifically mandated to coordinate and encourage civic/public engagement during the meetings—to connect the themes of the meeting, with the places where we are meeting (for more see below). This tasks overlaps with mandates of several existing committees (Program, Human Rights and Social Justice, SAR-SfAA Collaborative, Student), so further discussion is required as to which unit is most appropriate.

**Best Practice #7: Communicate protocols and values for decision-making** in a transparent and constructive way. Conflict within professional organizations about site selection damages trust and costs money if members boycott meetings. When conflict or mistakes happen, encourage open reflection on what did not work, when, and why. It is important to regularly invite new ideas, observation and analysis, yet not diffuse responsibility so widely that everyone and no one is accountable. Post protocols for site selection on SfAA website.

Finally, there are two areas where problems are intensifying, but no clear best practices have gelled. First, the **cost of meeting attendance** poses increasing ethical challenges because more and more anthropologists cannot afford it. Macrostructural forces and austerity ideologies shatter jobs, lower wages and eliminate travel benefits (see Sarah Kendzior's chilling [analysis of the economics of attending AAA annual meetings](#) for adjunct faculty). Meetings are a time for ritual display of professional qualifications, and for job interviews—so a culture of shame and silence suppresses discussion of impacts on the underpaid, overworked or under(un)employed. *We live in economic times when the labor problems of the 'working poor' in hotels and hospitality industries are converging with the labor problems of the 'working poor' in academe and professions.* It is inaccurate to argue that we should accept bad wages and work conditions for hotel workers—to create cheap meetings for underpaid anthropologists. The same forces [push down all wages](#) (except for the top 1%). In 2011, meetings provided 38% of SfAA revenue, and cost 16% of SfAA total expenses. Meetings, therefore, represent a major cash donation by individual members, many of who are increasingly cash-strapped. The Human Rights and Social Justice Committee could be asked to research this question.

A second important area of experimentation involves a reconceptualization of what professional meetings are—from specialists gazing at each other, **to public scholars turning outward to engage publics and particular places.** Annual meetings must be a chance for professionals to meet with each other, to “talk shop”, to hone skills within their specialty, to preen in ritualized, mimetic dances of status and prowess. But, meetings also necessarily happen *in place.* This placedness of meetings provides unique resources for professionals to fulfill both their civic *and* scholarly mandates simultaneously—to engage the intellectual dimension of public issues, to serve the public good by addressing issues of public import, to strengthen quality of thought and enlarge capacity for reasoned, public deliberation. Because of the placedness of ethnographic methods and professional identities and history, this already happens organically at our meetings. Local anthropologists set up field-trips, forums, panels that bring diverse voices together, at our meetings, to think through multi-dimensional questions *in situ.* However, we could be more intentional about this. We can also make unique contributions to other disciplines, because our immersive methods and organizational culture gives us a uniquely rich toolkit for public and civic engagement. Other professional associations (such as the American Political Science Association) are starting to identify this as a goal, and anthropologists should be integral to such interdisciplinary reflection. There is interest in Human Rights and Social Justice Committee in researching these possibilities.

### **From the Executive Board an Update: SfAA Hotel Policy and Denver Meeting Arrangements**

In response to the problems encountered in Baltimore, where SfAA staff was given erroneous information about the union status of the hotel where our conference was held, the Executive Board of the SfAA is developing a full policy to address the concerns of members. Last March the Executive Board asked the Committee on Human Rights and Social Justice to develop a proposal for a policy and set of procedures that will address how to deal with union disputes that occur between the time the contract was signed and the dates for our meetings. In the short run, the EB has developed a set of staff procedures for conference hotel contracting to be use in the interim. Among these procedures is a requirement to check with hotel unions in addition to hotel management about the status of any union action before signing a contract for conference facilities.

Due to the need to make hotel accommodation arrangements years before a meeting takes place, the contract with the hotel for our upcoming meetings in Denver (2013) and in Albuquerque (2014) had been signed before the 2012 Baltimore meeting, so the revised staff procedure we are using now was not in place. However, as of November 13, 2012, neither the hotel for our upcoming 2013 meetings in Denver, nor the hotel for our 2014 meetings in Albuquerque are listed on the Hotel Workers Rising website ([http://hotelworkersrising.org/HotelGuide/boycott\\_list.php](http://hotelworkersrising.org/HotelGuide/boycott_list.php)) as being boycotted. We anticipate that the contract for our 2015 meetings will be executed next spring. We will indeed implement the revised staff procedures at that time unless we have adopted the alternative procedures, which in part will be based on what the proposal coming from the Committee on Human Rights and Social Justice. We want all members to know that our intent is, and has always been to respect and support workers' rights issues. The Baltimore

situation was not the result of a lack of understanding or commitment to social justice, but rather a flaw in our procedures.

Merrill Eisenberg, President

**Dr. Susan B. Hyatt**

## **Mentoring Students: Lessons Learned by an Apprentice Applied Anthropologist**

By Kara Klemins [[kiclemin@ncsu.edu](mailto:kiclemin@ncsu.edu)]  
North Carolina State University

**M**any students struggle to gain field experience before the graduate level. A holistic approach to teaching should be applied to anthropology as it claims to be a holistic science. We should take to heart the values of holism when disseminating knowledge throughout academia and increase the level of communication not only between professional academics but with those they teach. By increasing opportunities to work in field situations students will be able to gain a more holistic understanding what it is to be an anthropologist. This notion of a dialogue that breaks down the traditional academic hierarchy should be coupled with an emphasis on cross departmental communication. A model that emphasizes more practical application of anthropological concepts through the professorial supervision and guidance will yield more knowledgeable and prepared undergraduate anthropologists.



In an interview I conducted with Dr. Hyatt, current associate professor IUPUI, at the past AAA meeting in Montreal in 2011, we discussed her professional experience, field work, and her outlook on the state of the student-teacher relationship. She has an established history of publishing in academia as well as urban applied work. This experience has helped her guide her students in the field as they conduct work in a broad spectrum of anthropological topics. Hyatt strives for what I deem a more holistic approach to teaching through her emphasis on the integral role communication plays in the academic and nonacademic sphere. Her work serves as a primary example of how to involve students and provide opportunities to engage in the application of anthropological principles and issues. Hyatt teaches courses in which students are given the opportunity to go out into the surrounding city and perform research work in the community on assigned projects. Students who enroll in these courses travel into the field weekly and participate in work that emulates anthropological work in the field. These budding anthropologists are not only carrying out learning exercises in the theory and methods of anthropology but likewise contributing to ongoing projects that benefit the community. For example, in 2009, Hyatt's students collaborated with a community group in Indianapolis to carry out ethnographic research on their community. The end result was a small book, called *Eastside Story: Portrait of a Neighborhood on the Suburban Frontier*. Thanks to some small grants and a local fundraising effort, the community group was able to distribute 1,000 free copies of books in their area. Through this type of inclusive education, students are exposed to the realities of urban field work at an early stage in their academic careers and are therefore not only participating in a process that is educationally progressive but they are concurrently able to gain practical experience.

One of the hallmarks of a great and effective anthropologist is the ability to adapt to new environments and perform research effectively when difficult situations arise. Many anthropologists must learn these skills alone in the field when they first conduct their research. However, having open communication within a department and participating in research opportunities in the urban sector can help prepare students for this conflict. Learning how to cope with the fluidity of the field context is necessary to successfully carry out applied work and can be gained through exposure to the realities of the field. Hyatt supports the same principles and tells students to “go with the flow and something interesting will always come out.”

Hyatt believes that collaborative work with communities means spending a great deal of time working out the details of class projects together, before the students begin their fieldwork. In another example, Hyatt encountered members of an African-American neighborhood in Indianapolis that held a community reunion every year, on the first Saturday in August. Despite the fact that the community was largely displaced by the construction of Interstate 70 in the 1970s, the community continues to gather in a local park. Interested by the notion of a community that still saw itself as connected even after their physical neighborhood had long been erased from the local landscape, Hyatt began planning a student project with that group. However, when she attended her initial “First Saturday in August” picnic and began



doing short interviews with the participants, many of the people she spoke to reminisced about their Jewish neighbors with whom they had lived side-by-side for many decades. Successive waves of development, upward mobility and the construction of the interstate meant that people had lost touch with one another. Hyatt was able to track down some of these Jewish former residents, and when the research began in the spring of 2010, students interviewed both Jewish and African American elders about the community. The class also brought the two groups together on many occasions to talk about the old neighborhood and to share ideas for the project. In some cases, people had not seen each other in over 50 years. That research will now come to fruition this December with the publication of another student-authored book, *The Neighborhood of Saturdays: Memories of a Multi-Ethnic Neighborhood on Indianapolis' Southside*.

Hyatt keenly recognizes the value of student participation in the research model. Her attitude towards this sort of involvement is one that should be more widely emulated throughout anthropology departments as it incentivizes student anthropologists and increases their skill levels in anticipation of their work in graduate school. In our discussion Hyatt remarked that though there is much to be said for reading ethnographic literature and studying methods, nothing is comparable to actually going out into the field and doing the work yourself.

Though the model I address is an idealized one, I believe it serves as a preface to a larger narrative about affecting change within the academic institution with particular concern to student needs. My research into Dr. Hyatt's work has heightened my awareness of institutional complexities that hinder programs. I openly recognize that in actuality the application is much more complex and that to fully accomplish its ends many different contributing issues must first be resolved.



Susan B Hyatt with Robert Harman

**Author Note:** I am a senior in Cultural Anthropology at North Carolina State University. Carla Pezzia from the SFAA Human Rights and Social Justice Committee has organized a group of undergraduate students to communicate with established anthropologists in order share pertinent anthropological knowledge. This commentary emerges from an interview I had with Susan Hyatt last year at the Montreal AAA meetings. I am very grateful to both Carla Pezzia and to Dr. Susan Hyatt. Dr. Hyatt was very helpful to me. From the interview I was able understand her work and I appreciate greatly her sharing of her personal points of view and philosophy.

## The Tenets of Action Anthropology

By Darby C. Stapp [[dstapp@pocketinet.com](mailto:dstapp@pocketinet.com)]  
Northwest Anthropology LLC

**W**e were reminded during the recent presidential election campaign that values are important. More importantly, we were shown why one must actually possess values before espousing them publicly. The reason is simple. If you don't possess the values you espouse, then your opinions, decisions and actions will be all over the map; you won't be consistent in your responses, and you might flip-flop depending on the audience you are addressing.

Values are important for social scientists as well. Anthropologists, in particular, routinely find themselves in settings that are dynamic, confusing, emotional, and often ethically challenging. Conflicts and differences of opinion are found at all levels. To deal with such situations, anthropologists have long recognized general guidelines, principles, and assumptions for conducting applied work in intercultural settings. Given the strange ideas circulating in Washington D.C. these days, I think it is a good time to



initiate some discussion of the values we hold as professional anthropologists.

The values discussion is timely for me, because for the last two years, I have been working with four generations of anthropologists examining the contributions of action anthropology and its chief architect, Dr. Sol Tax. One product of this effort has been an updated list of values, and guidelines--we use the term 'tenets'--that come from the action anthropology tradition and which are widely applicable to the various contemporary collaborative anthropology approaches.

Darby C. Stapp



Sol Tax

Before unveiling the new list, I think it is useful to look at some of the early values associated with action anthropology. Early on, Dr. Tax defined the core values of action anthropologists. His first value, cited over 50 years ago, was truth. "We are anthropologists in the tradition of science and scholarship... Nothing would embarrass us more than to see that we have been blinded to verifiable fact by any other values or emotions... But also we feel compelled to trumpet our truth against whatever falsehoods we find, whether they are deliberate or psychological, or mythological... Our action anthropology thus gets a moral and even missionary tinge that is perhaps more important for some of us than for others" (Tax 1958:18).

The second value cited was freedom. "All we want in our action programs is to provide, if we can, genuine alternatives from which the people involved can freely choose--and ourselves as little restrictive as humanly possible. It follows, however, that we must try to remove restrictions imposed by others on the alternatives open to Indians and on their freedom to choose among them" (Tax 1958:18).

The third value, which Tax suggested might be more a principle of operation, was "a kind of Law of Parsimony which tells us not to settle questions of values unless they concern us.... In the beginning of our Fox program, having decided to interfere for some good purpose, we were beset with value problems. Some of us were for and some of us were against the assimilation of the Indians; what a marvelously happy moment it was when we realized that this was not a judgment or decision we needed to make. It was a decision for the people concerned, not for us. Bluntly, it was none of our business." (Tax 1958:19).

Twenty years after Tax presented his first values, a Sol Tax student, Robert Hinshaw, synthesized and condensed action anthropology's values, principles, and fundamental beliefs into what he called Tax's *modus operandi*:

Sol Tax. The simple name of an anthropologist with an uncluttered view of human beings: we are distinguished culturally and individually by the choices we make. In his long career he has integrated goals and means in a tidy fashion: to serve one's fellows, contribute as you can knowledge of the choices available to them; to learn about one's fellows, observe the choices they make. Have the respect not to decide for others what is in their best interests; assume you never will understand them that well. But do have the courage to protect wherever possible the freedom of others to make those decisions for themselves, and even to make mistakes. For oneself, avoid premature choices and action. Assume there always is more knowledge to be brought to bear on any matter than is currently available (Hinshaw 1979:vii).

To update the values and guidelines, our group of action anthropologists and Sol Tax admirers (including his two daughters), built upon this previous work while considering the changes that anthropology has undergone in the last thirty years. Consider, for example, the shift in the source of funding available to anthropologists; whereas thirty years ago most anthropologists worked in academia, today, a large proportion work in non-academic settings. Or, the types of communities that anthropologists work with, which has greatly expanded from largely indigenous groups to include developed countries, multiethnic settings, and even the corporate world. Similarly, the range of problems addressed by anthropologists has expanded to include disaster relief, war torn refugee camps, and epidemics.

For two years, our group grappled with these changes as we reflected on the lessons that can be learned from Sol Tax and the first sixty years of action anthropology. The group emailed back and forth for months, participated in a double session at the 2011 SfAA annual meeting in Seattle, and then produced an edited volume to capture the efforts, following one of Sol Tax's core beliefs to share what one learns.

We ended with the following nine tenets:

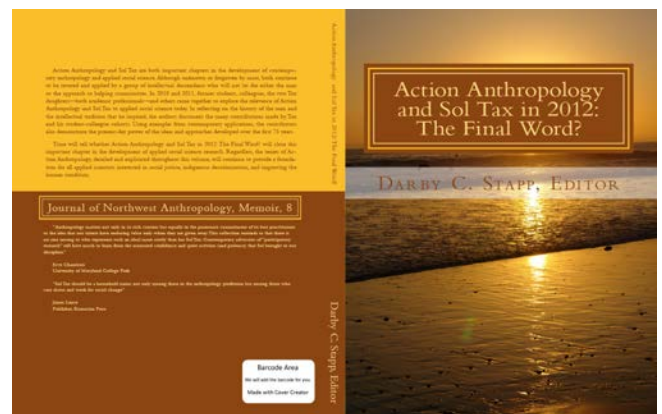
1. We serve at a community's discretion and direction.
2. We recognize that we can never fully know a community and its needs; but to the extent we can, it takes time, and we therefore temper our bias for action by avoiding premature choices and responses.
3. We work collaboratively with a community to develop alternatives for improving conditions.
4. We respect the right and ability of a community to make choices affecting its future and the freedom to make its own mistakes.
5. We are open and truthful.
6. We promote community sustainability and capacity building, and we strive to work ourselves out of a job.
7. As professionals, we learn from our experiences and use them to improve our methods and theories.
8. We recognize that our source of funding can present conflicts of interest, and we confront this problem by insisting on professional independence.
9. We share what we have learned with the community, our professional colleagues, and others, as appropriate, to improve the human condition.

Understanding, believing, and following these nine tenets will provide the professional with an anchor. They can help one tolerate and deal with the ever-present ambiguity found in complex cultural work settings. They allow one to stay on path.

Our goal of updating a list of tenets, however, is not complete. More will need to be done to further develop tenets for anthropologists working outside of community-based collaborative settings. Dr. Sol Katz (Professor Emeritus, University of Pennsylvania) makes this point in his concluding chapter to our edited volume. He notes that anthropologists are increasingly members of multidisciplinary teams, and that time constraints characteristic of many projects do not fit with a tenet that calls for avoiding premature choices and responses. Concerning the tenet to allow a community to make its own choices and even to make mistakes, he cites the HIV/AIDS crisis and the long times that African leaders took to recognize the significance of associated behaviors. Finally, he notes that many anthropologists' work now transcends the level of the community and tenets need to be developed to accommodate these new roles.

How anthropologists respond to these new demands for their services and the ethical dilemmas that result remains to be seen. The alternatives we develop for ourselves and the choices we make will strengthen our profession and teach us much about ourselves.

“Action Anthropology and Sol Tax in 2012: The Final Word? “ (Memoir 8 of *The Journal of Northwest Anthropology*, Darby Stapp, editor), is now available inexpensively through Amazon.com. Joining members of the original group who contributed to the volume (Joan Ablon, Doug Foley, Susan Tax Freeman, Robert Hinshaw, Joshua Smith, and Al Wahrhaftig) were John Bodley, Sol Katz, and Tim Wallace. In addition to the twelve main chapters are a forward by Deward E. Walker, Jr.; commentaries from the audience at the Seattle sessions; several historical items of interest, and a complete Sol Tax timeline and bibliography. Additional information on the volume can be found at [http://www.northwestanthropology.com/whats\\_new.php](http://www.northwestanthropology.com/whats_new.php).



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## The SfAA Podcast Project: Why Your Vote Matters!

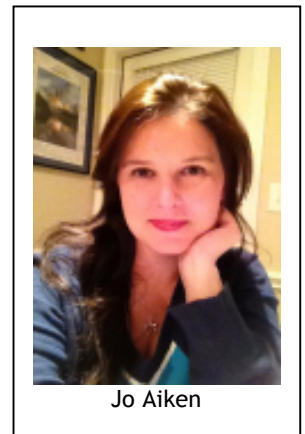
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The Session Selection Survey will be distributed in early January and the SfAA Podcast Project would like to invite everyone to participate. The survey will be posted on our website [sfaapodcasts.net](http://sfaapodcasts.net), Facebook, and Twitter accounts and helps determine what sessions will be podcasted during the Annual Meeting. By subscribing to the website, you can receive email updates so that you don't miss the survey. If you have any questions, please contact us at [sfaapodcasts@gmail.com](mailto:sfaapodcasts@gmail.com).

For those of you new to the SfAA Podcast Project, we are a student-led initiative seeking to extend the reach of the SfAA Annual Meeting's presentations. By providing free audio files of selected sessions, we hope to benefit those who were unable to attend the conference or happened to miss the session. We also hope educators will find a use for them in their classrooms, and those interested in the topics can share them among peers and colleagues to promote further discussion. The podcasts are made available on our website and on iTunes. At the 2013 Denver Meeting, we are budgeted to podcast 18 - 20 sessions. These will be selected individually based on popular vote from the surveys and then considered collectively to ensure they cover a broad range of interests.

In addition to this, we would also like to thank everyone who completed the SfAA Membership survey. The information and comments we received were very insightful and we are eager to start addressing them, thank you again! If you did not get a chance to take this survey, you can always email us at [sfaapodcasts@gmail.com](mailto:sfaapodcasts@gmail.com) to let us know what you think about the project and any recommendations you may have.



Jo Aiken



Megan Gorby

The 2013 SfAA Podcast Project will be led by Megan Gorby and Jo Aiken. Megan is in her final year at UNT pursuing a master's degree in Applied Anthropology and Public Health. This is her third year on the project. Jo is a second year master's student in Applied Anthropology focusing on design anthropology at UNT, and this is her second year on the project. Along with Megan and Jo, Steve Wilson will also be rejoining the project. This will be his second year on the project as he continues his role as the Social Media Coordinator. Steve is a second year master's student studying Applied Anthropology with a focus on business anthropology at UNT. In addition, we would like to introduce two new team members: Ian Watts and Angela Ramer, both first year masters' students in Applied Anthropology at UNT. Ian will be the project's Session Selection Coordinator and Angela will be the Communication Coordinator.

The project's audio professional, Tommy Wingo, has decided that the time has come for him to transition off from his role. While we are sad to see him go, we are very grateful for all the time and energy he has spent with us the last few years. Tommy was the project's very first audio professional, and with him we have been able to present high quality, edited podcasts. We would like to take this opportunity to thank him and wish him well on his future endeavors! We are currently looking to hire an



audio professional for the 2013 project. For more information about becoming the team's audio professional, email [sfaapodcasts@gmail.com](mailto:sfaapodcasts@gmail.com).

Stay tuned in by visiting our website, [www.sfaapodcasts.net](http://www.sfaapodcasts.net) to get more information about the project, team members, and updates, as well as accessing previous podcasts and don't forget to look for the Session Selection Survey!

## Artisan Production and the World Market: Join us, the SAR Seminar Participants, in Denver



SAR seminar participants

On October 2, an intercultural group of artisans and the scholars who work with them arrived at the School of Advance Research (SAR) in Santa Fe to discuss ongoing work in all areas intersecting with the production, marketing and consumption of crafts, boutique food products and cultural heritage tourism. Co-organized by Jeanne Simonelli, (WFU) June Nash (CUNY) and Katherine O'Donnell (Hartwick College), *Artisan Production and the World Market: Collaborating in Theory, Methods, Practice is the SAR/SfAA 2013 Seminar and Plenary*.

During our two days together, Jeanne, Kate and June were joined by weaver Rosalinda Santiz-Diaz (Kinal Antetik and Jolom Mayaetik, Chiapas); potter Karen Charley (Hopi) cultural interpreter Lupita Mclanahan (Canyon de Chelly, Az.), Lea McChesney (U Toledo), Duncan Earle (Marymountpv) and Betty Duggan (NY State Museum). We talked, reflected and analyzed learning as an interactive process functioning on three levels: providing practical marketing and business skills for small-scale producers; developing methodologies for understanding and enhancing networks of accompaniment; and evaluating the process, to enrich cultural and economic theory. The meeting was exhilarating and exhausting, including taking Rosalinda to meet Lupita's neighbors at Canyon de Chelly.

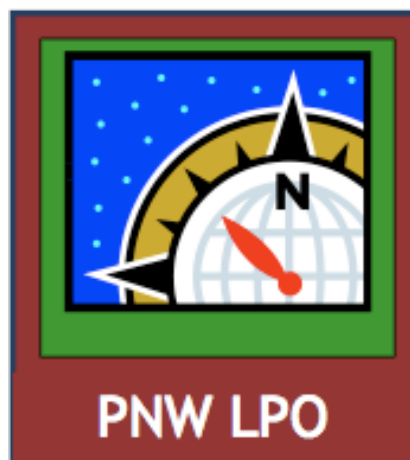


Rosalinda meets weaving, Navajo-style



Textile sale during Seminar at SAR

Our seminar becomes the basis for wider discussion and workshops at SfAA. Please join us on Friday, March 22, starting at 1:30 PM. In Part 1, we'll present our collaborative foci as describe above. Part 2 consists of interactive workshops for those working with cooperatives; those working on business models; and those interested in internet marketing: 1) How to Accompany and Assist a Cooperative: Best Practices; Business Models; 2) Business Plans: A Visual Analytic; and 3) Marketing: From the Personal to the Virtual. The workshops are free and open to all! In addition, look for other papers and a roundtable leading up to the Plenary. And join us for the reception afterward. (Make sure you check the program for any last minute changes!)

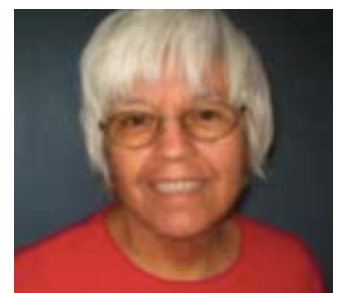


### Pacific Northwest (PNW) LPO News

Alaska, British Columbia, Washington, Oregon, Western Montana, Idaho, Northern California

By Emilia González Clements  
[\[emiliagonzalezclements@gmail.com\]](mailto:emiliagonzalezclements@gmail.com)  
Fifth Sun Development Fund

PNW LPO Vision



Emilia González Clements

To serve the interests of practicing anthropologists who either reside in the area or work in the area by offering venues for professional reflection and development. Such venues may include:

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

### Meeting at SfAA 2012 -Baltimore

PNW LPO members met during the annual conference in Baltimore. The major topic of discussion was ways to connect with each other in our large area. One suggestion was to work closely with the annual Northwest Anthropology Conference (NWAC).

The 2013 NWAC is being hosted by Portland State University March 15-17. PNW LPO members are invited to attend and to submit abstracts.

### Northwest Anthropology Conference (NWAC)

The primary purposes of the Northwest Anthropological Association are to encourage the exchange of ideas and information among members of the anthropological community and to coordinate the annual Northwest Anthropological Conference.

Each year, a different northwest institution or organization hosts the Northwest Anthropological Conference. The 2013 conference will be hosted by Portland State University.

If you would like further information about the Association, or if your institution or organization would be interested in hosting a future conference, contact the Northwest Anthropological Association president.

If you would like to be added to the conference announcement mailing list, please contact the host institution.

### Call for Presenters for NWAC

Please contact Kevin or Emilia if you are interested in forming a panel to present at the March 15-17, 2013 Conference.

### Planning and Next Step

We continue to work on the process of organizing and communicating with members. We will next meet at the NWAC, then at the SfAA Conference-Denver.

kpreister@Jkagroup.com  
emiliagonzalezclements@gmail.com

### Practicing Anthropology Editor's Update

Anita Puckett [[practanth@vt.edu](mailto:practanth@vt.edu)]  
Virginia Tech

The Winter 2012 issue of *Practicing Anthropology* is partially guest-edited by Ian Skoggard of Yale University on the topic of modeling in sociological research. Discussing how various applied anthropologists inside and outside of the academy are developing useful sociocultural models for real-world situations, the six papers in this section directly address the interdisciplinary and cross-disciplinary nature of model building, a particularly relevant approach for current professional anthropologists. As Skoggard states in his introduction, "All the papers . . . discuss the give and take between anthropologists, programmers, and clients, or stakeholders, and between the ethnography, ethnology, and the programming software, to achieve a more culturally nuanced model." *Practicing*



Anita Puckett

*Anthropology* readers should find these articles thought-provoking and, in some cases, applicable, perhaps with modifications, to their own fields of interest. This issue concludes with two additional volunteered papers, one on applying anthropology to strategic planning within non-profit and NGO organizations, and a second that examines "the impact of living both inside and outside of academia in the current climate." It offers "strategies and skills for a cultural anthropologist negotiating the current job market. Consequently, it directly addresses the concerns of recent and upcoming graduates in the field, or any unemployed or underemployed applied anthropologist for that matter.

The next issue of *Practicing Anthropology* contains several volunteered papers on diverse topics such as ethnicity, Latino medical care, and migration. As always, manuscripts meeting *Practicing Anthropology* guidelines are most welcome, regardless of what subfield of applied anthropology they come from. Please consult the SfAA website for these guidelines or contact the PA editor, Anita Puckett, at [practanth@vt.edu](mailto:practanth@vt.edu).

## ***SfAA Topical Interest Groups***

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

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

In recent months several important issues have arisen that impact American Indians, Alaskan Natives, and Canadian First Nations that may be of interest to TIG members.

#### **United States: The Situation of Indigenous Peoples in the United States of America—UN Special Rapporteur Report**

In this report the Special Rapporteur examines the human rights situation of indigenous peoples in the United States, on the basis of research and information gathered, including during a visit to the country from 23 April to 4 May 2012. During his mission, the Special Rapporteur held consultations with United States officials as well as with indigenous peoples, tribes, and nations in Washington, D.C., Arizona, Alaska, Oregon, Washington state; South Dakota and Oklahoma, both in Indian country and in urban areas. Appendices I and II to this report include, respectively, summaries of information provided by the Government and of information submitted by indigenous peoples, organizations and individuals in connection with the mission.



Peter N. Jones

The Special Rapporteur concludes that indigenous peoples in the United States—including American Indian, Alaska Native and Native Hawaiian peoples—constitute vibrant communities that have contributed greatly to the life of the country; yet they face significant challenges that are related to widespread historical wrongs, including broken treaties and acts of oppression, and misguided government policies, that today manifest themselves in various indicators of disadvantage and impediments to the exercise of their individual and collective rights. The full report can be [downloaded here](#).

#### **British Columbia: Province Nulls Developers Permits—Sacred Site And Burials To Be Protected**

In Vancouver, British Columbia, after holding an on-site protest for several weeks, the Musqueam Indian Band celebrated the protection of an ancient village and sacred site—*sq̓am*. The Province nulled the developers' permits originally issued by the Province under the Heritage Conservation Act to permit a 5 story condominium *sq̓am*, also known as the Musqueam Marpole Village Site. The decision by the Province referred to a statement by Musqueam elder and Councillor, Howard Grant, as effectively articulating the immutable position of the Musqueam community with respect to the sacred value of the Site as an ancestral village site. The decision also refers to the opinion of Dr. Miller, Professor of Anthropology at U.B.C., that the Site remains one of the most significant archaeological sites in Canada. The recent discovery of further intact ancestral remains was noted in the decision. The official statement on the decision by the Musqueam Indian Band can be [found here](#).

## Washington: Treaty Tribes Release The State Of Our Watersheds Report

Ongoing damage and destruction of salmon habitat is resulting in the steady decline of salmon populations across western Washington, leading to the failure of salmon recovery and threatening tribal treaty rights, according to a report released today by the treaty Indian tribes.

The tribes created the State of Our Watersheds report to gauge progress toward salmon recovery and guide future habitat restoration and protection efforts. It tracks key indicators of salmon habitat quality and quantity over time from the upper reaches to the marine shorelines of 20 watersheds in western Washington. The report confirms that we are losing salmon habitat faster than it can be restored, and that this trend shows no sign of improvement.

“Indian people have always lived throughout the watersheds of western Washington. We know these places better than anyone else because they are our homes,” said Billy Frank Jr., a Nisqually tribal member and chairman of the Northwest Indian Fisheries Commission. “This State of Our Watersheds report clearly shows that we must reverse the loss and damage of habitat if the salmon, our cultures and our treaty-reserved rights are going to survive.” You can browse and [download the entire or sections of the report here](#).

## Canada: Aboriginal Language in Canada—2011 Census of Population Statistics Canada

Statistics Canada has released the fourth and last round of data from the 2011 Census of Population, which provides an in-depth portrait of Canada’s language diversity. The [main page for language is here](#). Key findings are available in an online report entitled Linguistic Characteristics of Canadians, which examines the evolution of languages in Canada between 2006 and 2011, and releases findings on a number of topics including Aboriginal languages. The report can be [accessed here](#). Three companion reports are also available, including one specifically dealing with Aboriginal languages. These companion reports can be [accessed here](#).

Additional information on Aboriginal languages in Canada can be found in:

Highlight tables- [Table 4, Catalogue no. 98-314-X2011002](#);

Topic-based tabulations, [Catalogue nos. 98-314-X2011016 through 98-314-X2011021, nos. 98-314-X2011030 through 98-314-X2011042 and nos. 98-314-X2011048 through 98-314-X2011050](#);

Census Profile, [Catalogue no. 98-316-X](#);

New census product, Focus on Geography Series, [Catalogue no. 98-310-X2011004](#); and

Thematic maps showing Aboriginal languages in Canada are [available for various geographic areas](#).

## United States: Justice Department Announces Policy on Tribal Member Use of Eagle Feathers

The Department of Justice announced on October 12 a policy addressing the ability of members of federally recognized Indian tribes to possess or use eagle feathers, an issue of great cultural significance to many tribes and their members. Attorney General Eric Holder signed the new policy after extensive department consultation with tribal leaders and tribal groups. The policy covers all federally protected birds, bird feathers and bird parts. The full policy can be [found here](#).

## Grassroots Development Topical Interest Group

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

### 2013 SfAA Conference Activities

The GD TIG is presenting a panel in Denver entitled “Grassroots Development in Rural Settings: Multidisciplinary Experiences in Natural Resource-Based Projects in Mexico, Africa, Nicaragua, Peru and Texas”.

The TIG annual meeting is integrated in the two-session panel time slot. Notices will be posted to invite Society members to the meeting, organized as an open forum, immediately after the panel presentation.





## Note on the Rio +20 United Nations Conference on Sustainable Development

I asked a friend and colleague, Pam Puntenney, if she had attended the Conference, held in Brazil, this past summer. Pam is deeply involved in United Nations sustainable development activities and attended the World Summit on Sustainable Development in Johannesburg in 2002. Here is her reply:

*Hi, Emilia!*

*Yes. Quite the city, hope to return when I don't have to work 17-hour days including Saturday. Lots of interesting post analysis floating around. It is like the children's folk tale from India re the blind man and the elephant... it just depends. There were approximately 80,000 people who participated, many fewer in the formal government processes. That was RioCentro where you needed special accreditation, one of 7 major venues and then I have no idea how many more smaller venues. Bottom line it was impossible "to do" the Conference. One insight I picked up on early on, incredible gatherings with really talented, accomplished leaders/organizations being represented on whatever topic. It is unfortunate on one hand that it couldn't be captured in a usable, informative form for the rest of the world... it is good news and visionary work. The governments are sorting out what the concepts mean for their responsibilities in the capitals and in their regions. For the first time, parliamentarians and other government entities right down to local government people such as mayors we all engaged in the policy making dialogues. The Indigenous Peoples policy recommendations they had been advocating for sometime were incorporated in various forms in the outcome document. Of course this is always a one step at a time type of work. For a number of people it was a life changing experience and of course excellent networking opportunities and potential support for initiatives. I did a home stay and loved every minute of it...*

*Cheers,*

*Pam*

### Open Invitation

If you are interested in development work, join us at the 2013 annual conference in Denver. The GD TIG is presenting a panel, followed by an open forum in conjunction with our official meeting. Meanwhile, contact me at [emiliagonzalezclements@gmail.com](mailto:emiliagonzalezclements@gmail.com).

Students are always welcome.



Melissa Stevens

### Tourism and Heritage Topical Interest Group

By Melissa Stevens  
University of Maryland, College Park  
[\[melissa.stevens7@gmail.com\]](mailto:melissa.stevens7@gmail.com)

#### The Second Annual Student Paper Competition

The SfAA Tourism and Heritage TIG Student Paper Competition was established last year to recognize student contributions to the anthropology of tourism and heritage and encourage new and innovative avenues of inquiry. This year, four student papers were selected for inclusion in a special organized paper session at the 2013 SfAA Meetings in Denver. The selected papers are now in the running for the \$500 prize to be awarded to the top paper. I am pleased to announce the selected participants of the organized paper session at the SfAA meetings in Denver:

Teresa Kline (Franklin and Marshall College) "Responsible Tourism in Samoa: An Exploration of Attitudes in Samoa towards Responsibility in Tourism"

Kimberly Berg (SUNY Albany) "Hidden Heritage: Underlying Ideologies at Three Welsh Heritage Sites"

Ennis Barbery (University of Maryland) "Negotiating Authority, Sharing Heritage Resources and Increasing Relevance along a National Historic Trail"

Nadine Dangerfield (University of Maryland) "Creating a Sense of Place in the Anacostia Trails Heritage Area through Native Interpretation of the Anacostia River"

### **AAA Meetings in San Francisco**

This year's American Anthropological Association meetings are to be held in San Francisco, November 13-18, 2012. There will not be a formal TIG meeting at the AAA meetings this year, but there are plenty of opportunities to hear new research on tourism and heritage and to network with other scholars and practitioners.

### **Workshops and Meetings**

#### NAPA Workshop On Heritage Tourism: Theory and Praxis

*Friday, November 16, 2012: 8:00 AM-10:00 AM*

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

#### Anthropology of Tourism Interest Group Organizational Meeting

*Saturday, November 17, 2012: 6:15 PM-7:30 PM*

Organized by Mary Mostafanezhad (University of Otago), Quetzil E Castañeda (OSEA Open School Ethn Anth), and Noel B. Salazar (University of Leuven), this meeting is planned to establish an Anthropology of Tourism Interest Group within the AAA. Please attend and provide your thoughts, ideas, and insights.

### **Paper Sessions**

Information is from the preliminary program, so dates and times are subject to change.

#### **TOURISM AND PROTECTED AREAS**

*Wednesday, November 14, 2012: 4:00 PM-5:45 PM*

#### **CONTESTED LANDSCAPES, EMERGENT HERITAGES: THE ROLE OF ENVIRONMENTAL CONSERVATION PROJECTS IN SHAPING CULTURAL CLAIMS AND IDENTITIES**

*Wednesday, November 14, 2012: 8:00 PM-9:45 PM*

#### **CONFLICTS OF RESOURCE EXPLOITATION AND TOURISM**

*Thursday, November 15, 2012: 8:00 AM-9:45 AM*

#### **CROSSING AND CREATING BORDERS: LOCAL DIMENSIONS OF TOURISM IN MESOAMERICA AND THE CARIBBEAN**

*Thursday, November 15, 2012: 10:15 AM-12:00 PM*

#### **CHANGING THE SUBJECT: ETHNOGRAPHIES OF HERITAGE, NEOLIBERALISM AND DEVELOPMENT**

*Thursday, November 15, 2012: 1:45 PM-3:30 PM*

#### **CRITICAL HERITAGE STUDIES IN CONTESTED REALMS**

*Sunday, November 18, 2012: 8:00 AM-9:45 AM*

#### **TOURIST BORDER CROSSINGS**

*Sunday, November 18, 2012: 12:15 PM-2:00 PM*

## Student Corner

### The Student Corner: Introduction

By Emilie Springer [[esspringer@alaska.edu](mailto:esspringer@alaska.edu)]  
University of Alaska Fairbanks  
SfAA Student Editor

For the November issue, we solicited micro-essays about revolutions in progress; revolutions that are occurring in a present sense. We are interested in how these current events shape topics of interest to our student anthropologists. We welcomed submissions of all persuasions, loosely tethered to the theme of current revolutions. For this newsletter we sought submissions related to the theme of revolutions in a contemporary, current sense. Ryan Peseckas presents a micro-essay on the role of newly accessible electronic hyper-connections in Fiji and Tanja Ahlin offers the successful, inspiring role of creative arts and writing as tool for vocalization to the challenging political transitions in Slovenia. Both of these essays are somewhat open ended—what happens next? The lifestyle of transition leads to a sense of uncertainty but the uncertainty can be refined as we track the revolutionary potentials. Thank you to both students for providing an interesting perspective on diverse topics of revolution and another opportunity to demonstrate motivated research in applied anthropology.

Please also note the announcement for the details of a new student paper prize and the opportunity to serve on the SFAA student committee.

Happy fall!

### Hyper-Connected Sea of Islands: The Telecom Revolution in Oceania

Ryan Peseckas [[ryanpeseckas@hotmail.com](mailto:ryanpeseckas@hotmail.com)]  
University of Florida  
Department of Anthropology

Researchers and policymakers have marveled throughout the past decade as use of mobile phones spread across the developing world. As Horst and Miller expressed in their 2006 study of mobile phones in Jamaica, “the cell phone mushrooms up from inside mud-brick shacks and under corrugated iron sheet roofing to become an insistent and active presence...” The rapidity of the mobile revolution can to a degree be credited to legislative action by governments to deregulate monopolistic telecommunications markets, a legacy from colonial times. The island countries of Oceania were some of the last bastions of telecom monopolies, but starting in 2006 several governments invited in new competition, notably from Digicel, which now operates in Fiji, Vanuatu, Samoa, Papua New Guinea, Tonga, and Nauru. Prices have plummeted, mobile phone towers have sprouted like weeds, and phone ownership rates have skyrocketed across the region.



Over the past year I conducted fieldwork in three rural Fijian villages to understand the social implications of suddenly-enhanced connectivity. My research focused on the role of mobile phones in the remittance economy, and I found no shortage of material as pandanus mats, cash, taro and tea were transacted between rural, urban, and overseas kin at the touch of a button, some using the mobile money services which have proven so popular in Africa.

Mobile phones now mediate every type of social interaction in Fiji. I witnessed a houseful of mourners participating in a funeral ceremony on a distant island by listening to the service via a mobile phone, set on ‘speakerphone.’ I heard sordid tales of marriages destroyed by text messages and of youths in the Viti Levu highlands dialing random numbers in the hope that a beautiful Lau island girl would pick up on the other end. Many romances in Fiji begin with a randomly dialed number, the lovers sometimes corresponding by phone for months or years before actually laying eyes upon one another. Technology is progressing quickly and stories like these will become quaint anecdotes as mobile Internet becomes ubiquitous and Facebook becomes the preferred medium for social networking in rural Fiji.

More fundamentally the spread of mobile phones and Internet is prompting ethical debates in communities across Oceania. Moral panics about mobile phones and infidelity, or the illicit use of phones by school kids are giving rise to introspection and conversation about the relative merits of personal freedom and submission to the expectations of family and community.

Anthropologists have often gravitated toward the study of island peoples due to the notion of islands' pristine isolation from mainstream global flows of materials, people and ideas. Of course, Pacific islanders have a venerable history of exploration and interaction both pre- and post- colonial. With Internet and mobile access rapidly blanketing Oceania, misplaced stereotypes of island isolation and backwardness are perhaps finally on the decline.

#### Reference

Horst, H. and Miller, D. 2006. *The Cell Phone: An Anthropology of Communication*. Oxford: Berg Publishers.

## Stronger than weapons: The creative rise of Slovenian citizens

Tanja Ahlin [[tanja.ahlin@gmail.com](mailto:tanja.ahlin@gmail.com)]  
Heidelberg University  
South Asia Institute



While news of suicides due to dire financial problems in Greece, Italy and Spain has plagued the European Union, no similar reports have come Slovenia. This is surprising: the young country of roughly 2 million citizens has a notoriously high rate of suicide. So what is happening? Slovenians often see themselves as a nation that is too passive to voice dissatisfaction and is historically inclined to adopt a submissive position. Instead of aggression, many Slovenians are using poetry, prose, drama and music to express dissatisfaction with their current political situation.

In January 2012, two months after the elections to the Slovenian National Assembly, the winning party failed to establish a coalition government. Only one day after the runner-up, Slovenian Democratic Party, took over the presidency of the parliament, significant changes in political organization occurred. Among them was joining of the Ministry of Culture with the Ministry of Education, Science and Sports. This was loudly protested against by numerous Slovenian intellectuals, academics, writers and publishers who doubted such a decision had much to do with reducing costs of the governmental apparatus. For many, this was rather a direct and open attack on important symbols of the Slovenian nation - its language, culture and creativity. While the unions of nurses, factory workers, and even police forces started threatening with strikes, those involved in culture have started expressing distress in their own way.

In May, a group of theatre, drama, and production students protested against their university department budget cuts by reading *The Serfs*, a political satire by one of the greatest Slovenian writers Ivan Cankar, in front of the Parliament. Showing that the young generation is not inactive, the students objected to the authoritarian attitude of the actual government towards the Slovenian citizens, which, they say, reduces them to little more than its serfs. Resistance has also been expressed by the established theatre actors and producers of the Slovenian National Theatre Drama in Ljubljana, the capital city. Journalists coming to the presentation of the program for the following season (which includes explicit, politically engaged plays) were greeted by the complete acting ensemble, sitting on the stage in perfect silence, except for an avant-garde, politically engaged music in the background.

Cultural activism to reach a wider public is underway by the Institute IRIU. The management of the Institute opened a "mini-Ministry of Culture" to attend to those cultural associations and individuals who have not been able to obtain funding from the government which has become particularly scarce if not non-existent. In another project, poetry was left stuck behind windshield wipers all over the country. The poems were packed in pink plastic covers reminiscent of those in which Slovenians receive parking fines. Their message: "No art - no culture, no development, no identity." Still another project, titled "168 Hours Up for Culture," joined over 500 poets, writers, musicians and others in a public reading that lasted continuously, day and night, for a full week. Institute IRIU also joined forces with the publishing house *Sanje* to organize "a procession of creators" through Ljubljana, in celebration of the publication of *#Pravica* ("Justice"). This selection of revolutionary poems and quotes by a legendary poet Srečko Kosovel calls for truth, humanism and justice.



While a clear and undisputed revolution in Slovenia has yet to take place, it is worthwhile to keep track of the public voice now emerging through a revolutionary literature which is sparking protests around the world. It remains to be seen how these current movements at the deep, intellectual and creative level will surge to the forefront and help change the system of organization in Slovenia as well as in other contemporary information societies.

## **New student paper prize for Practicing Anthropology**

The Student Committee (SC) of the Society for Applied Anthropology (SfAA) is happy to announce a new student paper prize competition. Just as the winner of the *Peter K. New Award* student paper competition (overseen by the SfAA Executive Board) has the opportunity to publish in *Human Organization*, the winner of the new student paper prize competition (overseen by the SC) will work with the editor of *Practicing Anthropology* for the publication of their paper. We expect the winning paper will be published in early 2013.

The winner of this new competition will benefit from the publication of their paper at an early stage in their career. The visibility of this publication will also increase job prospects and networking opportunities with potential academic mentors and other professionals working on topics similar to that of the winning paper.

We encourage papers that are tethered to the theme of this year's student columns in the SfAA newsletter and the student track at the up-coming meeting in Denver: *Revolution*. However, we welcome submissions of all themes from students engaged in applied anthropology.

The editor of PA requests that submissions reflect or critique a point of view rather than add new research to a topic; references should be kept to a minimum as a result. Submissions will be judged on the following criteria:

Originality

Clarity of analysis and presentation

Relevance to applied anthropology

Judging will take place in two stages: (1) a first round of panels assembled by the SC and comprised of a mix of former SC members, young scholars, recently tenured professionals, and a senior advisor to serve in a consulting position; followed by (2) a final panel of professionals and academics with interests closely aligned to those of the papers selected for final review.

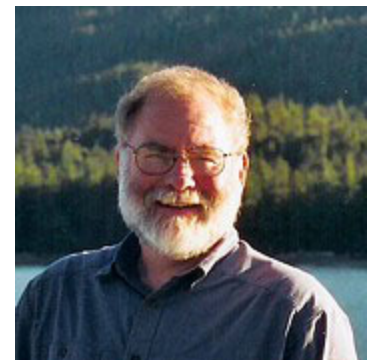
Guidelines for submission must meet the same standard as regular submissions to PA, and can be referenced here: <http://www.sfaa.net/pa/paauthor.html>

Please submit papers to SC editor Emilie Springer (esspringer@alaska.edu) by January 1<sup>st</sup> 2013.

### **Interested in serving on the SFAA student committee?**

The Society for Applied Anthropology's Student Committee (SfAASC) welcomes nominations and self-nominations for three officer positions: Vice-Chairperson, Treasurer, and Communications Coordinator. Serving as a Student Committee officer is a great opportunity to gain professional experience, make the Society more responsive to the needs of students, connect with members of the applied anthropology community, and enhance your professional credentials. The officers who make up the Committee work as a team to sponsor events at the annual meetings, prepare a series of articles for the SfAA newsletter, administer student travel grants, and communicate student needs to the SfAA Executive Board. All terms are two years (beginning from the SfAA 2013 annual meeting to the 2015 annual meeting).

To apply, prepare an MS Word (or comparable) document that lists the position you are applying for, your name, university, the degree you are currently seeking, and a 250-word bio that demonstrates why you are qualified for this position and what you hope to contribute to the Student Committee. Applications, questions, and concerns should be submitted by e-mail to A. Rey Villanueva at AREY.VILLANUEVA@gmail.com. The deadline is Tuesday, January 15, 2013.



## **Announcements**

### **Steve J. Langdon wins Edith R. Bullock Prize for Excellence**

*Society for Applied Anthropology*

**S**teve J. Langdon, professor of anthropology at UAA, is this year's recipient of the University of Alaska Foundation's prestigious Edith R. Bullock Prize for Excellence. The Bullock Prize for Excellence includes a cash award and is the largest single award made annually by the UA Foundation's Board of Trustees.

"The purpose of the Edith R. Bullock Prize for Excellence is to shine the light on individuals that demonstrate excellence in support of the university. As the University of Alaska strives for excellence and accountability to the people of Alaska, Dr. Langdon has exemplified that by connecting the university with the indigenous peoples of our state on issues crucial to them," said Jo Michalski, chair of the foundation's board of trustees, in announcing the winner of the prize.

Langdon is not only recognized as one of the top social scientists in Alaska, but is highly regarded in his field nationally and internationally. He has taught at UAA for 36 years. During his tenure, Langdon has inspired many students to further their education and contribute to their communities through research and teaching. His book, *The Native People of Alaska*, first published in 1986, has provided an informative and compelling overview of Alaska Natives that has contributed to greater awareness and understanding of Alaska's indigenous people. Many schools, agencies and organizations use it to acquaint students and newcomers to Alaska with basic information. He has worked with Alaska Native groups in Anchorage and elsewhere to prepare educational materials related to cultural heritage and history for their youth.

As a lifelong resident of Anchorage, Langdon felt that more people needed to be aware of the city's rich Dena'ina history. He developed collaborative relations with the Eklutna Village Council to document traditional knowledge about places and their names in the Anchorage area. His research and influence can be found in the interpretive signage throughout Anchorage informing people of the Dena'ina history in the area and the naming of the Dena'ina Civic and Convention Center.

Langdon's research has also informed public policy changes that affect fisheries management and local economies through his analysis of the impact of limited-entry fishing programs on rural and Native Alaskan communities. He has been a consultant for national and state organizations since 1978 and served on committees of the National Academy of Sciences in 1994 and 1999.

Langdon has been deeply involved in understanding Alaska Native adaptations to the natural environment. He has made path-breaking discoveries on the nature of pre-contact salmon fisheries of the Tlingit and Haida, and how they sustained runs for thousands of years. His research on traditional knowledge of salmon has demonstrated how deeply held spiritual beliefs about relationships between humans and salmon, when coupled with well-designed engineering practices, insured the continuity of the salmon runs in southeast Alaska.

Langdon, a graduate of West Anchorage High School, received his formal education from Stanford University. He joined the faculty at UAA in 1976. He has been a visiting professor of cultural anthropology at Duke University for two semesters. He served as National Science Foundation Cultural Anthropology Program Director from August 2010 to August 2011.

*The UA Foundation raises, invests and manages privately donated funds for the sole benefit of the University of Alaska. The award was established by the late Edith R. Bullock, who served the university for 30 years as a member of the UA Board of Regents and the foundation's Board of Trustees. Bullock established the award to recognize and reward an individual who has demonstrated excellence in support of the University of Alaska.*

## **The NAPA Networking Event, NAPA Workshops, and NAPA/AAA Employer Expo at AAA Annual Meeting, November 14-18, 2012**

By Sabrina Nichelle Scott  
[\[sabnscott@gmail.com\]](mailto:sabnscott@gmail.com)  
NAPA Workshops Committee Chair



It's almost time for the American Anthropological Association (AAA) Annual Meeting in San Francisco! To help you in your preparation for this gathering of anthropologists from all over the world, please mark your calendars to attend

sponsored activities of The National Association for the Practice of Anthropology (NAPA). Here are some dates to remember:

Sabrina Nichelle Scott      On Saturday, November 17, 2012, join us at The NAPA Networking Event: Engaging Conversations from 12:15 p.m. to 1:30 p.m. at the Hilton San Francisco Union Square in room Continental 1. This is an opportunity to engage in conversations with anthropologists who share or who are interested in the same career/practice areas that are important to you. Why not start or join a conversation? Conversations include but are not limited to work in government, business, non-profit, and academia.

Are you a student, new professional, or a mid-to senior anthropologist? Everyone is invited to attend The NAPA Networking Event! You do not have to be a NAPA member, and we are especially glad to have SfAA members. What are the benefits from your attendance? While sharing your expertise, you can help someone to explore or grow professionally within a career/practice area, or just have an opportunity to meet or reconnect with a colleague. Light refreshments will be served.

As the NAPA Workshops Committee Chair, I want to encourage you, your colleagues, and students to register now for NAPA workshops that will be held from November 15<sup>th</sup> through November 17<sup>th</sup> during the AAA Annual Meeting. Workshop registration reopens on November 1<sup>st</sup>. NAPA is especially proud to be partnering with the National Association of Student Anthropologists on one of ten NAPA workshops. All workshops are designed to further professional development of anthropologists in various stages of their careers.

#### Thursday, November 15, 2012

09:00 - 11:00

NAPA Workshop On Project Management

Organizer: Patricia Ensworth (Harborlight Management Services)

NAPA Workshop On Ethnographic FIELD Schools: HOW They Work and Why They ARE A MUST for Anthropologists and Students

Organizer: Tim Wallace (North Carolina State)

Presenter: George Gmelch (San Francisco)

11:00 - 13:00

NAPA Workshop On issues In International Consulting

Organizers: Eva Friedlander PhD (Planning Alternatives for Change) and Pamela J Punttenney PhD (Environmental and Human Systems Management)

12:00 - 14:00

NAPA-NASA Student Workshop: Funding, Fellowships, Transferring, and Admissions

Organizers: Sabrina Nichelle Scott (Lillian Rosebud) and Alexander J. Orona (Cambridge University)

Presenters: Nancy Romero-Daza (University of South Florida), David A. Himmelgreen (University of South Florida), Valerie V. Feria-Isacks (Foothill College), and Nicole Ryan (University of North Texas)

13:00 - 15:00

NAPA Workshop On Rapid Research In Public Settings

Mike Youngblood (The Youngblood Group)

14:00 - 16:00

NAPA Workshop On Pattern Recognition In Evolution and In Ethnographic Analytics

Organizer: Brigitte Jordan (Independent)

Presenters: Brigitte Jordan (Independent) and Chad Maxwell (StarCom)

#### Friday, November 16

08:00 - 10:00

NAPA Workshop On Heritage Tourism: Theory and Praxis

Organizers: Quetzil E. Castañeda (OSEA Open School Ethn Anth) and Tim Wallace

10:00 - 12:00

NAPA Workshop On “First Impressions for a Lasting Impact: Using Elevator Speeches and Strategic Network Ties to Strengthen Your Networking Success”

Organizers: Sabrina Nichelle Scott (Lillian Rosebud) and Edward Liebow (Battelle Memorial Institute)

Presenters: Sabrina Nichelle Scott (Lillian Rosebud) and Edward Liebow (Battelle Memorial Institute)

13:30 - 15:30

NAPA Workshop On Marketing Oneself As An Anthropologist In a Variety of Interdisciplinary Settings

Organizer: Amy Raquel Paul-Ward (Florida International University)

Saturday, November 17

10:00 - 12:00

NAPA Workshop On Developing An Anthropological Career for a Lifetime

Organizer: Sherylyn H Briller (Wayne State University)

Please the AAA website for complete descriptions of workshops and easier registration at

<http://www.aaanet.org/meetings/Workshops.cfm>. NAPA members receive discounts for NAPA sponsored workshops.

You do not want to forget the NAPA/AAA Employer Expo on Friday, November 16, 2012 from 11 a.m. to 4:00 p.m. at the Hilton San Francisco Union Square in the Grand Ballroom. The Expo provides a platform for employers from the public, non-profit, and private sectors to speak about the innovative work of practicing anthropologists to students, new professionals, and those who teach aspiring practicing anthropologists. This flagship event is in its seventh year!

As you mark your calendars, please share these upcoming NAPA events with your colleagues, fellow students, and administrators. Thank you for your support of NAPA. I look forward to meeting you at The NAPA Networking Event, in NAPA workshops, and at the NAPA/AAA Employer Expo! Safe travels everyone to San Francisco!

## A WORD FROM COPAA

Nancy Romero-Daza [[daza@usf.edu](mailto:daza@usf.edu)], University of South Florida

Lisa Henry [[lisa.henry@unt.edu](mailto:lisa.henry@unt.edu)], University of North Texas

Sue Hyatt [[suhyatt@iupiu.edu](mailto:suhyatt@iupiu.edu)] IUPIU

**T**he Consortium of Practicing and Applied Anthropology Programs (COPAA) is pleased to welcome its newest department member: San Diego State University. We are looking forward to many years of collaboration and engagement. As always, we would like to continue expanding our membership, and invite applied anthropology departments and programs to join the consortium.

The Visiting Fellow Program continues to thrive, providing valuable networking and training opportunities to students, faculty, and practitioners from our member programs. The 2011-2012 recipient-the department of Anthropology at the University of Memphis- hosted Jean (Jay) Schensul, from the Institute for Community Research in Hartford, Connecticut. Jay’s visit included a series of workshops and special lectures that coincided with the department’s 35<sup>th</sup> Anniversary celebration. As Keri Brondo states: “It was a wonderful opportunity for intellectual exchange and training in participatory methods, and we are thankful to have received support through [the VFP] program”.

The 2012-2013 award recipient is the University of North Texas, which will use the funds provided by the VFP to bring Mary Odell Butler to campus for a lecture. Mary has been working with the department to develop an on-line, non-credit certificate on evaluation anthropology and is also working with Sue Squires on the development of an online course on environmental anthropology. We want to encourage our member programs to take advantage of the great opportunity offered by the VFP. Please note: the deadline for application has been moved to May 1<sup>st</sup>, to provide ample opportunity for potential applicants to learn about the program at the SfAAs meetings, where they will have the opportunity to interact with former recipients of the award. The winner will be announced on May 15<sup>th</sup>.

Finally, we are happy to officially welcome our student representative, David Colon-Cabrera, a doctoral student at the University of Maryland. For his dissertation research David will examine attitudes toward male circumcision in Prince



George's County, MD, the county with the highest rates of HIV in the country. Reflecting on his role as a member of COPAA, David states:

“With the opportunity to be the first student representative for COPAA I [seek] to give a student perspective to the organization. Going from a masters in applied anthropology to a PhD has given me the opportunity to work in university, professional, and community settings. I want to emphasize the diverse settings in which we can learn and train as applied anthropologists, and the skills we encounter after graduation, such as grant writing, finding a job in an applied setting, and developing research skills that are applicable in and out of academia. Finally, my main goal is to carve and define my student representative position. I hope to continue serving my term with these things in mind.”

We look forward to David's contributions as he represents the voice of the students and future practitioners we strive to serve.

Please visit our website <http://www.copaa.info> for information on our activities and on resources for programs, practitioners, and students

## HALPERIN Memorial Fund

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

The Halperin Memorial Fund functions within the Society for Economic Anthropology, which is a 501(c)3 organization. Donations to The Halperin Memorial Fund are exempt from federal income tax, as are membership fees (although not book costs) for SEA. When you make a donation to support the Halperin Memorial Fund by check, please make your check to "Society for Economic Anthropology Halperin Memorial Fund."

### *The pre-doctoral travel fellowship grant:*

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

### *Applying for a Halperin Award*

Students who meet the eligibility requirements listed above may apply for the award by providing the following materials and meeting the deadline listed below. All materials should be submitted via email to Martha Rees ([halperinaward@gmail.com](mailto:halperinaward@gmail.com)) by December 15, 2012. We will announce awards by January 30, 2013.

- a. Proposal Cover sheet

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

## ***Journal of Business Anthropology News***

**M**any SfAA members are engaged in social science issues as they play out in business settings, and have recently launched a journal dedicated to business topics. November sees the second issue of the *JBA*, whose launch in May occasioned a total of almost 4,000 downloads and the request for a Chinese translation of its contents. This autumn's issue promises to be BIGGER, BETTER and even more BOLD, with:

### Editorial:

What's in a Name?—Editors' Introduction to the Journal of Business Anthropology  
 Brian Moeran, Christina Garsten

### Articles:

Anthropology and Business: Influence and Interests  
 Marietta L. Baba

Horizons of Business Anthropology in a World of Flexible Accumulation  
 Allen W. Batteau, Carolyn E. Psenka

Close Encounters: Anthropologists in the Corporate Arena  
 Melissa Cefkin

Organization Theory Meets Anthropology: A Story of an Encounter  
 Barbara Czarnia

Studying Consumption Behaviour through Multiple Lenses: An Overview of Consumer Culture Theory  
 Annamma Joy, Eric Ping Hung Li

You can access the *Journal of Business Anthropology* at: [www.cbs.dk/jba](http://www.cbs.dk/jba)

## **From the Editor...**

By Tim Wallace [[tmwallace@mindspring.com](mailto:tmwallace@mindspring.com)]

The mad rush to the end of the year is on. I find that November is a month that passes by so quickly that it is a blur, and then suddenly Christmas Eve is here and I wonder how am I going to buy my Christmas presents in time. Well, this year Christmas came early and my present for me and that of a lot of my friends, relatives and colleagues was the re-election of President Barack Obama. Not everyone may agree that November 6 was a good day for their political party, but it was a good day for the democratic process and for the sciences in general and for the social sciences in particular.



Mary Katherine Thorn  
 Assistant Editor

Not only will issues such as climate change, energy, the environment, genomics, and education, medicine continue to receive vital funding and a place in the Obama administration's priorities, but also the social sciences should be in a better position than they would have been under a new Republican administration. The *New York Times* reports today (November 12, 2012) that a team of unpaid social scientists, including psychologists and behavioral economists, informally called the "consortium of behavioral scientists" (COBS), met several times in the last year to provide very unique recommendations on how to locate voters sympathetic to President Obama's message and get them to the polls.

They also developed strategies how to respond effectively to ads that portrayed President Obama negatively. In sum, the recent presidential election campaign reminds

me of how important it is to make your views known, locate supporters and participate in the democratic process. Furthermore, as social scientists we have special skills that can serve us well in the public policy arena.

The SfAA is another place where democratic activism is essential. The SfAA is a wonderful “place” to find colleagues and socialize, but it can and should also be a place where together we can develop strategies to better engage the “real” world. (When I was a student, my father would frequently say that I had no idea what the “real” world that he lived in was like. As an academic applied anthropologist for over 38 years, it must be - to him at least- that I never made it to the “real” world.) The SfAA is your organization and is one of the very few professional organizations across the disciplines of anthropology and sociology dedicated primarily to applied science.

As I read in this issue of the *SfAA News* the interview with Frederick L.W. Richardson, one of the founders of the SfAA, I am struck by his comments that clearly state that the SfAA was designed to provide a “place” for like-minded academics to come together to discuss and to have dialogue over issues in applied social science. Dr. Richardson says that the SfAA in later years has moved away from the place it was in which challenging and vigorous debates and dialogues took place at the core of the meetings. Now, the SfAA leadership, led by President Eisenberg, is embarking on a sustained effort to engage the membership to see what they (you) want the SfAA to become. Does the SfAA need some changes? If so, what kind of changes are called for? What kind of changes in governance do we need? How can the annual meetings better meet our needs? How can we best address the problems with our current publications model? What should we do now to address the problem coming from the declining revenues from publications? How can we make our organization an invigorating, lively, dynamic and sustainable society for a long time to come?

Many SfAA members responded to the survey sent out by President Eisenberg, but many did not. The Executive Board is actively engaged in looking at everything we as a Society do. Now is the time for you to also get engaged and let the Executive Board know what you think the SfAA should continue to be. Talk with your SfAA colleagues; find out what they like and don't like and then consider what kinds of changes need to be made (if any), discuss them, debate them and let the leadership know your proposals and then exercise your vote when decision time comes.

I hope the choices you make about change in the SfAA makes you as happy as the choices I made on November 6, 2012.

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, CB8107, NC State University, Raleigh, NC 27695-8107. E-mail: [tmwallace@mindspring.com](mailto:tmwallace@mindspring.com). Telephone: 919/815-6388; 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](mailto:info@sfaa.net)>. Visit our website at <http://www.sfaa.net>.

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