

# Newsletter

## Society for Applied Anthropology

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### President's Letter - May 2008

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I began composing my letter to you while enroute to China. I left right after the annual meetings to accompany a professor of nursing and a dozen nursing students. As our days in China became more involved I concentrated more on my fieldnotes, saving my thoughts for the newsletter for when I returned to Greensboro. It was a trip of a lifetime for all of us.

Upon my return to UNC-G I found many email messages from SfAA members with glowing remarks about our most recent annual meeting. I am so very grateful to those of you who helped make this past meeting such a success. The attendance was wonderful as was the quality of the sessions and papers. A big thanks to all of you who were able to attend - for it is your participation that helped to make this an outstanding event.



SfAA Pres. Andreatta and nursing colleagues and students in China

All those involved organizing such a wonderful conference at the University of Memphis deserve our heart-felt thanks. SfAA staff were super in the planning phase as well as at the annual meetings. Melissa, Trish, Neil and Tom once again orchestrated things quietly from behind the scenes and were always available to help someone out. SfAA staff raised the bar for future meetings, especially with the stunning poster boards that identified the award winners and board members.

Kudos are extended to the many people at the University of Memphis who hosted the annual meeting. The collective efforts of Satish Kedia, the Program Chair, the members of the Program Committee, Ruthbeth Finerman, Department Chair of Anthropology, Stan Hyland director of School of Urban Affairs and Public Policy, Linda Bennett, Associate Dean for the College of Arts and Sciences, U of M students and many others contributed to this very successful conference. Thank you!!

We anticipate the 2009 annual meeting in Santa Fe will be equally rewarding. Jeanne Simonelli (Wake Forest U), the next program chair, has some exciting things lined up for us. So get your panels and sessions organized. Abstracts are due in October.

One of the things that I noticed, especially during the poster session - that may have held an all time record in number of participants, if not decibels - was



Pres. Andreatta and nursing students

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the enthusiasm presenters conveyed as they shared their work. It was contagious. What was also very apparent during the poster session is just how the Society is represented by so many different disciplines.

There were posters on tourism, psychology, the environment, geography, teaching, health, and many

others. Historically, the Society has been an interdisciplinary applied organization. I take great comfort that the future of the Society rests with many of these very promising interdisciplinary scholars and applied researchers.



Kellee Caton- 2008 Valene Smith Student Poster Award winner

We had great attendance at the awards ceremony. It was a very special night for all the student awardees as well as for Lucy Cohen the recipient of the Sol Tax award, Orlando Fals Borda, the recipient of the Malinowski Award and Joaõ Biehl, the recipient of the Margaret Mead Award. Please consider nominating one of your distinguished colleagues for one of these awards. All of the information for nominating someone is on the SfAA website.

Well, on to some SfAA business. As you know in November the board meets in the fall for an all day Saturday meeting in conjunction with where the AAA annual meeting is being held. The board meets on two occasions for some lengthy meetings during the SfAA annual meeting. We communicate regularly through email during the summer, but a lot of the business and decision making takes place during these semi-annual board meetings.

**Membership Dues Increase.** Last Fall (2007) SfAA Office Staff presented the board with a proposal for a membership dues increase. While other comparable social science organizations might have had dues rate increase during this past decade, the board learned this would be the first membership dues increase for SfAA since 1999.

After a thoughtful discussion the board voted unanimously to support the dues increase and for the rates to come into effect in 2009. To reward timeliness and soften the increase a \$5.00 discount will be given to members who renew their



Tax Awardee Lucy Cohen



Malinowski Awardee Orlando Fals-Borda with President Susan Andreatta

memberships before October 1<sup>st</sup> 2008. Below lists the current and new membership rates:

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Mead Awardee Joaõ Biehl



M. Mead Award plaque

	Current Rate	New Rate
Sustaining Fellow	\$90	\$110
Fellow	\$62	\$75
Regular	\$50	\$60
Students	\$30	\$35

Tom May, pointed out that even with a modest increase our membership dues are less than other comparable social science associations:

- Society for Public Health Education: Students - \$60, Members - \$130 American
- Anthropological Association (scaled to income): Student -\$65-\$125, Member - \$125-\$290.
- Society for the Study of Social Problems (scaled to income): Student -\$30, Member - \$70-\$210.
- American Public Health Association: Students - \$60, Member - \$195.
- American Psychological Association: Students - \$60, Member - \$270
- American Sociological Association (scaled to income): Students \$43, Members - \$70-\$210 (includes mandatory journal subscription).

As we know, members now receive a package of benefits which is significantly enhanced from that of 1999. We have two fabulous journals, *Human Organization* and *Practicing Anthropology* that comes with SfAA membership. The flagship newsletter that is in digital format is also increasing in size with each new issue. HO is now available in digital format. All back issues of HO (going back to 1941) will be available in searchable, digital format to members in 2009. And we cannot forget the time and effort that goes into making our annual conferences a success. So I hope that you will agree with me when I say that we are getting great value for our membership dues.

One of the items announced at the annual **Friday evening Business Meeting** was the location for **2010 international meeting**. We will be going to Mérida, Mexico for this meeting. I also announced the **new co-editors for Practicing Anthropology** will be Ronald Loewe and Jayne Howell from California State University at Long Beach. They will assume the editorship in 2009. We also have four new board members. Allan Burns is President-Elect, Judith Friedenbergl is the Society's new Secretary, Willie Baber and Carla Guerrón-Montero are the two new members of the board of directors.

**Policy.** One of our discussions at the board meeting was to discuss anthropologists' involvement in the military, in particular their involvement in the Human Terrain Systems (HTS). After a thoughtful discussion the board passed the following motion

The board of the SfAA expresses grave concerns about the potential harmful use of social science knowledge and skills in the HTS Project. The SfAA believes that social scientists can be helpful to the military by offering training, analysis and evaluation so long as their activities are compatible with this organization's code of ethics.

**On-line Community.** We also discussed the on-line community and ways in which it could be modified to increase its use and as a way for members to communicate with each other. Neil will be adding several "groups" such as methods, field schools, and internships where faculty, students, practitioners and others can log on and share opportunities and experiences. If there are other groups you would like Neil to add please email the home office at [info@sfaa.net](mailto:info@sfaa.net)

**Future Meeting Sites.** We are looking into where the 2011 site might be located; it will be a West Coast meeting. If anyone is interested in being the program chair for the 2011 annual meetings please submit a proposal to the home office by October 1<sup>st</sup> 2008 so that board can discuss it at their Fall semi-annual board meeting.

**Summer Vacation.** I know the spring semester is drawing to a close for those of us working as academics. Perhaps some of you are getting ready to head into the field or begin a new project. I know I will either be on a fishing boat or a tractor for part of the summer, and will have email access most of the time too. However you will be passing the next few months (until the next newsletter), I wish you well.

## Developments in the Anthropology of Global Warming: A View from Australia

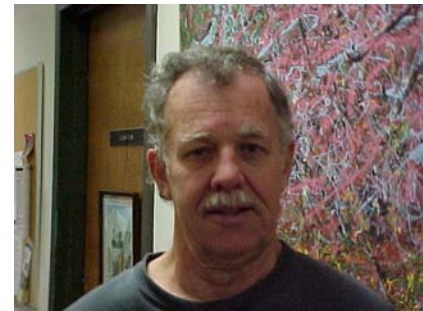
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Hans Baer

Global warming or climate change has become frequent front page news in Australia, not only because of rising temperatures but also due to severe droughts, particularly in southeastern Australia, and severe cyclones or hurricanes in northeastern Australia. It also was a central issue in the 2007 federal election in which Kevin Rudd led the Australian Labor Party to a resounding victory over John Howard and his Coalition Government (Liberal and National Parties) which had held power since 1996. The Rudd Government has ratified the Kyoto Protocol, making the United States the only developed country which has failed to do so.

But even prior to the November election anthropologists in Australia have been playing a leading role in the development of the anthropology of global warming or

climate change. Hans Baer convened an interdisciplinary

*Society for Applied Anthropology*



Rosita Henry on Moch Island, Chuuk State, FSM  
Photo credit: Christine Pam

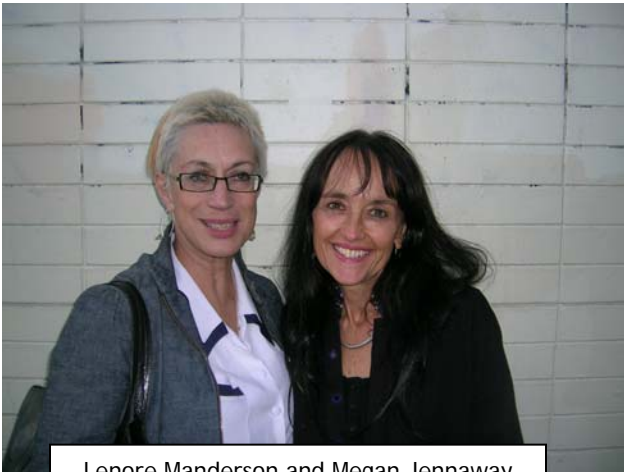
symposium on “The Impact of Global Warming on the Environment and Human Societies,” sponsored by the Development Studies Program in the School of Social and Environmental Enquiry at the University of Melbourne on April 20, 2007. The first plenary presentation in the morning consisted of a presentation titled “Global Warming: The Climate Science Perspective” by A. Barrie Pittock, a world renowned atmospheric scientist who worked for many years for the Commonwealth Scientific and Industrial Research Organisation. This was followed by a plenary titled “Climate Change: The Evolving Challenge of Atmospheric Governance” by Jim Falk (Director of the Australian Centre for Science, Innovation, and Society, University of Melbourne). Pittock is the author of *Climate Change: Turning Up the Heat* (CSIRO Publishing, 2005) and Falk is the lead co-author of *The Greenhouse Challenge: What’s To Be Done?* (Penguin, 1989), a book that was published when much of the world was still oblivious to global warming.

In the afternoon, Hans Baer moderated a panel discussion titled “Global Warming: How Serious Is It and Is Green Capitalism Sufficient to Contain It?” Of the five presentations, two of them were by anthropologists. Hans Baer spoke about “Towards a Critical Anthropology of Global Warming” and gave a resounding nay to the question posed to the panellists. Kay Milton, a prominent environmental anthropologist visiting the University of Melbourne from Northern Ireland, spoke about “Climate Change and Cultural Theory: The Need to Understand Ourselves.” Murray Peel, a physical geographer and research fellow at the University of Melbourne, spoke about “Climate Change and Climate Variability: a Climatic Realist’s Perspective.” Peter Christoff, a human geographer at the University of Melbourne and the Vice-President of the Australian Conservation Foundation, spoke about “The Problem of Emissions Reductions Targets.” Janet McCalman, a historian at the University of Melbourne, spoke about “Using the Past to Guide the Future.”

Anthropologists at James Cook University in Queensland co-hosted an international experts meeting on “Indigenous Knowledge and Changing Environments” organized by UNESCO’s programme on Local and Indigenous Knowledge Systems (LINKS) from 19 to 23 August 2007 in Cairns. This meeting was supported by the Christensen Fund and jointly hosted by the Australian Tropical Forest Institute (ATFI). One of the panels at this meeting was on “Indigenous Knowledge and Climate Change: The Emerging Challenge”, where anthropologists, natural scientists, and indigenous peoples, came together to consider past, current and future responses of local and indigenous communities to climate change. Anthropologists who delivered papers on climate change issues included: Rosita Henry, Marcus Barber and Simon Foale (JCU), Rajindra K. Puri (University of Kent, UK), John Bradley (Monash University), and Peter Bates (UNESCO).

A day long Symposium on “Heritage and Climate Change” convened by Dr Susan McIntyre-Tamwoy (JCU) was held in association with the ICOMOS “Extreme Heritage” conference in Cairns on 19<sup>th</sup> July 2007. Rosita Henry and Simon Foale (Anthropology, JCU) delivered papers at the symposium. Rosita Henry recently returned from two weeks in the field with Christine Pam, who is just beginning her PhD thesis, of which the working title is: “Engaging with Global Discourse: Climate Change in the Small Island States of Micronesia”).

Hans Baer and Megan Jennaway organised a session on “Anthropological Perspectives on the Impact of Global Warming on Human Societies: Processes of Adaptation and Mitigation” at the 2007 Australian Anthropological Society Conference (October 30 - November 2) on the campus of the Australian National University in Canberra. Baer gave a presentation titled “Toward a Critical Anthropology of Global Warming: Beyond Capitalism and Toward an Alternative World System.” He argued that while anthropologists have long examined the impact of environmental factors on human societies, only a few have explored the impact of global warming or climate change on human societies. His presentation (1) briefly reviewed anthropological studies of global warming; (2) discussed the gravity of global warming; (3) posited the roots of global warming in the treadmill of production and consumption associated with the capitalist world system; and (4) examined the impact of global warming on human settlement patterns, subsistence, and health. Given that anthropologists have long recognised that social systems, whether local, regional, national, or global do not last forever, he argued that the only way to



Lenore Manderson and Megan Jennaway

mitigate global warming will be through the transcendence of global capitalism and its replacement by a new global political economy organised around a commitment to social parity, democratic processes, and environmental sustainability.

In her presentation, Kay Milton spoke about "Fear for the Future: Emotions and Global Warming." She noted that one of the impacts of global warming in contemporary industrial societies is the proliferation of literature designed to explain climate change to a general readership, and in some cases to propose ways of mitigating its expected consequences. Although some of these books are optimistic, they are also frightening, sometimes deliberately so, on the understanding that fear will motivate readers to take action. Milton queried whether fear is an appropriate mechanism for motivating action. The literature on fear and denial suggests that scaring people might be counter-productive, making them more inclined to manage their feelings than to deal with the danger that provoked those feelings. Milton argued that it may be necessary to find alternative emotional buttons to press, to persuade people to move towards a more sustainable culture.

Rosita Henry spoke about "Cosmologies of Climate Change," particularly on the low lying coral islands of the Pacific, such as the outer islands of the Chuuk lagoon, in Micronesia. She explored the relevance of anthropological research to climate science. Henry posed the following questions: How is the discourse of global warming being taken up at the local level? What are some of the experiences, understandings and responses of peoples who live at the 'front line' of sea level change? What is it to feel that one is losing one's world? What sorts of social and cultural capital can/do people employ in the face of climate change?

In her presentation, Lenore Manderson discussed "Anthropological Perspectives on Global Warming, Environmental Disaster and Disability." She noted that natural disasters have increased as a consequence of global warming. Despite great differences in geographic location, types of events, and local and national political and social institutions, the impacts of disasters follow the structural fault lines of societies in which they occur and the political economic links between those societies and central powers. Manderson argued that disasters impact most severely on those with the least power: women with children and people who are elderly, disabled or impoverished. Through a focus on people with disabilities and chronic illness, she examined the conventional formula for disaster preparedness and response, and argued for the value of foregrounding the needs of those with the fewest resources. An applied anthropology of disaster points to the potential benefits to all when disaster preparedness, response, and recovery plans include the expertise of those who are marginalized and with the fewest resources, and so work towards caring for all people during the unfolding processes of disaster.

In the final presentation, Megan Jennaway spoke about "Millenarians, Messiahs and Prophets of Doom: Constructing Rationality in Debates about Global Warming." She suggested that contemporary discourses of global warming are fascinating for their capacity to reveal the topography of the ideological terrain. This in turn reflects structural conflict between competing economic and political interests, and potentially renders global warming as just one among a multiplicity of ideological or discursive effects. Among the diversionary tactics deployed by global warming nay-sayers is the claim that global warming isn't happening; when that failed, that it isn't anthropogenic; and finally, that whatever has caused it, there's 'insufficient'

evidence for us to know exactly what to do about it. Jennaway pointed out that were we to follow this logic, we should never believe that a



IDP resettlement/reconstruction centres

risk exists until it is realised. While this argument may serve a number of powerful interest groups, it still behooves anthropology to take any heed of them. Climate change in a hotter direction is upon us and none of us knows where it is taking us next. Jennaway urged anthropologists, particularly those committed to action, to assess potential impacts on indigenous communities and all populations that are most vulnerable to the effects of global warming; to develop action plans on impact management and mitigation; and lobby governments, donors and world bodies to take constructive action.

This session was one of the best attended at the AAS conference and probably the most provocative and timely one. The editors of the *Asia Pacific Journal of Anthropology* and *Ethnos*, who attended the conference, invited Hans Baer and Megan Jennaway to serve as co-editors of special issues on global



Post-disaster Nias - pre-earthquake surfing Mecca, Sorake

warming, a task which they are in the process of fulfilling.

The *Australian Journal of Anthropology* has also entered the discourse on global warming. The first issue of 2008 (Volume 19, Issue Number 1) includes a Soapbox Forum devoted to "Anthropological Perspectives on Climate Change." Kay Milton has written the Introduction to this series of short essays, which includes contributions by herself, Megan Jennaway and Hans Baer. These essays address similar themes to those addressed at the AAS session described above: the role of fear in shaping people's responses to global warming (Milton), the need for an alternative global system to the capitalist treadmill that has generated global warming (Baer), and the millenarian frenzy in debates about global warming (Jennaway). The collection also includes an article by Simon Batterbury (University of Melbourne) which argues the case for anthropologists' engagement with the issue of global warming, and three more ethnographically-based essays by Monica Minnegal and Peter Dwyer (University Melbourne), Deborah Bird Rose (Australian National University) and Sandy Toussaint (University of Western Australia). These contributions discuss, respectively, the responses of fishermen in Victoria to the uncertainties in their environment, and the contemporary experiences of Aboriginal communities whose everyday preoccupations do not include global warming, but whose futures (like the futures of all of us) might ultimately be shaped by it.

In terms of future events, Hans Baer, Kay Milton, and Megan Jennaway have submitted a proposal to convene a follow-up session to the 2007 AAS conference session on "The Anthropology of Climate Change: A Challenge for Humanity and the Discipline in the 21<sup>st</sup> Century" to the inaugural Joint International Conference of the Association of Social Anthropologists of the UK and the Commonwealth; the Association of Social Anthropologists of Aotearoa/New Zealand; and the Australian Anthropological Society to be held at the University of Auckland on 8-12 December 2008. Assuming that their proposal is accepted, we encourage interested SfAA members to submit paper proposals and/or attend. Naturally we leave it to conference members to determine their own preference when deciding whether to attend in person or virtually - we assume all participants will consider the environment in making their decision.

The overarching Conference theme of this first joint conference is "Ownership and Appropriation." This emphasis is highly relevant to applied anthropologists and others concerned with the environment, given the increasing depletion, privatization and contested control of resources.

## Earth to Man: Help! Anthropology from the Most Vulnerable Continent on Earth

By Lenore Manderson  
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Generations of Australians have rote-learned fragments of iconic songs and poems "of droughts and flooding rains" (*I Love a Sunburnt Country*, Dorothea MacKellar, 1904). National obsession with the weather, and whether there might or might not be rain, is long standing (*When the rain tumbles down in July*, Slim Dusty; John Williamson's *Send Down the Rain*; John O'Brien's *Said Hanrahan*). So too are intermittent but well spaced extreme weather events - the Maitland Flood of 1955; the devastating fires of Ash Wednesday 1983 and Canberra and its environs in 2003; Cyclone Tracy and the destruction of Darwin in 1974; the Newcastle earthquake of 1989.



But pacing out these disasters, there have been slow relentless and increasing warnings of the devastation of climate extremes on local economies and livelihoods. Salinity in the Murray Darling Basin, the river system feeding agriculture and industry in the densely populated southeast of the country, has become an increasingly serious problem. Recurrent extended droughts have left behind cracked earth, the skeletons of starved stock, and an epidemic of adult male suicides (Hoogland and Pieterse 2000; Page et al. 2002). Stagnant pools of brackish water are often all that is left in highland rivers, driving snakes and kangaroos into towns and cities for water. In Brisbane, the provincial capital of Queensland, where for over a decade we both lived, the biota has changed visibly and measurably, transforming (at least temporarily) the city from a rich sub-tropic to arid coastal zone in a decade.

These signs of global warming have been coupled with depletion in the seasonal and total amounts of ozone in the stratosphere. Australia is vulnerable geo-politically, both economically and in regard to health as the land mass most affected after Antarctica by this "hole." Australia has the dubious reputation of having the highest skin cancer rates in the world (AIHW [Australian Institute of Health and Welfare] 2007).



Post-Earthquake Soroke

Anthropologists appear to have said little about these issues. However, Gretchen Poiner's work on rural Australia and bush fires early mapped out the community dimensions of crisis and catastrophe (Poiner 1985, 1990). Currently, this interest is continued by Linda Connor and colleagues (U Newcastle), in their current research on the impact of global warming and water scarcity in former mining communities in the Hunter Valley. Further, although research on these issues in mainstream anthropology in Australia has been limited, some archaeology of the non-anthropological and social science literature, particularly outside of the conventional publishing arenas, suggests that rather greater attention is being given to the social, cultural and community dimensions of the problem. Increasingly in climatology, botany, biology, marine biology, oceanography, ecology, disaster, management, sociology, social work and geography journals, anthropologists and other

social scientists are illustrating the local health and community impacts of disaster and advocating for attention to local knowledge and community involvement (Alston 2006, 2007; Bowman 2001; Darbyshire et al. 2006; Griffiths 2002; Jenkins et al. 2005; McAllister et al. 2006; Stehlik et al. 2000). The absence of an anthropology of global warming and climate change in anthropology journals is not matched by an equivalent silence elsewhere, nor of the poor reception of anthropological expertise in such diverse domains.

Regionally, vulnerability to climate change has increased (Shibuya 1997; Yamano et al. 2007). The low, small island states of the Pacific are threatened by rising water levels. The most populous countries in the world, India, China, Indonesia, Bangladesh, also neighbours, are vulnerable to climate extremes and are devastated recurrently by earthquakes, tsunamis, floods and drought (Jennaway forthcoming). Australia has obligations reflected in its aid policies and programs to these countries, but it has few mechanisms to address how global warming might affect aid and trade, regional politics and economies, stability and security.

Federal responses occur through direct concessions (e.g. drought relief) and the policy work and practical activities of various agencies - the River Murray Commission, the Australian Heritage Commission, the Great Barrier Reef Marine Park Authority, for instance. Until recently, Australia had not signed the Kyoto Protocol and had offered little leadership, despite public concern that it do so, reflected by shifts in political support (from Liberal to Labor and the Green Party) and in radio and television programs, talk-back commentary, blogs, popular books, feature articles in the daily press, editorials and letters to editors, political cartoons ("Earth to Man: Help!"). Since the change of government on 24 November 2007, however, the government has signed the Protocol, was an active player at the Bali Conference on Climate Change, established a target to cut greenhouse gas emissions significantly, foreshadowed a National Clean Coal Initiative, and received a preliminary report on the implications of climate change on the national economy (Garnaut 2008).

Academics in economics, human geography, chemistry and epidemiology, as well as climatology and ecology, have contributed to these policy shifts. Amanda Lynch runs a Regional Climate Group in the School of Geography and Environmental Science at Monash; Monash also has a Centre for Green Chemistry; population health research on global warming at the ANU is of global import (McMichael et al. 2006, 2007) leads. The Academy of Social Scientists in Australia ran a multidisciplinary project on the sustainability of Australian rural communities in 2001, and its 2007 symposium was on Power, People and Water.



No surfing now! Post-Earthquake Soroke

Global warming matters because it threatens the physical, economic and social environment, the planetary biota and all human habitats. It erodes regional settlements, local economies and particularly, as suicide rates highlight, social structure. Global warming goes to the heart of things anthropological.



Almost 40 years ago, Laura Nader (1972) called on anthropologists (us) to “study up.” At the time, she was mindful of the cultures of colonizers, power and affluence, but her argument easily expands to the wider environment, the disparities that produce climate change, extend inequalities, and systematically overlook those most marginalized. Applied anthropological expertise is needed now perhaps more than ever.

Few anthropologists are yet involved. As Baer et al. (this issue; see also Baer 2008) illustrate, however, there is a growing engagement parallel with growing disquiet. The seminars held in recent months begin to map an agenda for research, and graduate students have moved to tackle emerging problems. Tamasin Ramsay in her current work on extreme weather conditions, suffering and community response in Orissa; Pauline Gwatarisa, in her doctoral research on food insecurity, food aid and HIV in Tanzania; Rosita Henry on soil and water contamination due to rising sea-levels in Chuk, Micronesia, and others, are beginning to tackle global issues in specific settings.

Without strong anthropological input, identified as such, we run the risk that local sufferings and local solutions will be lost from sight, or that we are simply ignored; and that global action will be too late and, as always, will sweep aside those with least power and least control.

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## Christianity and the Environment: Where Is the Anthropological Insight?

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In recent discussions on an online anthropological list, the topic of “Christianity and the Environment” was discussed. One of the unfortunate results of this discussion was the reemergence of what Susan Harding refers to as the “repugnant cultural other” (1991): the *Society for Applied Anthropology*



difficulty with which mainstream anthropology has in categorizing or even recognizing socially and religiously conservative Christianity, often labeled Fundamentalist Christianity. Of note were the issues associated with creating real change in perceptions of environmental problems, and attitudes towards them, particularly among Americans, and the portrayal of Christianity as a single, monolithic group whose beliefs are antithetical to environmentalism.

This focus on the incompatibility of Christianity with conservation or environmentalism is an example of the kinds of broad generalizations that hinder our ability to adequately deal with contemporary social issues in the United States. I will state early that I think such generalizations are simply wrong. Manifestations of Christianity across cultures yields a diverse blending of meanings and ritual behavior that cannot be lumped into a single religious category of "Christian" when trying to understand the worldview of people from different social, cultural, economic, and political backgrounds. According to Walter Russell Mead (2006), writing in a recent issue of *Foreign Affairs*, there is a minimum of three distinct groups within mainstream Christianity that need to be accounted for in developing a Christian "typology": Fundamentalist, Evangelical, and Progressive.

Even if we accept only three divisions within mainstream Protestantism (and, for the sake of argument, this does not include Roman Catholic, of which many leaders were involved in worker's rights and environmental justice movements around the world, or other Orthodox affiliations), the fundamentalists are the smallest in number and most likely to not be concerned with "fixing" the world. It is the beliefs of some in this group that most tend to conflate with a generalized Christianity - beliefs in a fallen world that only Armageddon and the second coming will fix. Other non fundamentalist Protestant groups (e.g. Evangelical Church of America) seek to improve the human condition in a more humanistic approach that is based on the theological assumption that we do not know when the Second Coming will occur (i.e. it could happen in five minutes or it could happen in 10,000 years). These Evangelical Christians believe that they must prepare themselves for judgment, but also work to improve things for humankind because it could very well be a long wait. Among these Christians are a large number who are very concerned about being "stewards", as directed in Genesis, until the return of Christ, in the same manner that they are concerned about being their brother's keeper.

In my own personal experience, I have worked for several years among Anabaptist farmers who have a strong sense of stewardship and land ethic, as well as mission work (which for them means food, medicine, and knowledge, not just sending Bibles). These farmers may be classified as Evangelical, though some would claim a more fundamentalist perspective. Yet, many of these farmers with whom I have collaborated say that the environment is important to them, that "it is where they make their living" and, given this fact alone, "it would be stupid for someone to think they didn't care about the land." Discussions with numerous Amish farmers can be summarized in the words of David Kline, a prominent Amish farmer and Bishop, who states that "[w]e should conduct our lives as if Jesus would return today, but take care of the land as if He would not be coming for a thousand years." From these experiences, we must learn that we cannot paint "all Christians" with the same brush. This is analogous to painting "all CEOs...", "all environmentalists...", or "all Papua New Guineans..." with the same brush strokes. We know from our anthropological perspective that we cannot do that.

Joel Robbins (2003), following up on Harding's (1991) work, discusses the difficulty with studying Christianity anthropologically, especially in our own backyard (for many of us at least), the United States. This has to do with a number of cultural and theoretical problems encountered when you study "at home". Robbins suggests that, among other reasons, the familiarity of Christianity with many anthropologists own life course makes it difficult for them to distance their personal feelings from research. Likewise, the closeness of Christianity and the historic tensions between it and the development of Western science creates a background for continued tensions.

Without accusing some anthropologists of participating in another bout of ivory tower elitism, there is ample evidence, as suggested by Sam McCloud (Department of Religious Studies, University of North Carolina at Charlotte) that much of our misunderstandings regarding Christianity may stem from our lack of recognition or understanding of the effects of "race, gender, place and social class" on culture and belief and the "trumping" effect they have on religion (McCloud 2007:481). We often overlook the integrated dimensions of religious life in which each of these other aspects relate. Many people recognize the problems with our environment, but are unable to adjust their operations to fix them because of lack of knowledge or resources. Additionally, there are structural constraints that must be recognized and dealt with before we can expect people to "get it". This goes far beyond simple generalizations about religion. For example, it is important to address the "structure of agriculture" in the U.S. in a manner that Midwestern farmers can begin to think long term (conservation and sustainability) rather than short term, year-to-year or, at most, a "five-year plan" yield optimization strategies.

This tension is not new within anthropology and represents one of the main obstacles to accomplishing Rappaport's (1993) anthropology of home. Although it is not new, this is one obstacle that we must overcome if we are

to apply our anthropological knowledge to untangle the complexities and identify solutions to those social and environmental problems emanating from the worlds industrialized nations. How are we to accomplish this if we have only a cursory understanding of the diversity, values and meanings of the people in our own backyard?

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## SfAA Board Resolution Concerning the HTS Project

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The SfAA board took up the issue of professional cooperation with the Human Terrain System (HST) project of the Department of Defense (DoD). The American Anthropological Association board has taken a stand and there has been further discussion of ethics and needs in recent issues of the SfAA Newsletter.

The AAA statement on the HST Project is given in full in the November, 2007, issue of the SfAA Newsletter. I will repeat only the conclusion, "(i) that the HTS program creates conditions which are likely to place anthropologists in positions in which their work will be in violation of the AAA Code of Ethics and (ii) that its use of anthropologists poses a danger to both other anthropologists and persons other anthropologists study".



SfAA President Susan Andreatta gave a succinct summary of the arguments to date in the November Newsletter. She cautioned against a rush to judgment. Also in the November issue, Michael Agar described the present dilemma of helping the military and of attitudes he encountered at two conferences with military personnel—plus some anthropologists already involved in military projects. In the February issue of the Newsletter, Barbara Rylko-Bauer spoke of a "shift from Cold War to a security paradigm" and of "new ethical challenges... in complex environments of collaboration".

The argument for "helping" is an old one of "speaking truth to power" and of "harm reduction". These are seductive arguments, but the SfAA board agreed the counter cautions of accountability, dual loyalty and conflict of interest are to be constantly kept in mind.

In discussion, the board was reminded again by President Andreatta that SfAA includes members from disciplines other than anthropology and that we should be careful in speaking too narrowly. We discussed at length the past and present involvement of anthropologists and other social scientists with the military in wartime. Should we renounce those who choose as individuals to serve in HTS or some other program? Bill Roberts reiterated his arguments expressed in his November article in the Newsletter. We decided that individual anthropologists are free to make their own choices, BUT SfAA can give guidance for legitimization.

I brought up what I know of Schools and Training in OSS in the 1940's. On this basis I argued that, while we could frown on HTS embedding anthropologists in combat units, we should nevertheless offer certain kinds of help to DoD. There was not complete agreement, but our discussion resulted in a resolution.

RESOLUTION: The Board of SfAA expresses grave concern about the potentially harmful use of social science knowledge and skills in the HTS project. SfAA believes that social scientists can be helpful to the military by offering training, analysis and evaluation so long as these activities are compatible with this organization's code of ethics.

The code of ethics of the Society for Applied Anthropology is as follows.

1. To the peoples we study we owe disclosure of our research goals, methods, and sponsorship. The



participation of people in our research activities shall only be on a voluntary basis. We shall provide a means through our research activities and in subsequent publications to maintain the confidentiality of those we study. The people we study must be made aware of the likely limits of confidentiality and must not be promised a greater degree of confidentiality than can be realistically expected under current legal circumstances in our respective nations. We shall, within the limits of our knowledge, disclose any significant risks to those we study that may result from our activities.

2. To the communities ultimately affected by our activities we owe respect for their dignity, integrity, and worth. We recognize that human survival is contingent upon the continued existence of a diversity of human communities, and guide our professional activities accordingly. We will avoid taking or recommending action on behalf of a sponsor which is harmful to the interests of the community.

3. To our social colleagues we have the responsibility to not engage in actions that impede their reasonable professional activities. Among other things, this means that, while respecting the needs, responsibilities, and legitimate proprietary interests of our sponsors we should not impede the flow of information about research outcomes and professional practice techniques. We shall accurately report the contributions of colleagues to our work. We shall not condone falsification or distortion by others. We should not prejudice communities or agencies against a colleague for reasons of personal gain.

4. To our students, interns, or trainees, we owe nondiscriminatory access to our training services. We shall provide training which is informed, accurate, and relevant to the needs of the larger society. We recognize the need for continuing education so as to maintain our skill and knowledge at a high level. Our training should inform students as to their ethical responsibilities. Student contributions to our professional activities, including both research and publication, should be adequately recognized.



5. To our employers and other sponsors we owe accurate reporting of our qualifications and competent, efficient, and timely performance of the work we undertake for them. We shall establish a clear understanding with each employer or other sponsor as to the nature of our professional responsibilities. We shall report our research and other activities accurately. We have the obligation to attempt to prevent distortion or suppression of research results or policy recommendations by concerned agencies.

6. To society as a whole we owe the benefit of our special knowledge and skills in interpreting sociocultural systems. We should communicate our understanding of human life to the society at large.

Two other resolutions of the board are relevant. 1) At the Fall Board Meeting, December 2007, we voted NO to a request for a personnel ad for H8:08 PM to be distributed through the SfAA web page. 2) We established a policy that SfAA does not allow its name to be used for lobbying a specific bill unless so permitted by the board.

The discussion does not end with a resolution by the SfAA board. The School of Advanced Research (SAR) is joining with SfAA to plan a plenary session at the 2009 meetings in Santa Fe. The selected topic is "Scholars, Security, and Citizenship". It will concern the role of anthropology in military and national security organizations. The focus will be on the relationship between anthropologists as scholars and their obligations as citizens within the context of the "war on terror". A seminar will be held in Santa Fe July 24-25, 2008. From these discussions, papers will emerge for presentation the following year at the SfAA annual meeting in Santa Fe. Neil Whitehead (University of Wisconsin, Madison) and Laura McNamara (Sandia National Laboratories) are co-chairs.

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## A Good Military Education is Hard to Find: If I Taught Anthropology at the US Army War College, I'd ask, "What Would Smedley Butler Do?"

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"To wage war, become an anthropologist." That's the opening line from a 2007 article in the U.S. Army War College journal "Parameters." The feature, by Oxford educated historian Patrick Porter, says, "from the academy to the Pentagon, fresh attention is being focused on knowing the enemy." Today anthropologists are busy at work for the CIA and Pentagon. The CIA recently funded an effort - the Pat Roberts Intelligence Scholars Program - to train up to 150 analysts in anthropology, each of whom receive a \$25,000 a year stipend, tuition support, loan paybacks and other benefits with the proviso that they work for an intelligence agency for 1 ½ times the period covered by financial support. These are secret scholar-spies circulating in our anthropology departments. They cannot reveal their funding source. Then there are the Cultural Operations Research Human Terrain Teams in which the military actively recruits anthropologists to provide counterinsurgency data for its occupying armies. As private contractors anthropologists can make up to \$300,000 a year for their service.



That's not fair! As an anthropologist, I want equal time in the War College! In the February 2008 edition of the Society for Applied Anthropology Newsletter, Captain Nathan K. Finney, with the Human Terrain System, called for informed discussion with his critics. "Let us open our minds as our anthropology professors instruct in Anth 101 and objectively discuss each other's ideas and concerns in order to find the best way forward together." (Finney: 8).

OK. I'd like to take Finney up on his offer and have access to the military and its soldiers directly. I have a ten-point curriculum. I'll get to that in a minute. First, a bit more background context—after all, that's what anthropologists do.

### About Face, Forward March

I agree with the idea that "to wage war, become an anthropologist." The trouble is that it turns out that we are on different sides of the war. "Human Terrain" anthropologists are with imperialism. I'm with Gramsci. You remember Gramsci, that Italian Communist revolutionary who wrote spellbinding theories of culture in his "Prison Notebooks," while rotting away in Mussolini's jail. Importantly Gramsci spoke of two wars. The "war of position" generally referred to a tactic of informal penetration (a passive revolution, a war of education) that was necessary when open warfare or a "war of maneuver" (armies across borders) is not advised or possible. The War College's Porter never mentions Gramsci. Gramsci's enemies were capitalists and fascists. Who are the enemies of the U.S. Army War College? According to Porter it's "Marxist revolutionaries, Palestinian nationalists, and Hezbollah net-warriors." *Society for Applied Anthropology*

(Porter: 57). That wide net would include Gramsci. In short, the CIA/Human Terrain military anthropologists have aligned themselves with a national security state apparatus in wars of position and maneuver against critical anthropologists and indigenous peoples.

Let's be clear about what CIA anthropologists and the Human Terrain anthropologists are NOT doing: "studying up" at power. This leaves the troops vulnerable. Enlistees need informed consent before signing on the dotted line. Soldiers need actionable intelligence so they can decide whether the cause is right.



Parapet in the City of Essaouira, Morocco, now a tourist site.

Citizens, students and soldiers are the collateral damage. Few know anything of substance about the Vietnam War, the Contras or more than seventy other US military/CIA interventions since World War II. Only a fourth of my students, on average, can even identify Iraq on a map. With such widespread ignorance it is easy to see how Reverend Jeremiah Wright can be demonized for his claims that 911 represented an occasion when the chickens came home to roost. The public knows little about the chickens.

### What Would Smedley Butler Do?

My first days of classes at the US Army War College would be dedicated to Smedley Butler. He'd no doubt place education - truthful military education with all its contradictions- at the forefront of social life, most

especially in the military itself! Ultimately the military rests on well-trained soldiers who have the capacity to make ethical judgments. Here he is on war:

"War is just a racket. . . It is conducted for the benefit of the very few at the expense of the masses. . . There isn't a trick in the racketeering bag that the military gang is blind to. It has its 'finger men' to point out enemies, its 'muscle men' to destroy enemies, its 'brain men' to plan war preparations, and a 'Big Boss' Super-Nationalistic-Capitalism." Butler is one of only two Marines ever to hold double awards of the Navy issue Medal of Honor. Butler laid his reputation on the line with this searing 1933 speech. "It may seem odd for me, a military man to adopt such a comparison. Truthfulness compels me to. I spent thirty-three years and four months in active military service as a member of this country's most agile military force, the Marine Corps. . . I helped make Mexico, especially Tampico, safe for American oil interests in 1914. . . In China I helped to see to it that Standard Oil went its way unmolested. . . I suspected I was just part of a racket at the time. Now I am sure of it. Like all members of the military profession, I never had a thought of my own until I left the service. My mental faculties remained in suspended animation while I obeyed the orders of higher-ups. This is typical with everyone in the military service (Butler: 21-22)."

How prescient Butler sounds today. Yet how upsetting that few who need to hear him never do.

To date not one Iraq War veteran - nor any other student - in any of my classes at two Big Ten universities in Michigan has ever heard of Butler. In my experience, nor have many anthropologists.

### When It Comes to Never-ending U.S. Wars, Where Should Anthropology Be?

When I went to graduate school, in anthropology, in the early 1980s at Temple University, the emphasis was on Marxist anthropology and social revolution. My mentor, Peter Rigby, was fond of saying, "Men make revolutions. Anthropologists are men. Therefore anthropologists make revolutions." Rigby was a brilliant Cambridge educated Africanist who studied and



advocated for the Maasai. On his curriculum were Antonio Gramsci, Rosa Luxemburg, Stanley Diamond, Kathleen Gough, Laura Nader, Bernard Mugabane, Levi Strauss and Samir Amin.

Following Rigby's precepts, we understood, came with risks. In 1983, my anthropology student friend Richard Cross, 33, a freelance photojournalist, was killed on the Honduran border while covering the U.S. supported Contra War against the Sandinistas (along with Los Angeles Times correspondent Dial Torgerson). Back then we led or participated in antiwar demonstrations (El Salvador, Grenada, Panama, first Iraq War etc.) raised money for medical relief in Nicaragua and spent a good deal of time at the House of our Own bookstore on Pine Street in West Philly, educating ourselves, as Mother Jones said, for the coming conflicts. During the Central American wars we felt a vital sense of urgency to "stop the Pentagon, serve the people," as one activist group was named at the time. That's one reason many in my cohort left the universities in the early 1980s, but we still viewed ourselves as anthropologists. We became journalists, filmmakers, activists, social workers, health professionals and leaders in the non-profit world. We sought to infiltrate the institutions and translate the theoretical knowledge from the classroom to the people directly. That's where much of our real education occurred, and in fact, that's where I first learned of Butler - not in a classroom. As Rigby insisted, our mission was to "teach, get a grasp of the real issues and think internationally." And we did do our small part in advancing military education in the 1980s. I was a researcher/broadcaster for "The Central America/El Salvador Report" on Temple radio station WRTI and later served as development director on FRESH AIR with Terry Gross.

This was applied anthropology, publicly diagnosing the links between culture, resources and power, and doing it as a border crosser using the extant cultural forms of the given social formation. Unfortunately the military has a different idea of what anthropology is about.

### The War College's Two Wars

Patrick Porter spends a great deal of time discussing the military's "cultural turn," and their "cultural counter-revolution" currently in place after "the revolution in military technology" left occupying armies flat footed in Iraq. "A return to an anthropological approach to war it is hoped, 'will shed light on the grammar and logic of tribal warfare,' and create the 'conceptual weapons necessary to return fire.'" (Porter: 48).

It's significant that the army is now appropriating theories from a Marxist revolutionary who died in prison. These days it sometimes feels to me that the U.S. military is establishing beachheads into the universities, while we retreat to the prisons. This past year (August to May) I taught "Introduction to Anthropology" to 37 women in a maximum-security prison in Michigan. Some women were military veterans. It's part of the Gramscian "cultural turn" against domination. When asked about her military experiences one said, "It was lie upon lie upon lie. I was promised I'd have a safe job but the next thing you know I was ordered into a combat zone." She feared for her life. And yet, as of a few weeks ago, felons, like these women, are eligible to enlist to go to Iraq. Even though she is against the war, one inmate is thinking about it, since it's so hard for a convicted felon to get a decent job.



### My Military Anthropology Course: The *NACIREMA* - Recognize Them?

A central purpose of anthropology is to help students recognize their ethnocentrism so that they can think more clearly about the world. If I had a chance to teach "Introduction to Anthropology" at the War College I'd begin with anthropologist Horace Miner's classic, "Body Ritual among the *Nacirema*," (American spelt backwards) about that exotic land of sadistic "holy mouth men" who jab an awl into exposed nerves, and the *latipso* where people go to die. We'd read Orwell on nationalism and then would read sections from Blum's analysis (1999) of over seventy U.S. military interventions since World War 2. Each student is required to discuss and critique one intervention in detail. Did Blum

get it right? What really happened? In my anthropology teaching in the university I always encourage U.S. war veterans speak before the class (they get extra credit), whether they were in favor of the given war (Vietnam, Grenada, Nicaragua Somalia, Bosnia, Iraq I, Iraq II and so on) or not. It is compelling, experiential knowledge from engaged *participant observers* that rivets the attention of others. It is an excellent corrective to media representations.

Being a critical pedagogue, I'd adapt my curriculum to the experiential and intellectual questions and concerns of my students, so what I offer below is tentative. For brevity's sake, here is an outline for ten days of class-time. Of course, each anthropologist will have his or her own approach to teaching a course such as this.

Day 1: Orientation: Discussion. Introductions. Overview of Course. Where are you from? How long have you been here? What's the best thing about the military? What's something you'd like to see changed? Film screening: *In the Valley of Elah*

Day 2: Smedley Butler Day. Review and discussion of War is a Racket Speech; View and discuss Eisenhower's farewell address. Read Uri Avnery's "The Military Option" in CounterPunch at <http://www.counterpunch.org/avnery04292008.html> Film screening and discussion: *Ghosts of Abu Ghraib*

Day 3: NACIREMA: Discussion Where is this? What is capitalism? Discussion of Marx's labor theory of value George Carlin on Football & Baseball, <http://www.baseball-almanac.com/humor7.shtml>

Day 4: Fieldtrip to US Veteran's administration hospital. Tour Guide: Wheelchair veteran Bobby Muller from Vietnam Veterans against the War <http://www.vvaw.org/>

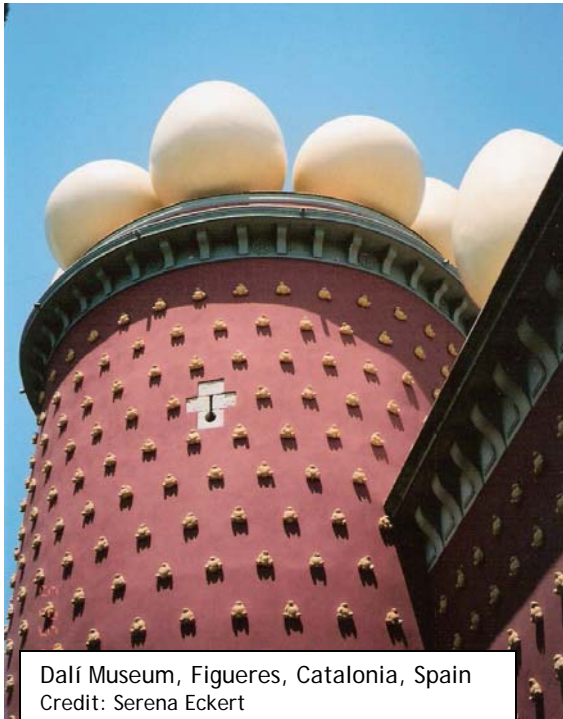
Day 5 Iraq Veterans Against the War Day; <http://ivaw.org/> How to file CO, information on war resisting. Film screening and discussion: *Hearts and Minds*

Day 6. How to keep from Dying: Are you safe? Discussion of April 17, 2008 RAND report which details 101,000 U.S. casualties a year. See "Invisible Wounds of War: Psychological and Cognitive Injuries, Their Consequences, and Services to Assist Recovery. Other Readings: *Grand Theft Pentagon: How they made a Killing on the war on Terrorism*.

Day 7: Rod Ridenhour and the My Lai Massacre. Discussion of war hero Ridenhour who was a whistleblower against this war crime. Discussion of Geneva Convention. Film screening: *In the Year of the Pig*

**Day 8: Hitler and Totalitarianism: Can it happen here? Film screening: Seven Days in May**

Day 9: Debate on Iraq War. Two teams of four students per team will debate the question "Is the War in Iraq a Just War? Like college debate, students will be responsible for arguing both sides issue in subsequent debate.



Dalí Museum, Figueres, Catalonia, Spain  
Credit: Serena Eckert

Day 10: The Deceptions of Military Recruiters. What did they tell you? Read "Lies Military Recruiters Tell" by Ron Jacobs at <http://www.counterpunch.org/jacobs03052005.html>

### **Anthropology against the Homeland Security State: Towards a "Butler Brigade" of Military Anthropologists**

I asked two leading anthropologists and war scholars, Barbara Johnston and David Price, "If you taught anthropology at the US Army War College (or West Point), what would you teach?" Johnston is the author of numerous books including, "Half-Lives & Half-Truths, Confronting the Radioactive Legacy of the Cold War (2007) and "Consequential damages of nuclear war- the Rongelap Report" with Holly Barker (Left Coast 2008). Price is author of the groundbreaking, *Threatening Anthropology: McCarthyism and the FBI's Surveillance of Activist Anthropologists* (2004).

"I just gave a lecture at the University of Hawaii in a class of ROTC students a few weeks ago," said Johnston. "Part of what I taught was the lingering and intergenerational consequences of nuclear war. Students/future military officers were less interested in that than in my description of the complicated and difficult work to build rights-

protective space that allow reparations and the right to remedy to emerge in Guatemala. This got their attention. So I would teach a course on 'waging war, making peace' that specifically examines current efforts to remedy the ugly,



ulcerating messes we humans have made in the name of 'security' The anthropology of war - the study of human histories, motivations, experiences and outcomes - is, unfortunately, quite an evolved field of study. It is very easy to make war. It is hugely difficult to bring about a true and lasting peace. Even in those cases where peace is declared, through political negotiations and formal legal instruments, the distance between reparation and remedy is often too vast to achieve a meaningful and lasting peace."

Price would employ classic anthropology in helping students to get around false patriotism. "I'd do a mix of readings like Levi Strauss on kinship, Marshall Sahlins on the original affluent society, Harris & Wagley on race, Geertz on thick descriptions, Nader on studying up. But I would add some works focusing on power and ideology. I think Cathy Lutz's *Homefront* or David Vine's forthcoming book on the military displacement of the peoples of Diego Garcia would be a nice book to use. One of my favorite essays to use in intro classes of any sort is Boas' 1917 essay on patriotism: 'I believe that the purely emotional basis on which, the world over, patriotic feelings are instilled into the minds of children is one of the most serious faults in our educational systems, particularly when we compare these methods with the lukewarm attention that is given to the common interests of humanity.'" (Boas 1917). "Rather than using anthropology to solve problems of occupation and insurgency," said Price, "we should use anthropology to keep us out of these situations in the first place. But promises of functional anthropological counterinsurgency (even false promises) only encourage civilian and Pentagon planners to envision more of these invasion fiascoes as problems that anthropologists can solve after the mess has been made."

### **The Military-Industrial-Academic Complex**

In order to answer Price's call, we need to form broader alliances. In his urgent book, "The University in Chains: Confronting the Military-Industrial-Academic Complex," (2007) social theorist Henry Giroux carefully documents how a new form of authoritarianism has swept the country - largely unnamed and unrecognized - turning the university into a "hypermodernized militarized knowledge factory." He credits President Eisenhower for sounding the alarm in his famous 1961 farewell address, in which the President eloquently made the case against the "misplaced power" and "unwarranted influence" of the military in civic life. Giroux sums up Eisenhower's position as a fear that, "by making war the organizing principle of society [we] had created a set of conditions in which the very idea of democracy, if not the possibility of politics itself, was at stake." (Giroux: 14)

Giroux reminds us that Eisenhower actually had used the phrase the "military-industrial-academic-complex," deleting it just before his television talk. Later Senator Fulbright captured the essence of the fear. "In lending itself too much to the purposes of government, a university fails its higher purpose." (Giroux: 15). Giroux charts layer upon layer of sophisticated methods which the National Security State brings to bear upon a university system that presently looks like a deer caught in the headlights. He is blunt, "Given the seriousness of the current attack on higher education by an alliance of diverse right-wing forces it is difficult to understand why liberals, progressives and left-oriented educators have been relatively silent in the face of the assault (Giroux: 185)."

The future of the university as a democratic public sphere is at stake. It is one of the last places where citizens can feel free to question authority and utter dangerous thoughts, he argues. Giroux asks universities to consider severing all relationships between the university and intelligence agencies and war industries. This includes military recruiters.

### **Against Authoritarian anthropologists**

In my experience, military recruits, soldiers and college students are overly blind to "actionable intelligence" like history and anthropology. This ignorance makes them easier prey for U.S. imperial engagements. A young man or woman thinking about military enlistment needs to deeply reflect on Butler's idea of "Big Boss Super-Nationalistic-Capitalism" before they sign on the dotted line. At boot camp, soldiers need a proper military education so they can actively know how to resist immoral orders, report abuse and leave the military as a C.O., and university students require critical military education in order to help lead civic engagements against the national security state.

Richard Cross, as a journalist, was a public anthropologist serving the people. He diagnosed the "culture, resources and power" dynamics in an imperialist war to generate knowledge to further democracy. Free speech trumped imperial speech. The only way I can see anthropologists having anything to do with the US military, is to do the same. Butler apparently felt that way too. "I wouldn't go to war again as I have done to protect some lousy investment of the bankers. There are only two things we should fight for. One is defense of our homes and the other is the Bill of Rights. War for any other reason is simply a racket."

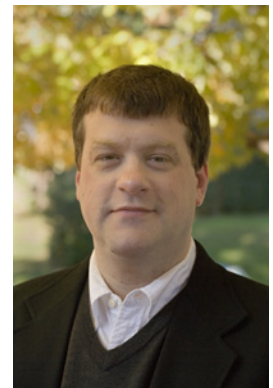
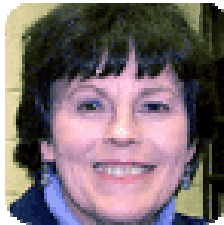
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## Discussion and Debate: On the SfAA Panel, "Working with Government Agencies," Memphis 2008

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The panel at the recent SfAA meeting in Memphis organized by Phil Stevens on the subject of "Working with Government Agencies" was packed with attendees, who came to hear a broad range of presenters representing a wide spectrum of anthropologists whose views for and against contemporary engagement with the military and other governmental agencies are part of the growing public discourse on an increasingly controversial set of issues. Several of the panel's presenters offered insight into their work being actively engaged with government employment: Montgomery McFate, with the US Army, addressed how anthropologists should persuade governmental agencies to utilize anthropological knowledge; Kerry Foshier, with Marine Corps Intelligence, outlined how sophisticated concepts like culture get translated in military and intelligence contexts; and Brian Selmeski, of Air University and the Air Force Culture and Language Center, suggested ways to reconcile the "twin expectations" of being both an anthropologist and a civil servant. Other presenters spoke of their consultations with private industries that accept government contracts: Laurie Krieger, of the Manhoff Group, discussed how concepts like language and culture are deployed in international health; and Diane Gardsbane, with EnCompass LLC, highlighted how the work of applied anthropologists can enhance international development projects in the course of short-term consultations. Two presenters focused in on the use of cultural knowledge in similar contexts: Faith Nibbs, of Southern Methodist University, analyzed how the use of rhetoric and other cultural knowledge can inform violent-intent modeling; and Phil Stevens, of SUNY-Buffalo, probed the possible use of anthropological works and knowledge in torture tactics at Abu Ghraib. The remaining presenters put forward historical, critical and/or philosophical questions about engagements with governmental agencies: Roberto Gonzalez, of San Jose State University, warned that anthropologists' past involvement with covert counter-insurgency work provides critical insight into current anthropological engagements with the military and other governmental agencies; and Carolyn Fluehr-Lobban, of Rhode Island College, summarized and commented upon the current discourse regarding the larger ethical issues of engagement. Two of the presenters (Foshier and Fluehr-Lobban) are members of the AAA Commission on Engagement with the Military and National Security Agencies.

The panel provided an important educational function, as most who attended appeared to have come to learn more about what forms of anthropological engagement are currently taking place. In particular, many seemed aware of the national press coverage and of the AAA Executive Board decision against deployments of anthropologists with the Human Terrain System (HTS) program, in which anthropologists are embedded as advisers with armed detachments in Afghanistan and Iraq. So the audience appeared eager to learn and talk more about this subject, both pro and con. Montgomery McFate, who helped to develop the HTS program and engages with HTS deployment, argued that casualty reduction rates have dramatically increased as a result of this form of engagement. Foshier, Selmeski, and McFate emphasized the present window of opportunity for anthropological input, and each was critical of some government agencies' ignorance and naiveté about the utility of anthropological methods and approaches. However, each likewise

affirmed the increasing sophistication of policy makers and implementers to the value of anthropological engagement. Roberto Gonzalez sharply differed with this seemingly benign view as he argued against the weaponizing of anthropology with anthropologists acting as “technicians of power,” thus becoming new servants to US military interests. He argued that anthropologists are not decision makers, but are political/military implementers.

Robert A. Rubinstein and Charles Cheney were the session’s discussants and raised a number of important questions for both presenters and audience to consider. As one might expect, the ensuing discussions in the Part I and Part II of the session were lively; but they were also civil and nuanced. Fluehr-Lobban, for example, contextualized the current discourse on the ethics of engagement within America’s “imperial age.” While calling on an urgent profession-wide discussion and debate of the application of informed consent as the critical ethical standard of practice--as well as the problematic of negotiating transparency while engaging with classified projects for national security agencies—she focused on the principle of what it means to “do no harm”; to lessen, avoid, or prevent harm; or alternatively, to “do some good” in the current era. While not everyone agreed as to the standards and meanings of “imperialism,” “doing no harm,” and “doing some good,” everyone seemed to find common ground in the fact that each of us, as Rubinstein pointed out, is searching for a place where the application of anthropology improves outcomes for all.

## 2008 SfAA Presidential Plenary Session in Honor of John van Willigen

By Shirley Fiske [shirley.fiske@verizon.net]  
 Consultant, University of Maryland

This year’s SfAA Presidential Plenary session in honor of John van Willigen, chaired by Satish Kedia and introduced by SfAA President Susan Andreatta, featured reflections by two outstanding scholars of applied and practicing anthropology, Marietta Baba and Erve Chambers. What made the session outstanding (at least to me) was that these senior-or at least mature-scholars have thought about these topics for a long time. It was a sharing of wisdom of the first order that held up the field of applied anthropology to a strong light and turned it around in different directions so we could see all angles.

Marietta Baba’s talk, “Truth and Reconciliation: Acknowledging Mutual Theory-Practice Exchanges in an Era of Anthropological Engagement,” distinguished between two critical concepts that have been swirling around and infusing anthropology since its beginning—the idea of anthropology as a “discipline” and of anthropology as a “profession.” Baba traced the embrace and extrusion of the two concepts from the earliest precedents of



anthropology through British structural-functional colonialism to the contemporary shift towards humanities (since the '80s) in the U.S. She concluded (in my view and to roughly paraphrase) that “the

answer can’t be to criticize everything and solve nothing,” although she conceded that we need a “creative tension” between theory and practice.

She also concluded that we are at a juncture where we need to “hybridize” our knowledge with other disciplines because our core constructs have become part of the popular lexicon. She posed a challenge to anthropologists: at this juncture, how can we in the “professional” arm bridge with those in the “discipline” side of anthropology?



From the left: Satish Kedia, Marietta Baba, John van Willigen, Susan Andreatta and Erve Chambers  
 Photo Credit: Shirley Fiske

Erve Chambers’ talk, “Applied Ethnography, Part Two,” initialized the view that “anthropology is a *choice* and an *invention*.” He offered that we can strain too hard when we try to find reformative value in everything we do. What anthropology does best is pretty simple—observe, listen. That leads me to believe that he was saying we should stick to ethnography and not try to apply all our knowledge. Erve had a wonderful quote that goes something like “...the best anthropology is to make others aware of the anthropology within themselves, invisible within

themselves...to let them see the anthropology that is inherent in themselves.” But he went on to comment on “Part Two” of applied anthropology, where he sees that practice *outside* academia is transforming anthropology, and he particularly mentioned the need to work collaboratively—jobs where cooperation is favored over competition and collective credit is as important as individuality—and achieving a common goal—all hallmarks of teamwork that jobs outside of academia require or strive for.

The session was Podcast by students from the University of North Texas and is available at [\[http://sfaapodcasts.net\]](http://sfaapodcasts.net). Additional remarks honoring John van Willigen were offered by Barbara Rylko-Bauer. There are no firm plans to publish the remarks (e.g. in *Practicing Anthropology*, but Satish Kedia was optimistic when asked the question.

## The 2008 SfAA Memphis Meetings Podcasts

By Jen Cardew [JenCardew@gmail.com]  
University of North Texas

The SfAA Podcast project, started in 2007, continued at the 68<sup>th</sup> Annual Meeting. There were 17 sessions audio recorded this year in Memphis, TN. The sessions will be made available as free podcasts (mp3, audio) at [www.SfAApodcasts.net](http://www.SfAApodcasts.net). In addition, seven sessions from the 2007 Annual Meeting are also available on the website.



Russell Williams (Western Washington University Graduate) and I are editing the audio of the sessions and publishing two a week to the website. The last one will be published in mid-June. We offer three free ways for listeners to receive a notification when a new podcast becomes available. In addition to simply checking the website you can search for “SfAA podcasts” in iTunes, subscribe to the RSS in a feed reader, or sign up to receive email every time a new post is published. All of these options are explained in full detail on the website and you can subscribe with just one click on the left hand side of the homepage.

The best addition to the 2008 SfAA Podcasts is the podcast team. The six-member team worked very hard planning before the conference and recording at the conference. The volunteer team consisted of: Jen Cardew (UNT), Diana Harrelson (UNT), Kelly Evan Alleen (Americorp VISTA), Jonathan West (University of New Orleans), Kimberley Norwood (University of Tennessee, College of Medicine), and Lauren Travis (UNT). I’d like to thank all of these wonderful people for doing such an awesome job and for dedicating so much of their time to the project!

The website has had almost 8,000 visits since April 2007 and just under 100 people have signed up to receive updates about new posts.



Peter Van Arsdale listens to Phil Young speak at Podcast recorded session in Memphis

Currently Available at [www.SfAApodcasts.net](http://www.SfAApodcasts.net)

2008  
Presidential Plenary Session in Honor of John van Willigen: The Art and Science of Applied Anthropology in the 21st Century

Preparing Applied Anthropologists for the 21st Century, Part I

Preparing Applied Anthropologists for the 21st Century, Part II

Working with Governmental Agencies, Parts I and II

2007  
*Society for Applied Anthropology*

Gretel Pelto's Acceptance of the Malinowski Award

Dude, That's My Space!

Global Health in the Time of Violence, Parts I & II

South Florida's Impact on Anthropology and Society

Environment & Conservation Policy

Applying Linguistic Anthropology in the Classroom & Beyond



### Upcoming

5 May 2008 The Scholar-Practitioner in Organizational Settings

8 May 2008 For Love and Money: Employment Opportunities in Medical Anthropology (SMA)

12 May 2008 COPAA International Invited Speaker

15 May 2008 Embodied Danger: The Health Costs of War and Political Violence (SMA)

22 May 2008 Mobile Work, Mobile Lives: Cultural Accounts of Lived Experiences

26 May 2008 Practitioners Rise to the Challenge: A Discussion of Methods in Business Ethnography

29 May 2008 The Flawed Economics of Resettlement and Its Impoverishing Effects: What Can Social Scientists Do?

2 June 2008 Visualizing Change: Emergent Technologies in Social Justice Inquiry and Action, Part I: Digital Storytelling and PhotoVoice

5 June 2008 Visualizing Change: Emergent Technologies in Social Justice Inquiry and Action, Part II: Participatory Mapping and Visual Arts

12 June 2008 SMA Plenary Session: The Political Construction of Global Infectious Disease Crises

16 June 2008 Anthropology Engages Immigration Reform

19 June 2008 Anthropology of the Consumer

### **Practicing Policy Within SfAA: What Are the Rules?**

By Merrill Eisenberg [merrill@u.arizona.edu]  
Member, SfAA Executive Board

**A**s the Society becomes more involved in public policy issues, questions and concerns about the legal aspects of lobbying come to the fore. Many members have expressed concern that we are not involved enough in the policy process while others fear that involvement in the policy process is not appropriate. As a Society, how involved can we be without jeopardizing our non-profit status?



Involvement in the policy process can take many forms, some of which are regulated by law, and some of which are not. One convenient way to think about it is that there are three different levels of participation: educating, advocating, and lobbying, and the law treats them differently.

*Educating* refers to making information available to policy makers so that they can consider it when making policy decisions. Providing information about the impact of a policy on a community, or providing evidence of a *Society for Applied Anthropology*

problem that is in need of a policy response, or explaining the findings of a study, are all considered to be educating. When we are educating, we are not taking a stand one way or the other. We are simply providing information for policy makers to consider as they develop a policy response. For example, telling policy makers that the data show that residents of minority neighborhoods are more likely to be overweight and prone to diabetes because there are barriers to engaging in physical activity (safety concerns, no lighting, no sidewalks, etc.), and food availability is limited to high calorie, high fat, fast food choices, we are educating.

Cranking it up a notch, another policy activity is *advocating*. Advocating can be defined as identifying, embracing, and promoting a cause or solution to a problem. We advocate when we tell a policy maker what approach we recommend. For example, we are advocating when we tell policy makers that planning and zoning rules should be re-examined in order to promote healthy neighborhood design, or that a community garden project is needed in order to address obesity and diabetes in minority neighborhoods.

Finally, *lobbying* is stating your position on specific legislation to legislators and/or asking them to support your position. Lobbying does involve advocacy, but advocacy is not in itself considered to be lobbying. There are two types of lobbying activities: *direct lobbying*, where you communicate directly with a policy maker, and *grassroots lobbying*, where you call upon the general public to contact their policy makers in support of your position. You are engaged in direct lobbying when you write a letter, make a phone call, or provide formal testimony that relates to a specific proposal that is under consideration. For example, if you tell a policy maker to support a particular proposal that funds walking paths in minority neighborhoods, or to vote against a proposal to allow more fast food restaurants to be built in a minority neighborhood. You are engaged in grassroots lobbying when you make a call to action for others to contact their policy makers to ask them to vote for or against these proposals.



A View of Memphis from the Marriott, 2009

All organizations and individuals are free to educate and advocate. However, the IRS sets restrictions for lobbying activities undertaken by 501(c)(3) non-profit organizations (which is the status of SfAA). According to the IRS website, “no organization may qualify for section 501(c)(3) status if a substantial part of its activities is attempting to influence legislation (commonly known as *lobbying*). A 501(c)(3) organization may engage in some lobbying, but too much lobbying activity risks loss of tax-exempt status.” For purposes of the IRS, an organization is considered to be lobbying only if it is spending money for purposes of attempting to influence legislation. Employee and volunteer time are considered to be expenditures. Direct lobbying is clearly restricted; the IRS considers an organization to be engaged in grassroots lobbying only if it makes an appeal to the general public to contact a policy maker in support or opposition to a specific proposal. If an organization makes this appeal to its

members, it is not considered to be grassroots lobbying. There are two ways to determine if lobbying is a substantial part of an organization’s activities. One is to let the IRS decide, based on a case by case review; the other is to use a formula (“expenditure test”) based on the size of the organization. If a 501(c)(3) organization has been found to be engaged in “excessive lobbying” is can be subject to loss of its non-profit status and payment of back taxes on the organization’s income.

These rules proscribe what SfAA can and can not do with regard to participation in the public policy process. Clearly, we can educate and advocate; we can also lobby, as long as it does not become a “substantial part” of our overall work. That means that we need to reserve our lobbying efforts for those issues that are most crucial to our mission, as determined by the Board of Directors. The impact this has on individual members’ requests for endorsement of a policy statement will be that we will err on the side of educating and advocating, and will be very judicious about supporting a specific policy that is under consideration. So, while a member may ask the Board to write a statement in support of a particular piece of legislation, the Board is likely to endorse the underlying principles, but not issue a statement that supports or opposes a particular bill.

As an example, the Board recently considered a policy proposal from a member to support a federal bill that would change the requirements for establishing a union in order to eliminate pressures from management to vote

against the union. The statement the Board approved recognized the ethnographic documentation of management interference, referenced the fact that workers' rights are human rights and that the SfAA is committed to human rights, and stated that the SfAA supports the formation of unions without interference from management. The member who is involved in this issue can use this statement to educate, advocate or lobby, but the Society itself is not lobbying. For more detailed information about non-profit lobbying I recommend the following websites:  
Center for Lobbying in the Public Interest: [http://www.clpi.org/Lobbying\\_and\\_the\\_Law.aspx](http://www.clpi.org/Lobbying_and_the_Law.aspx)  
IRS: <http://www.irs.gov/charities/charitable/article/0,,id=96099,00.html>

## 2008 Sol Tax Distinguished Service Awardee - Lucy Cohen

SfAA Press Release

**D**r. Lucy Cohen has been awarded the 2007 Sol Tax Distinguished Service Award. The award, initiated by the Society for Applied Anthropology in 2002, is presented annually to a member of SfAA in recognition of long-term and truly distinguished service to the Society. Dr. Cohen was born in Costa Rica to a family that had migrated originally from the Far East. She studied sociology and graduated with a B.A. in 1965 from Mt. St. Mary's College in Los Angeles, California. Two years later in 1958, she earned the Masters of Social Work from The Catholic University of America. It was during her M.S.W. course work that she "discovered" anthropology, in large measure through the influence of Katherine Spencer Halpern and Leila Calhoun Deasy.

Dr. Cohen planned throughout her undergraduate study to eventually assume a career in the Foreign Service. Indeed, two years after completing her M.S.W., she received an attractive offer from the United Nations. At the same time, she was encouraged to apply to the National Institute of Mental Health (NIMH) for a pre-doctoral fellowship in anthropology. She chose this latter option and eventually earned the Ph.D. from The Catholic University of America in 1966. Her dissertation dealt with professional women as innovators of change in Colombia. Part of her graduate study took her to New Mexico to study archaeology under F. H. Ellis.

Lucy Cohen always considered herself an "applied anthropologist." Early in her career, she had worked at St. Elizabeth's Hospital in Washington D.C., the country's largest public psychiatric facility and the site of Erving Goffman's classic study, "Asylum." She received her degree at a very exciting time for mental health and the social sciences.



Following the work and recommendations of several high-level committees, President John F. Kennedy delivered the first message authored by an American President on mental health. The message was followed by the passage of P.L. 88-164, the Community Mental Health Act, which opened a new era in the understanding and treatment of mental illness. In 1967 she was recruited as Chief of Program Evaluation for the first Community Mental Health Center funded through this legislation in the District of Columbia. Two years later in 1969, she returned to The Catholic University of America to a senior position in the Department of Anthropology with a joint appointment in the School of Social Service.

Her deep interest in public affairs in the District of Columbia led to a high level of involvement in community affairs. She was selected to the Board of Trustees for the University of the District of Columbia when the institution was in its early stages. She also served on the Board of Trustees of a prominent foundation with a wide-ranging impact on the District, the Eugene and Agnes Meyer Foundation.

Dr. Cohen's research has always reflected an applied orientation and one that ranges widely. Her early work focused on health care and the communication between physicians and patients. There is another thread coursing through her work, something that reflects her own background - an interest in ethnicity, immigration, and the socialization process of new Americans. She published in 1984 a book that detailed the migration of Chinese to the post-Civil War South. Somewhat similarly, there has always been an interest in the process whereby women assumed new roles in industrial society - in the resettlement process, in gaining access to higher education, and as wage-earners.

Dr. Cohen's role within the Society has been long and sustained, and it started in a curious way. In 1964, as a graduate student, she was attending the SfAA Meeting in San Juan, Puerto Rico. One featured session included presentations by prominent applied anthropologists from Latin America. As the session began, someone realized that there were no translation services available and that the audience included several people who were not Spanish speakers. Just as the session got underway, Oscar Lewis approached her and asked her to translate the presentations! She translated the papers as well as the discussion that followed, some of which was quite heated. Later, and after her faculty appointment, she assisted in the development of the policy that led to the first Malinowski Award that the Society presented in 1973 to Gonzalo Aguirre Beltran. She has attended every annual meeting of the Society (save two when she was engaged in field work in Colombia) since her graduate days. She also served as the Program Chair for an annual meeting, a task that everyone knows to be very demanding. She has also been active on committees within SfAA, particular those that deal with women, immigration, and government relations.

## 2007 Bronislaw Malinowski Awardee - Orlando Fals Borda

SfAA Press Release



The Society for Applied Anthropology is pleased to announce that Dr. Orlando Fals Borda has been selected as the recipient of the Bronislaw Malinowski Award for 2007. The Bronislaw Malinowski Award is presented to an outstanding social scientist in recognition of efforts to understand and serve the needs of the world's societies and who has actively pursued the goal of solving human problems using the concepts and tools of social science.

Professor Fals Borda is best known for developing the theory and methodology of Participatory Action Research (PAR), now widely used by applied anthropological, educational, and medical practitioners working with local communities and taught in academic and training settings. He has combined pathbreaking academic production and institutional leadership with social and political activism on behalf of, and working with, disempowered groups. This has earned him an international reputation as a scholar-activist.

Dr. Orlando Fals Borda was born in Barranquilla, Colombia, on July 11, 1925. After high school in Barranquilla, he studied English Literature and History for his B.A. at the University of Dubuque, graduating in 1947. He was taught by prominent Latin Americanists Lowry Nelson, at the University of Minnesota, where he took his M.A. in 1953, and T. Lynn Smith, at the University of Florida, where he earned his Ph.D. in Sociology in 1955. After graduating with his Ph.D., Dr. Fals Borda worked in Brazil as a consultant for the Organization of American States. Returning to Colombia, he was the Director General for the Ministry of Agriculture from 1959 until 1961. In 1957, along with Camilo Torres Restrepo, he founded the Faculty of Sociology at the prestigious Universidad Nacional de Colombia, becoming the faculty's first dean and continuing in that role until 1967. He is known as the "father" of sociology in Colombia.



Dr. Fals Borda's work in the 1960s was concerned with studying and directing social change. He helped form Juntas de Acción Comunal, local community boards. In his writings, he intended to shock polite Colombian society by revealing the existence of everyday violence. In 1966-67, he was a visiting Professor of Sociology in the Institute of Latin American Studies at Columbia University. From this period came his work on the resistance of the popular classes in Colombian history. At this point, Dr. Fals Borda left the academy, becoming Director of Research for the United Nations' Research Institute on Social Development in Geneva until 1970. From the 1970s, he devoted himself full-time to independent research and activism, working mainly with impoverished rural communities and local activist organizations, especially in the Atlantic Coast region. It is out of this experience that Professor Fals Borda developed his PAR approach.



From 1970-75, Dr. Fals Borda directed the Fundación y Acción Social. In the 1980s, his base was as the president of the Consejo de Educación de Adultos de América Latina, a highly politicized popular education organization. Since the 1990s, Professor Fals Borda has been both involved in formal politics and as a critic of the state of political-economic affairs. He was involved in the process to construct the 1991 Colombian constitution, and in 1991 he became a member of the Colombian National Constituent Assembly.



Besides serving as President of the Research Committee on Social Practice of the International Sociological Association, Dr. Fals Borda has won several awards, including a John Simon Guggenheim Foundation award, the Hoffman Prize from the United Nations, the Kreisky Prize from Austria, and the Medal of Order of Boyacá, Colombia. He has been

awarded Doctor Honoris Causa degrees from the Universidad Central de Venezuela, the Universidad Nacional de Colombia, and universities of Boyacá and Antioquia.

Fals Borda's work has been recognized and lauded by his colleagues. In 1986, the Colombian Sociological Association had a special roundtable on Fals Borda's work. In 1990, a film was made by the University of Calgary. In the fall of 2006, several organizations in Colombia put together a homage to Professor Fals Borda with the conference "Seminario Investigación, Ética y Política: Homenaje a Orlando Fals Borda." And an International Symposium on "Action Research Education in Contexts of Poverty" at the Universidad de La Salle, Bogotá, Colombia, is scheduled for May 2007.

Dr. Fals Borda has left applied anthropologists and other applied researchers with an important legacy in his published interventions on the origins, epistemology, and implementation of PAR. These include such articles and book chapters as "Power/Knowledge and Emancipation" (1996), "Participatory Action Research in Social Theory: Origins and Challenges" (2001), "A North-South Convergence on the Quest for Meaning," "The Application of Participatory Action Research in Latin America," and "Participatory Action Research in Colombia: Some Personal Feelings" (1997). Besides his own reflections, the debt owed to Professor Fals Borda's work has been acknowledged by scholars working on PAR in a wide range of disciplines and in a wide range of contexts.

## Applied Anthropology and Academic Anthropology: A View From Afar

By Kristina Tiedje

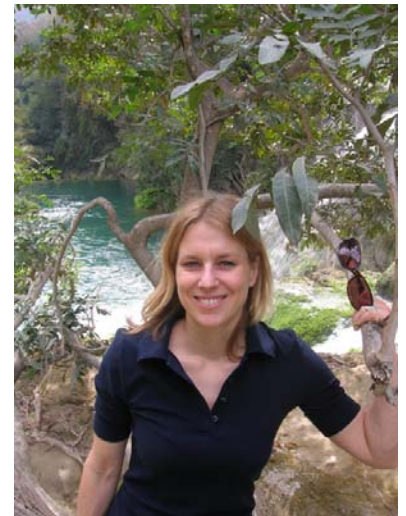
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*This article presents the fruit of ongoing conversations with my colleagues and students in France who profess an interest in practicing anthropology while engaging in academic anthropology. Its overall goal is to bridge the perceived divide between academic and applied anthropology, between the academy and the real world. It is its aim to find a middle-ground and to demonstrate the complementarities of the two to make a difference and to rearticulate the divided terrain on which anthropology now stands.*

Not only in the U.S. has the anthropological engagement with applied anthropology continued to be a highly contested and criticized terrain. In fact, the thorny relationship that exists between applied anthropology and academic anthropology in the United States is not less complicated in France. Anthropologists who openly acknowledge their (double) role as academic anthropologists who do applied work tend to run the risk of being shunned by their colleagues in the academy. As an anthropologist who has in the past engaged both in academic and applied work on gender, development, and the environment, I pose the question: Is practicing anthropology a bad thing? Or is it in fact “better” than academic anthropology?

In this contribution, I explore the false dichotomy of academy versus practice that takes hold in many anthropology departments in the U.S. and elsewhere. This discussion builds upon existing debates on the strained relationships between applied and academic anthropology in an attempt to find a middle-ground as a base for conversation between practitioners, practicing anthropologists, and academic anthropologists. More importantly, it is part of an ongoing conversation with my undergraduate and graduate students in the Department of Anthropology at the University of Lyon 2 in France, which is one of the few anthropology departments in France offering a Master’s program in applied anthropology. As in the US, there are many more students in France with a graduate degree in anthropology than open academic positions. For example, every year, there are roughly 2-5 openings per year at the Assistant Professor level in anthropology at French Universities nationwide. For each open position, it is estimated that about 135 applications are filed for review.



As students begin to construct their careers from early on, many freshmen ask me what they can do with an anthropology degree. In this regard, it should be noted that most French undergraduate and graduate curricula in anthropology remain theoretical and provide little perspective on what practicing anthropology in the “real” world could entail. But that is not enough since in universities that have changed course to provide “applied” training to students, such as at Lyon University 2, the student population has had difficulty adjusting to such the new directions. For instance, during the first year of the applied anthropology Master’s program at Lyon 2, in 2006-2007, many of the graduate students enrolled in this program professed to me that they were facing the condescension of their fellow graduate students in the research anthropology Master’s program. I came to the conclusion that they seemed to emulate the proclaimed intellectual and moral divide between practitioner anthropologists and academic anthropologists. Some of them even imitated the general belief that practicing anthropologists do not know theory. Fortunately, after initial confusion, it seemed all the more refreshing to embark on the complex terrain one encounters when navigating with both, academic *and* practicing anthropology as students, as scholars, and as practicing anthropologists. Ultimately, these conversations evoke some of the moral and ethical dilemmas every anthropologist faces in her career. We all know that as a researcher, one may be drawn into diverse roles, ranging from a learning student of another culture, an academic writing scholarly papers, and, in the case of collaborative projects, an assistant to the community, even if one does not explicitly engage in applied work.

Based on my own research with Nahua men and women in the rural hamlets of the Huasteca region in Mexico, I hold that the purported divide between academic and practicing anthropology raises broader questions in the field of anthropological ethics, posing important challenges to conventional models and underlying values. For example, the theoretical and methodological involvement of anthropologists with gender, development, and the environment has contributed largely to policymaking and environment, gender, and development programs. The critical stance by many researchers is indicative of the ways in which academic anthropologists have sought to criticize development programs from a theoretical and intellectual perspective. Yet, not all anthropologists identify readily with the critical view, especially those involved in applied anthropological work. In recent years, many have chosen to return to the field of

public policy making and work with international organizations such as the World Bank, the World Health Organization, UNEP, and USAID. Still, the inclusion of anthropologists as consultants on environmental, gender, and development programs or as partners of INGOs continues to receive criticism from within the academic community, especially in France. There continues to exist a strained relationship between academic anthropologists and practitioners, in which the former see the latter as second-rate and the latter views the former as irrelevant, both theoretically and politically.

But aren't we all "practicing anthropologists" at some point in our career? For instance, as part of my larger research project on the meanings of conservation and development in rural Mexico, where I investigate the interplay of conflict and cooperation in protected areas located on indigenous and communal lands, I have engaged with the communities as an NGO volunteer and assisted in putting together community projects when invited to do so by the community (i.e. Tiedje 2002, 2005, 2007, 2008). In most cases, the indigenous communities today require the anthropologist to write out a sort of "contract" where terms and conditions of the collaborative agreement are clearly marked. Other times, the projects I was invited to assist them with had nothing or little to do with the actual research I was engaged in at the time. Whenever feasible, I accepted the public *cargo* the community elders invited me to engage in. Community cargos ranged from organizing a major event in the county seat to commemorating the history of liberation theology, to working with church-based



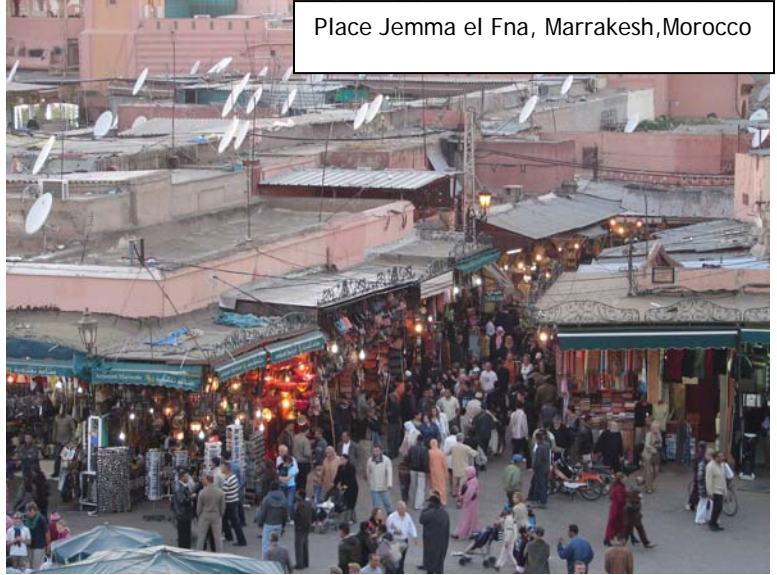
communities and their social activism in the marginalized indigenous communities, to dispensing primary care and cold medicines, to assisting with indigenous rights claims and other claims, and so on.

Based on my own experiences, I am inclined to argue that the public role of an anthropologist, whether academic or practicing, acts as a leveling mechanism between the intellectual and the practitioner. It is an oversimplification to claim that practitioners are "freer" or exempt from the ideals of the academic discipline even though they may not embrace them as strongly (if at all). From a practitioner perspective, practicing anthropologists seem to have greater autonomy when choosing where to work and what to write. But in the views and the reactions from the larger anthropological community, from an academic perspective, the optimistic vision of practicing anthropologists to create a "good society" through their involvement as consultants or NGO workers, may result in a backlash by anthropologists who damn them in moral terms (often equating all applied anthropology with development anthropology). To say that practitioners are exempt from the quarrels of a larger anthropological community is to fail to acknowledge that development programs constantly change direction thanks to ongoing anthropological involvement and criticism. The experience of practitioners and practicing anthropologists, then, may involve their (partial) rejection of the anthropological knowledge, which, while privileged in theory, falls short of practical applications.

With these observations in mind, I would like to suggest a few qualifications regarding anthropology, its conceptual divide, and its moral implications. My first observation concerns the dichotomy between academic and applied anthropology. In my view, the dichotomy does not hold true for those of us who engage in fieldwork. Let's recall that most academic anthropologists who practice fieldwork tend to operate in dual systems of anthropology at all times. While acting within one system to obtain their professional degree and build a career in academic anthropology, they face the repercussions of the shortcomings of that system (academic anthropology) on another (in the field). Indeed, just like me, not a few are co-opted into working with "their" communities collaboratively. The experience of practicing applied anthropology inadvertently involves a partial rejection of the dominant area of academic anthropology as well as, on some occasions, the experience of rejection from those who look down upon practicing scholars. This is not to say that some anthropologists may unwillingly get "drafted" by the communities and thus, "pretend" to be "helping the community" in order to finish their research. Still, it is an oversimplification to dichotomize between career goals and ethical commitment to the research subjects. One would hope that, nowadays, anthropological fieldwork has become a two-way street where collaborative research projects are viewed as the better

alternative to older, one-way research models where the anthropologist was “taking” and research subjects were “giving” information.

My next observation has to do with the moral claims of anthropological practice and practicing anthropology. Many development anthropologists are said to frame their work in moral terms, arguing that they are working on the good side of the development enterprise, working toward a better society. This proclaimed, moral superiority has been harshly criticized by one side of the academic community who tends to view them as opportunists who are morally wrong when trying to “civilize development” when in fact



development appears a lost cause (cf. Gow 2002). Then again, by framing engaged anthropology in moral terms, practicing anthropologists may try to escape the dominant view of the academic discipline. In this context, it appears that using morality as a measure or indicator of the anthropologist’s credibility in the face of academia or the real world is insufficient and risks masking the inextricable duality of anthropology, as an academic discipline and as an applied discipline. Isn’t it true that our discipline bear fruits from the ongoing debates and discussions of the strained relationship between the two? What are the implications of the argument that practicing anthropologists are morally right or wrong, while, as a result of their engagement they engage in intellectually and practically demanding work? To consider morality as the primary indicator of anthropology’s unity and well-being would be to miss the effects of anthropological involvement both, at the intellectual and at the practical level. When talking only about morality, other discrepancies that can be fruitful to the transformation of the discipline and attention must be paid to how they interact.

To recapitulate, without the creative tension that exists within our discipline anthropology would face extinction; thus, we can be thankful for this ongoing debate. Indeed, it seems as if the pragmatics of survival of our discipline precludes strict adherence to the dominant norm of academic anthropology that would limit anthropologists to writing scholarly articles and attending professional conferences. As a result, more and more students in France are considering a career in applied anthropology, even if they prefer not to say out loud that this is their career choice until they are granted entry into an applied graduate program. Eventually, the very conditions of the job market will force those remaining purists within academic anthropology in France how we think about the future of our discipline. Cross-cultural comparisons, such as this essay, might be a fruitful way to engage in a global dialogue about the future well-being of anthropology worldwide.

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## Applied Anthropology at the Beach (California State University-Long Beach)

By Ron Loewe [rloewe@csulb.edu]  
California State University-Long Beach

The Department of Anthropology at California State University, Long Beach (CSULB) offers an MA in Applied Anthropology and an MA in Anthropology. Under the MA in Anthropology, the Department offers graduate work in cultural and linguistic anthropology. The Master’s level applied anthropology program at CSULB began in 1990, and is currently among the top five programs in the nation for the number of students graduated. In order to meet the growing demand in California and elsewhere for professionals capable of addressing the complex problems in urban environments, the applied anthropology program emphasizes knowledge of anthropological theory and specialized training in quantitative and qualitative methods as well as program evaluation. The program also provides training in the practical aspects of applied work: how to learn the language of the client, how to budget, how to package and

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present findings, and how to negotiate with clients. These objectives are accomplished through course work and an internship guided by a faculty advisor.

The program offers four options which best represent the expertise of our current applied faculty:

**Community Organizations.** This option enables students to examine problems associated with urban life such as poverty, gang violence, community development, etc.

**Education.** This option allows students to explore cultural issues in schooling in the U.S. and abroad.

**Medical Anthropology.** This option utilizes departmental strengths in biological and cultural anthropology to analyze problems in health care and think through practical solutions.

**Visual Anthropology.** The department is pleased to announce the creation of a visual anthropology component to its program. In Fall, 2007 the first ethnographic film course was offered, followed by a film festival to showcase the nine short films created during the semester. The department has created a visual lab where students can check out film equipment and edit their projects. A new, talented visual anthropologist has recently been hired to join the faculty.

### The Program Sequence.

The program places strong emphasis on professionalization. CSULB encourages students to make posters and give presentations at national and regional meetings. In fact, our students have won poster contests for two years in a row at the SfAA. The Applied Anthropology MA culminates in the completion of either a traditional Master's thesis or a project. This latter is often preferred by students planning a career as a practitioner because of the hands-on experience it offers through the process of designing and completing a project with a local organization. Many of the projects take the form of program evaluations, giving the graduate an impressive accomplishment for their resume as they head into the job market. Moreover, with the addition of the visual anthropology aspect of the program some students are undertaking film projects to complete this requirement.

During the first semester, students take a course that lays the foundation for the anthropological approach: Anthropological Perspectives (503) reviews classics in ethnographic research and writing. During this semester, students also take one of the two required courses in anthropological research methods: either Ethnographic Research Methods (560) or Computer Research Applications (561). Applied Anthropology (517) rounds out the semester.

During the second semester, students take one of the other research methods courses (560 or 561), Practicing Anthropology (505) which lays the foundation for the internship, and the Proseminar in proposal writing (510). Students may take electives linked to their core area of interest and begin to arrange their internship. Summer allows time for the internship. Then, in the fall, an internship course provides the setting for students beginning to analyze the data collected during their internship (or to re-frame ongoing data collection, as many internships evolve into projects that extend into the Fall). This is a time for hands-on teamwork with colleagues.

The final two semesters are devoted to rounding out electives related to the student's area of interest and completing the thesis or project.

### Why an Internship?

Internships connect students to other cultural worlds: the worlds of organizations and their goals, their client populations and their problems. Internships provide a field site for research and they provide a setting in which students can hone their research, analysis, and presentation skills. Students have to negotiate with agencies to find an



appropriate role that meets some need of the organization or community while furthering their educational goals. Ideally, the internship becomes a site for research.

*Some Internship Sites.* Potential internship sites are almost unlimited. Most choose sites in Southern California, where students find opportunities to participate in innovative government, educational, community, and business programs. Long Beach alone, with its cultural and economic diversity, is an important source of internship opportunities. Throughout the region, hospitals and clinics allow students to gain experience in cross cultural healthcare issues. School and community programs link students with underserved populations. Regional governments offer students an opportunity to learn about public policy, and businesses in southern California face organizational and international challenges that also offer internship opportunities. In recent years students have conducted internships at a wide range of public and private agencies, including the Long Beach Department of Public Health, an oceanographic institute dedicated to combating pollution, a low-income housing project, a social service center in Spain, tourism centers in Yucatán and Spain, a housing construction program in western Mexico, and a shelter for street children in Nepal.

*Field Schools.* The department has offered field schools in cultural anthropology in Oaxaca and visual anthropology in China. This summer a delegation of students will travel to Venezuela for the Radical Social Analysis course. All field schools are open to graduate students, and can form the groundwork for the thesis or project.

## Students

Students in the applied anthropology program come from a variety of national, cultural, and professional backgrounds. Many are working professionals; others come from undergraduate programs throughout the United States and around the world. Many graduates of the program are successfully employed as practicing anthropologists in business, government, health, and education: wherever the cross-cultural methods and data of anthropology can be used to identify and address cultural issues. Of recent graduates, one is directing the study abroad program at a local college, another is conducting ethnographic research for the Fall Prevention Center of a local hospital, and a third is employed by the County Department of Public Health. Two graduates are in the process of building a nonprofit organization to advocate for mobility challenged individuals; a project that stems directly from their thesis project research. Three recent graduates have gone on to Ph.D. programs at UC Irvine, UCLA and SUNY Albany.

The greater Los Angeles metropolitan area provides access to numerous resources, and the department is able to draw on the expertise of other renowned anthropologists as well as important community leaders, alternative healers and practitioners.

In the last year alone, the department has organized guest appearances by the following individuals:

- Thoric Cederstrom, Director of Food Security at International Relief and Development.
- Sichan Siv, Former US Ambassador to the United Nations.
- A Hmong shaman who demonstrated how to perform a *Hu Plig* of soul calling ceremony.
- George Marcus, Chancellor's Professor of Anthropology at UC Irvine and author of "Ethnography through Thick and Thin" (1998).
- Robert Sherman, MD, Director of a biotherapy lab that produces leeches and other insects for medicinal purposes.
- Cliff Humphrey, who discussed his ethnographic film entitled, "The Games of these Divers: A Video Ethnography of Miskitu Indian Lobster Divers of Nicaragua."
- Lisa Sullivan, Latin American Director of the School of the Americas Watch, and human rights activist who has lived in Venezuela for 25 years.

The department also organized a debate on the ethics of anthropologists serving in human terrain teams in Iraq and Afghanistan. The debate included two CSULB graduate students, two CSULB faculty, Roberto Gonzalez (CSUSJ) of the *Network of Concerned Anthropologists*, and a local practitioner who has worked for the army and the navy.

The Department will be the new home of *Practicing Anthropology*, one of the Society for Applied Anthropology's main journals, with Jayne Howell and Ronald Loewe as co-editors. This will offer further opportunities for learning and engaged scholarship. Additionally, students and faculty in the department are part of one of the best Local Practitioner Organizations in the country. The Southern California Applied Anthropologists Network (SCAAN) is an *Society for Applied Anthropology*

active organization that provides students with a professional network and multiple employment opportunities upon graduation.

Finally, starting in Spring, 2009, the department will begin the Visiting Applied Scholar Program thanks to a generous endowment from Dr. Bob Harman, professor emeritus. This will allow the department to expand its offerings and provide students with mentors working in many areas of applied anthropology.

## Faculty

Faculty in the applied anthropology program include full-time faculty, jointly appointed faculty, adjunct faculty, and lecturers from different domains of anthropological practice. Students are active in adding to the available knowledge and human resource base by coordinating regular colloquia that draw on both academic and applied expertise from outside the University.

*Jayne Howell, Professor (jhowell@csulb.edu)*

Education and employment, gender, migration, urbanization, ethnohistory, tourism, indigenous identity, Mexico

*Alexandra Jaffe, Professor - joint appointment with Linguistics (ajaffe@csulb.edu)*

Linguistics, National Language Policy, issues of identity, power and resistance related to minority language shift and language revitalization, Corsica.

*Hilarie Kelly, Lecturer (hkelly@csulb.edu)*

African ethnography, applied anthropology and development research.

*Barbara LeMaster, Chair & Professor (lemaster@csulb.edu)*

Ethnicity and gender, applied linguistics, deaf languages and culture; Ireland, Southern California.

*Ron Loewe, Associate Professor (rloewe@csulb.edu)*

Medical anthropology, applied anthropology, Maya language, culture and politics, tourism, Mexico, Latin America.

*Karen Quintiliani, Assistant Professor & Graduate Advisor (kquintil@csulb.edu)*

Urban and applied anthropology, social welfare, public policy, gender and sexuality; North America, SE Asia.

*Namika Raby, Adjunct Faculty (nraby@csulb.edu)*

Applied anthropology, cross-cultural communication, water management, Sri Lanka.

*R. Scott Wilson, Assistant Professor (swilson4@csulb.edu)*

Race and ethnicity, transnational media, cultural production visual anthropology; China, Taiwan, global East Asia.

## Anthropologists in other departments

*Stephanie Brown, Assistant Professor - Department of Human Development, (sbrown6@csulb.edu)*. Relationships between families and institutions, the production of childhood and adolescence, foster care, public housing, California.

*Heather Rae-Espinoza, Assistant Professor - Department of Human Development (hre@csulb.edu)* Individual interpretation of experience, interpersonal relationships, children's reactions to parental emigration, innovation, Ecuador, Mexico.

*Olga Rubio, Professor - Department of Teacher Education (orubio@csulb.edu)*

Bilingualism, social construction of identities, parent involvement, dual language immersion programs.

*Judith Stevenson, Assistant Professor - Department of Human Development (jsteven4@csulb.edu)*. Human Development, Southern Africa, political economy, globalization, social change and gender.

## Jewelry, Candles, and Working at "Development" in the Dominican Republic and at the SfAAs

By Kristen Hudgins [hudginsk@gwm.sc.edu]

PhD Candidate, University of South Carolina

**A**s you make your way through the agricultural community of Batey Voluntad (a pseudonym) you come to recognize that lines have been drawn. Situated in the agriculturally rich Cibao region in the Western half of the Dominican Republic, Voluntad is primarily a Haitian immigrant community. Bateys, often referred to as shantytowns, are the legacy of sugarcane plantations in the Dominican Republic once worked largely by conscripted Haitian labor. Today, bateys are still seen as Haitian space within the Dominican Republic, which in some ways situates the Dominicans living within bateys as outsiders. Much has been written about the conditions of poverty and 'modern-day slavery' that exist particularly for Haitians living in the bateys (cf. Americas Watch; Batey Relief Alliance 2007 [[www.bateyrelief.org/work](http://www.bateyrelief.org/work)], Roland Chardon 1985, James Ferguson 2003, Seneida Jansen 1991, Samuel Martinez 1995, 1996, 1999, National Coalition for Haitian Rights 1995, etc.). There is often less to be found in the literature about the ingenuity and organizational strategies of the residents of these communities, particularly women (cf. David S. Simmons 2006a and 2006b for an exception).

For the past seven months now I have been doing my dissertation fieldwork in Batey Voluntad researching the impact from a strong international presence in the community. Batey Voluntad has adopted the strategy of hosting international student groups (largely from the United States) to negotiate and meet its development goals and needs. Approximately seven of these groups visit the community throughout the year, some staying for a few hours for what might be characterized as a "poverty tour" and others for up to a week in order to engage in volunteer and development work. These groups generally provide an economic boon for certain groups within the community through home-stays, building projects, and buying goods locally produced in the batey. The goal of my project is to shed some light on the positive and negative effects that this community-based development strategy has had for different factions of the community overall.

One of my interests upon my first and subsequent stays in Batey Voluntad was not only the proliferation of groups that come to stay in the batey, but also the three different women's groups in the batey. As part of my fieldwork, I wanted to give something back to the community so I asked the three different women's groups (one Dominican and two Haitian) if they would be interested in working with me. I came to find that the Dominican group seems to be in some sort of hiatus (at least there have not been any meetings or any other activity since September), the secular Haitian women's group has repeatedly rebuffed all of my efforts to be involved, and then last but not least there was the church-based Haitian women's group who enthusiastically wanted to know what I could do for them.

The Famn de Legliz (or Women of the Church) group has been a presence in Batey Voluntad since 2002 but until recently has only worked on church-based projects. Since 2006 Famn de Legliz has been working on raising money to acquire legal documentation for group members, the majority of whom are Haitian nationals living in the Dominican Republic. Their new focus essentially concerns providing the help necessary to assist women to become economically more independent. This is reliant upon their having proper documentation and rotating credit loans. Women cannot travel to successfully carry out their small-scale businesses without proper documentation, which consists of a five-year passport (US\$70) and a one-year visa (US\$200 and a \$US25 "processing fee").

Interestingly, both Haitian women's groups have been making candles and using the proceeds from this project to fund the acquisition of legal documentation. I have always found this symbiotic relationship between both of the groups fascinating and a little confusing as they are cooperating and competing at the same time for the same market—international student groups visiting the batey. We began working together in a participatory vein to find ways that they might further the success of their project. This is the moment where I became a part of the "development" process. Famn de Legliz and I decided on trying to find different artisan projects outside of candle-making, which I fully recognize in part to be driven by my own inability to understand how two groups can make the same project for sale to essentially the same market at the same price.



Initially the group asked me to look into soap making, which was a no-go because glycerin is apparently only available in the capital—there hours and various military checkpoints away. I then learned of free artisan workshops in the nearby city of Santiago and asked women if they would be interested, but the two military checkpoints between here and there and the Saturday morning start time of 8AM proved to be a turn-off for many women, so they asked me to attend instead. I went to four of these workshops and learned how to carve calabash (which I later learned is an



endangered species in this part of the world), make clay figurines (which require kilns and the buying of clay), to weave straw into baskets and hats (which would have been great if the teacher had actually taught us anything), and finally, to make things out of coconuts. This has been a great project for several reasons. First of all, the start-up cost is minimal, as you only need a saw, some metal files, a good sharp knife, and some fine sandpaper; the coconuts are of course abundant and free. I've done multiple workshops for the women's group and we've even involved other women and children in the community who have shown an interest in the project. We currently make coconut earrings, pendants and bracelets to the largely U.S. university groups that come through the batey on tours.

The women have experimented with paints and glosses and natural finishes to see what sells best to the visiting tour groups and we've engaged in discussions about pricing and whether or not we should quote prices in Dominican pesos or U.S. dollars. The coconut jewelry project has been wildly successful with the student groups. Our sales of the jewelry far outpace the sales of candles. What we're finding is that students seem to like the "authentic" notion of coconut jewelry from a Caribbean island more so than candles, moreover, the coconut jewelry provides (as my friend Kim Cavanagh pointed out) immediate gratification of the souvenir experience because it is wearable. Having brought both candles and coconut jewelry to the 2008 Memphis SfAAs from the Dominican Republic I can also attest to the fact that our jewelry packs and travels a bit easier than the candles, though I brought both. Thanks to the generosity and interest of this year's SfAA planners and attendees, I was able to sell \$444 worth of candles and jewelry at the meetings, which when combined with the \$500 Harriet Hampton Faucette Grant from the University of South Carolina's Women's Studies Program allowed me to bring almost \$950 back to the Famn de Legliz group. The women's group immediately put the money to work and began a rotating credit fund—already eleven women have benefited from it. Currently the women I work with are putting their loan money of \$2000 RD (or about \$60) toward building or growing their small-scale businesses within the batey of buying and selling clothing or household goods, running a small food store, or selling fried food.

So what are the next steps for the project? I am continuing to work with the Famn de Legliz group on to help them be completely comfortable with the designs, means, and methods of producing the coconut jewelry. We recently decided upon a strategy of small workshops of only two or three women at a time and to work through the entire process rather than the assembly line method we have used in the past—due in large part to needing to produce a lot of jewelry quickly when we find out a group is coming to the community. We have also been searching for broader tourist markets for both the jewelry and candles. As for my foray into development, it has been fascinating. I am lucky enough to be in a position to constantly re-evaluate my approach to situations that arise in my involvement with Famn de Legliz, in part through the lens of witnessing the other forms of development that are taking place in the community. My extended time in the community has also been beneficial because there is time to discuss, dispute, and then settle issues that have come up our time working together. I will probably only fully realize what my role has been with Famn de Legliz, and in Batey Voluntad as well after my dissertation research.

Finally, I would like to ask if there is a way to set up a way for those of us working in communities that are engaged in artisan crafts to network during next year's meeting for instance? I am proposing that we get together to perhaps run a table on shifts and to share the costs. I think this would provide a lot of help to those of us who do not import or export artisan crafts professionally, but are simply trying to give back a little to the communities who have helped us so much. If anyone is interested in pursuing a joint effort like this, please feel free to contact me.

## Public Archaeology Update: Beyond CRM at the Memphis meetings

By Barbara J. Little [Barbara\_Little@nps.gov]  
University of Maryland, College Park

I had never been to Memphis before the SfAA meetings this March. In addition to the always-interesting presentations, there were three places I knew I wanted to see: the National Civil Rights Museum, Graceland, and the Chucalissa Archaeological Museum. How different could three attractions be? Only the latter could reasonably be called an archaeological tourist attraction, but I found that each touched on issues important to me as a public archaeologist.

An archaeology of what we now call the Civil Rights Era has yet to be undertaken but, as I argued in the last SfAA newsletter (February 2008), there is a

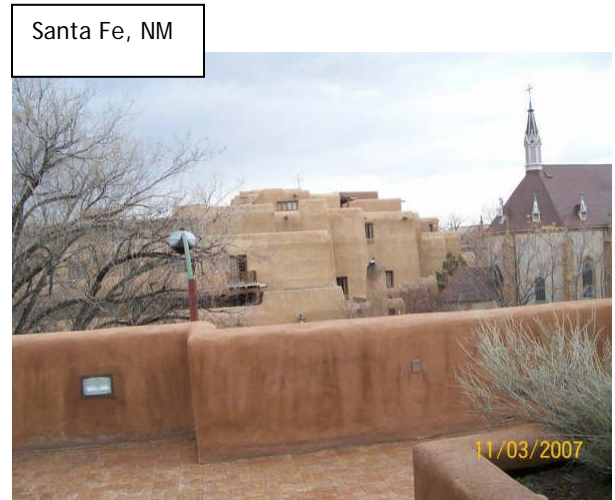


clear relationship between the historical archaeology of African American life and the struggles for rights and recognition. Similarly, there is a clear connection between the American Indian Movement and archaeology, particularly since the passage of the Native American Graves Protection and Repatriation Act passed in 1990. The activism that led to NAGPRA led many archaeologists and museums to reassess their treatment and public presentations of burials and grave goods. As a result of this new thinking, in 1985 Chucalissa covered over the exposed burials that had been part of the popular tourist attraction since it opened in the 1950s, as I learned from the paper by Joshua Gorman of the University of Memphis.

As far as I know, an archaeology of the Elvis Presley phenomenon has yet to be undertaken, although it wouldn't surprise me to find out differently. Archaeology, folklore, and American Studies share a fascination with material culture and the ways in which it operates in social interactions. Music as heritage is clearly on display at Graceland, but so too is the material culture of the music business, such as gold records, costumes, and various perks of celebrity.

These three museums, like all museums, intersect with tourism and education as well as with issues of heritage and community. Such topics were among those represented by the archaeology sessions and papers at the Memphis meetings. Applied Anthropologists often think of archaeology in terms of Cultural Resource Management (CRM), but there is much more to applied archaeology than compliance with various legal requirements.

In the U.S., CRM is mandated by laws that require a public benefit through compliance. Often that benefit has been seen in terms of information leading to a better understanding of the past, but public involvement is part of the regulatory framework as well and archaeologists are increasingly involved in public engagement with communities. At the meetings in Memphis, both Matt Bashum (Northern Arizona) and Kelley Scudder (U of S. Florida) offered their thoughts on the need for CRM archaeologists to engage with public interests. In the session "Creative Applications of Cultural Anthropology and Archaeology to Address Public Concerns," chaired by Walter M. Vannette and Miguel Vasquez (Northern Arizona), Bashum called on archaeologists to contribute to local histories and local identities. Scudder emphasized archaeologists' responsibilities to the communities in which they work. She has been working with governments in the Caribbean to develop archaeological permit applications that specify particular commitments to the local community. The session in which she participated—"Issues in Heritage Tourism, Preservation, and Resource Allocation: Challenges and Opportunities for the Applied Anthropologist," chaired by Antoinette Jackson (U of S. Florida)—



Santa Fe, NM



Tikal, Guatemala

spoke to issues concerning historic preservation practice and communities. Such issues are ripe for cooperative work between archaeologists and cultural anthropologists.

In addition to calls to improve CRM and move beyond compliance work, archaeologists at the Memphis meetings spoke of their work in education, tourism, museums, heritage, community, art, and justice.

In the Vannette and Vasquez session mentioned above, for example, Lori C. Sloat (Northern Arizona) discussed a curriculum for teaching about rock art research, preservation, and meaning in primary and secondary schools. In the session on "Applying Anthropology in Memphis Museums," chaired by Robert

Connolly, Catherine Hammons (U of Memphis) reported how she used the Chucalissa site and museum for local schools, preparing teachers and students with traveling trunks and organizing onsite visits to help students learn science.

In the same session there were two more papers about Chucalissa. Joshua Gorman, mentioned above, discussed a long-term shift in the use of Chucalissa and the relationship of the Choctaw to the site. Owned and operated by the University of Memphis, the museum opened an exhibit during the SfAA meetings to celebrate its 50<sup>th</sup> anniversary. Since it opened, many changes have occurred that affect the museum and tourism: museums envision their purpose differently; relationships among archaeologists and Native communities have changed drastically; Choctaw have a much larger influence in decision making. Robert Connolly and Deshonna Lewis (both from the U of Memphis) talked about the ways in which Chucalissa has changed as a tourist attraction and how it needs to continue to change. They argue that the site should include more of its own story, including not only the Mississippian time period during which the mounds and village were built and occupied, but also the creation of the museum by appropriating land from an African American landscape. They want to re-think the ways the museum is interpreted with relation to the surrounding African American community.

There were more presentations on the intersections among archaeology, tourism and heritage in other sessions. In "Anthropologists, Tourism, and Development in Yucatan: Constructing New Collaborative Roles and Relationships in the Public Sphere," chaired by Ana M. Juarez (Texas State-San Marcos), Ellen Kintz (SUNY Geneseo) reported on thirty years of collaborative research beginning with archaeological work on the Ruins of Cobá, Quintana Roo, Mexico. New relationships between local villagers and anthropologists center on tourism development.

In "Valuing Heritage," chaired by Paul Shackel (U of Maryland) and David Gadsby (American U), Lena Mortensen (U of Toronto, Scarborough) discussed the value and meaning of archaeology for local communities near both Copán as well as less famous sites in Honduras. I spoke about the ways in which Afghan archaeological heritage is being used to stake claims about the country's multicultural heritage and the international community's responsibility to assist in creating and maintaining that heritage. Paul Shackel reported on his research at the site of New Philadelphia in west central Illinois, discussing interactions among students, community members, and descendants in a project designed for community engagement. David Gadsby discussed his work in Baltimore, Md., in which he uses archaeology to raise awareness about neighborhood resources and community identity. The project in the neighborhood of Hampden centers its research on locally-defined needs and interests.

In the session, "The President's House Site Archaeological Investigations: Theory, Community and Practice," chaired by Doris Fanelli (Independence National Historical Park), three archaeologists discussed the impact of this important project centered on race and heritage in Philadelphia. George Washington and several enslaved Africans lived at the President's House. The juxtaposition of the new Liberty Bell pavilion and the slave quarter site aroused public controversy. Jed Levin (National Park Service) described the public consultation and controversy surrounding the Park's decisions first to ignore and then to excavate the site. Douglas Mooney (URS Corp) described the findings of the excavation and Patrice L. Jeppson (Cheyney U, W Chester U-Penn) described the public engagement with the excavations, as over 300,000 visitors observed and reacted to the excavations over four months.

Finally, two panel discussions rounded out the archaeological presentations at the Memphis meetings. Those who attended "New Ways of Seeing Old Things: Artistic Interpretation and Creative Archaeology," chaired by Patrice Jeppson and Carol McDavid (U of Houston) were treated to interesting discussion and artistic displays, including an exhibit of photographs by renowned artist John Dowell (Temple U).

Discussions in "Pathways to Justice: Exploring the Intersections between the Global Justice Movement and Anthropological Archaeology," chaired by Carol McDavid and Patrice Jeppson, focused on local work in the context of the global movement. For example, Kevin Bartoy of the Hermitage museum in Nashville, spoke of ongoing efforts to insert African American history into the narratives of public memory at the Hermitage (Andrew Jackson's home and house museum). Jeppson discussed her work at the President's House site excavations.

The number of archaeology presentations in Memphis was small, but they were interesting and touched on issues of general interest to many applied anthropologists. Next year in Santa Fe I hope to see many more archaeologists participate. As my colleague Carol McDavid remarked at the Memphis meetings, there are many applied anthropology topics to which archaeologists speak. In addition to the ones I've already touched on in this summary - and my apologies if I missed some -- such methods and issues include participatory GIS, working with diverse stakeholders, incorporating indigenous knowledge, tracking the impacts of displacement and resettlement, understanding responses to resource shortages and unequal distribution, and preparing for large and small scale effects of climate change.

## When Worlds Collide: A Reflection from the Field

by Kiran Jayaram, Ph.D. Candidate [mjkiran@gmail.com]  
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“One is wise when one sees all beings in the Self and the Self in all beings.”  
—Isha Upanishad

“[T]he most admirable thinkers within... [the social sciences] do not split their work from their lives.”  
—C. Wright Mills, *The Sociological Imagination*

“The human being as a person is a complex of social relationships.”  
—A.R. Radcliffe Brown, “On Social Structure”

“If she is allowed to infiltrate this world, then George Constanza as you know him, ceases to exist.”  
—George Constanza, from *Seinfeld* (episode 118)

The last three quotes of the above epigraph intimate the main point of this essay, namely, that the individual fieldworker as a social being has a responsibility to consider the tensions he or she might feel as a result of his or her worlds colliding (which they inevitably will) throughout the process of fieldwork. By worlds colliding, I mean different aspects of a researcher’s life coming into contact with another. These are the worlds of my *imaginaire*, in the vein of Sartre and Appadurai.

Inspired by a recent reading of Rabinow’s *Reflections on Fieldwork in Morocco*, what follows is my absolutely partial reflection on this topic, one I would have liked to examine more before I started long-term fieldwork. Throughout my graduate training, I have spoken with numerous professors and colleagues regarding issues of fieldwork. Upon arriving in the field, however, I was unprepared to face the full extent of when worlds collide. I include four episodes from my current work in Santo Domingo, Dominican Republic, followed a discussion of the way personal responsibility in the form of ethics, morals, and values may figure into each.

Episode #1: At one point, a woman from the United States that I had been dating before I went to the field had flown in to visit me. As she spoke Kreyòl and was interested in my work, she came with me when I went to Little Haiti. Though people were initially polite but distant with her, as time passed, they related how happy they were that she came to visit. After she left, the people who met her (and even some who didn’t) with frequency and fervor asked me how she was doing and when she was coming back.

Episode #2: Hanging out on Sundays with people in Little Haiti became common, as it was the day most of them did not go to or look for work. At the time, I was looking for a new place to live, and one of my friends (and informants) suggested that he knew of a nice place I should consider. I didn’t know exactly where it was, so he told me he would walk me there. As we prepared to leave, two women showed up, one of them clearly being his romantic interest. Two by two, we walked through neighborhoods to get to the building. I got some information, and we left. Rather than go



Haitian vendors in the Dominican Republic

of  
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she

back the way we came, we decided to walk down to the sea front for a change of scenery. The second woman was asking me questions, giggling at my comments, and affectionately touching me. As we got close to home, I excused myself as I had a meeting scheduled. It was after we said our goodbyes that the man pulled me aside and forcibly whispered, "If you don't *sleep with* [editor's phrase] that woman this week, you and I are going to have a problem."

Episode #3: A close friend from the US who had been working in the city for years introduced me to her Haitian boyfriend. He and I subsequently developed some sort of a friendship, and he began introducing me to his friends and inviting me to play soccer with them. Over time, though, the romantic relationship with my friend deteriorated and he became almost abusive towards her. The two of them no longer speak, however I remained in contact with both of them.

Episode #4: I had grown quite close with people in a particular tenement building in Little Haiti, where most people work in the informal economy and could be considered poor. Shortly after arriving, I had asked one of the women who sells food to construction sites to prepare a meal for a small dinner with members of the Haitian upper class at my house. Her husband delivered it to my apartment. After two months, some people in the building mention how they don't know where I live (though I had repeatedly given them the name of the neighborhood). Initially, they acted concerned for me, asking "how would we know where to go if you were sick and needed help"? Yet, this quickly morphed into a pointed comment where I was portrayed as withholding information from them.

In each of these, the worlds colliding should be apparent. In the first, the world of my social life prior to arriving in the field (*Relationship Kiran*) entered the world of my research (*Professional Kiran*). In the second, the world of my research (Professional Kiran) was infiltrated by the world of me as a social, and in this case sexual, being (*Bawdy Kiran*). In the third, Professional Kiran was confronted both with the worlds of his friendships (*Sociable Kirans*) and the world where he finds deplorable the mistreatment (particularly of women by men) of a significant other (*Social Justice Kiran*). In the last episode, the world of Professional Kiran collided with those of Sociable Kirans.

With each of these come issues of personal responsibility which includes that tangle of ethics, morals, and values (see Comitas, "Ethics in Anthropology"). The first episode points to ethical questions regarding the impact on the community of this new person's temporary presence. Would people feel uncomfortable or imposed upon? Would they feel their privacy was compromised? It also suggests what Bernard noted in his book on research methods (2005), that who you are before you enter the field impacts you in the field. Further, it raises the practical question of how does one maintain a relationship while conducting research outside one's home country? The second episode points to the issue of whether or not to have sex while "in the field," the ethical and practical implications of which have been discussed in several works (Goode 1999; Bryant 1999; Markowitz and Ashkenazi 1999). For me, the situation required me to examine my morals regarding premarital sex, my values and those of the woman, my male friend, and the people who would inevitably hear if I had sex with someone in the community, and the ethics involved in having sex with someone I would later interview about her life. In the third episode, whether or not I confronted, or even continued talking with, my Haitian friend implies a need ethically to consider the impact on him, as well as playing on my individual value of discouraging domestic violence in whatever form and my personal moral responsibility to say something or not. The last episode includes, in addition to a question of ethics, a value lesson. It points to the question of who has access to what personal information about you, and where the line between field and home is. From this exchange, I learned that I had implicitly been excluding people from Little Haiti from my home because of what I thought was ethical behavior (specifically, that I didn't want to cause them shame by them seeing my nice apartment while they lived in a tenement building), while including people from the upper classes by another set of ethical principles (namely, that reciprocity should occur). The paradox, whereby some of my informants were allowed to come to my house whereas others were not, was unknowingly exposed by people from Little Haiti in their comments to me. As I reflected on this, I realized that the twist in ethical logic masked my implicitly-held value that privileged wealthier people over those from the lower classes, due to a degree of comfort with the former and slight fear of the latter.

Obviously, each of these episodes could be teased out more, exposing more ethical quandaries and personal responsibilities. Further, I have yet to touch on how all of these situations are imbued with the privilege that I hold as a light-skinned, heterosexual male researcher with citizenship in the United States and access to a considerable amount of money. But as I said at the beginning, this is necessarily partial in its treatment. When worlds collide, things get mixed up, (for better or worse) and tensions occur. The last episode painfully showed me a character flaw, but it allowed me the possibility of rectifying the problem. I intentionally omitted how I resolved these tensions, for each of us must come to terms with these on our own. But perhaps, as the first two quotes in the epigraph would have it, we should envision all of our different worlds, our different selves, as one. This may provide painful realizations,

but it also may make us better fieldworkers, and hopefully better people, ones more fully prepared to do good research in the service of humanity.

## News Analysis: Haitian Food Riots Unnerving But Not Surprising

By Mark Schuller [maschuller@vassar.edu]  
Vassar College

A week ago, Haiti was gripped by a nation-wide mobilization to protest high food prices, reaching a crescendo mid-week, as people burned tires, blocking national highways and city streets in Port-au-Prince as thousands took to the streets. Clashes with police and U.N. troops resulted in an official count of five dead. A handful of individuals also looted stores.

Despite the rise and fall of media coverage, it contains very little analysis. This coverage tells an all-too-familiar story of Haiti. The U.N. troops broke up a demonstration with rubber bullets, and the U.S. State Department responded by issuing a warning against its citizens from entering the country. And almost as quickly as it appeared on the news, Haiti disappeared, leaving the residual image of being hopeless, violent, and dangerous.

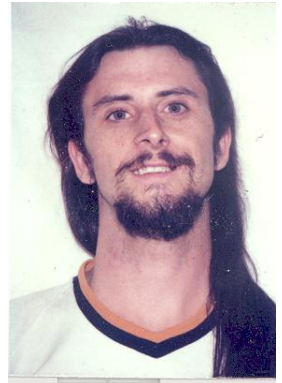
As awful as the loss of life, property damage, and the resulting climate of fear are, it is at the very least explainable. To understand the situation we need to look at *three* levels of analysis, not simply turning our attention to the most visible, the individual "rioters." In addition to the people, there is also the Haitian government and international community.



opening community schools.

Unnoticed by mainstream accounts, this collectivist tradition in Haiti allowed people living on the margins of society (the minimum wage for the 14% who work in the formal sector is 70 goud, or \$1.80 per day) to survive as long as possible, explained by the Kreyòl proverb, *bourik chaje pa kanpe* (the overloaded donkey can't stand still).

Many people have been telling me for the past four years, including three weeks ago, that their top concern was *lavi chè a* - the high cost of living. [I have conducted two years of anthropological fieldwork in Pòtoprens, and have returned for several follow up trips, including working on a documentary about Haitian women workers ([www.potomitan.net](http://www.potomitan.net)).] Each visit to Haiti I have observed an increase in food prices and almost invariably learn news of someone's death from not having access to clean water, enough food, or health care. Rents in safe neighborhoods in Pòtoprens doubled in 2004-5, forcing poor people into neighborhoods like Bel-Air or Cité Soleil where clashes between armed gangs and U.N. troops were regular occurrences.



### "The Overloaded Donkey Cannot Stand Still"

At the individual level, while the sale of "dirt cookies" has increased over the past year, and while many individuals took to the streets and some took what they could to survive, Haiti also has a still-extant tradition of *youn ede lòt* - one helping the other. While foreigners may not notice, ordinary people often share what little they have with neighbors and extended kin.

Most people I know in Haiti also organize *sòl* - solidarity lending groups. Each pay period a group pools together funds, with one person receiving the entire amount. People also organize themselves into neighborhood associations, picking up trash, fixing potholes and even

Prices for staple goods such as rice, corn, beans, cooking oil, also increased dramatically, 30-40% over this one-year period. It has been suggested that rising petrol costs is the primary reason for this increase. Undoubtedly, it is a key factor. However, according to the *Nouvelliste*, the cost of gas only went up 15% over this same period.

Missing from most accounts is that while Haiti is the poorest country in the hemisphere - 80 percent live under US\$2 per day, and around half have an income of \$1 or less, for example - it is also the most unequal. Worldwide, it is second only to Namibia in income inequality (Jadotte 2006), and has the region's most millionaires per capita.

### "We're Waiting and Watching the Situation"

Moving up a level of analysis, Haiti's government receives some attention and analysis. The interim regime of Boca Raton U.N. retiree Gérard Latortue (2004-6) took no effective measures to halt rising prices in rent, food, and transport. On the contrary, his government's words and actions likely contributed to their increase.

In his first month as Interim Prime Minister, Latortue granted a three-year tax exemption for large importers, Haiti's traditional lighter-skinned merchant elite, this same group that controls Haiti's foreign trade. In July, through a top-down, rushed process called the Cadre de Coopération Intérimaire (CCI - in English, ICF), the interim government signed off on neoliberal plans such as privatization, even lower tariffs for imported rice, and an export-oriented agricultural and industrial plan to the detriment of local production.



Like Haiti, Guatemala has suffered devastating floods

*Lavi chè* - the high cost of living - was the focus of community mobilizations beginning late 2004 bridging a political divide: Aristide's Fanmi Lavalas party and leftist groups within Aristide's opposition demanded Latortue address this problem. Latortue promised to create a commission to study the issue but ultimately took no action.

On February 7, 2006, Préval received the majority of votes that were cast for President, but blank ballots brought his total to just under 50%. Like most other Latin American countries, the Haitian Constitution stipulates a run-off of the top two contenders. According to NGO and government sources, this was the pretext in which the international community demanded Préval form a so-called "unity government" with members of all six Parliament.

parties that gained seats in the

Préval's government made some progress on security and stabilization. Kidnapping and homicide rates dropped. One of Préval's first actions was to negotiate Petro Caribé with Venezuelan President Hugo Chavez, offering lower-cost oil and lower-interest-rate credit, and in Haiti's case developing state-run power plants. According to Préval's chief of staff, three such plants were scheduled to be on-line this month. Haiti's parliament ratified Petro Caribé in August 2006, and *taptap* fares immediately returned to pre-coup levels of 5 goud.

However, many people told me, "*se tann nap tann*" or "*se swiv nap swiv.*" We're waiting, and/or we're following the situation closely. While Préval is generally well-regarded for his honesty and sincerity, day laborers, street vendors, factory workers, NGO employees, and other middle-class professionals often complained about Préval's apparent lack of leadership and unwillingness to address the public. To many, while his relative silence contributed to this goodwill and keeping his "unity government" together, official government inaction led to the return of violence and *lavi chè*.

The events of last week demonstrated among other things that the people's patience had ultimately worn out. An April 10 AP story by Jonathan Katz quoted a protestor, "I voted Préval to hold on until Aristide comes back." Carol Williams wrote in an April 13 *L.A. Times* story that close Aristide ally Gérard Jean-Juste was seen leading some of the

rallies. The implication was that Lavalas - the most popular party among Haiti's poor majority - was unhappy with the unity government's inaction and demanded its attention, threatening its fissure.

On Saturday, April 13, the Senate recalled Prime Minister Jacques-Edouard Alexis by 16 votes, with the ten members of Préval's Lespwa party abstaining. Rightist opposition leader Youri Latortue led the recall effort, saying that Alexis' removal, plus Préval's negotiation with local business leaders and international agencies to lower the price of foreign rice from \$51 to \$43, "would satisfy the people."

For even the best news coverage, the analysis usually stops here, at the state level.

### "Politics of the Stomach"

The food riots in Haiti were also a result of policies and actions of the international community. Haiti has lost its food sovereignty as a result of decades of foreign-imposed neoliberal measures.

Many people in Haiti argue that USAID's eradication of the Haitian pig population, Haiti's "great stock market crash" (Smith 2001:29), was the first trigger, eventually contributing to Duvalier's ouster on February 7, 1986. Under U.S. military supervision, an army junta CNG took over, whose finance minister Delatour imposed a series of neoliberal measures, including currency devaluation, trade liberalization, and lowering Haiti's tariffs. Today, Haiti is the most "open" economy in the hemisphere. Customs duties are the lowest in the hemisphere.

In the 1990s, USAID gave hundreds of millions of dollars in direct food aid (PL-480). The implementation of this aid weakened Haiti's economy, with free or heavily subsidized U.S. rice underselling the local peasantry; food-for-work programs arriving during harvest when farmers needed hired help the most; and conditionalities such as still lower tariffs and further trade advantages for U.S. businesses (Richardson 1997).



While it can be argued that Haitian governments can choose to refuse this aid, the majority of their funding comes from international institutions, a situation Haitians call "politics of the stomach." Not surprisingly, U.S. assistance to Haiti is still laced with conditionalities that benefit U.S. corporate interests. For example, the HOPE Act, passed in December 2006 to create jobs, benefits U.S. business interests. For example, Haiti must establish or make progress towards "elimination of barriers to United States trade and investment" (Section (d)(1)(C)).

In addition to bilateral aid, neoliberalism was also imposed through Haiti's debt. By 1991, when Aristide - Haiti's first democratically-elected president - took office, the official debt was 785 million dollars (IMF 2005b:27-28), more than half of what was claimed in 2006 of 1.463 billion (IMF 2007:73). Debt drains resources that could otherwise be invested in national production. For example, in 2003, Haiti's scheduled debt service was 57.4 million, whereas the entire foreign pledges for education, health care, environment and transportation combined was 39.21 million (IMF 2005a:88; World Bank 2002:vii). The scheduled debt service for 2009 is \$78.7 million. Debt also is the leverage for imposing what used to be called "structural adjustment programs" (SAPs), including privatization, trade liberalization and forced reduction in services such as health care, education, or rural credit. For example, in January 2003, the IMF demanded that Haiti's government raise gas prices.

As a result of all these factors, Haiti is almost entirely dependent on foreign food production. Once an exporter of rice, now Haiti imports an estimated 82 percent of total consumption, \$200,000,000 per year (MOREPLA and PAPDA 2004). Haiti has therefore lost its food security and food sovereignty. As Préval stated last week, "In 1987, when rice



began being imported at a cheap price, many people applauded. But cheap imported rice destroyed [locally grown] rice. Today, imported rice has become expensive, and our national production is in ruins. That's why subsidizing imported food is not the answer."

Prices for basic foodstuffs are tied to the global market, both rising petroleum costs and inflation in grain prices because of its increasing use as bio-fuel. What remains to be analyzed is the trigger.

### Why Now?

The question remains, why now? And, what does this mean for Haiti? The answer is, it depends on the level of analysis. This article has presented a tripartite analysis, looking at the level of the people, the government, and the international community.

It is possible that the people were simply tired and fed up, that recent mobilizations were spontaneous and grassroots, as journalist Reed Lindsay reported was the case in Southern town Cavaillon. According to Lindsay, this protest organized by local peasants associations was peaceful and apolitical, calling upon both the government and the U.N. to end neoliberalism and lower rice prices. The mobilization across the "Aristide divide" might generate a reconciliation between Lavalas party leaders and leftist NGOs: unions such as Batay Ouvriye (an outspoken critic of Aristide) and CATH (with ties to Lavalas) are both pressuring for a substantial increase in Haiti's minimum wage.

It is also possible that this could represent a fissure in Préval's "unity" government, with Lavalas - and by extension the majority of people who voted for him - demanding a greater say and role. Préval's statement outlines an alternative to the neoliberal vision of development embodied by many donors, prioritizing national production. This might foretell a progressive turn for the Préval government. An early sign would be Préval's nomination of Alexis's successor, not yet named as of press time. It is also possible that Latortue - who has made several public statements in favor of returning the Army that Aristide disbanded for its human rights violations - is intentionally destabilizing the government as a pretext for promoting a rightist agenda.

It is also possible to see this trigger as a reaction to the U.N. Security-General Ban-Ki Moon's remarks on April 2, saying that Haiti's economy was better than it had been in the past decade, an insult to people who steadily saw their minimum wage of 70 goud (\$1.80) buy progressively less. His speech also argued that the 9,000 U.N. troops in Haiti remain past their current October mandate. Many people in Haiti, spanning political ideology and socioeconomic status, resent the U.N. presence as an insult to Haiti's sovereignty. Many low-income residents of neighborhoods like Bèlè and Sitesolèy see the U.N. as threats because troops have shot and killed many neighbors. Many progressive NGOs argue that U.N. troops maintain control over Haiti's *leta restavèk* - a "child slave" government. U.N. troops' shooting protesters and public statements of support for Préval from Ban-Ki Moon and governments like Canada could foretell a division of Haiti's people, supported by a tenuous coalition of formerly bitter enemies, and Haiti's government, supported by the international community.

As with most things, time will tell. *Se swiv nap swiv.*

### The Canary in the Coal Mine

Most importantly, the events of last week in Haiti need to be seen not as "Haitian exceptionalism," with the usual narrative of Haitians being violent, unruly, ungodly, and dangerous. Rather, Haiti needs to be seen as an early warning. Haiti's geopolitical position - especially its proximity to the U.S. and level of dependence on foreign aid - highlights the contradictions and flaws in the system of international aid and growing global food crisis. As such, the "riots" are not expressions of an incomprehensibly backward Haitian mentality but rather a clear example and early warning if significant changes are not made to the system. Already there have been mobilizations in the Philippines since.

### Cut the strings

What is to be done? Long-term solutions should address both our dependence on oil and the inequalities in distribution within the world system.

In the short term, we can pass the Jubilee Act—a complete, immediate cancellation of the debts of 67 Southern countries, without conditionalities—that is scheduled for a House vote tomorrow. Debt cancellation would

free up resources and relieve the pressure of neoliberalism, empowering Southern countries to define their own priorities, like national production.

To unravel the inequalities of this contemporary neoliberal world system, we should start with the thread that is already loose.

Dr. Schuller teaches anthropology at Vassar College and SUNY-New Paltz. For a more thorough analysis readers can consult Schuller's chapter in a recently-published book, "Capitalizing on Catastrophe: Neoliberal Strategies in Disaster Reconstruction" - [www.CapitalizingOnCatastrophe.org](http://www.CapitalizingOnCatastrophe.org).

## Understanding Physicians: Alexithymia

By John-Henry Pfifferling, PhD [cpwb@mindspring.com]  
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Sometimes single words offer a clear glimpse into the behavior of natives in another culture. An analogy may be to the word *saudade* to Brazilians who are living somewhere else. *Saudade* is a word that describes an internal tugging of the heart, a kind of homesickness, missing Brazil. It is not homesickness for the actual land as much as missing the smells, rhythm, pace, sounds, colors, texture, and sensuality of home.

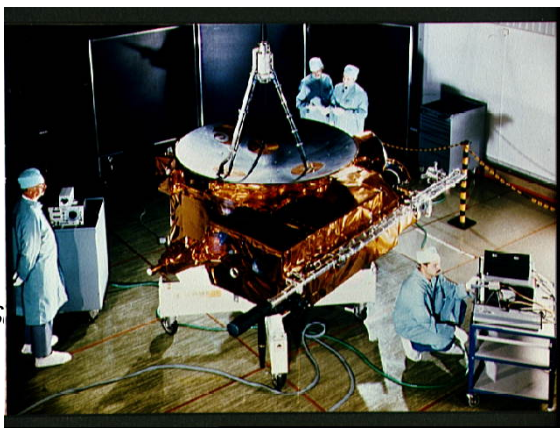
After almost forty years of studying physicians and working with them in my practice, certain words describe concepts that are extremely useful in understanding and predicting physician behavior. In this and the following pieces in this series I will share some of these words. The proof of lexical utility is validated by saving time when trying to change behavior. If one fails to take into consideration these conditions or behaviors (described by these cultural words) then interventions are more likely to fail.

This column's word is alexithymia. *Alexithymia* is a disorder that deprives the person of the ability to articulate their personal feelings, or to be in touch with their personal feelings. Paradoxically, they are not even aware that they are a sufferer. Whether medical trainees (students or residents) came to medical education with the disorder or adapted to social norms, developing the disability, is less important than the consequences of the disorder. Alexithymics don't admit (affective) vulnerability, rarely display personal emotions, and act and believe as if feelings (or feeling states) are secondary to concrete things like measurable blood pressure or an elevated erythrocyte sedimentation rate.

When psychologists discuss alexithymia they jokingly call it the "male disease" since so many men in North American society are alexithymic. Traditional medical recruitment selected male students, physician models were male, and power and status in medicine were associated with male physicians. Artistic portraits of doctors usually are male and workaholic. Physician hours favor males committed to patients and unbalanced in their personal lives.

Militaristic training models in medicine favor initiation rituals that sacrifice adolescence and delay emotional maturity. Folklore and my own experience reinforced the adage that powerful decision-makers in medicine denied the pain of their own colleagues' divorces if they were then able to give all of their energy to medicine ("patient care.") I witnessed an argument where two Chairman of Surgery training programs boasted that all of their residents had divorced during residency—proving their commitment to the program. They were gleeful and proud.

Adapting to failure and pain by alexithymia is reinforced in the medical culture. Inside the culture, "real doctors" offer detached concern, function as workaholics, and are shamed if they display comfort with the emotional states of patients. Offering reassurance is fine if it doesn't take away from hard competencies like superb differential diagnostic skills even if the diagnosis is irrelevant to the quality of life of the patient.



Alexithymics gravitate to rule-oriented and efficient practices. So, for example, if patients are late to an appointment (no matter the reason) and the rule is fire the patient from the practice if they are late more than once, the rule is the gospel. Leeway, tolerance, and understanding the reason for making that appointment interfere with control and efficiency. Other partners in practice with an alexithymic are put down because they are too tolerant, indecisive, are patient-centered. Their staff are routinely hassled, humiliated and abused because they do not follow "orders" or conform to rules.

Confronting alexithymia in the individual or in a group is exceedingly difficult because the world of feelings, emotional concerns and fears provokes intense defensiveness and anxiety. The alexithymic is not comfortable with ambiguity, uncertainty, and the emotional cascade associated with every medical encounter. It is much safer to retreat into decisive actions with concrete results.

Women physicians routinely describe the aggregating fatigue of trying to act like their male colleagues (as alexithymics) or enabling alexithymia because they need to compensate and deal with the emotional and interpersonal world of patient care. Many retreat into an unhappy masculinization feeling like they have lost their identity. The walking wounded of both genders disclose an epidemic of need. Unfortunately, articulating need or assistance is unacceptable in the medical culture so physicians either don't reach out for help or reach out very late in their crises.

Alexithymia is endemic among physicians. It is closely associated with enantiadromia and disabling perfectionism which I will discuss in future pieces.

[Dr. Pfifferling, founded the Center for Professional Well-Being, [www.cpw.org](http://www.cpw.org), in 1979 to promote well-being among healthcare professionals, including students, and their families, their practice organizations, and other professionals. He will be contributing a column each issue on key terms that have emerged from his practice with health professionals. -Editor]

## Gender Based Violence, Part I: The United States

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**G**ender based violence has gained increased attention from anthropologists over the past decade. While anthropologists have been interested in acts

Hillary Haldane and Lula



of violence, and particularly acts of aggression directed towards women throughout the history of the discipline, the recent scholarship on gender based violence has produced new insights into how people understand, experience, and seek to prevent acts of violence. This scholarship has drawn in practitioners who work with clients at the front-lines of violence intervention and prevention, advocates who write policy briefs, lawyers who try cases of domestic violence, directors and executives of organizations aimed at ending the suffering of victims of abuse, and many others. To further anthropological and social science scholarship and practice focused on gender based violence, we are pleased to introduce the SfAA membership to the new Gender Based Violence Topical Interest Group (GBV TIG).



Jennifer Weis

The GBV TIG has created an e-network of scholars, practitioners, and others interested in advancing research and action focusing on gender based violence across the globe. The GBV TIG communicates important topics and announcements via the SfAA social networking site, including citations for new articles or research on gender based violence, grant announcements, calls for papers/abstracts, technical reports addressing gender based violence, interesting newspaper articles or news items, and other items as you see appropriate.

The extent of gender based violence in the United States is widely documented. Recent data indicate that 7.7% of women report being raped by a current or former partner at some point in their lifetime, 22.1% of women experience a physical assault by a current or former partner throughout their lifetime, and 4.8% of women report being a victim of stalking by their current or former partner at one point in their life (Tjaden and Thoennes 2000). Overall, 25.5% of women are victims of these forms of violence in their lifetime. There is also evidence that the extent of victimization among college women is greater than the overall population. Specifically, the rate of completed and attempted rapes per 1,000 female college students is cited as 27.7 in a study employing a nationally representative sample of college women (Fisher, et al. 2000).

Physical abuse includes experiences of physical aggression, from slapping to assault with a deadly weapon. Fractures, bruises, and bullet holes are not the only physical manifestation of abuse. Physical health problems such as irritable bowel syndrome (IBS) are also related to gender based violence. The most severe form of physical abuse is homicide, and it is estimated that more than twice as many women are murdered by intimate partners than women who are killed by strangers.

Sexual abuse includes sexual acts for which a person submits against her or his will due to force or coercion, including rape. Research on sexual abuse has garnered increased attention over the last 30 years, and it is now widely recognized that sexual abuse is one of the most underreported crimes in the US. Further complicating our ability assess the rates of sexual abuse is the statistical likelihood that a person known to the victim commits the assault. When the victim knows the assailant, it is much more unlikely that the victim will seek legal and/or medical assistance.

Additionally, psychological/emotional abuse is recognized as a form of gender-based violence. Defining psychological abuse is difficult as a result of its breadth; however, it can be broadly understood as behaviors that negatively affect a person's self-esteem or sense of control. Research indicates that victims rate the effect of psychological abuse as worse than physical abuse. For example, female victims are consistently found to have more depressive symptoms than other women, with the prevalence of depression in abused women ranging from 10.2% to 31.9% (when including anxiety) (Campbell 1998). Predictors of depression among female victims include the frequency and severity of physical abuse and stress, while women's ability to provide self-care is a protective factor against depression. Compounding psychological abuse are the physical manifestations of such abuse.

Another form of gender-based violence includes stalking behavior. Stalking includes "surveillance activities (e.g., monitoring a woman's phone calls, reading her mail, following her outside the home), vandalism (e.g., breaking into a woman's home, stealing her belongings), and harassment (e.g., calling her repeatedly at home or work)" (Mahoney, et al. 2001: 153). Defining stalking often depends on the meaning embedded in activities, for instance a victim may have to demonstrate that a behavior produces a level of fear. Approximately 1 million women living in the United States are stalked on an annual basis.

While physical battering, sexual assault, psychological abuse, and stalking comprise the primary mechanisms for defining gender based violence in the United States, gender-based violence also includes human trafficking, elder abuse, child abuse, economic deprivation, coerced estrangement, terrorism, and other forms of violence perpetrated against women, men, and children.

We invite you to join our group at the SfAA community site, or contact us via e-mail. Jennifer can be reached at [wiesj@xavier.edu](mailto:wiesj@xavier.edu) and Hillary can be reached at [Hillary.Haldane@quinnipiac.edu](mailto:Hillary.Haldane@quinnipiac.edu). Also, look for *Gender Based Violence, Part II: The Global Crisis* in the next SfAA newsletter.

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

Peter N. Jones, Ph.D.  
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I'd like to take this opportunity to summarize our activities at the SfAA Memphis meetings and what the TIG is up to.

First, we sponsored a wonderful session on intellectual property rights, technology, and indigenous peoples. Although late in the day (5:30 pm), there was great turnout as Kathy M'Closkey talked about how rugs are being woven in Mexico and sold in the United States as Navajo and Nancy Parezo discussed intellectual property rights and images available over the internet. Tressa Berman, another participant, delved into Aboriginal "signatures" and the intellectual property issues behind "authorship" in indigenous people's art. Finally, Tom Greaves provided a lucid discussion summary—pointing out that despite continuing problems great strides have been achieved via ongoing collaborative efforts between applied social scientists and indigenous peoples.

At the TIG Open Forum, held on the last day, two central issues were discussed. First Sally Robinson brought up her desire that we reach out - both as a Society and as applied anthropologists - to the tribal colleges or urban inter-tribal centers in our area. The idea would be to let them know about us as a TIG, and as a Society. A first step in this process would be for individuals to visit their local tribal college or urban inter-tribal center and meet with the librarian or relevant person and enter into a discussion with them. We can inform them about the bibliography documenting long-term collaborative work between anthropologists and Native Americans (a current version is available here: [http://www.bauuinstitute.com/Native/HOandPABiblio\\_Full.pdf](http://www.bauuinstitute.com/Native/HOandPABiblio_Full.pdf)), the Society's publications (*Human Organization*, *Practicing Anthropology*, and the *Newsletter*), and our TIG and Society in general. This is envisioned as a mechanism for opening up a dialogue between us (the TIG and Society) and tribal colleges and inter-tribal urban centers. A further point would be to establish a professional relationship, discussing skills and techniques for problem solving. "What more can SfAA do to promote the interest in, and support the training of, tribal students in anthropology." What skills are needed and how best can SfAA help to impart them?

We can also talk to the librarian or relevant person(s) about the upcoming meeting next March in Santa Fe, possibly encouraging them to attend if feasible. Also, we can inform them about the upcoming B. Medicine travel award and that there are other travel grants available for students.

Please contact me ([pnj@bauuinstitute.com](mailto:pnj@bauuinstitute.com)) with questions or if any of you would be willing to visit your nearby tribal college or inter-tribal urban center.

Finally, I'd like to remind everyone of our email list. The list is open to anyone who shares an interest in American Indian, Alaskan Native, Native Hawaiian, and Canadian First Nation, and I encourage you to join. Send an email to me and I'll put you on the list. Also, if anyone has anything they would like to contribute or send out over the list, please pass it along. Thanks and I hope everyone has a great summer season.

## TIG for Intellectual Property Rights

By Mary Riley [mriley88@hotmail.com]  
Merritt Flebotte Wilson Webb & Caruso, PLLC

I am happy to announce that a major research initiative pertaining to the long-term study of indigenous intellectual property rights has recently received funding. The Social Sciences and Humanities Research Council of Canada (Major Collaborative Research Initiative Program Division) is providing \$2.5 million in funding for a 7-year project titled *Intellectual Property Issues in Cultural Heritage: Theory, Practice, Policy, Ethics*. Project Director George Nicholas (Simon Fraser U.) is leading a research team consisting of 50 researchers and 25 partnering organizations from Canada, Australia, United States, New Zealand, South Africa, Germany, England, and Finland, as well as several case study research teams, working groups, experts, consultants and advisors to investigate, examine and document the diversity of intellectual property issues in cultural heritage. The subfields of "cultural heritage", as outlined by this research initiative, include heritage management,



public archaeology, museums, bioarchaeology, indigenous archaeology, historical archaeology, ethnohistory, and archaeological theory. The Project was co-developed by Nicholas, Dr. Julie Hollowell (Indiana University) and Dr. Kelly Bannister (University of Victoria).

Working in collaboration with Indigenous and other communities, the Project aims to identify a range of intangible cultural heritage and intellectual property concerns faced by Indigenous peoples, researchers and other stakeholders in order to gain theoretical insights on the nature of knowledge, intangible cultural heritage, and culture-based conceptions of rights and responsibilities and to generate ideas for fair and effective research practices. Areas of particular concern are research on and access to cultural material and cultural heritage sites—including implications of applying both Indigenous and Western legal frameworks—cultural tourism, censorship, commercial use of rock art and other archaeological resources and images, open versus restricted access to information, applications in new products, bioarchaeology and the uses of ancient genetic data, legal protections, and research permissions and protocols.

The Project is a major collaborative effort between (among other experts), cultural anthropologists, archaeologists, attorneys, legal specialists, policy analysts and community leaders. Many of the collaborators are indigenous persons themselves (in addition to their respective specialties or professional expertise), and the majority of the case studies will employ a community-based participatory research approach. Goals of the Project include research publications, case study reports, and the sponsoring of several special project events at relevant academic conferences. Nicholas and his team intend that the results of the Project will assist descendant communities, archaeologists, academic institutions, scholars, policy makers, and other stakeholders in negotiating more equitable and successful research and heritage policies in the future.

The TIG for IPR is acting as a partner organization for the Project. The main role of the TIG, as a partner organization, is to disseminate (by informal means) the results realized by the Project over time. In addition, the TIG will work with the Project as needed to assist with research and analysis pertaining to the legal aspects of intellectual property concerns in cultural heritage. In short, keep reading for periodic updates on the progress and results of what should be a fascinating, intensive and innovative research project!

In other news, in May, 2007, the Achuar tribe in Amazonian Peru filed a federal class action lawsuit in Los Angeles in against Occidental Petroleum. The lawsuit alleges that Occidental Petroleum contaminated their territory during the decades that the company was allowed to explore and drill in Achuar land through a government-granted oil concession. This contamination resulted in making Achuar villagers sick (and leading to the deaths of some), and damaged their land and livelihoods beyond repair. Among the facts alleged in the class action complaint is that Occidental Petroleum dumped nine billion barrels of toxic wastewater into virgin tropical rainforest belonging to the indigenous Achuar people from 1971 to 2000.

This lawsuit appears to be receiving increased attention in recent months, with news stories ranging from environmental issues affecting Amazonian indigenous peoples to the use of modern technologies to aid indigenous peoples in the fight for their rights to unspoiled land, resources, livelihoods, and self-determination. On April 30 (the date of Occidental's annual shareholder's meeting), indigenous leaders, joined by environmental leaders, business leaders, and celebrities staged a demonstration outside the headquarters of Occidental Petroleum in Los Angeles, demanding that the company clean up the massive environmental contamination it left behind in the Peruvian Amazon. Only time will tell the outcome of this class action lawsuit in federal court. Interestingly enough, part of the strategy in filing suit in the United States federal court stems from the fact that the litigants do not trust that they would receive fair treatment in a Peruvian court. For additional information in this case, see the BBC news article on-line at <http://news.bbc.co.uk/2/hi/americas/7306639.stm>, the Amazon Watch announcement regarding the April 30 protest at <http://yubanet.com/california/Clean-Up-Operation-at-Occidental-Petroleum-April-30.php>, and the Washington Post article on-line at <http://www.washingtonpost.com/wp-dyn/content/story/2008/01/31/ST2008013100037.html>.

## Tourism Topical Interest Group: Report from Memphis

By Melissa Stevens  
University of Maryland, College Park  
[msanth@yahoo.com]

The 68<sup>th</sup> annual SfAA meeting in Memphis provided multiple occasions for stimulating discussions on the topic of tourism, both within the structures of the paper and poster sessions, as well as within the less formal opportunities afforded by the inspiring backdrop of a city that celebrates its vibrant heritage as a center of the civil rights movement and the birthplace of blues music. The research presented in the sessions covered such diverse subjects as voice and representation in heritage tourism, tourism examined through the lens of visual anthropology, collaborative approaches to tourism development in the Yucatan, the negotiation of conservation and development goals, and identifying “community” in community-based tourism. The titles of these important sessions were *Issues in Heritage Tourism, Preservation, and Resource Allocation: Challenges and Opportunities for the Applied Anthropologist*, chaired by Antoinette Jackson, University of S. Florida, *Valuing Heritage* chaired by Paul Shackel of the University of Maryland and David Gadsby from American University, *Visual Anthropology and Applied Ethnography*, chaired by Elizabeth Bird, University of S. Florida, *Anthropologists, Tourism, and Development in Yucatan: Constructing New Collaborative Roles and Relationships in the Public Sphere*, chaired by Ana M. Juarez, Texas State University-San Marcos, *Conservation and Indigenous Populations in South America*, chaired by Laura Putsche from the University of Idaho, and *Identifying ‘Community’ in Community-Based Tourism*, chaired by Melissa Stevens and Janet Chernela, both from the University of Maryland). Overall, the research presented an exciting window into theoretical development and emergent trends within the applied anthropology of travel and tourism.



Many of the papers introduced critical discussion points warranting further consideration within the field of tourism studies. One of these topics involves the problematization of the concept of “community” and how the term is operationalized in project implementation. Raising questions of identity, voice, and definition in the examination of community-based tourism development lends significant insight into how the conceptualization of “community” affects the success of such projects in reaching goals of local empowerment. Papers in this session investigated the effects of power disparities on local participation and goal formation (“Power Disparities in Community-based Tourism Partnerships: A Vietnamese Case Study,” Melissa Stevens, U Maryland), the inaccurate assumptions of community homogeneity and stasis in time and space (“A Community by Any Other Name: Limits to Knowledge in Social Impacts Assessment in Tourism,” Janet Chernela, U Maryland, and Laura Zanotti, U Washington), the successes and failures of partnerships between NGOs and local populations (“‘If You Build It, Will They Come?’: Community-Based Tourism Development in San Juan la Laguna, Guatemala,” Tim Wallace, NC State University, and Carla Pezzia, University of North Texas), and the shaping of tourist education and experience by local populations and the merits of multi-directional knowledge building between tourists and locals (“Conflicting Cultures of Nature: Tourism, Education, and Kayapó of the Brazilian Amazon,” Laura Zanotti, University of Washington, and Janet Chernela, Maryland). The theoretical approaches and methodology employed in these investigations provides further testimony to the relevance of applied anthropology in providing socio-historical context to issues of community-based tourism. Further discussion of the concept of “community” as understood by locals, tourism development practitioners, and tourism scholars would greatly benefit the efforts of all engaged in tourism development.

The tourism paper sessions were not the only arenas of intellectual exploration to be found at the Memphis meeting. Last year, the Tourism TIG introduced the first annual Valene Smith Tourism Research Poster Competition. The prize is awarded annually to three graduate and/or undergraduate students presenting research on tourism issues in the general poster session. This year saw many impressive submissions. The winners were recognized at the SfAA awards ceremony presided over by SfAA president Susan Andreatta and competition sponsor and tourism studies pioneer, Valene Smith. The three awards totaled \$1000. Winners also received 4 issues of the *Annals of Tourism Research*, donated by ATR’s editor, Jafar Jafari. This year the Valene Smith Tourism Poster Award winners were:

**Kellee Caton** (U Illinois-Urbana/Champaign) *Constructing the Route 66 Experience*

Kellee Caton’s inquiry-based heuristic study of the experiences of tourists traveling historic U.S. Route 66 examined the limitations of nostalgia theory in explaining the appeal of heritage tourism. The poster itself was constructed to be  
*Society for Applied Anthropology*

interactive and tied individuals' stories to the problematization of nostalgia and heritage.

**Melissa Stevens** (U Maryland) *Community-based Tourism in Vietnam: Working within Countervailing Systems of Hierarchy and Egalitarianism to Promote Inclusion*

Melissa Stevens' research examined the methods that were utilized to promote inclusion of vulnerable populations in a Vietnamese community-based tourism project, and analyzed the ways in which INGOs attempt to work within existing local systems of governance and decision-making to reach project goals.

**Hanna Ruckman** (Cal State-Long Beach) *Patricios Unidos de Pie [Patricios Stands United]: An Evaluation of the Sustainability of a Rural Tourism Community Theater Project, Patricios, Argentina*

Hanna Ruckman's research involved the evaluation of a community-based theater project in a rural Argentine community. The theater project was initiated to stimulate a struggling local economy through the introduction of tourism-related income. Ruckman assessed the economic and social sustainability of the project and its impact on locals and visitors.

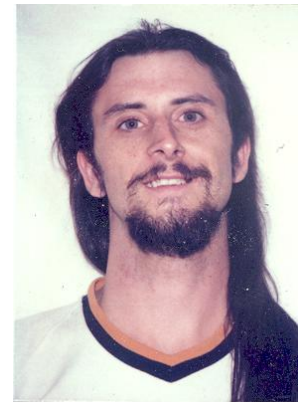
On a personal note, I am excited to be writing the Tourism TIG section of the SfAA Newsletter this coming year. I hope that the TIG will continue to provide a dynamic forum for discussion of emergent issues in the applied anthropology of travel and tourism. In order to achieve this, I would love to hear from other tourism scholars, from accomplished practitioners to students just beginning their exploration of the field. I look forward to learning about your research and thoughts, as well as sharing the accomplishments of Tourism TIG contributors with the greater SfAA community. Send ideas, thoughts, items of interest, and comments to Melissa Stevens at [msanth@yahoo.com](mailto:msanth@yahoo.com). Lastly, remember that the 2009 SfAA meetings will be held in Santa Fe, NM. This is going to be one of the biggest and best meetings ever. So, begin to make plans for your session or paper soon. See this issue of the *Newsletter* for details. Also, more good news! The 2010 SfAA meetings will be held in Merida, Mexico. Both of the previous Santa Fe and Merida meetings were considered by TIG members to have been among the most exciting we have ever had. Get ready!

## Formation of Human Rights and Social Justice Standing Committee

By Peter Van Arsdale, Committee Chair  
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Mark Schuller, Columnist  
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The SfAA convention in Memphis was the site of the first meeting of the new Standing Committee for Human Rights and Social Justice (HRSJ). This builds upon, and supplants, the former interim committee begun two years ago. We met with President Susan Andreatta and members of the Public Policy Committee to discuss the new committee's roles and functions, followed by a meeting of committee members and interested public to come up with a work plan.



As a Standing Committee, the Human Rights and Social Justice Committee works for the board. It is charged by the board to act as a point of first contact for members and the general public regarding issues of human rights and social justice. We were commissioned by the board to review issues identified by members - you who are reading this newsletter - relating to particular situations erupting in our communities and/or targeted areas of service and research. We will review these, recommend edits, and post them on the SfAA website for members to use. A primary mandate of the HRSJ Committee is education. A clearinghouse function is appropriate, including that which can "inter-link" members seeking urgent action. The committee itself does not take stances on issues.

Many of us became applied anthropologists because of our concern for issues of human rights and social justice. Our association is ideally situated as a core group of engaged scholars working in NGOs, other non-profits, government agencies, social movements, and university settings. If you learn of an issue in your community, or in the area in which you do your research or service, we want to hear about it and help you spread the word. Please visit our online community (being developed) for details, or e-mail Peter Van Arsdale (pvanarsd@du.edu).



In addition to reviewing and disseminating information about these time-sensitive issues, the new Standing Committee will be commissioning issue briefs - short, pithy fact sheets that can be used by members in our teaching, research, advocacy, or public policy work. Examples of these briefs will be posted to our online community in the near future.

We invite submissions. Please consider sharing your applied anthropological expertise on issues that are of interest to others, ranging from refugee abuse to labor injustice, gender inequality, linguistic minorities, to name but a few examples. To make it easier for you to spread the word, we will be providing a template and case-based examples.

In addition, through our online community we will offer visitors specific ideas about how we can engage and vet issues regarding social justice and human rights. Committee members will have bio-sketches posted shortly highlighting how we are engaging these issues, and will soon invite others to post similar bios, using a template that will be posted.

We are also seeking collaboration with both individuals and groups to encourage the hosting of workshops at professional meetings, to learn from community groups how they would like us as anthropologists to be involved, and to share specific skills to add to our toolkits as engaged advocates for human rights and social justice: working with the media, writing a press release, organizing public meetings, communicating with public officials and other policymakers.

Finally, we would like to act as a resource to members to "mainstream" human rights and social justice within the association. This specifically includes helping members plan, organize, and promote sessions dealing with social justice and human rights themes at SfAA meetings, most immediately next year's in Santa Fe. People interested in organizing a session can contact Peter Van Arsdale.

The five appointed members of the HRSJ Committee are Peter Van Arsdale, chair (University of Denver); Mark Grey (University of Northern Iowa); Diane King (University of Kentucky); Mark Schuller (Vassar College); and Jason Simms (University of South Florida). Simms plays the key role of student member.

## Student Committee Report

By Alex Scott Antram  
George Mason University  
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**G**reetings from the 2008-2009 SfAA Student Committee! We have spent the last couple of weeks making officer transitions through email and at the annual meeting in Memphis, and we are eager to announce the newly comprised board in this report. Thank you to the continuing and retiring committee members for their support and guidance during the transition.

### Introductions

Allow me to introduce the 2008-2009 SfAA Student Committee, and speak to the diverse interests of the current executive board. **Cassie Workman** is the new acting chair of the SfAA Student Committee after a year serving as the Vice-Chair/Chair Elect. She is a PhD/MPH student in applied anthropology and epidemiology, respectively, with interests in HIV, water security, infectious disease, and international health. Cassie hails from the Windy City but has lived in sunny Tampa for the last several years, where she is a Research Assistant for the Alliance for Applied Research in Education and Anthropology at Florida. Cassie chaired a session at this year's annual meeting entitled "Everything You Ever Wanted to Know about Surviving Grad School but Were Afraid to Ask," the content of which we hope to share in a future student column. **Megan Sheehan** joins the Student Committee as the new Vice-Chair/Chair-Elect. A cultural anthropology grad student at the University of Arizona, she is currently writing her master's thesis on Peruvian migration to Chile and, drawing on social memory in the border region, how Peruvian domestic laborers and Chilean employers negotiate what the border means. She has worked as a Research Assistant with the Bureau of Applied Research in Anthropology at Arizona for the last two years.



The Committee's continuing Communications Coordinator is **Edward González-Tennant**, a PhD candidate at the University of Otago, New Zealand studying historical archaeology. During the past three years as a student at the University of Florida, Gainesville, Edward explored ways to engage modern social problems by examining their historical antecedents. Edward's research focuses on comparing the emigrant and immigrant experiences of the past century of Chinese in the Otago Region, New Zealand. Presently, the engaged aspect of his research deals with issues of race and racialization among the Kiwi-Chinese community in New Zealand and ways in which heritage work can intersect with modern efforts to create more accepting, multivocal societies. **Mari Tina Zarpour** of the University of Maryland continues as the Student Committee's Treasurer. Tina graduated with a Master of Applied Anthropology last spring and is continuing as a PhD student in the same department. Her interests include transmigrant communities, processes of transnationalization, ethnohistory, and the development of heritage-based initiatives using the built environment, oral history, and material culture. She has conducted research in Langley Park, MD on the relationship between residents and community service organizations. The archival/historical part of her research on the Langley Park neighborhood focused on the development of the built environment and power dynamics.

**Melissa Stevens**, newly elected Secretary of the SfAA Student Committee, will graduate with a Masters of Applied Anthropology from the University of Maryland, College Park this semester, and will begin working toward her Ph.D. in the same department this fall. Her focus is on community-based tourism and the relationship between INGOs and local organizations. She is currently involved in a project with Counterpart International and a local women's organization to plan and implement a community-based tourism business in rural Vietnam. Finally, I am the newly elected Editor of this SfAA Student Committee column. I am a graduate student in anthropology and conflict resolution at George Mason University, where I serve as a teaching assistant to the Writing Across the Curriculum program. Through this position, I conduct research with Mason's Diversity Research Group concerning cross-cultural writing conventions and identity politics. I also currently serve as a student representative for the Washington Association of Professional Anthropologists and am especially interested in the intersection of sustainable development and environmental conservation.

### **Ning and SfAA Networking Online**

The SfAA Student Committee is eager to bolster communication among its members, and in the last year, the social networking site, Ning, was launched to provide a meeting place for individuals interested in applied anthropology to discuss a wide range of ideas. As of the end of April this year, the SfAA Ning network has 475 members, nearly a dozen groups, active forums, and hundreds of photographs and informative videos posted from members. The Ning group demonstrates the variety of interests within the SfAA and is quickly becoming a place to exchange information from field school announcements to calls for papers. The forum can also be used to facilitate panel construction for conferences and to enable connections between people with similar topical/geographic interests. The Student Committee expects to continue utilizing this dynamic resource to help connect students, faculty, and researchers from around the world. If you are interested in joining, please create an account at <http://sfaanet.ning.com/>.



### **Minding Your Business**

By Jude Thomas May [tom@sfaa.net]  
Executive Director, SfAA

#### **"The Trusts: Why do we have them and what do they do?"**

The Society established two "trusts" over fifteen years ago - the Peter K. New Trust (1990) and the Annual Awards Trust (1992). A set of by-laws was prepared for each trust and governance was prescribed through a group of trustees. The Society submitted and received approval for tax-exempt status (501.c.3) for each trust from the Department of the Treasury, Internal Revenue Service.

The trusts perform a specific function for the Society. Each trust has a particular purpose which is linked to the goals of the SfAA. For example, the New Trust was established with the sole purpose of supporting the New Student Research Competition/Award each year. The Annual Awards Trust was established to support the other awards that the Society sponsors—Malinowski, Mead, Sol Tax, Edward Spicer Student Travel, Del Jones Student Travel, as well as the two recently-initiated projects to honor Bea Medicine and Robert Hackenberg.

Each trust must submit annual financial reports (Form 990) to the Internal Revenue Service. In addition, our accountants prepare financial reports each six months and these are distributed to the trustees and the members of the SfAA Executive Board. Finally, an audit is performed on the trusts each year.

The trusts are distinct corporate entities separate from the Society. This "separate" structure serves a purpose. A contribution to the Society to support one of the awards will be placed in the Awards Trust, thus assuring the donor that the funds will be used only for the specified purpose. The New Trust, for example, was established to guarantee the intent of the first major contribution to that Award. The funds in the New Trust could never be used, for example, to pay for the production of *Human Organization*, or an expense related to our annual meeting.

This guarantee is important to donors (and potential donors) who have a specific purpose in mind. Thus, in establishing the recent memorials for Bea Medicine and Robert Hackenberg, we have been able to assure the contributors that their generous gifts will be placed in the Awards Trust, and used only for these memorials (rather than for something in the Operating Budget).

The Awards Trust is available for future use should a member wish to consider establishing another award or contributing to an existing one.

#### Office Staff Members, Melissa Cope and Trish Colvin

Melissa Cope



Two important people working behind the scenes for the success of the SfAA are Melissa Cope and Trish Colvin. You have probably met them at the SfAA meetings, such as the last one in Memphis. They are committed to the SfAA mission and are anxious to help out in whatever they can.

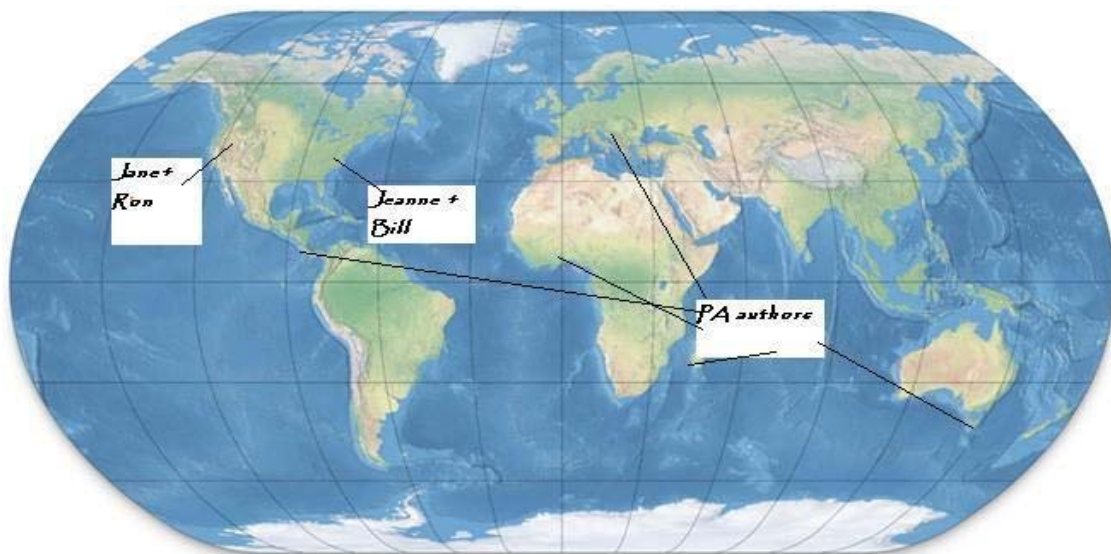
PMA Office Manager Melissa Cope began working for the Society in May 2003. She and her husband Chris have a 9-year old daughter. They live in Mustang, OK with their three dogs. Melissa is a native Oklahoman and an avid fan of Oklahoma State University football and the Oklahoma City Blazers hockey team.

Trish Colvin



Trish Colvin, PMA Office Assistant, started working for the SfAA in November 2005. She is married to Jeremy and they have a 5-year old boy named Xander. She enjoys spending time with family and friends.

#### Where in the World is *Practicing Anthropology*?



By Jeanne Simonelli [simonelj@wfu.edu]  
Wake Forest University

*Society for Applied Anthropology*

Bill Roberts [wcroberts@smcm.edu]  
St. Mary's College, Maryland

If you've ever e-mailed the PA editors you have likely received an automatic response saying *I am in the field with limited Internet until further notice. If you need to reach me...* In the six years since Jeanne and Bill began as editors of PA, we have crisscrossed the globe and racked up enough frequent flyer miles to keep each of us traveling for another six years. Gambia, Thailand, Belize, Okracoke, NC, Australia, New Zealand, Mexico, Guatemala, Israel, Palestine, Egypt, Portugal, France, Northern Ireland... And as PA's home prepares to leap across the continent from the East Coast to San Jose, California you can expect that the new editors, Ron Loewe and Jane Howell will be leaving similar messages.

New editors??? Yup. After two terms, Bill and I are happy to pass the editing pencil to a new team. This newsletter features the first profile, submitted with humor by Ron Loewe. Look for Jane Howell's in the next issue. Ron writes: *"I was kicked out of the University of Chicago with a Ph.D. in 1995 to make room for smarter, more serious students. Since then I've been writing articles for the American Anthropologist, the Journal of American Folklore, Social Science and Medicine and other journals with small, effete readerships. My mother says all the articles are really good, but that I should learn the difference between a colon and a semi-colon. I have tried without success to publish a satire of evidence-based medicine for eight years. The one journal that liked the manuscript folded before it could be printed. From 2000 to 2006 I taught at Mississippi State because nobody else would hire me. My proudest accomplishments during this period were organizing the first anti-war demonstrations in Starkville, MS, and serving as the assistant coach for the Starkville Tigers, a girl's junior league soccer team. Last year I was hired at California State University (Long Beach) because they couldn't find anyone else who was willing to spend \$1,800.00/month for a small apartment with ants and no apparent garbage pickup. Because of my heavy teaching load, and my noisy children, my book, "Making Mayas into Mestizos: Nationalism, Modernity and its Discontents" will be published post-humorously (as Mark Twain used to say) if*



Jeanne Simonelli and Zapatista Virgin of Guadalupe in Realidad, Chiapas, Mexico

*the difference between a colon and a semi-colon. I have tried without success to publish a satire of evidence-based medicine for eight years. The one journal that liked the manuscript folded before it could be printed. From 2000 to 2006 I taught at Mississippi State because nobody else would hire me. My proudest accomplishments during this period were organizing the first anti-war demonstrations in Starkville, MS, and serving as the assistant coach for the Starkville Tigers, a girl's junior league soccer team. Last year I was hired at California State University (Long Beach) because they couldn't find anyone else who was willing to spend \$1,800.00/month for a small apartment with ants and no apparent garbage pickup. Because of my heavy teaching load, and my noisy children, my book, "Making Mayas into Mestizos: Nationalism, Modernity and its Discontents" will be published post-humorously (as Mark Twain used to say) if*

at all. I currently consider myself a re-born medical anthropologist although I retain a strong interest in Meso-American ethnography, civil rights tourism and Jewish humor. I have very eclectic musical tastes. I like Kanye West, Joan Baez, the Weavers, Cumbias, Mozart and the Blues. My four favorite books are Don DeLillo's "White Noise", Tony Horowitz's "Confederates in the Attic", Michael Chabon's "The Adventures of Cavalier and Klay," and Geoff Bent's "Silent Partners." My favorite shows are South Park, Family Guy and Seinfeld. I have two children, a Mayan son named Brandon (11) and a biologically manufactured daughter named Maya (15). Neither of them respect me for who I am."

As the semester ends, and we pull out the same battered suitcases, we are just finishing layout on PA 30/3, which you will receive during the late summer. Once again, the journal takes the reader to new territory, in practice, in theory and in geography. Part 1 is a special theme section entitled **Anthropology, Occupational Therapy and Disability Studies: Collaborations and Prospects** that presents perspectives and reports of practice in the United States and elsewhere that join anthropology, occupational therapy, and disability studies. The articles illustrate the praxis of partnership between anthropology and occupational therapy. In *Team Building: An Anthropologist, an Occupational Therapist, and the Story of a Pediatric Multiple Sclerosis Community*, Pamela Block and Eva



Rodriguez take us to an unusual camp that proved to be a learning experience for all involved. Cultural anthropology, disability studies, and occupational therapy frameworks are used to analyze the collaborative process of the stakeholders learning to work together. Margaret A. Perkinson provides an example of a second collaboration, the Exercise and Dementia Project, in *Negotiating Disciplines: Developing a Dementia Exercise Program*. She illustrates the benefits and hurdles encountered by a medical anthropologist, occupational therapist, and physical therapist as they developed a family-supervised, home-based physical activity program for persons with mild dementia. In *Intersecting*



Bill Roberts in Thailand

*Disciplinary Frameworks to Improve Foster Care Transitions* Amy Paul-Ward shows us that providing meaningful independent living services to foster care youth is critical for lifelong success. Foster care youth must recognize these programs as relevant and worthwhile, if they are expected to willingly participate. Such services must be client-centered and based on the perceived needs of this population. Her essay discusses strengths of Medical Anthropology, Occupational Science, and Disability Studies Frameworks for her research. Yda J. Smith and Sarah Munro describe a university-community partnership based within a large, urban apartment complex where a majority of residents are newly arrived refugees and immigrants from non-Western countries. *Anthropology and Occupational Therapy in Community-based Practice* illustrates work being done at this innovative, multidisciplinary practice setting in Salt Lake City, Utah. Research and practice require integrating different forms of local knowledge, situated unequally with respect to power. The goals are to create research and practices that are truly community-based, reflect reciprocal learning and promote social action. Powerful commentary by community members in Zambia introduces *Redefining Community Development: The Art of Building Relationships, Not Programs*. In the context of community-based rehabilitation programs, Rachel Thibeault and Michèle Hébert describe a simple yet thorough method of community consultation and participation devised to ensure that vulnerable target groups always direct the development processes that concern them. Finally

a commentary by Devva Kasnitz pulls all of the articles together in *Collaborations from Anthropology, Occupational Therapy and Disability Studies*. She concludes that an engagement of anthropology, occupational therapy and occupational science, and disability studies can only bring the goals of these professions and disciplines closer together. They aim each and together to promote meaningful changes and empowerment for the people they study, represent and serve.

The changing shape of fieldwork is even more evident in the five articles that make up Part 2 of the issue, entitled **Outstanding in the Field: Negotiating New Relationships in Applied Research**. In the first, *Participant Observation at Buduburam Refugee Settlement, Ghana: Fatigue, Fevers, and Food Rations*, Michaela S. Clemens discovers some of the difficult truths about doing research. Many of these will seem familiar to the reader; others are the outgrowth of changing relationships with those who were once the “subjects” of our research. As she recounts: “Above all, coming down with malaria gave me the opportunity to participate in the community’s health system in a way that was an anthropologist’s dream and a healthy person’s nightmare. Not only did these unexpected opportunities yield interesting results, these situations taught me that field research in anthropology requires flexibility and a good sense of humor.” H. Stephan Hale, an zooarcheologist by training, recounts the entre and outcomes of collaboration in *Intellectual Property Rights and Ethics in Archaeology*. He describes his initial meeting as he seeks permission to conduct research concerning middens: “There were individuals who spoke in the *onmakednega* that first night who wondered about the wisdom of researching garbage, when issues of health, economics, and the preservation of their culture might be more needed. The principal *saila* paused, turned in his hammock, and asked me why I should be permitted to complete my research.” Hale’s piece describes the eventual training of a new cadre of indigenous archaeologists and ethnographers. In like manner, Lisa L. Gezon and Alex Totomarovario look at the ways in which applied research becomes a way of creating a teaching and training collaborative model. In *Encountering the Unexpected: Appropriating the Roles of Researcher, Teacher, and Advocate in a Drug Study in Madagascar* the authors “think about both research and teaching, or “knowledge transfer,” as important forms of anthropological practice.” They note that their work “also raises issues of anthropological ethics...and the place for advocacy.” This is also the case for Nila Hofman who takes us to Croatia in *Accessing Romani Women Study Participants: Collaborating with Their Gatekeepers and Other NGO Entrepreneurs*. She describes the ethical and logistical challenges she faced in gaining entre into Roma women’s lives. She notes that “While the lessons of collaboration with consultants are well-known, little is known about the potential difficulties that might arise from the consultant-anthropologist relationship once the intent of collaboration has been communicated. Her essay takes us through this journey, and introduces us to the notion of NGOs as entrepreneurs. Also dealing with women’s issues, Hilary Jeanne Haldane brings us to the other side of the globe in *Varying Perspectives on the Treatment of Domestic Violence in New Zealand*. She discusses how research on the front-line has the potential to tell us a great deal about the limits of international treaties and enhance our response to violence against women. Her article brings us back to concerns raised in the first portion of PA: the medicalization of domestic violence and a pervading discourse of pathology and individual behavior.

Together, these articles raise questions about how and why we do research, and what should be the disposition of the results of our efforts.

## LPO News

Bill Roberts [wcroberts@smcm.edu]  
St. Mary’s College of Maryland

Representatives from several local practitioner organizations met over an SfAA sponsored lunch at the annual meetings in Memphis to talk about recent LPO sponsored activities in their areas. Enjoying the food and conversation at the Magnolia Grill were Michael Duke from the Bay Area Association for Practicing Anthropologists (BAAPA, San Francisco Bay area), Cindy Martin from the reformed and re-energized Mid-South Association for Practicing Anthropologists (MSAPA, Memphis area), Sue Taylor from the Washington Association for Professional Anthropologists (WAPA, Washington, DC area), Amy Moffat from the Central Valley Applied Anthropology Network (CVAAN, Fresno and Central Valley area), and Steven Maack from the Southern California Applied Anthropology Network (SCAAN).



We talked about the value of local practitioner organizations for anthropologists. One of the most important values is that LPOs create a sense of community for anthropologists who are members but, although they may live in the same region, may not otherwise know one another. LPOs accomplish this by sponsoring a variety of social and professional activities that lend themselves to networking. Equally important is the opportunity for anthropologists, especially practitioners who work outside the academy, to reaffirm their identity as anthropologists. LPO “success,” however it may be defined, is dependent on a committed leadership to provide the energy and direction for the organization, plan and sponsor activities, and recruit new members. LPO leadership is voluntary; the recognition and rewards for leaders are not always tangible; and, it seems to clearly be a “labor of love” that attracts people to take on leadership roles within these organizations.

Below is a brief description of what several of the LPOs have been up to over the past year.

The Bay Area Association for Practicing Anthropologists meets for social activities three to four times per year. There is a core leadership group of 10-15 people, with about 140 people belonging to the organization, primarily living in the Bay Area. BAAPA collects no membership fee, and depends on voluntary contributions of time and other resources from its members.

The Southern California Applied Anthropology Network was originally closely linked with anthropology at the University of California Los Angeles. The organization now has close ties with California State University-Long Beach and California State University Fullerton. SCAAN hosts an annual party each June, and aims to hold bi-monthly meetings, usually in a member's home. These are smaller meetings that alternate hosting a pot-luck dinner with informal talks on topics of anthropological interest or a screening of a film or ethnomusicology production. The group has organized workshops on topics such as focus group research, and charges members an annual fee of \$20.

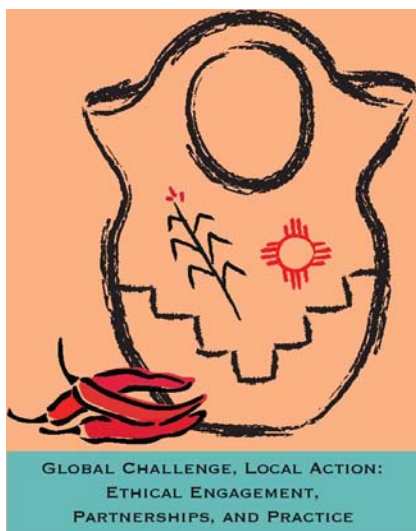
The Washington Association of Professional Anthropologists has annual dues of \$25 per year. WAPA sponsors monthly meetings at the Charles Sumner School in Washington, DC, and invites speakers to address the group. A president is elected each year by the Board, which includes a student member, and the organization's leadership works through a committee structure to keep activities such as programs, the biennial PRAXIS award, the newsletter and membership running smoothly. WAPA maintains a website ([www.wapadc.org](http://www.wapadc.org)) and has increased the number and type of activities it sponsors, including an annual picnic, informal potlucks, a night to showcase books recently published by its members.

Some of the common issues that came up during the luncheon included: how to be more effective, how to reach out and involve students in the organizations, how to recruit members and "market" the organization, how to fill leadership positions such as treasurer, and, generally, how to make LPOs more visible at the national meetings of the larger organizations.

We concluded our luncheon by agreeing that it would be useful to organize something along the lines of an LPO roundtable at the 2009 annual meeting in Santa Fe. This would provide an opportunity for people, such as those who are in New York and Boston, who are interested in (re)starting an LPO or are in the early phases of the process, to discuss their experiences with members of already established LPOs.

Please contact me if you have any thoughts or suggestions for an LPO roundtable in Santa Fe.

**Santa Fe, New Mexico**  
**69<sup>th</sup> Annual Meeting of the Society for Applied Anthropology**  
**La Fonda Hotel, March 17-21, 2009**



**Global Challenge, Local Action:  
Ethical Engagement, Partnerships and Practice**

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- Unique special events...

**Special student events...**

*Society for Applied Anthropology*



## Call for Participation

In keeping with the Society's interdisciplinary roots, the Program Committee invites the participation of a wide variety of professionals and community partners, including anthropologists, archaeologists, health professionals, sociologists, folklorists, public historians, tourism researchers and practitioners, those working on environmental issues, museum professionals, and others working actively inside and outside of academia to understand, document and create sustainable community systems.

**Global Challenge, Local Action: Ethical Engagement, Partnerships and Practice** can contribute to building a more just and equitable world. Together, we form communities of learning and action in which the efforts of each contributor come together in the borderzones of innovation, providing the tools for change. Effective writing in diverse genres bring this work to life! The 2009 Meeting.....

- Creates a forum for dialog and problem-solving, exploring the generation and sharing of knowledge that links theoretical contributions with their practical, local, and global expressions.
- Takes advantage of the *City of Santa Fe* and the culturally rich backdrop of *northern New Mexico* inviting you to create and attend sessions in conventional meeting settings, in the community and in the field.
- Fosters discussion, evaluation and analysis of programs and practice in the areas of health, environment, immigration, agriculture and food security, museums, tourism and conservation, development and planning, war and conflict resolution....
- Explores the ways in which individuals and the communities and organizations with whom they work can engage and catalyze global connections, enhance self-reliance, challenge oppressive or unjust systems and facilitate unique, ethical solutions to complex problems that adversely affect the lives and livelihoods of people around the world.

For additional information or to make suggestions regarding the program theme or other matters related to the professional program, contact Jeanne Simonelli, c/o Society for Applied Anthropology, PO Box 2436, Oklahoma City, OK 73101-2436; [sfaa2009@sfaa.net](mailto:sfaa2009@sfaa.net); (405) 843-5113

The Society for Applied Anthropology (SfAA) was founded in 1941 to promote the investigation of the principles of human behavior and the application of these principles to contemporary issues and problems. Since that time membership has expanded to over 2,500. The Society now sponsors two major journals (*Human Organization* and *Practicing Anthropology*) as well as a Monograph Series and publications. The Society has become the preeminent international organization in the field.

The Society is unique among professional associations. In membership and purpose, it represents the interests of professionals in a wide range of work settings - academia, business, law, health and medicine, public and government, etc. Members come from a variety of disciplines - anthropology, sociology, economics, business, planning, medicine, nursing, law, and other related social/behavioral sciences. The unifying factor is a commitment to the mission of our association - professionals from a variety of backgrounds who are making an impact on the quality of life in the world today.

## Santa Fe 2009: The Evolution of a Logo

By Jeanne Simonelli [[simonelj@wfu.edu](mailto:simonelj@wfu.edu)]  
Program Chair, 2009 Santa Fe Meetings  
Wake Forest University

One of the jobs that fall to the Program Chair of the annual meeting is the creation of a logo that will appear on all official notices and correspondence related to the meeting. The 2005 Santa Fe meeting logo conveyed the flavor of





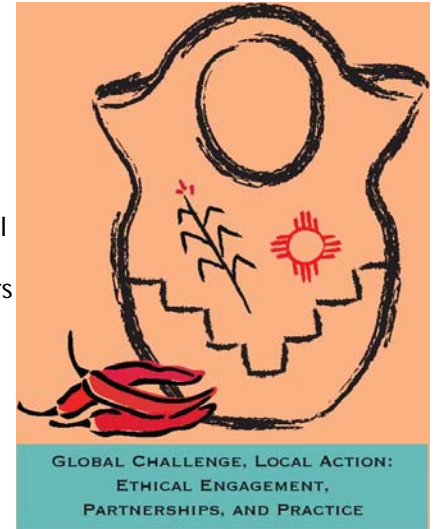


the city and was beautifully executed. This time, I wanted to create a more regional logo, and began looking for images as I traveled in the Southwest.

Among the images I wanted to see represented were components symbolizing environment, agriculture and the cultural heritages of the area. I was also interested in conveying the notion of diverse people and interests coming together. This idea of mixing is beautifully created in the wedding vase used in marriage ceremonies by Native Americans in the Southwest. This two-spouted vase holds holy water that is placed in it from both sides during the ceremony. The woman drinks from one side and it is then turned around, and her prospective husband also drinks. The water mixes, and symbolizes their unity.

I searched for a photo of a wedding vase, and began working with it, turning it into a Black and White image. In addition, I found a few elements that represented cultural groups, agriculture and environment. This exhausted my ability as an artist, so I passed the ideas to the SFAA office, where Melissa combined elements, created others and began sending me her ideas.

The result was the logo you have begun to see on flyers. It will also be used for a stylish Tee Shirt commemorating the great experience you had at the 2009 Annual Meeting, March 17-21.



## NEWS AND ANNOUNCEMENTS

### NAPA Employer Expo at AAA Meetings in 2008

By Dennis Weidman  
Florida International University  
[Weidmand@fiu.edu]

The NAPA Employer Exposition at the upcoming AAA annual meetings in San Francisco promises to be bigger and better than ever. In this third annual Employer Exposition, to be held in the Exhibit Hall on Friday, November 21st, the numbers and variety of employers that will be represented will grow. Some exciting new names are joining the Expo as well as some veteran groups returning. This year there will be large and small corporations, non-profit organizations and, governmental agencies. This year because the venue for the AAA meeting is in California, West Coast organizations have been actively recruited. Each participating organization is anthropologically-friendly and knowledgeable, and all employ anthropologists.



The Exposition provides an opportunity for employers to promote their organizations as leaders in the use of forward looking social science and to meet both young and seasoned professionals. An additional purpose of these events is provide a setting and an opportunity for exploring how anthropologists contribute to organizations' mission, goals, services and products.

Through the Employer Exposition and the Employer Welcome brunch at the AAA meetings NAPA and the AAA are demonstrating to the wider AAA membership and Sections new ways to recognize practitioner careers and occupations. A major purpose of the Employer Welcome is to create a forum where non-academic employers of *Society for Applied Anthropology*

anthropologists can be welcomed to the AAA annual meetings and services. An additional important goal is to establish relationships with organizations that employ the tens of thousands of anthropologists in professional and practice careers.

For more information contact Cathleen Crain, Chair, NAPA Organizational Relations Committee. [Partners@ltgassociates.com](mailto:Partners@ltgassociates.com)

[Dennis Weidman is President of the National Association for the Practice of Anthropology, NAPA - Editor's note.]

## New Format and Focus for *Health and Human Rights*

By Barbara Rylko-Bauer [basiarylko@juno.com]  
Michigan State University

Under the new editorship of Paul Farmer, the François-Xavier Bagnoud Center's *Health and Human Rights* journal has taken on a different format and an expanded focus that may be of interest to applied and practicing anthropologists - as an on-line, open-access (freely available to anyone with internet access) publication starting with Volume 10, Issue Number 1, this Spring of 2008 (<http://www.hhrjournal.org/>). In addition to critical scholarship, the new *Health and Human Rights* will provide a vibrant forum for action-oriented dialogue among human rights practitioners.

As an incoming Editorial Board member, I would like to urge fellow practitioners to both explore the journal and consider submitting papers. The new *Health and Human Rights* includes two sections: **Critical Concepts** (focusing on global human rights debates) and **Health and Human Rights in Practice** (highlighting innovative work of groups and individuals in direct engagement with human rights struggles) -- a perfect forum for applied and practicing anthropologists to share their research, experiences, and perspectives.

The journal will be published twice a year, with plans for more frequent publication in the future, and each issue will have a theme. A regularly-updated "perspectives" section will offer space for contributors to share information and express their views on a broad range of topics; a blog feature on the site will allow authors to provide additional insight and background into their articles and readers to post their comments.

*Health and Human Rights* is currently seeking submissions for both the Critical Concepts section (5,000-7,000 words) and for the Health and Human Rights in Practice section (500-7,000 words); see <http://www.hsph.harvard.edu/xfbcenter/>. Accepted contributions will be published in the journal's open-access electronic and print versions. Due dates for upcoming themes are as follows: Vol. 10, issue 2 on *Accountability*, due July 1, 2008; Vol. 11, issue 1 on *Participation*, due September 15, 2008. However, submissions on various topics are welcome at any time.

## Roseberry - Nash Graduate Student Award Competition 2008

### CALL FOR PAPERS

The Society for Latin American and Caribbean Anthropology invites submission of papers for our Third Annual Roseberry-Nash Student Paper Contest. The award, to be presented during the AAA meetings in San Francisco, Nov. 2008, consists of US \$500.00 and direct consultation with the editor of the *Journal of Latin American and Caribbean Anthropology* toward the goal of revising the paper for publication. The paper should draw on relevant anthropological literature and present data from original research in any field of anthropology.

#### Requirements:

- \* Contestants must be enrolled in a graduate program in Anthropology at the time of submitting the paper.
- \* Paper length: minimum 4000 words and maximum 6000 words.
- \* Languages: English, French, Portuguese and Spanish.
- \* Student membership in the Society for Latin American and Caribbean Anthropology.

The paper should be submitted before midnight on June 15, 2008 to Susan Paulson, Jury Chair of the Roseberry-Nash Award. Please email papers as attached documents to [paulsosa@muohio.edu](mailto:paulsosa@muohio.edu).

## Call for Papers for the journal: *New Proposals*

The Editorial Collective invites submissions for Volume 2 of *New Proposals*. We encourage the submission of papers that take a politically engaged stance. We are interested in full length articles (3,000 to 5,000 words) as well as shorter commentaries (up to 2,500 words). Submission is online through our web portal <http://www.newproposals.ca>.

Our journal is open access and fully electronic. All papers are peer reviewed. We are interested in either individually submitted papers or in theme issues. We are particularly interested in papers and sessions that were presented during the recent SfAA Meetings in Memphis.

Papers should be no more than 3,000 - 5,000 words. References and citations are to be kept to the minimum required to advance your argument. Articles can be based in original research, synthetic reviews, or theoretical engagements. We look forward to -in fact expect- a diversity of perspectives and approaches that, while they may disagree on the particulars, they will share with the Editorial Collective a commitment to an engaged scholarship that prioritizes social justice.

*New Proposals* is a transnational peer-reviewed journal hosted at The University of British Columbia in collaboration with the UBC Library EJournal Project

Charles R. Menzies,  
cmenzies@interchange.ubc.ca  
<http://www.charlesmenzies.ca>  
Department of Anthropology  
University of British Columbia

## NAPA Student Achievement Award 2008

**P**URPOSE: The National Association for the Practice of Anthropology is offering the Sixth Annual Student Achievement Award to recognize student contributions in the area of practicing and applied anthropology. The Award recognizes students who have excelled in these fields and provides opportunities, particularly for students who have worked on team projects and in applied contexts, to be recognized during the AAA annual meeting and see their work published.

### AWARDS:

- (1) Three cash prizes: \$300 1st Place; \$100 1st Runner Up; \$50 Second Runner Up
- (2) All three papers will be published in a special issue of the NAPA Bulletin series
- (3) Students will be awarded a certificate of recognition and will be acknowledged at the NAPA Business Meeting during the 2006 AAA meeting in San Jose, CA

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

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

### PAPERS WILL BE JUDGED ACCORDING TO THE FOLLOWING CRITERIA:

- [\*] Clearly state the problem or issue being investigated, while also acknowledging divergent or alternative views of the problem or issue.
- [\*] Clearly state the practical implications of the research for addressing or understanding real-world problems, resulting in recommendations, appropriate solutions or outcomes.
- [\*] Be mechanically sound, including strong grammatical writing, proper formatting, and appropriate citations and bibliography. Papers should be double-spaced 12 pt. font.

PAPER SUBMISSION PROCESS: Deadline for submission is July 1, 2008. Papers must be received by this date and should be submitted by email to NAPA Student Representative, Elizabeth Nanas at: [enanas@wayne.edu](mailto:enanas@wayne.edu) and copy [studentrep@practicinganthropology.org](mailto:studentrep@practicinganthropology.org).

Information on previous winners, and their paper abstracts, are available at: [http://www.practicinganthropology.org/students/?section=student\\_award](http://www.practicinganthropology.org/students/?section=student_award)

## Pacific Coast Council on Latin American Studies

### CALL FOR PAPERS

2008 Conference November 7-8, University of Nevada, Las Vegas

This year's Conference of the Pacific Coast Council on Latin American Studies (PCCLAS) will be held at the University of Nevada, Las Vegas, November 7-8, 2008. The conference will bring together scholars, educators, graduate, undergraduate, and high school students, and community members interested in Latin American Studies. Papers from all areas of the social sciences, humanities and the arts and/or cross-disciplinary studies and relating to Latin American/Latino/a Studies are invited. All topics are welcome. Selected papers will be published in the Conference's Proceedings.

#### Submissions:

Proposals for single papers and complete sessions are welcome. Single paper proposals should include your paper's title and abstract (200 word or less), and your name, academic affiliation (if appropriate), and contact information. Session proposals (3 to 4 presenters) should include: the session's title and contact person; the same information required of single paper proposals for each of the session's presenters. Proposals to: lead open forums, discussion groups, teaching workshops; to set up booths for graduate or study abroad programs; and/or to screen films or project other media are also welcome.

Email your submissions to the 2008 PCCLAS Program Chair, Robert Kirkland, at [pcclas2008@cmc.edu](mailto:pcclas2008@cmc.edu). Receipt of submissions will be acknowledged via email within 48 hours. You may also send your submission via regular mail to:

Robert Kirkland  
Department of History  
Claremont McKenna College  
850 Columbia Avenue  
Claremont, CA 91711-6420

For more information, visit the PCCLAS website at <http://pcclas.org/>.

Deadline for Submissions: Postmarked or emailed by Monday, September 29, 2008.

## Projects in Parks: The Archaeology of Buffalo Soldiers and Apaches in the Southwest

By Eleanor King  
Howard University

Charles Haecker,  
NPS Heritage Partnerships Program, Santa Fe, New Mexico

In 1996, co-author Haecker made a condition assessment of Pine Springs Camp, Guadalupe Mountains NP and noted that, in addition to materials associated with a military component, artifacts that typify an Apache encampment (e.g., cone tinklers made from strips of tin can) were also present. Two years later Haecker conducted a metal detection survey of this site, which resulted in the identification of two subsurface 19th century trash deposits and a cobble-lined cleared area. In 2004, an archaeological survey was initiated to examine Pine Springs Camp in greater detail.

This project was part of the larger Warriors Project sponsored by the NPS. The aim of this ambitious program is to encourage African Americans and American Indians to discuss their mutual past on the frontier. In accordance with these goals, Howard University began partnering with the Mescalero Apache Tribe, NPS, and BLM, to introduce students to archaeology. King and Haecker worked with Howard University graduates and undergraduates, Mescalero and European American high school students, archaeologists from the Mescalero Apache Tribe, a Mexican botanist, Guadalupe Mountains NP staff-volunteers, and volunteers from the local community. The varied backgrounds and life experiences that these individuals shared with each other made for dynamic field seasons and a unique sense of community.

[Article reprinted from the April 2008 Archeology E-Gram, distributed via e-mail on a regular basis, which includes announcements about news, new publications, training opportunities, national and regional meetings, and other important goings-on related to public archeology in the National Park Service and other public agencies. Recipients are encouraged by the NPS Archeology Program to forward Archeology E-Grams to colleagues and relevant mailing lists. The Archeology E-Gram is available on the News and Links page [www.nps.gov/archeology/public/news.htm](http://www.nps.gov/archeology/public/news.htm) on the Archeology Program web site.]

## UN Environment Program News

### International Seminar Shapes Path Towards Sustainable Tourism

**O**xford/Nairobi, 11 April 2008-An international seminar on climate change adaptation and mitigation in the tourism sector concluded today in the United Kingdom after involving 30 high-level tourism and environment officials from developing countries and small island developing States.

Organised and coordinated by the United Nations Environment Programme (UNEP) and Oxford University's Centre for the Environment (OUCE) jointly with the United Nations World Tourism Organization (UNWTO) and the World Meteorological Organization (WMO), this international practical seminar for tourism stakeholders focused on capacity building and pragmatic adaptation and mitigation techniques and methods for developing countries and small island States in order to address the problems and meet the challenges presented by climate change.

The seminar's delegates contributed to and took part in a series of sessions at Oxford University's Balliol College. For three days the participants received high-level training and carried out interactive debates including practical ways of integrating the mitigation of and adaptation to climate change in the tourism sector.

Achim Steiner, UN Under-Secretary-General and UNEP Executive Director, said: "The tourism industry has a key role to play in confronting the challenges of climate change. Indeed there is now a clear understanding that the industry can be part of the solution to climate change, by reducing its greenhouse gas emissions as well as by helping the communities where tourism represents a major economic source to prepare for and adapt to the changing climate."

"With its close connections to the environment and climate itself, tourism is considered to be a vulnerable and highly climate-sensitive economic sector, similar to agriculture, insurance, energy, and transportation", said Dr. Murray Simpson, a Senior Research Associate at the Oxford's University Centre for the Environment and scientific coordinator of the seminar. "At the same time, tourism is a contributor to greenhouse gas (GHG) emissions, including emissions from transport, accommodation and activities. In 2005, tourism's contribution to CO2 emissions was estimated to be approximately 5%. Measured as warming effect these emissions could represent up to 14% of global warming effect."

For More Information Please Contact Nick Nuttall, UNEP Spokesperson/Head of Media, on +254 733 632755, when traveling +41 79 596 57 37 or E-mail: [nick.nuttall@unep.org](mailto:nick.nuttall@unep.org) or Robert Bisset, UNEP Spokesperson in Europe, on Tel: +33 1 4437 7613, Mobile +33 6 2272 5842, or email: [robert.bisset@unep.fr](mailto:robert.bisset@unep.fr). -- Jim Sniffen, Information Officer, UN Environment Programme, New York, tel: +1-212-963-8094/8210, [info@nyo.unep.org](mailto:info@nyo.unep.org), [www.nyo.unep.org](http://www.nyo.unep.org)

## FROM THE EDITOR

Tim Wallace [tmwallace@mindspring.com]  
North Carolina State University

It has been a challenge finishing this issue of the SfAA Newsletter. I am writing this from Panajachel, at Lake Atitlán, Guatemala where I am leading my 15<sup>th</sup> annual ethnographic field school, the 7<sup>th</sup> in Guatemala. There are 15 students participating this year and the start of the program coincides with the editing of the May issue. There is a lot of work putting the Newsletter together and being away from my usual Internet resources makes it a bit more of a challenge. Nevertheless, I hope you will find that this *Newsletter* will have been worth the delay in getting it out.

Lake Atitlán, a wonderful place where the Mayan people are welcoming and the aura is magical. In fact, there is a major New Age Center in San Marcos la Laguna where one can take a month-long (moon course) or 3-month (sun course) retreat.



However, Guatemala is emblematic of a complex, rapidly changing world. The \$135/barrel price of oil is hitting Guatemalans hard. Many items are approximately 30% more expensive than when I was here last year in May. But income is quiet static. The food crisis that Mark Schuller speaks of is very worrisome, portending grave problems in the near future the world over. The articles on global warming by Hans Baer and Lenore Manderson and their Australian colleagues remind us of the precarious state of the environment and our global interdependency. What happens in China does not stay in China, and what happens in Guatemala has push-back, too—migration, conflict, drugs, etc. We anthropologists must follow our Australian colleagues and do much more work on global

warming, and energy-related issues. This issue of the *SfAA Newsletter* I hope gives you some ideas about some key environmental issues and some lines of approach to working on them. In addition in this issue you will find some very interesting commentary and news items on the military and anthropology, HTS, public archaeology, the Tax, Mean and Malinowski award winners, and much more.

Finally, the last meetings in Memphis were, in my opinion, very successful and very enjoyable. Satish Kedia, the 2008 Program Chair, along with his University of Memphis colleagues worked very hard to make it the smash hit that it was. Several of the articles report on some of the interesting sessions that were held. There were so many good ones, it was impossible to get to all the ones I wanted to hear. Fortunately, a partial solution is available—the SfAA podcasts. Jen Cardew, SfAA podcast master extraordinaire, organized many the taping of many of the sessions that are now and will shortly be available on the SfAA website. Please, don't forget to visit the site, [www.sfaapodcasts.net](http://www.sfaapodcasts.net), to get podcasts of some of the sessions you missed.

Once again, we (Kara, Ashlie and I) are grateful to everyone who has contributed to this issue. And, once again, I want to thank my assistant editors, Kara McGinnis and Ashlie Mitchell, for their invaluable help in putting this issue together.



Kara McGinnis



Ashlie Mitchell



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