



NEWS

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Letter from the President

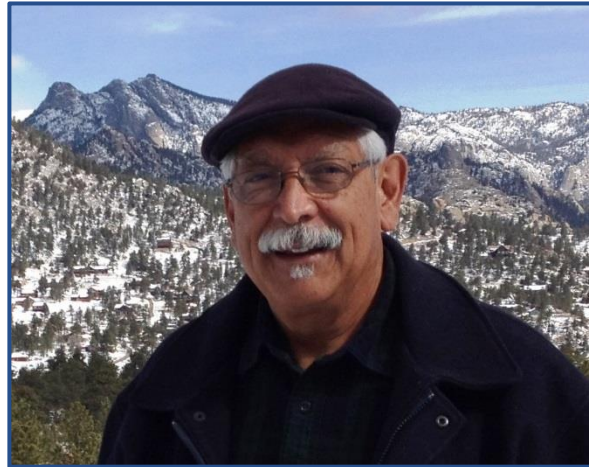
Reflection, Impermanence and Intention: The SfAA Elections and Bylaws

Roberto Alvarez

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SfAA President's Column

I have just returned from a meditation retreat at Vajrapani Institute, a Tibetan Buddhist Center just North of Santa Cruz, California. Nestled in the coastal mountains amidst Redwoods and Oaks, where no electronic disturbances are allowed or available, I sat with a community of friends in silence for five days. I do this every year now, and each time come away with new insights and understandings about life (primarily mine), but also about the work with which I am engaged. I had a chance to



think about the Society, my role as president and the current challenges the Society is facing. At the retreat, a number of meditative principles helped me think about the society. Three of the most fundamental principles include reflection, impermanence and intention. Reflection is thinking about and exploring the world and things as they actually are. Impermanence is a reminder that everything changes and that nothing stays the same. Intention brings action into the picture. As applied practitioners, SfAA members don't simply ponder reality or change, but act with intent.

Reflection

At Vajrapani, I meditated and reflected on how the Society has changed, continues to change and where we might be headed. We have come a long way since I first attended meetings as a graduate student back in the 1970s. People have come and gone, many have been prominent in the Society. Phil Young is among those who recently passed away. Phil was instrumental in creating the SfAA Overseas Library Program. In the late 1960s as a Peace Corps Volunteer, I worked among the Ngäbe of Panama with whom Phil eventually established lifelong relationships. He worked for decades with the Ngäbe. Like others, I shared a special past and relationship with Phil. Tony Paredes, an important person to the Society is sadly also gone. He was present at every meeting I can remember and served as President (1994, 1995) and in a number of significant roles. He worked tirelessly as an activist member. Ward H. Goodenough is also among the recent folks we've lost. Ward was also a past president (1964) and

the author of *Cooperation in Change*, one of the first theoretical renderings on applied developmental anthropology. He was a close friend who encouraged my work from my early graduate days. Phil, Tony and Ward will all be missed. As I recalled these individuals, I also thought of our current community of members and reflected on the current challenges and tasks facing our Society.

Impermanence

Our most urgent task is the current election of officers and approval of our bylaws. You may (or soon will) have received the ballots for the current SfAA elections and recommended changes to our bylaws. Most of us review the ballots, read candidate statements and a few of us actually vote. Over the last few months, I've learned a great deal about the mechanics of the process, and importantly about the dedication and hard work that goes into the elections. As I reflect on this process, I'd like to provide a glimpse into the backstage work of our elections and hope that this will encourage you to vote.

The Election of Officers

Like most of you, I normally do not view elections and bylaws as exciting aspects of our work. Yet this year, I was intensely engaged in the nominations and elections process. Behind the scenes, a cadre of members do the work that ensures the functioning of the SfAA. This backstage work goes unnoticed yet it is the heart and soul of our Society. The Nominations and Elections Committee—Kerry Feldman, chair, Kathleen DeWalt, (who recused herself from the nominations of the President), Sherylyn Briller, and Victor Garcia exemplified this heartfelt and conscientious work. They recruited candidates representing the ideas, concerns, and ethics of our membership. This included the careful balance of ethnic, gender and professional diversity, veterans as well as new faces.

Kerry and the committee introduced “youth and diversity” into the slate. Over the months and through flurries of emails, it was obvious that each member of the committee was earnestly at work seeking strong and viable candidates for the Presidency, the Board of Directors and for the N & E Committee. It was no small task and they have all done the Society a great service.

The Bylaw Recommendations

This year the ballot also includes SfAA Bylaw amendments and recommendations. The bylaws and officers represent the yin and yang of the Society. The officers represent the human capacity and soulful willingness to work for the Society. On the other side, our bylaws are the gears that allow us to operate. Without this complement and relationship, we would be lost.

Our current bylaws have not been amended since 1998—our gears need oiling and some need replacement. The society and the world have changed, yet our bylaws have not kept up. This is what the current ballot represents: streamlining and bringing our society up to date. The SfAA Bylaws are critical administrative rules and guidelines of conduct regarding membership, meetings, publications, officers, and a host of criteria important to the running of the Society.

Both the elections and bylaws represent the continued impermanence of the society. As anthropologists and applied social scientists, we not only recognize the reality and conditions of this social and institutional change (impermanence), but also in our work engage it for the better good. In this case, I hope we can all act on this change for the society's good and vote for our officers and rules of conduct.

Intention

A Worldwide Organization

One of the items on the bylaws ballot is Article 1: the Name and Mission of the Society. Rather than simply the Society for Applied Anthropology, if approved, we will be known as the *Society for Applied Anthropology: a worldwide organization for the applied social sciences*. This addition reflects the intention of our members and the society at large. The new nametag addresses the concern of members that the Society needed a stronger international presence. This includes a greater awareness of global, international and transborder processes, including immigration, and issues of social justice and change. A “worldwide” emphasis helps the society refocus on current issues and problems not solely through our membership, but also as a proactive organization that engages the world. It helps clarify our intention.

In the past the Society has held regular meetings outside of the U.S., a practice we expect to increase. And recently the society has approved institutional memberships that are attracting international organizations: university units and groups engaged in applied anthropology and social science. The addition both *worldwide* and *applied social sciences* aims at inclusion and recognition of the state of the world—of the change happening with and around us. The members of our society work in places throughout the globe yet the society, as an organization, has had little connection to the world beyond the boundaries of our nation state.

Applied Social Sciences

In addition to emphasizing a worldly focus, the name change also includes the expansion and broadening of our anthropological foundation to include the *applied social sciences*. One of the original objectives of the Society was to break out of the myopic view that it was only the anthropological that provided understanding and sound social change in the world. The inclusion of non-anthropologists working in industry, government and other “real world” arenas was an initial objective of the Society.

From the onset the inclusion and attraction of applied social scientists was a goal of the founders. Now more than ever the need to include experts from all the social sciences is crucially important and coincides with the solution of “global” problems confronting the peoples of the world. We work with diverse constituencies—NGOs, community groups, private business, government agencies, and a host of others that require interdisciplinary knowledge, cooperation and work.

I believe we all welcome this global and collaborative initiative. The name reflects who we are, and our intention for the Society as does our slate of candidates and the amendments to our bylaws. The Society welcomes your participation. I encourage you to vote, to take action and act with intention for the society.

Activities and Decisions of the Board of Directors

From the Treasurer In Focus: SfAA Annual Meetings

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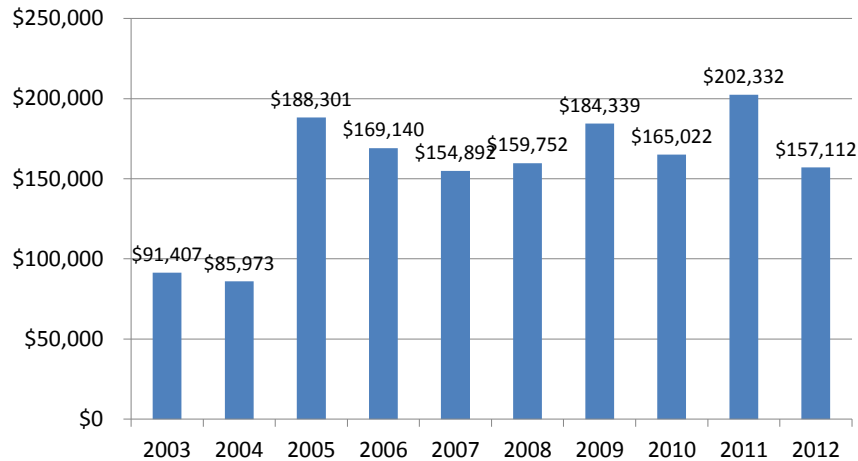
As we head towards the 2014 annual meetings in Albuquerque, NM, I would like to use this opportunity to discuss how the annual meetings figure into the Society’s budget. The SfAA annual meetings provide a significant source of revenue for the Society. Over the past few years, the annual meetings have accounted for approximately 40% of the annual revenues. The annual meeting revenues are spread over a three-year period, thus the 2013 budget includes figures from the 2012 meetings in Baltimore, the 2013 meetings in Denver, and the 2014 meetings in Albuquerque. In total, the annual meetings budget line increased from \$191,670 in 2012 to \$208,295 in 2013. The included chart provides additional details about the annual meetings revenue trends from the previous ten years.



Site selection is near for the 2015 meetings and the 75th Anniversary of the Society for Applied Anthropology. We continue to take into account the importance of the annual meetings for the Society’s financial health and consider the impact of our presence in locations in the United States and around the world.

I welcome member feedback to influence the content of the Treasurer’s News. If there is a financial or budgetary item that you like more information about, please let me know.

Annual Meetings Revenues 10 Year History



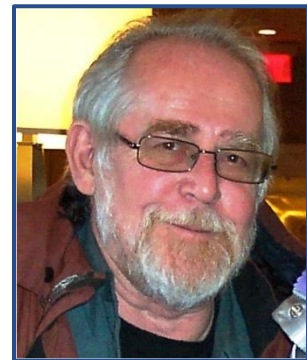
Annual Meetings

Countdown to Albuquerque

Erve Chambers
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2014 Program Chair

As I prepare this column, the deadline to submit abstracts for the 2014 annual meetings has just passed. While we do not yet have a full count of preregistrations, it seems clear that these meetings will be well attended. It is equally clear to me that they should appeal to a good mix of anthropologists and other applied social scientists. There is something for everyone, and plenty for most all of us.

Although the largest number of abstracts have been submitted for the SfAA program, we also have submissions to our four co-sponsoring organizations—the Council on Nursing and Anthropology, the Political Ecology Society, the Society for Anthropological Sciences, and the Society for Medical Anthropology. And this year for the first time we are experimenting with an approach to developing subthemes within the meetings, all linked to the program theme of *Destinations*. These subtheme “clusters” have been put together by members of the SfAA Program Committee who have agreed to serve



as co-chairs in order to help organize sessions around particular topics. While these clusters are still being pulled together from the abstracts submitted, some are now developed enough to mention. We will have some 20 sessions devoted to a full range of issues related to immigration, organized in part by co-chair **Judith Freidenberg**. Co-chair **Alaka Wali** and her colleague **Christina Kreps** have organized several sessions focused on engaged museums and **Stanley Hyland** is putting together a cluster of sessions on community building. **Susanna Hoffman** and several colleagues have assembled a great session on risk and disaster, following on a similar initiative that they undertook for the 2013 meetings. Other clusters are still being identified.

Independent of the co-chair initiative, a couple of other “clusters” have emerged. **Jennifer Wies** and **Hillary Haldane** have put together three outstanding sessions devoted to gender-based violence. **Melissa Stevens** has helped organize sessions related to tourism, which will include a lead off session organized by **Susan Stonich** and **Sara Alexander** as well as a capstone session devoted to the future of tourism research. It is my hope that encouraging the development of meeting subthemes will serve to highlight promising and important areas of research and practice and also provide for greater continuity from one annual meeting to the next. The organizers of this year’s clusters have also been invited to lead a panel near the end of the meeting to discuss what went on in their sessions and to plan for future initiatives, including participation in the 2015 meetings.

This is just the tip of the iceberg in terms of the variety of sessions and papers that will be offered in Albuquerque. I am especially pleased to see that a significant number of anthropologists and other social scientists employed outside of academia will be participating. Many of these practitioners, as well as some others in academic employment, have chosen to take a more relaxed approach to their participation. This will be reflected in what I believe will be a larger than usual number of roundtables and informal panels. We can also look forward to a few distinctly nontraditional approaches to sessions, particularly some organized by student participants as well as seasoned practitioners.

You are likely aware that we have added an extra day to the meetings. Tuesday, March 18, will be devoted to “Albuquerque/New Mexico Day.” This day is special not only because its activities will focus on themes related to Albuquerque and the Southwest but also because we will invite the general public to attend all the events of that day free of charge. I am pleased to announce that the Albuquerque Public Library has agreed to be a co-sponsor for Albuquerque/New Mexico Day and will help with publicity and other activities.

While several of the Albuquerque/New Mexico Day sessions will feature the work of anthropologists and other social scientists, a great many other sessions will draw heavily on the expertise and experience of others. **Mike Agar** has organized a session on water policy in New Mexico that will include local anthropologists, public officials, and journalists. The meetings’ Local Participation Committee has, under the coordination of co-chairs **Patrick Staib** and **Sean Bruna-Lewis** and the efforts of faculty and students at the University of New Mexico, contributed much to the making of

Albuquerque/New Mexico Day. Many of the day's sessions will address issues of immediate relevance to the region, including a panel on food, land and water and another panel composed of academics and participants in Albuquerque's LGBTQ peer mentorship program. There will be several site visits to community centers where local activists and service agencies are engaged in such activities as improving health care delivery to underserved populations and encouraging sustainable agriculture. Indians from the region are slated to participate in sessions and on panels ranging from Native American Art to tribal representation. We are hoping also to have a program involving undocumented youth in presentations of their art and poetry.

Nancy Owen Lewis has helped involve members of the Albuquerque Historical Society in the day's activities. We are hoping to host presentations on several topics of regional history, ranging from Coronado's visit to the region, to Fred Harvey's contributions to the development of early tourism, to the role of tuberculosis treatment centers in the city's history, and to New Deal Art and Architecture in Albuquerque.

All the Albuquerque/New Mexico Day activities are designed to engage applied social scientists and other professionals in dialogue with as many of the city's constituencies as we can attract. On Tuesday evening we will offer the first of two screenings of videos created by Indian filmmakers as well as a major roundtable on the status of behavioral health care in New Mexico. The panel will be moderated by **Cathleen Willging** and **Louise Lamphere** and will include representations of the state legislature, local NGOs and service organizations. The Society for Medical Anthropology is also contributing to the content of Albuquerque/New Mexico Day, thanks to the efforts of their program chair **Heather Schacht Reisinger**.

You can anticipate any number of social events during the course of the meeting, starting Wednesday evening with a Welcome Session co-sponsored by the City of Albuquerque. There will be complimentary food and beverages (come early) and a mariachi band.

We are in the process of planning a good number of tours to be offered throughout the meetings, most of them focused on the region's unique history and cultural diversity. The University of New Mexico's Ortiz Foundation is helping to sponsor a tour of a revitalization project at the Ohkay Owingeh Pueblo. **Beverly Singer** will lead this tour. **Orit Tamir** has helped organized a tour to visit Laguna Pueblo during St. Joseph's Feast Day on Wednesday, March 19th. There will be Indian dances, food, and Indian art offered for sale. There will be a tour of the nearby Petroglyph National Monument. Noted archaeologist **Lynne Sebastian** has agreed to lead a tour of the Salinas Pueblo National Mission Monument, which lies to the southeast of Albuquerque. **Tey Nunn** is the Director the National Hispanic Cultural Center Art Museum and she will be leading a tour of the museum to include a visit to parts of the museum that are not normally open to the public. There will most likely be a tour of Sky City at the Acoma Pueblo. Several other possible tours are in the discussion stage.

The convention hotel is the Hotel Albuquerque, a historic hotel located on the border of Old Town Albuquerque. Old Town was once established as Albuquerque's urban center, only to be bypassed with the siting of the railroad elsewhere during the 19th century. After a period of neglect and decline, parts of Old Town were settled by artists and preservationists during the 1930s and 1940s, and the area later became the major tourist attraction



it now is. It is “touristy” to be sure, but very interesting in its own right and affording access to a variety of dining and shopping facilities within easy walking distance from the hotel. The historic Route 66 runs along the southern border of Old Town. A walk along Central Avenue will provide sightings of a few of the old Route 66 tourist establishments. Easy walking distance from the hotel are the Albuquerque Museum of Art and History, the New Mexico Museum of Natural History and Science, and the Explora Science Center and Children’s Museum, as well as a rattlesnake museum and a turquoise museum. The city’s BioPark, with impressive botanic gardens, and an aquarium, are also walkable from the hotel, as are a network of bike and hiking trails along the Rio Grande River. There are two bicycle rental establishments nearby the Hotel Albuquerque. The city’s Rapid Ride transit system has stops at the edge of Old Town and connects passengers to most other sections of the city.

All this is just a sampling of what you can expect from the 2014 meetings in Albuquerque. The program is being put together and should be available after the winter holidays. I sincerely do hope that you will join us in March. For more information see the annual meetings section of the SfAA website or send me a message.



Lodging in Albuquerque

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The Society has arranged for a variety of lodging options for the 74th Annual Meeting in Albuquerque next March. It will be important to make your plans early. There is additional information on the web page along with links that allow direct contact with the reservations staff at the hotels.

All of the sessions, receptions, and formal events will be held at the Hotel Albuquerque. The Hotel is adjacent to the historic Old Town section of the City; it has an attractive Spanish/Southwest décor. The guest room rate for SfAA registrants is a very competitive \$128/night, single/double. There is one problem: there are only 188 guest rooms and they will be available on a first-come, first-served basis.

Two blocks away, the Rio Grande Motel is a Best Western franchise, but with a wider range of services. Rooms are \$103/night, single/double, and a discount is offered for breakfast at the on-site restaurant. Also notable, the Rio Grande has a complimentary airport shuttle.

The Monterrey Non-smoking Motel (this is really the official name, in bright neon) is four blocks away, and has a small number (9-10) of very clean rooms in the \$55-65 range.

Across the street, a very welcoming young family, the Barons, manage the Econolodge of Old Town (also, four blocks from the Hotel Albuquerque). There are 40 guest rooms in the \$55-65 range. Complimentary add-ons: a hot breakfast and WiFi in the guest rooms. The Econolodge also rents bicycles at a very reasonable rate (\$10 per day).

The Hotel Andaluz is the City's only Four Diamond hotel. Located on Central Avenue, it is a luxury boutique hotel, with reasonable prices. The Andaluz was completely redecorated several years ago and is now LEED certified and a model of energy conservation. The Mediterranean theme is reflected in the lobby, guest rooms, and an excellent, on-site restaurant, "Lucia." Registrants who do not have a car can exit the Hotel, catch the City bus (across the street and \$1/ride) and be dropped off 15 minutes later at a stop three blocks from the Hotel Albuquerque. Guest rooms are a very reasonable \$149 (single/double).

We have also contracted with two exceptional bed/breakfasts. The Casas de Sueños Historic Inn has twenty units of varying sizes beginning at \$129 (a sumptuous, crafted breakfast is included, as is WiFi). Many of the units are self-contained casitas, which ring a well-kept garden. Check out their web site.

The Bottger Mansion of Old Town is a large Victorian home with an enclosed garden and situated adjacent to Old Town, and two blocks from the Hotel Albuquerque. There are seven rooms (ranging between \$115-159), and a large breakfast is complimentary and parking is included.

The lean of budget and the adventurous of heart may be interested in the Route 66 Hostel. The converted residence has shared (\$20/night) and private (\$25, \$30, \$35) rooms. A free breakfast is available and guests may access the kitchen facilities. The Hostel is located on Central Avenue, about a mile from the Hotel Albuquerque (on the City bus line). The Hostel is clean and "drug free."



The SfAA Podcast Project: Sustaining Excellence and Developing Improvements

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The SfAA Podcast Project is gearing up for its eighth year to provide high quality podcasts of selected papers from the SfAA Annual Meetings. Since August, we've been busy prepping for the 74th Annual Meeting and implementing new ways to improve the podcast experience.

For those of you new to the SfAA Podcast Project, we are a student-led initiative seeking to extend the reach of the SfAA Annual Meeting's presentations. By providing free audio files of selected sessions, we hope to benefit those who were unable to attend the conference or missed a session. We hope educators will find a use for them in their classrooms, and those interested in the presentation topics can share them among peers and colleagues to promote further discussion. The podcasts are made available on our website (www.sfaapodcasts.net) and on iTunes (Podcasts from the SfAA). At the 2014 Albuquerque Meeting, we plan to podcast 20 select sessions.



Jo Aiken



Angela Ramer

2014 Session Selection Survey: Why Your Vote Counts!

Sessions are selected for podcasting based on popular vote and according to their overall fit with the theme of the Annual Meeting. The Session Selection Survey will become available in early January 2014 and the SfAA Podcast Project would like to invite everyone to participate. The survey will be posted on our website, Facebook, and Twitter accounts. By subscribing to the website now, you can receive email updates so that you do not miss the survey. If you have any questions about the survey, please contact us at sfaapodcasts@gmail.com.

New Horizons for SfAA Podcasts

In addition to providing podcasts to conference goers, we would also like to promote the use of podcasts from the Annual Meeting to educators and students. From

last year's Membership Survey sent out by the SfAA, we learned that only a small percentage of those surveyed have used podcasts in teaching. As a result, the Podcast Project team is investigating the use of podcasts in the classroom by interviewing and surveying anthropology professors at various universities throughout the country. Not only will this give us a better idea of how we can promote the use of SfAA podcasts in the classroom, but it will also give us the opportunity to spread the word about the podcasts during the interviews.

The Podcast Project team is also looking into ways we can improve the podcast experience by reevaluating our website and file formats in order to create a smoother, faster download for the user. We will be using Google Analytics to gather information regarding visitors to the website and podcast social media outlets. Plus, at the Annual Meeting in Albuquerque, we will be assessing a new paperless process in obtaining consent from presenters.

These improvements, and others we have in mind, are a direct result of the feedback we receive from SfAA's members. The information and comments we received from the Membership Survey were very insightful, so we thank all those who participated! Members are always welcome to email us at sfaapodcasts@gmail.com to let us know what you think about the project and any recommendations you may have.

The 2014 Podcast Project Team

The 2014 SfAA Podcast Project will be led by Jo Aiken and Angela Ramer. Jo is in her final year at UNT pursuing a master's degree in Applied Anthropology focusing on design anthropology. This is her third year on the project. Angela is a second year master's student in Applied Anthropology, also focusing on design anthropology at UNT, and this is her second year on the project. Along with Jo and Angela, Ian Watts will also be rejoining the project as the Interactive Media Coordinator. In addition, we would like to introduce two new team members: Shane Pahl, a second year master's student taking on the role as Interactive Media Associate, and Molly Shade, a first year master's student as the Communication Coordinator.

The SfAA Podcast Project looks forward to working again with Randy Sparrazza, the project's audio professional at the 2013 Annual Meeting in Denver. In his first year with the team, Randy produced high quality, edited podcasts in record time allowing the team to post to the website within days of the meeting. We were very grateful for all the time and energy he spent with us in Denver and are excited for the opportunity to work with him again in Albuquerque. For more information about Randy and the UNT team members, visit www.sfaapodcasts.net/sfaa-podcast-team.

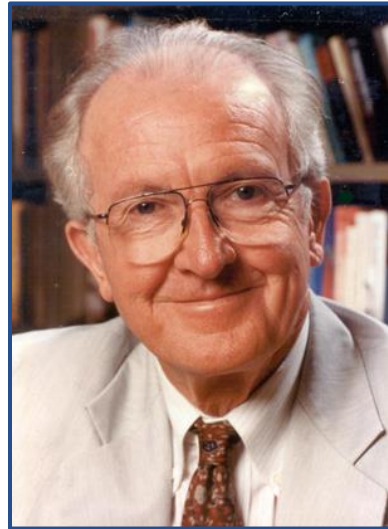
Stay tuned in by visiting our website, www.sfaapodcasts.net to get more information about the project, updates, and access previous podcasts. Follow us on Twitter and Facebook and don't forget to look for the Session Selection Survey in January!

Awards

Alvin Wolfe to Receive Distinguished Lifetime Award

The Board of Directors will honor the career and professional contributions of Professor Alvin Wolfe with a Distinguished Lifetime Award. The Award will be presented at the 74th Annual Meeting of the Society in Albuquerque, New Mexico during the Awards Ceremony, Friday, March 21, 2014.

President Roberto Alvarez made the announcement recently and explained that the Award will recognize the exceptional contributions that Prof. Wolfe has made to his profession and to the Society. As a young scholar, Prof. Wolfe made invaluable contributions with his research in Africa. As a part of a multi-disciplinary team in the 1960s, he charted new directions in the way that social science viewed poverty and delinquency. In the mid-1970s, he brought this background and his unique skills to the newly emerging Department of Anthropology at the University of South Florida. For the next thirty years, he was an essential part of the team that moved that Department into the forefront of graduate education in applied anthropology.



The Distinguished Lifetime Award is an honor that the Society occasionally confers in recognition of an exceptional career. In 1992, the Society presented the Distinguished Lifetime Award to Prof. William Foote Whyte.

In addition to his achievements in applied research, Prof. Wolfe was cited for his long-term commitment to management and governance in professional associations. He served as a member of the Executive Committee of SfAA as well as Secretary. Alvin Wolfe has been president of the Society for Applied Anthropology (1978-79), the Society for Urban Anthropology (1985-86), the Southern Anthropological Society (1991-92), the founding editor of *City & Society* (1987-1991), and served as secretary of the American Ethnological Society and of the Society for Applied Anthropology, all the while contributing influential anthropological research and publications. After more than a decade developing anthropological approaches to social network analysis, often in collaboration with Norm Whitten, Prof. Wolfe partnered with H. Russell Bernard in 1981 to found the International Sunbelt Social Network Conference, which formally merged with the International Network of Social Network Analysis (INSNA) the following year and continues to serve as the primary global forum for multidisciplinary social network analysis.

President Alvarez noted that Wolfe also served as an editor of two separate journals in the field of applied social sciences.

Colleagues and former students at South Florida, it was noted, remember him as a dedicated teacher and mentor.

Margaret Mead Award Winner Announced

President Roberto Alvarez announced recently that the Board of Directors had selected Dr. Sera L. Young to receive the Margaret Mead Award for 2013. Dr. Young will receive the Award for her book *Craving Earth: Understanding Pi-ca, The Urge to Eat Clay, Starch, Ice and Chalk*, published by Columbia University Press.



The Mead Award is presented annually by the Society for Applied Anthropology (SfAA) and the American Anthropological Association (AAA). The Award is presented to a young scholar for a particular achievement such as a book that interprets “anthropological data and principles in ways that make them meaningful to a broadly concerned public.” The Award was initiated in 1978 with the approval of Margaret Mead; in 1982, it became a joint collaboration between the SfAA and the AAA.

Dr. Young received the Ph.D. from Cornell University (International Nutrition/Nutritional Anthropology) in 2008, where her research was directed by Prof. Gretel Pelto. She is currently a Research Scientist in the Division of Nutritional Sciences at Cornell. Previously, she earned the B.A. degree (honors) from the University of Michigan and the M.A. degree (honors) from the University of Amsterdam.

The Committee which reviewed the applications and selected Dr. Young is composed of senior scholars from both the SfAA and the AAA. The jurors noted that Mead had a unique ability “to engage with the public.” “Similarly *Craving Earth* is a book that has captured the public’s attention in a deep and meaningful way.” One juror noted that *Craving Earth* “is indeed a transformation of ... research findings into something readers with little or no anthropological training can sink their teeth into, without having sacrificed academic rigor.”

The Committee found the book “extremely engaging, well-written, and poignant at turns, and always consistently scientifically rigorous. With such a book, Dr. Young has demonstrated the utility of the holistic approach of medical anthropology to a very broad and diverse audience.” The book has received wide attention in a variety of media outlets including *National Geographic News*, *Scientific American*, and the *Huffington Post*.

The formal presentation of the Award will occur on March 21, 2014, during the Awards Ceremony at the 74th Annual Meetings of the Society, in Albuquerque, New Mexico.

The Award was presented last year to Dr. Erin Finley for her book *Fields of Combat: Understanding PTSD Among Veterans of Iraq and Afghanistan*. Previous winners include Paul E. Farmer, Nancy Scheper-Hughes, Susan Schrimshaw, and Leo Chavez.

Conferences on Climate Change in Australia: A Critical Perspective

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School of Social and Political Sciences

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Numerous academics in universities around the world are engaged in teaching about climate change and lecturing about it in various venues, including workshops and conferences both in the academy and outside of it. While most of these academics are physical scientists of one sort or another, others are political scientists, sociologists, anthropologists, human geographers, historians, and philosophers. Also various universities now have formed centers or consortia that examine climate change and climate change adaptation and mitigations. I attended two climate change conferences at the University of Melbourne in 2008 and 2009, which illustrate the flavor of academic climate change conferences and contrast them briefly to various conferences in which the Socialist Alliance, a small political party to which I belong, has addressed the topic of climate change.

The Social Justice Initiative at the University of Melbourne sponsored a conference on Climate Change and Social Justice on April 2, 2008. Ross Garnaut, a renowned economist who has been an advisor stretching back to the Australian Labor Party government under Prime Minister Bob Hawke in the early 1980s, presented a plenary address on “Climate Change and Social Justice: Protecting the Vulnerable.” He advocated providing low-income people financial assistance in making their residences more energy efficient.

During the question and answer period following his address, I asked Garnaut whether in addition to providing modest subsidies for the poor he saw a need for a drastic social restructuring that would address not only growing inequities in Australian society and the fact that the affluent tend to consume much more than the poor and thereby contribute more to greenhouse gas emissions. He indicated that he was not advocating for such a restructuring of society. Fortunately, some of the other speakers, such as Peter Singer (a well-renowned ethicist based at Princeton University and the University of Melbourne), who spoke about “Climate Change as an Ethical Issue,” and Cam Walker (Friends of the Earth) who spoke about “Climate Refugees and New Understandings of Security,” addressed social justice issues in a more profound manner than did the foremost advisor to the former Australian Labor Party government under Prime Minister Kevin Rudd on climate policy (Garnaut 2008). Later versions of the conference presentations along with other essays appeared in a volume titled *Climate Change and Social Justice* (Moss 2009).

The University of Melbourne held an Inaugural Festival of Ideas on “Climate Change/Cultural Change” on June 15-20, 2009, which acknowledged that “Australia is on the sharp end of climate change.” The festival consisted of keynote lectures, panel discussions, and debates on the impact of climate change on Australia and strategies for both adapting to and mitigating it. Patrick McCaughey, the former Director of the National Gallery, served as the Festival Director. Speakers at the Festival included Peter Doherty (a University of Melbourne Nobel Prize recipient), Ross Garnaut, David Karoly (a climate scientist based at the University of Melbourne), Waleed Aly (a renowned Australian Broadcasting Corporation TV commentator), and Linh Do (Victorian VCE Young Achiever of the Year and Climate Change Advocate). In his overview of the Festival, Patrick McCaughey wrote:

Australia, more than any other industrialized nation, faces severe challenges from the changes in climate now sweeping our planet. Responding to those challenges will bring transformative changes to our culture and society. They will affect our cities and suburbs, our food supply and our basic transport system, now dependent on a toxic diet of carbon rich fuels. Other global problems loom large and they too will bring changes to Australia in the next few years. The future of the West, presently undergoing its greatest stress and strain for a generation, may not be the strength and support it has been in the past. The new economies of China and India may offer Australia a different, more promising future. China, in particular, will be the key to Australia's economy and, possibly, its security as well. Is Canberra-Beijing the “real” special relationship? What does the artist, the writer, the humanist do faced by a world of global and cultural change? The role of the writer, both the poet and the novelist, in such a world will form the final and climactic section of the Festival. The Festival has assembled an array of different and distinguished voices—scientists, architects, city planners, environmentalists, social scientists, commentators and creative writers to tackle these issues and offer solutions to some of our most pressing problems.

In its protest of working conditions at the University of Melbourne, the National Tertiary Education Union held a “Festival of Good Ideas” to coincide with the University's launch of its “Festival of Ideas” where academics and NTEU members assembled to discuss the importance of job security, limitations on workloads and respect of staff when making decisions about their future. The Festival of Good Ideas was conducted on the campus in the late afternoon and was followed by a protest at the university's Festival of Ideas between 5:30 and 7 pm. The presence of social scientists on the Festival's program was tokenistic at base. I attended about three quarters of the Festival's numerous panels and did not hear one speaker indicate the role of global capitalism in contributing to climate change, although I drew attention to this grim reality in several panels. Although I had published with Merrill Singer *Global Warming and the Political Ecology of Health*, which appeared in print in late 2008, I was not invited by the Festival's organizers to participate on any of its panels (Baer and

Singer 2009). Whether they were aware of my research over the previous few years on developing a critical anthropology of climate change or global warming is anyone's guess.

The Socialist Alliance, a key player in the Australian climate movement, regularly touches upon climate change issues, at its national and state conferences. In an effort to "strengthen radical action to stop climate change," the Socialist Alliance and *Green Left Weekly* (www.greenleft.org.au) organized a three-day conference on "Climate Change/Social Change" on April 11-13, 2008, which I described in an earlier article in this newsletter (Baer 2008).

The Socialist Alliance conference in Sydney on April 10-12, 2009 focused on "World at a Crossroads: Fighting for Socialism in the 21st Century." A plenary session on "Confronting the Climate Change: an Eco-Socialist Perspective" featured Ian Angus, a Canadian visitor affiliated with the Ecosocialist International Network and Dick Nichols, the Socialist Alliance national co-convenor. David Spratt (co-author of *Climate Code Red*), Simon Butler (a frequent writer of articles on climate change in *Green Left Weekly*), and John Rice (a member of the Eco-Socialist Network, the Green Party, and the Climate Emergency Action Network in South Australia) conducted a workshop on "Challenges of Building a Climate Change Movement." I conducted a workshop on "Production and Consumption as Sources of Global Warming: Beyond Capitalism and Toward a Democratic Eco-socialism" (see Baer 2012). Aside of these events, discussion of climate change occurred in many of the other plenary sessions and workshops at the conference. On February 27, 2010, the Victorian branch of the Socialist Alliance in its annual state conference focused on the theme "Towards Climate and Social Justice." The Socialist Alliance convened a "Climate Change/Social Change II" conference in Melbourne on September 30 - October 1, 2011, which again featured John Bellamy Foster and Ian Angus, the Canadian founder of the Ecosocialist International Network.

In contrasting the climate change conferences that I attended at the University of Melbourne and the ones convened by the Socialist Alliance, it becomes apparent that the climate change mitigation and adaptation solutions in the former tend to take the global economy as a given which needs to be reformed with technological innovations and market mechanisms. On the other hand, the ones offered in the latter attempt to identify the "elephant in the room," namely global capitalism and that addressing the climate emergency and global ecological crises must aim to over the long run develop an alternative world system based on social parity or justice and environmental sustainability.

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Just Go to This Website: The U.S. Bureau of Labor Statistics Predicts that Jobs in Anthropology Will Increase by 21% by 2020

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One of the first lessons you learn as an undergraduate majoring in anthropology or as a faculty member advising undergraduate students entering the field, is how to effectively answer questions such as, “So what are you going to do with that?” and “Are there even jobs in that?” These questions undoubtedly make even the most passionate student of Anthropology nervous. However, a recent report from the Bureau of Labor Statistics suggested that it might be easier to become employed as an anthropologist than what many people assume, due to a growing job market in Anthropology.



Gabby Vielhauer

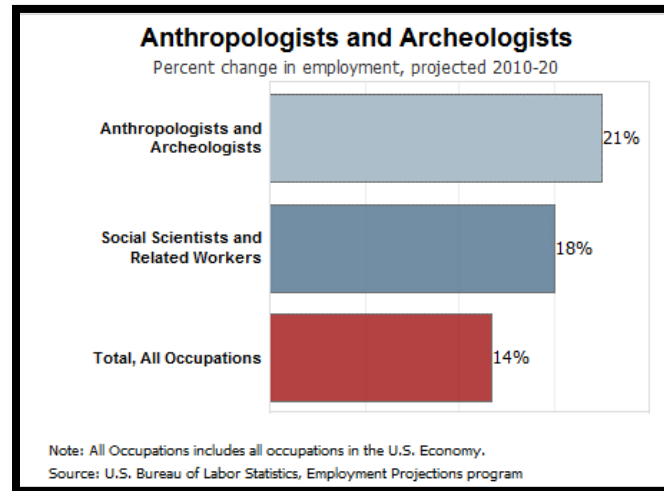
According to the United States Bureau of Labor Statistics, “Employment of anthropologists and archeologists is expected to grow 21 percent from 2010 to 2020, faster than the average for all occupations. However, because it is a small occupation, the fast growth will result in only about 1,300 new jobs over the 10-year period. More anthropologists will be needed to research human life, history, and culture, and apply that knowledge to current issues” (www.bls.gov/ooh/life-physical-and-social-science/anthropologists-and-archeologists).



Faith Warner

For archaeologists, in particular, the field with the most opportunities for employment will be in Cultural Resource Management (CRM). “Outside of research, employment of archeologists will be largely influenced by the level of construction activity. As construction projects increase, more archeologists will be needed to ensure that builders comply with federal

regulations regarding the preservation of archeological and historical artifacts” (www.bls.gov/ooh/life-physical-and-social-science/anthropologists-and-archeologists).

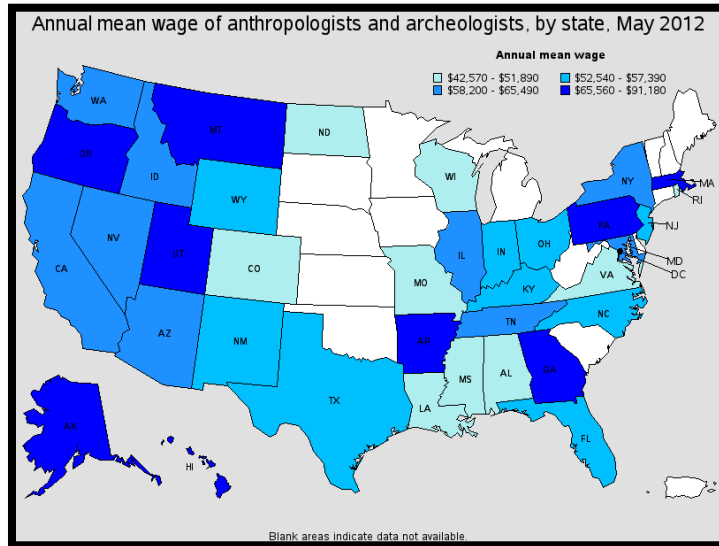


The increasing demand for anthropologists is in part due to a growing number of corporations that rely on the skills and insight provided by anthropologists to improve their company. From studying the interpersonal workforce of a business to understanding how a business may better serve clients, anthropologists have been used more frequently in the private sector since the 1980s. That number is expected to grow even more according to the *Occupational Outlook Handbook*, “specifically, corporations are expected to use anthropologists’ analyses to understand increasingly diverse workforces and markets, allowing businesses to better serve their clients or to target new customers” (www.bls.gov/ooh/life-physical-and-social-science/anthropologists-and-archeologists).

Some of the most compelling information in this report was the breakdown in workplace environment, median wage, and geographical distribution of employment opportunities. Of the 6100 Anthropology positions in the United States in 2010, the largest number were employed in “scientific research and development services” (29 percent), followed by the federal government (25 percent), management, scientific and technical consulting services (11 percent), and finally in educational services (7 percent). The salaries reported are also encouraging, with an average median wage of \$60,230. The median wage is the wage at which half the workers in an occupation earned more than that amount and half earned less.

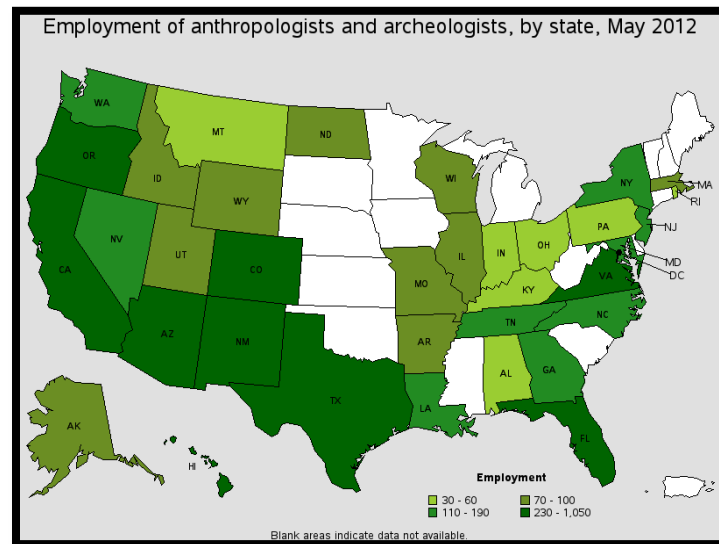
Federal employees earn a median wage of \$70,800, those employed in management, scientific, and technological consulting services \$46,280, scientific research and development \$45,370, and education \$44,280. The median annual wage of anthropologists and archeologists was \$54,230 in May 2010. The lowest 10 percent earned less than

\$31,310, and the top 10 percent earned more than \$89,440” (www.bls.gov/ooh/life-physical-and-social-science/anthropologists-and-archeologists).



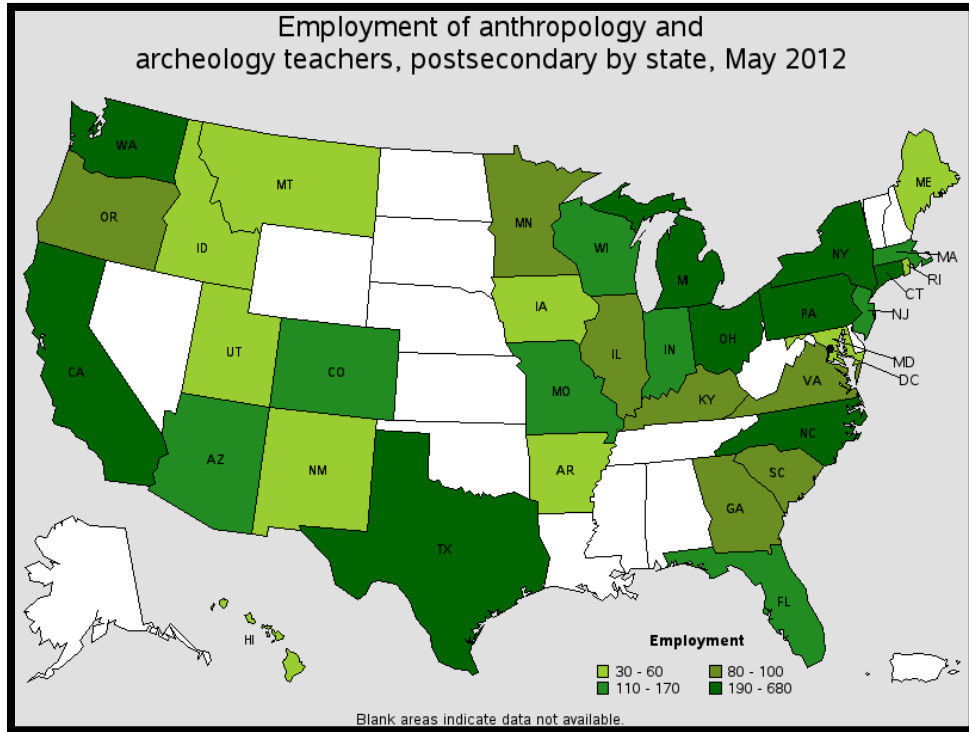
<http://www.bls.gov/oes/current/oes.i93091.htm>

The geographical distribution of employment opportunities is uneven across the United States, so students entering the field need to consider the need to relocate if they wish to maximize their employability. The states with the highest number of positions overall are California, Texas, Arizona, Hawaii, and New Mexico. The highest salaries, however, are found in the District of Columbia, Massachusetts, Hawaii, Alaska, and Arkansas.



<http://www.bls.gov/oes/current/oes.i93091.htm>

The greatest number of teaching positions are in New York, California, and Pennsylvania, Texas, and Ohio, with Washington, Michigan, North Carolina, and Connecticut also ranking high.



<http://www.bls.gov/oes/current/oes251061.htm>

While the Bureau of Labor Statistics does predict an increase in job opportunities, the website also warns that the field of anthropology is competitive. The entry-level education necessary for most positions in Anthropology is a Master's degree, so some graduate school is required.

Although these warnings could be disconcerting to a student of anthropology or a faculty member advising newcomers to the discipline, it is reassuring to see data that illustrate an increase in the value of an anthropological education. The next time you think changing the major you love to another because you believe the job prospects are better or someone asks you what will you do with an Anthropology degree, go to this website.

More on the *Occupational Outlook Handbook*: www.bls.gov/oooh/life-physical-and-social-science/anthropologists-and-archeologists.

The Ideal Preparation for Admission to M.A. and Ph.D. Programs in Applied Anthropology: A Roundtable Discussion with Graduate Faculty Members

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Society for Applied Anthropology Annual Meeting 2013

Special session, March 21, 2013. Organized by Faith R. Warner (Bloomsburg University of Pennsylvania) and Lisa Henry (University of North Texas); Discussants: DeeAnne Wymer and Gabrielle Vielhaeur (Bloomsburg University of Pennsylvania)

Participant Institutions: University of South Florida (Nancy Romero-Daza); University of North Texas (Doug Henry); IUPUI (Wendy Vogt); University of Kansas (Don Stull); Oregon State University (Nancy Rosenberger); Northern Arizona University (Robert Trotter); University of Memphis (Linda Bennett; Keri Brondo). Other participants included undergraduate students, graduate students, other university faculty—approximately 60 individuals participated in the roundtable discussion.

Graduate program representatives were asked to comment on the following questions (given the time constraints of the session the comments and responses to the questions largely focused on the first, fourth, and fifth questions although comments were generated for all of the questions).

1. What should undergraduate faculty do to enhance their programs in order to better prepare students to be accepted into your programs?
2. Do you prefer that students enter your graduate programs directly after completing their undergraduate degrees?
3. How important are GREs and GPAs and how do your programs assess these measures?
4. What type of practical experience makes for a stronger applicant to your program?
5. How much value do you place on an applicant's record on research experience, presentations at conferences, and publications?
6. How much value do you place on undergraduate coursework in programs outside of anthropology?

The remarks made by the participants tended to be quite similar and are summarized below.

Responses to opening of session and Question #1 (*What should undergraduate faculty do to enhance their programs in order to better prepare students to be accepted into your programs?*):

- ✓ Students applying for graduate programs should have a good foundation in the discipline of anthropology (the classic “four-field” approach of archaeology, biological anthropology, cultural anthropology, and linguistics). Many representatives, however, noted that linguistics is less relevant today, and not as important as the first three.
- ✓ Students were warned by several graduate school representatives that if there were gaps in their undergraduate preparation, such as a lack of statistics, languages, and linguistics, that they would be required to take courses in the subjects at the graduate level. Several schools welcomed majors outside anthropology, but did warn that it may mean taking courses in graduate school to close the gap.
- ✓ All individuals agreed that they expect their applicants to have had a strong background in anthropological theory, as much training in methods as possible, and practical experience (tangible research/practical experience specifically within their chosen specialization or graduate interest).
 - *“Theory and writing are skill sets with a value that cannot be underestimated.”*
 - *“Good four-field training is essential.”*
 - *“The ability to apply theory and critical thinking and writing skills are the best indicators of success in graduate school.”*
- ✓ A number of individuals also noted (and was agreed by all), that the graduate applicant should exhibit good writing skills. This should especially be revealed in a “strong personal statement”—several also noted that they require a writing sample from applicants.
 - *“Polish those skills as much as possible.”*
- ✓ “Practical experience” differs according to the specialization focus of the student and can include field schools, internships, laboratory experiences, and employment and volunteer activities.
- ✓ A good personal statement is important (participants warned not to start with “how I discovered anthropology” but rather focus on how close of a fit you [the student] have to their program and/or the specializations of their faculty).
 - *“The first job is to write a proposal in which they connect theory to methods with a well thought out research design.”*

- ✓ Some noted a baseline GPA requirement of 3.2 or 3.5.
 - *“We have found that the GPA is good evidence that predicts how well a student will perform in graduate school and therefore selective attention is paid to the GPA.”*
 - *“We have found that the correlation between GREs and success in graduate school is zero and therefore do not require GREs.”*
 - *“The GPA and the GRE are threshold criteria, everything else is much more important.”*
 - *“High GREs and a high GPA mean that we will pay close attention to the student’s portfolio ... a low verbal score, for example, is a red flag.”*
 - *“We require the GRE, but we take it with a grain of salt.”*
 - *“We have a love/hate attitude towards GREs. Our university requires them for funding selection, especially fellowships, so they do matter.”*
 - *We require both and consider them favorably if they are very high.”*

- ✓ Letters of reference from anthropology faculty members are quite important. Several felt the letters were far more important than the GPA or GRE score.

- ✓ Many representatives noted that a potential applicant must fit the overall program to which they are applying. The applicant must be able to work under faculty who share their research interests and specializations. A student who does not “fit” the department may waste time and resources in an application that cannot be accepted.
 - *“We turn away many qualified applicants because they do not show that they know the program very well.”*
 - *“Graduate applicants should do their homework on the departments where they intend to apply.”*
 - *“Become familiar with the information in the AAA Guide to Anthropology Departments”*
 - *“Applicant consideration rises and falls on their personal statements.”*

- ✓ Robert Trotter from the University of Northern Arizona disagreed somewhat with their idea of fit, stating that their program tries to accommodate the interests of the applicant, rather than the opposite.

- ✓ Applicants were urged to contact graduate faculty members directly to discuss their application and to introduce themselves to potential advisors and committee members. They are also urged to visit to the campus to speak with faculty and graduate students directly. However, students should ensure that their e-mails or letters are professional, as well as their attire and behavior during visits. Contacting potential graduate faculty members can be quite advan-

tageous, but a negative first impression can be highly detrimental. Professionalism and preparedness were stressed as essential in making contact with potential graduate schools and faculty members.

Responses to Question #2 (*Do you prefer that students enter your graduate programs directly after completing their undergraduate degrees?*):

- ✓ Students were warned that if they do not attend graduate school immediately after graduation, that they engage in activities that promote anthropological experience, such as the Peace Corps, study abroad, volunteer activities, or employment directly related to their long terms professional goals and graduate study.
- ✓ The responses to this question were variable, depending on the program, specialization, and the individual student.
- ✓ Waiting to apply to a graduate program makes sense *if* the individual is doing something that “*is relevant life experience*” to what they wish to do as a graduate student.
 - “*We love late bloomers!*”

In response to a question about whether students should let the graduate programs know that they require financial assistance, most of the representatives felt that it was appropriate for the student to indeed indicate financial need. Discussion over the issue of financial aid revealed quite a lot of variability in terms of what is available to students. For the most part, students should expect to pay at least a part of their graduate school expenses, even if their receive assistantships or fellowships.

- ✓ Some programs find funding for all students.
- ✓ For some programs, funding priority is given to their doctoral students.
- ✓ Many noted that tuition waivers are common.
- ✓ Several noted that students received TA (teaching assistant) and RA (research assistant) awards and that prior teaching experience, such as acting as undergraduate assistants is desirable.

Response to Question #3 (*How important are GREs and GPAs and how do your programs assess these measures?*):

- ✓ Most individuals responded that, in reality, the GREs are not overly important, but that GRE scores are used by the larger university admission personnel to help determine which students receive funding for fellowships.
- ✓ Some of the graduate programs do require GRE scores and some specializations (such as public health), consider high GRE scores important. Not all programs require a GRE score.
- ✓ Most department representatives responded that they utilize a minimum threshold for GPAs (such as a 3.0 or 3.2 or 3.5), but that they also look at particular courses and the pattern of grades, for example: Did the student's grades improve over time and did that person do well in theory and methods courses?

Ideal applicants should be “*brilliant, committed, experienced, and engaged.*” Finally, graduate programs are actively seeking a diverse applicant body, so one area that undergraduate programs can help is to increase the diversity of their own anthropology student population.

Applying the Social Sciences: Examples and Models from the Field

How can Archaeology Help Itself and Others?: 21st Century Relevancy at Fort St. Joseph

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The current political and economic climate has left social scientists, especially anthropological archaeologists, needing to defend passionately their right to funding derived in part from taxpayer dollars. By extension, this could be construed as having to defend their right to practice their profession and even having to defend the very existence of their discipline (Mullins 2013).

The term “public archaeology” is hardly a new one, but if archaeologists are going to continue to be called upon by the politicians and doubtful publics to justify their research, then it may just be the ticket to a convincing argument that a role does indeed exist for archaeology in the 21st century. Espousing the ways in which archaeology benefits communities through scholarship and civic engagement could be a productive way



Commemorative boulder placed in 1913.

to both convince and educate those who mistake it for esoteric, ivory tower folly.

The Fort St. Joseph Archaeological Project was initiated in 1998 when Western Michigan University archaeologists were invited by a local history group to search for the remains of Fort St. Joseph, a colonial-era mission, garrison, and trading post, within the city limits of present-day Niles, Michigan. Conducting archaeological investigations at the behest of interested citizens made informing and involving the community immediately integral to the Project and easy to do. In the intervening fifteen years since the fort was located, archaeologists and community groups have held an ongoing dialogue and developed a robust program of public outreach and education that has defined the trajectory of this particular archaeological endeavor. Here and in the next few issues of this newsletter, we will showcase the Project's efforts, detailing how the application of archaeology can benefit society, economy and academy.

Initially, the primary motivation for employing archaeological investigations in the search for Fort St. Joseph was to delineate the overall layout in order to facilitate an accurate reconstruction for the sake of heritage tourism. Fortuitously, the fort just happened to lie on land now owned by the City of Niles, making the municipality an automatic partner in the Project. But aside from "owning" the fort, the City also draws a great deal of its identity from its colonial and early American legacy. Niles is known by the moniker "The City of Four Flags," a reference to the fact that at various points France, Britain, Spain and the United States all claimed Fort St. Joseph. For over a century the fortification and its attendant history have also been commemorated by a local history museum operated by the City and known as the Fort St. Joseph Museum, a boulder and cross marking the supposed site of the fort and the final resting place of a Jesuit priest respectively, in the City's flag, and in street and other place names. So the City was not only eager to support the Project for perceived financial gain deriving from heritage tourism, but also as a means of enhancing civic identity through the investigation of an archaeological record forgotten and lost to time. The pace of thorough archaeological investigation dictates that a fort cannot be unearthed in a day. It is testament to the motivations of the City and the rest of the community that they have welcomed archaeologists into their backyard annually, donated, volunteered, helped secure funding and otherwise promoted all dimensions of Fort St. Joseph, even though a recon-



Student archaeologists interpret their finds to visitors at the annual Archaeology Open House.

struction or permanent interpretive center has not yet materialized, though it remains on the horizon. This is not to say that pilgrims have had to await a visit to Fort St. Joseph, as the Project's public education and outreach programs have drawn thousands to Niles, from all over the country and continent with positive economic effects.

The community's existing enthusiasm for its heritage was embraced from the start by the Project's principal investigator, Dr. Michael Nassaney, who immediately sought to create a feedback loop with stakeholders, namely the City, other civic bodies, Native descendent communities, area businesses, and the general public. This loop consists of the dissemination of results in as many formats as possible in exchange for input on all aspects of investigation, interpretation and promotion. A fifteen-member Archaeology Advisory Committee was chartered by the City of Niles in 2007 to create a formal channel for this sort of exchange. The following year, Western Michigan University entered into a partnership with the City of Niles guaranteeing continued exploration of the site through 2018, an indication of satisfaction with results produced, be they measured in dollars, civic pride or increased knowledge of the past.

Archaeological investigations at Fort St. Joseph have been carried out, at first biennially, and since 2006 annually, in conjunction with Western Michigan University's archaeological field school. Graduate and undergraduate students come together to learn and teach the craft and science of archaeological fieldwork. Two of the Project's biggest education and outreach efforts occur during the field season. The highly successful summer camp program has provided the opportunity for middle school students, teachers for continuing education credit, and lifelong learners to engage in the archaeological enterprise. The culmination of the field season each year since 2006 is the annual Archaeology Open House during which the general public is invited to view ongoing excavations and experience interpretation in the form of artifact displays, scholarly lectures, informational panels, and living history reenactments. Executed largely by the efforts of the field school students and staff alongside volunteers from the community, these are truly experiential learning endeavors that provide the interested public with a hands-on, up close experience with history. The success of these outreach endeavors has been gaining recognition for some time. Most recently the Project received the Historical Society of Michigan's Education Award. These programs will be discussed in more depth in subsequent articles, so stay tuned.

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Oral History Project

Looking Back on Fieldwork, Collaborations, and Applied Anthropology: An Interview with Linda M. Whiteford

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Member, SfAA Oral History Project

Linda M. Whiteford is Professor of Anthropology at the University of South Florida. During her long tenure there, she has served as Chair of the Department of Anthropology, and held numerous administrative positions, most recently as Vice Provost for Program Development and Review. While serving as Associate Vice President for Strategic Initiatives in the office of the Provost, she facilitated the creation of the School of Global Sustainability and the development of the Office of Community Engagement and Public Scholarship. As Associate Vice President for Global Strategies in the office of the President, she initiated the USF World Program and helped establish the USF Global Partners Program. She is the recipient of USF's Outstanding Undergraduate Teaching Award (1994), President's Award for Excellence in Research and Teaching (2003), Women in Leadership and Philanthropy Research Award (2007), and Sustainability Mentor Award (2012).

She received her Masters and PhD in anthropology from the University of Wisconsin-Milwaukee, and a Masters of Public Health from the University of Texas. Throughout her career, Linda Whiteford has been actively involved with applied anthropology, from helping to develop interdisciplinary training programs to serving in various capacities with the Society for Applied Anthropology, including as SfAA President from 2003-2005. Her research (conducted throughout Latin America and, most recently, in New Zealand) and writing, shaped by her long-term commitment to collaborative and interdisciplinary work, has focused on issues of gender and social justice in the areas of maternal and child health, reproductive health, global health policy, water-borne diseases, local and global responses to disasters, and humanitarian ethics. Linda Whiteford has consulted for many international agencies such as WHO, PAHO, the World Bank, and USAID, and has received funding from the National Science Foundation.

This interview was conducted in Seattle, Washington by Barbara Rylko-Bauer on March 31, 2011. It was edited for accuracy and continuity by John van Willigen and Barbara Rylko-Bauer; added material is presented in brackets.

RYLKO-BAUER: What I [would like to] do today, is to talk about four aspects of your career and work in applied anthropology. The first is research that you've done that you feel has made a significant contribution to the discipline. Second, training programs that you've been involved with. Third, your involvement in the SfAA and

especially your tenure as SfAA president and finally, your most recent administrative positions within the Office of the Provost at the University of South Florida. Linda, could you [start with] a bit about your background, your training, some key influences—people or events that have helped to shape your career.

WHITEFORD: Thank you. I look forward to this opportunity to talk to you. I'd like to start by saying how really indebted I am to the Society for Applied Anthropology, which was the first professional meeting I went to. I found it then, as I find it still today, a very welcoming society. People who are interested in a diverse and wide-range of topics and who really live up to the name. And I think the original intent of the founders [was for it] to be an interdisciplinary and applied organization. So, I am very much indebted to the society and grateful to the people who attend, many of whom have become really deep and enduring friends of mine. And I look forward to the meetings for going to sessions like I did this morning that were provocative and evocative and also for seeing my friends. So this is an opportunity for me to give back a little bit to the Society.

RYLKO-BAUER: That's great.

WHITEFORD: So what were influences on me? Without a doubt one of my early and most significant influences was living in South America when my parents took the family to Popayán, Colombia. We lived there for a number of years and that experience of living outside the country as a young child with my family I think shaped my interest in human variability and different cultures. I was fortunate enough that my father, who was an anthropologist and my mother, who has spent her life in the care and feeding of anthropologists, picked us up and hauled us around all over the place. As I've grown older, I've come to admire and respect that they did that much more. My dad, as you know, was Andrew (Bud) Whiteford, anthropologist and raconteur. He died several years ago, but his stories and his body of scholarly work and his students are still very much in evidence. My mom is still alive, Marion Whiteford, and she is still feeding and caring for anthropologists. So, since you asked about my family, I have two brothers who are also anthropologists. Michael Whiteford, who [until his retirement was] Dean of the College of Arts and Sciences at Iowa State, and Scott Whiteford, who was until [a couple] years ago Director of Latin American Studies in the Latin American Center at the University of Arizona. I have a younger sister who watched all of us get our PhDs and work hard and make no money and she said, "I'm not going to do that." [Both laugh.]

RYLKO-BAUER: She was the smart one.

WHITEFORD: So she got an MA in Urban Planning, which didn't pay her any better than what we're doing. We were really lucky because we spent a lot of time together outside of the United States in Mexico, Colombia, and



*Linda Whiteford with local women,
Otavalo, Ecuador.*

Spain, and I think for all of us it shaped our curiosity about different lifestyles, different people. And not just the curiosity, but our interest in explaining and understanding those forces that shape human decision-making, whether individual decision-making or the cultural, historical, or economic backgrounds that shape cultures. So, I think we were a very fortunate family to have those experiences and very fortunate to find careers that allowed us to continue to do the things we love which is studying human behavior, writing about it, asking more questions, and having an opportunity to come to meetings like this where we get to share that information or learn more information. I've been an incredibly lucky person.

RYLKO-BAUER: You've been an applied anthropologist from the start, at a time when that was not something that was pushed in a lot of departments.

WHITEFORD: I think for me it was a natural inclination. I'm interested in theory. I'm interested in rigorous methodology, but I like to see the results used. I think that, in part, comes from the kinds of questions that I ask. Early on, I did research along the US/Mexico border and looked at access to healthcare and I think that my interest in healthcare has actually directed me toward application. I truly believe that we find the things that interest us and that's what, if we're lucky, we get to do. My own background, other than my family, is that I have a MA and a PhD in anthropology. Then I was offered a scholarship to attend the University of Texas School of Public Health and get a masters in public health (MPH). That very fortuitous opportunity allowed me to take theory from anthropology and graft it on to some of the methods of public health that were particularly useful to me. Using epidemiology along with ethnography has provided me, I think, with a useful tool kit and a conceptual kit. And so, for me that has been very helpful and it has also moved me into looking for ways to do theoretically rigorous, methodologically strong research that has implications not only for the body of literature and theory but for practical applications. Healthcare and, in my case, international health policy, is a good place for anthropologists to make a difference.

RYLKO-BAUER: You mentioned getting your MPH, and that, I'm assuming, was a reason why you got involved in creating a combined anthropology PhD program and MPH program at USF?

WHITEFORD: Yes, that's true. The University of South Florida, where I have been for eons. When I first came there, one of the ways they recruited me was that they said they were going to develop the first, at that time, College of Public Health in the state, and they did. And the USF College of Public Health is a very strong and vibrant organization and it was a natural home for me across from anthropology so I was then, and still am today, an affiliated professor of public health. It grew out of friendship [between] people in the College of Public Health, who were anthropologists, and people in my own department in anthropology—we wanted to bridge the two. Create a possible way for anthropologists to get a degree in public health and the same for people in public health to access anthropology. So we created a dual degree program that's been very, very successful. And it's been terrific for the anthropologists because like me, they get the specialized information. Almost all of my students

are dual degree—they have their PhD in anthropology, but they'll get a masters in public health, [either in] global health, epidemiology, or I've had quite a few students who have gone into some of the laboratory areas that we don't have in anthropology.

RYLKO-BAUER: These are sub-specialties of public health?

WHITEFORD: Right. They are tracks or departments. One of my students just finished his PhD and part of what he did for his research was in Costa Rica. He looked at issues related to water and sanitation in a small rural community divided by ethnicity and immigration issues [concerning] people coming from Nicaragua and people from Costa Rica. And then he tested water samples and fecal samples, looking at the microbial loads by ethnicity. So that's a fascinating piece of work. His name is Jason Lind and it's a great dissertation, but he couldn't have done that just with ethnography. He was able to do the chemical analysis himself and I always love the idea of an anthropologist going around asking for fecal samples. [*Both laugh.*]

You know, how do you bring them home in your suitcase and things like that. But because he was trained at the School of Public Health, he was able to do the analysis in the field and not bring the samples home. So for us it's been a really rich exchange. I don't think that we've had as many PhDs in public health accessing anthropology and that's because of barriers that we put up in our department. So we make it hard for them to join us unless they take a bunch of anthropology courses. Whereas in public health, up until very recently, it was only a graduate degree and there were no undergraduate requirements to fulfill. We benefited greatly from that dual degree training program.

RYLKO-BAUER: Uh-hm.

WHITEFORD: I'm also very proud of [another program], because it happened while I was in the department and I think I had some small role in facilitating it. We have the Monte Verde field methods school that we do every year and while I started it, Nancy Romero-Daza and David Himmelgreen (two anthropologists in our department) have been the key players in keeping it running. We run it with public health and anthropology. It is a health-based community-based field school and I think our students again have benefited greatly from that experience.

RYLKO-BAUER: I can only imagine because it's really giving them on the ground [experience].

WHITEFORD: And David and Nancy deserve tremendous credit for it because they've built their own research into that field school so it's an on-going set of projects that they are particularly interested in, but the students get experience. David is a nutritional anthropologist and Nancy is particularly interested in HIV-AIDS. So both of those are critical issues in this part of Costa Rica which is a tourist area. You have HIV-AIDS and then the concomitant problems of changing nutritional patterns.

RYLKO-BAUER: Now, does USF have an applied track?

WHITEFORD: We have an applied degree. Our MA is in anthropology. Our PhD is in applied anthropology. But the whole department is applied so we have archeology, we have physical anthropology, we have linguistics [as well as cultural an-

thropology]. It's a four field program, but they all have an applied orientation. So we do lots of methods courses, lots of theory courses, but they all have "Now what are you going to do with it?" as a piece of it. So students come to us because they're looking for applied training.

RYLKO-BAUER: Uh-hm.

WHITEFORD: And they stay with us because they get it.

RYLKO-BAUER: You have done a lot [of research] in many parts of Latin America, both short term and long term work, and I am amazed with the breadth of your work because you've done maternal and child health and reproductive health. You've done water-borne diseases, but also, water as a human right. Global health policies and practices—we've done some stuff together with that. Human impact and responses to disasters and then also anthropological ethics. So that's a broad range. One of the things that I read early on of yours was this great article that appeared in *Practicing Anthropology* with this great title: "Staying Out of the Bottom Drawer, the Art of Research Utility." So, have you been able to keep your work out of the bottom drawer, to have an impact and get people to listen to it and act on it?

WHITEFORD: I am very pleased to have you mention that silly article. I worked really hard on it. I actually had to learn a great deal about evaluation to be able to write it. So it wasn't something I knew before. One thing I learned from that experience was not to title articles with clever names because then people can't look them up [or] index them. They don't know what in the world that woman's talking about—about staying out of the bottom drawer. I have really tried to take that seriously most of the time. Sometimes I can't resist and so there are strange subtitles like the "Fallacy of the Level Playing Field," [for] a book I [edited] with Lenore Manderson. That came out of a discussion about the assumption many international healthcare organizations make, that it's a level playing field. Whether you're in Thailand or Cuba or Malawi, the healthcare policy generated in Geneva will be the same [when it's practiced on the ground]. And so that book was [composed of] case studies looking at the failure to translate global health policies into the local realities, [and this became] the title of the book.

But you asked an intriguing question. To paraphrase it: "What are the common themes that go through this wide swath of interests?" I think women tend to be one of my common themes, probably because they're accessible to me as a woman. It's much easier [for me] to interview women across the country and across the world. Also, women quite often are, if not [the primary] decision-makers, they are certainly the people who carry out the labor of daily life, so they are ones who may be the first line of defense in a disaster or an epidemic. In some ways, they are a conduit to the household and the family, but they're also a conduit to the larger reality of the population.

RYLKO-BAUER: Uh-hm.

WHITEFORD: So I think gender, but particularly women, is a theme that is found in all of my work. And probably a sense of a moral justice, that the people who are most often ignored or forgotten—sometimes also the same women, are the ones that I want to foreground. They are the ones that I want to have first and foremost in

my imagination when I think about what happens when people are forcibly removed from their home into a disaster shelter. What happens to them and who are they?

RYLKO-BAUER: Uh-hm.

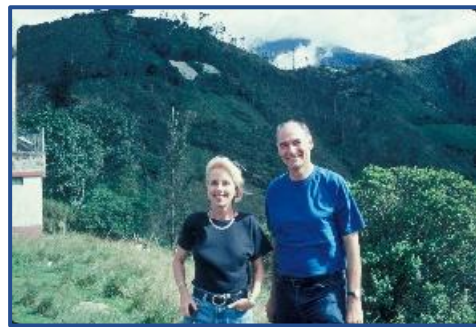
WHITEFORD: The issues of people who tend to be ignored but yet carry on tremendous labor, or people who are left out of the decision-making, when the decision-making is made at international or national or even regional areas. That's part of what I'm very interested in. More recently, I've been particularly interested in how healthcare policy is generated at international global levels and what those policy-makers know or don't know about the people on the ground who will be carrying out those policies.

RYLKO-BAUER: Can you give a specific example?

WHITEFORD: I've been working for many years in Ecuador. There are many good things about working in one place for a long time and one of them is you get to know people at different levels of the political hierarchy. And for several years, I've been working with Graham Tobin, a colleague and geographer at USF, whose area is hazards, and we've been working around an active volcano called Tungurahua.

And working in a small country, probably since about 1992 on different things, I've gotten to know people in the government and certainly in the Ministry of Health, but also in Civil Defense. We have done some very good ethnographic field work with our Ecuadorian colleagues, Dr. Carmen Laspina, who is in the Ministry of Health and *Ingeniero* or Engineer Hugo Yepes, Director of the Geophysical Institute and chief volcanologist. Isn't that wonderful? So we work very closely with the two of them and in doing work about people understanding the risks of living near an active volcano, we discovered that policymakers know absolutely nothing about the local communities. So they generated a policy about evacuation or relocation based on data from other countries or other studies, but not understanding or knowing much about the people in the local communities.

Because we've worked there so long, people in Civil Defense invited us to talk at several different conferences of people in the government working on civil defense. Part of what we did was that we encouraged them to develop lines of communication to the local communities. And that actually happened and became a policy change that the government made in response to the data that we provided which was ethnographic, along with health data, epidemiological data, but also survey information, so we had a rich combination of databases for them. And they then began to think that it wasn't enough simply to deal with civil defense and the local government, but they needed to have some better understanding of local communities. So I think that's one



Linda Whiteford and Graham Tobin near Tungurahua, a volcano in Ecuador.

of the places where we've made a difference. [Note: Since this interview, Ecuador has created a Ministry of Risk Mitigation, which includes much of the work discussed here.]

And again, it was not just what I was doing, but it was a collaborative, interdisciplinary, long-term engagement and responsibility. I have at the moment a National Science Foundation funded grant to work with my colleague Graham Tobin and two co-PIs, Art Murphy and Eric Jones, who are anthropologists. What we put into every grant is that when we finish the project, we return it to the community. The question is "Who is the community?"

RYLKO-BAUER: And in what form?

WHITEFORD: Yeah. Usually we return it to the local community through the mayor or civil defense or through the hospital, depending on with whom we are working and what the project is. This time I think our focus is going to be two organizations in the central government—Civil Defense and the group that helps relocate individuals and communities following a disaster. We want them to be the recipients of the information. You also asked in what form. In the past we've done videos or short books that they can use. It depends on who the focus group that we want to get it back to will be.

RYLKO-BAUER: Good. I've been struck at how interdisciplinary your collaborative relationships are. And it seems to me that that's actually a strength of applied anthropology in that it opens up [more such] possibilities than do traditional anthropological approaches.

WHITEFORD: I certainly have been and continue to be happiest working in collaborative teams. I'm not the lone wolf anthropologist. I like working with other people, in part because I can't do it all myself and in part because I learn tremendously from them.

A number of years ago, I was working in the Dominican Republic, doing a study of low birth weight babies in a Dominican hospital. I was doing it all by myself. I had permission from the hospital to be there all the time and I was wearing green scrubs, and one time in the delivery room there was only one physician and there were three women in labor and delivering. And so, he asked me to go and deliver one of the babies. I said, "I can't, I'm an anthropologist." And he said, "I don't care what you are, that woman over there is about to deliver. I want you to go catch the baby." So I walked over to the woman and she said, "It's okay, I've had five of them. All you have to do is stand down there between my knees and hold the baby and when the baby comes out, don't drop it. Bring it up and put it on my chest." And as I was say-



Linda Whiteford with Mayor of Banos, Ecuador, and two community members, while conducting research on the consequences of exposure to volcanic eruptions.

ing “No I can’t, I can’t,” she had the baby. And I caught the baby and she did just beautifully.

I thought afterwards, “I really need to know a lot more. I need to be a nurse. I need to be a doctor.” That experience really pushed me to work in teams, because I didn’t become a nurse or a doctor. But I did work with nurses and I started working with physicians. I’ve worked with economists [and more recently], with engineers. I got a grant with a chemical engineer and an environmental engineer and somebody from public health. We created a graduate certificate program called “Water, Health and Sustainability,” in which all of our students had to take courses from [each of us], and our PhD students had to have three of the four PIs on their dissertation committees. They then had access to this wonderful richness of interdisciplinary exchange. It is hard to work in teams like that because you have to learn a whole new vocabulary. But my students are much better prepared to do the kind of work they want to do because they speak engineering, because they speak public health. And without being overly biased, I think the engineering and public health students are much richer for working with, and in, anthropology.

RYLKO-BAUER: Right.

WHITEFORD: So that’s been a really exciting and fun experience and we continue it today.

RYLKO-BAUER: Well, that certainly opens up a lot more employment possibilities. I also saw that you even have an article coming out on solar toilets. [*Whiteford laughs.*]

WHITEFORD: That’s part of that program.

RYLKO-BAUER: That’s what’s I wondered. It’s co-authored with a group of other people?

WHITEFORD: Yes, and that’s the team. And I have another one coming out on *ascaris* [a small intestinal round worm] which is a *helminth*. But the anthropologists who come through this kind of multi-career training, I think that they become better anthropologists, because they then know how to translate not just anthropology. For instance, if you work in water and you’re trying to help a community come to an agreement about what kind of water system [they need], you [need to] know something about the engineering of water systems—now you don’t have to be an engineer, but you need to know something about it. And the best way is to get an engineer on the project with you. [And this] makes our students as anthropologists so much better equipped to see long-range implications of decisions and actions.

RYLKO-BAUER: You have also been very involved in the Society for Applied Anthropology. Maybe you could talk a little bit about [how you began] with the Society and then shift to some reminiscences about your tenure as president?

WHITEFORD: Wow. I don’t actually know how I became involved with the society. I suspect it was through personal relationships.

RYLKO-BAUER: When did you come to the University of South Florida?

WHITEFORD: 1981.

RYLKO-BAUER: And that was an applied program at that time?

WHITEFORD: They had an MA in anthropology and they were getting ready for the PhD program to start. So that was done by Gil Kushner and Alvin Wolfe, and Al Wolfe was past president of the society. Gil Kushner was a recipient of the Sol Tax Award several years ago. But it was a department that self-identified and was very proud of being an applied department, and was deeply enmeshed in the society. Peter K. New, for whom the Peter K. New Award is named, came to USF as the Chair of the Sociology Department.

RYLKO-BAUER: Okay.

WHITEFORD: And he was a great friend, I believe, of Gil Kushner and Alvin Wolfe. I think he died the following year [1985]. I never got to know Peter well, but there was a very strong connection between the department and the society and that has been kept alive. Also, Tom May, who is SfAA Executive Director, was a close friend of those men and had always facilitated having the department involved in the society and I'm very grateful for his many acts of kindness. But I think I was, again, lucky because our department encouraged us to attend [the SfAA meetings] and be engaged. I attended the AAA as well and [served] on the Board for SMA [Society for Medical Anthropology] and I was Treasurer for the Society for Latin American Anthropology.

RYLKO-BAUER: Uh-hm.

WHITEFORD: SfAA has always been much closer to my department and to me. I don't actually know how I got involved, but I became a member of the SfAA Board. You know, a lot of it has to do with what you think is good about a society and you join because you want to be involved, and then you see that maybe there are ways that it can change. I think SfAA has had remarkable leadership and has been very responsive to changes [both] in the academic world, and better than that, the outside non-academic world.

Two things I did as president—and I don't know how I feel about them now, except they seemed awfully important at the time—were that I put together a budget committee because it seemed as though we needed to have greater involvement by the Board with understanding revenue streams and generating alternative revenue streams. I think that was the first thing. And the last thing I did before I rotated off, was I was fortunate that the Board voted to make [human rights and social justice] a standing committee.

RYLKO-BAUER: Okay.

WHITEFORD: Until then, there was no such committee. It seems that [just as] all research requires an ethics review, all societies should have some [means for raising relevant human rights issues. Incidentally], the Society for Applied Anthropology is one of the oldest organizations and had the first ethical guidelines in like 1943.

RYLKO-BAUER: Yeah, many years before the AAA did.

WHITEFORD: Absolutely, and they've been revised and I guess maybe that's where I first started with Carole Hill in helping revise the ethical guidelines. I think that discussions of ethics [and human rights] are critical for all researchers to be constantly engaged in, and for applied researchers, even more so.

RYLKO-BAUER: Right.

WHITEFORD: So, I think that's a good thing for us to do. It's also intellectually fascinating because [these are] such complex questions and beg cultural relativity and so then, you negotiate—how do you feel about cultural relativity? Are there ethical standards [or human rights] that go across the board? It's a fascinating discussion.

When USF started their PhD program, one of the things they wrote into that proposal was a required course in ethics for all PhD students. When I got there, they didn't have anyone to teach it. So they said, "Would you like to?" I said "Sure." So I taught that course until I left the department to go into the Provost's Office. Bob Trotter and I wrote a nifty little book on ethics and applied anthropology. Both of us feel that it's an important topic and very complex and it's good to know where you can look for some guidelines. It's a short book, but it has lots of places to go for further information.

RYLKO-BAUER: I had not realized that you had this long history of being involved in ethics. It's a very good point you make that in applied anthropology it's even more so, because all kinds of situations come up that [are different from] standard kind of anthropological field work.

WHITEFORD: Plus, I think it puts researchers in conflicting situations so that there are dilemmas that, if you think about them before you go into the field, some of them you can avoid, and you have some tools by which to analyze your way out of or around [those you can't avoid]. I think those are really critical parts of our discipline.

RYLKO-BAUER: Are there any interesting stories from your tenure as president? Were there issues that came to the forefront during your tenure that were either a challenge or—

WHITEFORD: Sure. The president before me was Noel Chrisman and before that it was Linda Bennett. They both attempted to bridge a gulf between the AAA and SfAA. I believe it began under Linda's tenure and then was handed to Noel, who created a collaborative committee to try to bring SfAA and AAA into closer communication and remove some of the quite artificial, but sometimes also real, divisions. That did not come to fruition in the way any of them wanted it to. I think one of the first things I did as president, I took it to a vote at the business meeting and it was voted down. [*Whiteford laughs.*] It was a resounding failure to succeed, which was a very interesting experience because it made me more aware of how little I knew about something I thought I knew. And it really was that people in the Society did not want that to happen and so that's why you have a vote. It has continued, particularly from the AAA, [which] has been working to create a practitioner focus group and they have been very successful, I think. And I still hope that SfAA and AAA will [continue to] find ways to allow differences but increase communication. Now that you mention it, when I became inaugurated as president of SfAA, the U.S. was in the Iraq War.

RYLKO-BAUER: Because I think you served from 2003-2005.

WHITEFORD: And you remembered what happened. Go ahead.

RYLKO-BAUER: You went ahead and submitted a motion condemning the involvement of the United States and us going to war, and the motion passed.

WHITEFORD: It was a not a vote of the entire membership, but it was a vote of the membership at the business meeting and because we were going to do that, we had put flyers out and we had a packed room. So it wasn't 5 people saying we'll vote on this, but it was closer to probably 100 people in the room. I'm very pleased we did that. We went on record saying we are opposed to the U.S. involvement and that was certainly the sentiment of the applied anthropologists and the applied geographers and the applied sociologists and everybody else in the room. So it was a good way to begin my tenure.

RYLKO-BAUER: This [raises another] question that I've been wondering about. Do you think that there's a role for the society to take stands on certain issues? And is it more challenging for the society to do that because it has an interdisciplinary membership and it has people from across the board. Is it harder than it might be for the AAA? So I guess it's two questions. Is there a role, and how do you pick what you stand for, given that the world is full of issues?

WHITEFORD: I think this is an ongoing discussion and it has to be an ongoing discussion because the membership of SfAA changes and SfAA itself changes. There may be a time when SfAA wants to have committees, like the AAA does, that formulate some recommendations that are then voted on. I think at the moment we don't and it may in part be the reasons that you suggested, but I don't know. So I think that as times change, that may change as well. For instance, embedding anthropologists in the military, the AAA came out clearly against it. SfAA had a lot of discussions about it, but there were people on all sides. So, I think the discussions are a critical part of the function of the Society and I don't know whether one has to have a statement that reflects the Society or not. It may be that that will happen sometime.

RYLKO-BAUER: That's a good point you made, that if you have at least the opportunity for issues like this to get raised, it then allows dialogue and debate which are very important, because [later] some of these people will remember that and it may lead to formulating certain policies or raising issues, whether it's in ethics, or methods, or whatever.

WHITEFORD: Uh-hm.

RYLKO-BAUER: You have served as Chair of the Department of Anthropology at the University of South Florida, but recently you've taken a different route and have taken on more administrative roles. I was hoping that you could say a little bit about the work that you're doing in the Office of the Provost. I've also been wondering how being an anthropologist affects that and how having an administrative role affects how you can help shape anthropology?

WHITEFORD: The last one, I don't know about, but you're right. I have, as my colleagues like to say, moved over to the dark side. [Rylko-Bauer laughs]. I have in the last four years worked for the provost at the University of South Florida. My position now is Vice Provost and I had an opportunity to be Associate Vice President for Global Strategies and report to the president. And then I had an opportunity to be

Associate Vice President for Strategic Initiatives, which was a provost report line. In those two positions, I had an opportunity to help develop the University of South Florida's global vision and global outreach, which was tremendously fun and a great position for an anthropologist because of thinking about strategic relationships, looking at cultural variability and cultural change. Because no university can have all the relationships they want, so they have to be strategically chosen. Those were great fun positions and I did them and I'm very pleased.

This year I became Vice Provost and part of my task now is academic program development and review, and facilitating the development of programs throughout the University that the departments want, but trying to expand them and make them more interdisciplinary and cross-university. As we're all going through these horrible budgets cuts, they again have to be extremely strategic. They have to fit the strategic goals of the university and further the strategic goals of the department and the college. We try to have them be innovative and unusual and not duplicate other existing programs. It's challenging and very exciting and so far we've got some, I think, quite unusual programs we're developing. So I think that's a good place for an anthropologist. One of the things that the provost uses me for, and I don't know if he's cognizant of it, but he uses me to work with faculty across the university in a variety of different roles and partly because of my interdisciplinary background. So I think that he finds that I'm useful in his office. I'm the only anthropologist there and so I think I'm useful to him and to the university.

RYLKO-BAUER: Uh-hm.

WHITEFORD: I'm having a very good time doing it so it's a "win-win." But you ask another question, which is intriguing. I think that what I do that's different is I'm a really good observer, and I think that quite often it is not what people in the provost's office do very well. Partly because the provostial tasks tend to be managerial, difficult in [these] particular financial times, and they tend to be mandates from the Board of Governors and on down, so there's not a lot of room for observation. But as a trained observer, it's my comfort zone, so I tend to watch how things are falling out and try to mitigate the untoward consequences of some kinds of actions.

RYLKO-BAUER: It sounds to me like you're doing the global policy-local realities, in a sense.

WHITEFORD: Yeah, I think that's well said.

RYLKO-BAUER: The university global policy and then the realities for students.

WHITEFORD: Yeah, I think that's very insightful because I think that I work closely with Deans and with faculty and I think you're right. It's an attempt to make the relationship between those levels of power clear, as much as possible, and responsive.

RYLKO-BAUER: Do you think because you are an anthropologist and—you know this is a position of power.

WHITEFORD: Uh-hm.

RYLKO-BAUER: Has that kind of opened people more to accepting anthropology or feeling that anthropology has a role to play?

WHITEFORD: Good question. I don't know. I tend to talk about anthropology sometimes in humorous ways. Certainly, in the provost leadership and with the Deans, I'm the only anthropologist in the group and I frequently will say something about "Well, what you really need is an anthropologist to be able to do that." Some of it's jovial and some of it's true. I've told the provost multiple times that he could hire three anthropologists for the price of one engineer and he should. [Both laugh]. Or he should pay us more. So I don't know. I really have no data, but certainly what I've tried to do is to give anthropology increased visibility at that level without being too obnoxious. [Whiteford laughs.]

RYLKO-BAUER: Well that's interesting. Is there anything else that you can think of that you want to share? Any anecdotes from when you were president?

WHITEFORD: No, I don't. Well, thank you.

RYLKO-BAUER: Thank you very much. This has been really interesting for me. We've been close friends for many years and I learned things about you that I didn't know. Thank you, Linda.

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In Memoriam

Corinne N Nydegger (1930-2013)

Corinne Nydegger received her B.A. in anthropology at the University of Wisconsin-Madison (1951), an M.A. in Human Development at Cornell University (1970) and a Ph.D. in Human Development and Aging at the Pennsylvania State University (1973). She followed her Ph.D. training with a National Institute of Mental Health postdoctoral fellowship at the University of California, Berkeley and a Public Health Service postdoctoral fellowship at the University of California San Francisco. Her training in both anthropology and the interdisciplinary field of life span human development and aging formed a combination of disciplines that defined her later career.

Dr. Nydegger joined the faculty of the Medical Anthropology Program (currently the Department of Anthropology, History and Social Medicine) in the Department of Epidemiology and International Health at the University of California School of Medicine in 1976. She retired from that institution as an Adjunct Professor in 1992.

Dr. Nydegger's academic and research career had two distinct phases. In the 1950s and 60s she and her then-husband William Nydegger formed one of six research teams for the groundbreaking *Six Cultures Project* led by JWM Whiting and I Child. They conducted field research in Tarong, an Ilocos Barrio in the Philippines. The results of this work were published in several volumes in the mid-1960s. This was a major attempt to conduct anthropological work on child socialization in six widely differing cultures, with the aim of creating truly comparable cross-cultural research data. The publications resulting from this major effort had a significant impact on the development of the fields of psychological anthropology and child development.

Beginning in the 1970s, Dr. Nydegger turned her attention to the later portions of the human lifespan, this time focusing on parent-child relations in middle and late adulthood. Her primary research, on the timing of fatherhood and adult relations between fathers and their children, was an examination of the interactions of age at becoming a father, the father's current age, and historical cohort on father-adult child relationships. Dr. Nydegger's research team was able to demonstrate that fathers who became parents at ages earlier or later than average for their education level had widely differing experiences of being a father, interactions with their children in both childhood and adulthood, and differing stresses and sources of satisfaction in their role as father. In particular, these differences tended to result in quite different parenting experiences and relationships with sons and daughters. She followed this series of studies with a more in-depth investigation of generational relations within family businesses. Her research was funded by the National Institute on Aging and the AARP Andrus Foundation. Dr. Nydegger was one of the early social scientists to develop research in questions of parent-child relations in adulthood and aging.

Dr. Nydegger also made a number of methodological contributions to anthropological approaches to gerontological research. She was one of a small group of anthro-

pologists who began the “second-wave” of anthropological interest in aging both across and within cultural groups. Her particular interest in the problem of time and chronology in doing research in adulthood and aging triggered a number of innovative research efforts.

Dr. Nydegger was elected a Fellow of both the Gerontological Society of America and the Society for Applied Anthropology in recognition of her research contributions. She also served on editorial boards for a number of academic journals and served on committees and governing bodies of various professional organizations. Dr. Nydegger was predeceased by her husband, Irving R. Rosow, a longtime Professor of Sociology in the Department of Psychiatry at UCSF.

Messages of condolence may be sent to the Nydegger family at 136 Wellington Drive, State College, PA 16801-7676 or email to: CharlesNydegger@me.com.

SfAA Topical Interest Groups

New TIG on Risk and Disasters at SfAA

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We are very pleased to announce the formation of a new Risk and Disasters Topical Interest Group (TIG) at SfAA. A group of interested scholars and students came together to form this TIG following a very successful series of disaster-related panels in honor of Anthony Oliver-Smith receiving the Malinowski Award at the 73rd Annual Meeting of the Society for Applied Anthropology in 2013.

After the SfAA meeting in Denver in 2013, which featured 103 papers on risk and disaster organized in 22 panels, we felt that this clearly established that disaster research is a major field of interest among applied social scientists. At the time of writing, we appear to be set to outdo last year's turnout on risk and disaster. In order to sustain and build the momentum from Denver, we decided to organize more formally into a TIG. By approving the formation of the Risk and Disasters TIG, the SfAA Board of Directors has extended their support for the development and organization of disaster researchers at SfAA.

The first meeting of the Risk and Disasters TIG will take place during the 74th Annual Meeting of SfAA in Albuquerque, NM. We would encourage all interested parties to attend, share your interests, and discuss the types of activities and objectives you would like the TIG to pursue. Our intention is to build a TIG with broad appeal

and whose activities are effective in fostering the growth and development of scholars and our field of disaster research.

In the meantime, there are a number of ways to get involved. Please join our Risk and Disasters TIG Google Groups email list at <http://goo.gl/zrXgmj>. Once you've joined, we would encourage you to start sharing and participating in our discussions.

Some of our working plans for the Risk and Disasters TIG are to sponsor and promote risk and disaster panels and workshops at SfAA and to share information of interest to risk and disaster researchers, such as CFPs for other related conferences, employment, educational, and professional development opportunities, events, and to facilitate conversations among scholars and students on topics related to risk and disasters.

The anthropology of risk and disasters, while not new, is still very much a burgeoning field with a wealth of open questions and vibrant, thought-provoking debates ongoing. We hope to facilitate new events and conversations among scholars and students in order to help move these discussions along and promote research on critical topics. Please join the group and join in the conversations. We look forward to getting together with everyone in Albuquerque.



ExtrAction: An Active Exchange

Jeanne Simonelli
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I'm hoping that one of you might be able to help ... I need to find a peer-reviewed reference by *tomorrow* that discusses states permitting oil drilling and fracking on lands that are in or around tribal reservations, but are outside of tribal jurisdiction....”

Since assembling for the first time at the 2013 SfAA meeting, ExtrAction, the topical interest group created to further networks of exchange for those working with energy extraction issues, has kept up some lively discussion on its related list serve. With a goal of facilitating rapid, peer reviewed publications, supporting additional research and community action and bringing social science into the analysis and decision-making involved in energy extraction, during the last six months we have been able to share information and viewpoints. As with the individual request for information quoted above, listserv members provide data and commentary derived



from each participant's energy related focus.

Perhaps one of the most spirited discussions related to the problem of determining the quality and accuracy of energy research coming from all those contributing to work surrounding fracking, fracked communities, the energy commodity chain, and the degree to which "low intensity" crises have affected the health and wellbeing of those living in energy rich locales. Ranging from studies funded by the oil and gas industry, to independent academic investigations, to "anecdotal" reports from activists and grassroots groups, how do we determine where truth lies in a shortage of peer-reviewed work? Perhaps it is as Sherlock Holmes once said, "when you have eliminated the impossible, whatever remains, *however improbable*, must be the truth."

In addition to on-line communication TIG members are some of the featured authors in the energy issue (Spring 2013) of CAFE (Culture, Agriculture, Food and Environment). These articles make up a special contribution to Open Anthropology, which is available to the general public until the end of the year. This version of the CAFE issue was prompted by the recent flooding in Colorado, which highlighted some of the weaknesses of energy extraction infrastructure in that state. Share the link: [http://onlinelibrary.wiley.com/journal/10.1111/\(ISSN\)2153-9561/homepage/what-can-colorados-floods-teach-us-about-energy-extraction-issues.htm](http://onlinelibrary.wiley.com/journal/10.1111/(ISSN)2153-9561/homepage/what-can-colorados-floods-teach-us-about-energy-extraction-issues.htm)

TIG members and others will be gathering at those other anthropology meetings in Chicago this November. Please join us at sessions, roundtables, and workshops that continue the on-going debates about energy, research, science and policy.

On Thursday, join a roundtable and a session:

- *Anthropology, Extractive Industries* and
- *Unconventional Energy and Natural Resource Extraction: Focus On Fracking.*

On Friday afternoon, there's a roundtable and a workshop:

- *Future Science, Current Crisis: Turning Research Into The Science Behind Policy* and
- *Grassroots Mapping and DIY Industrial Monitoring: Low Cost, Open Source Techniques For Community-Academic Collaboration In Environmental And Cultural Anthropology.*

While no TIG meeting is planned, let's hope we can meet informally.

As planning for the 2014 SfAA meetings in Albuquerque winds down, look for a future announcement concerning sessions and meetings.

To join the ExtrAction list serve, email Jeanne Simonelli at simonejm@wfu.edu. And if you have references and sources in answer to the query above, please send them to Julie Maldonado at jkmaldo@gmail.com.

Announcements and Other News

Human Rights and Social Justice Committee Update

Carla Pezzia

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HRSJ Committee Chair

In this month's column, I want to update SfAA members on the process of developing socially responsible policies for planning our annual meetings—a conversation spurred by the active labor disputes at the conference hotel in Baltimore in 2012. At the meeting in Denver this past March, the HRSJ committee was asked to assist with a city audit for future meeting sites. Tom May provided the committee with a copy of the current procedures for selecting a city and hotel. The Committee would like to express our appreciation for Tom for getting us these documents in a timely manner and working with us to best meet the needs of membership. Our approach to this review was to value and respect ongoing processes and identify steps for improvement that would help better ensure our ethical standards as a Society and as individuals are not being compromised. We recognize engagement to be a guiding principle of the Society, and our goal was to positively and proactively consider how the communities where our meetings are held could benefit from our presence, expertise, and considerable spending.

We recently submitted the following suggestions to the Board to be considered at their next meeting this month in Chicago:

- 1) Current guidelines for selecting a city include asking the question: Does the city have a general “image” that is attractive to our membership? (quotation marks included in original). We consider the term “image” to be too subjective and suggested the following questions be used to objectively determine the “image” of the city:
 - a. What human rights and social justice organizations are working in the area?
 - b. What human rights and social justice issues can our meeting potentially have a positive impact on by our presence and engagement? (This includes but is not limited to cities that have experienced crisis/disasters, such as New Orleans after Katrina or Detroit after the economic crisis, where our meeting may prove beneficial to the community.)
 - c. What is the level of unionization in the city's hotels? (check via <http://www.hotelworkersrising.org/HotelGuide/> and <http://unitehere.org/>).
 - d. Are there any human rights and social justice issues in the location that might force members to make difficult ethical decisions to attend the meeting?

The HRSJ committee will develop a sub-committee to support the Executive Director in researching these questions for cities under consideration. The sub-committee members would generate a report to submit to the Executive Director who would then include the information in the city selection report sent to the Board.

- 2) Policies changed after the Baltimore meeting, and the following website is checked to ensure that hotels under consideration are not on a boycott or at risk for dispute list: http://www.hotelworkersrising.org/HotelGuide/boycott_list.php. However, the written procedures did not reflect this change, and we suggested that this step be explicitly stated in the policy documents.
- 3) We also suggested hotels be required to submit responses to a questionnaire on Active Sustainability Programs and Unionization of Employees when the initial RFP/Annual Meeting Specifications is sent to them and that their responses be used as a decision-making factor, along with other standard factors such as cost. When there is a cost difference between unionized and non-unionized hotels, we suggest that the membership be polled at that time for their preference. Values and priorities are dynamic and often shifting, so it is necessary that there be communication with active membership to help guide actions as the need arises.

Finally, we recommended a review of the contingency statements in legal documents that allow some degree of flexibility should an HR/SJ issue arise after signing of contracts. We also encourage the Board to consider the services of INMEX, a non-profit organization that organizes socially responsible meetings at no cost.

We look forward to hearing the Board's response and continuing the conversation in Chicago. For those of you who will be attending the AAAs and are interested in getting involved with the Committee's efforts, we will have a meeting/informal get-together at a nearby venue to the conference hotel. Email Carla.pezzia@gmail.com for the details. We also want to spotlight our latest Issue Briefing written by Linda Rabben, discussing the deaths of grassroots environmental activists and a related conference.

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Issue Briefing: Grassroots Environmentalists Risk Their Lives

Linda Rabben
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School of International Service
American University
Chico Vive conference organizer

Recently a colleague from a big environmental organization asked me incredulously if grassroots environmental activists really are being killed around the world. The same day I received an article from the online publication *Global Post* that, along with

other reports, confirmed my contention that “every month someone like Chico Mendes is killed somewhere in the world as a result of nonviolent activities on behalf of local people who are struggling to survive sustainably.”

The article (dated August 29, 2013) quoted and cited reports from the UN Office of the High Commissioner for Human Rights and Amnesty International about environmental activists killed in Peru, Mexico, Costa Rica and Brazil in recent months and years. Other reports from *New York Times* environmental blogger Andrew Revkin have documented killings of grassroots environmentalists in Cambodia, Thailand and other countries.

In 2011 smallholders José Claudio Ribeiro da Silva and his wife, Maria do Espírito Santo, were killed in the Brazilian Amazon state of Pará as a result of their advocacy of sustainable extraction of forest products. They lived and worked near the area where Sister Dorothy Stang, SND, had been assassinated in 2005 because of her defense of rainforest extractivists. Since their deaths Maria’s sister, Laisa Sampaio, and her family have continued to receive death threats.

In April 2012 Chut Wutty, an anti-deforestation campaigner in Cambodia, was killed at age 40. In February 2013 Prajob Nao-opas, 43, a Thai environmentalist, was killed for campaigning against toxic waste dumping in rural areas. In April, a Russian journalist, Mikhail Beketov, 55, died as a result of a brutal beating he had suffered while campaigning against deforestation in the Khimki Forest near Moscow. In May Jairo Mora Sandoval, a turtle conservationist in Costa Rica, was killed at age 26.

The *Global Post* article mentioned the killing this August of Noe Vazquez in Veracruz, Mexico. He “had been campaigning against the construction of a hydroelectric dam that green groups claim would affect the water supply to local communities.” Also in August, a Spanish biologist, Gonzalo Alonso Hernandez, was killed in a national park 100 miles from Rio de Janeiro, Brazil. “Local law enforcement officials believe the killing was likely linked to his campaigning against illegal logging and poaching in the park.”

The article pointed out that many of these killings are carried out with impunity because of police corruption, incompetence or lack of resources. In some cases local officials are involved in these crimes. As a result, defending the environment and its traditional inhabitants is a dangerous, sometimes deadly, activity.

An international conference, “Chico Vive: The Legacy of Chico Mendes and the Global Grassroots Environmental Movement,” will discuss this and other environmental justice issues at American University’s School of International Service, April 4-6, 2014. One of the purposes of the conference is to provide a modicum of protection to environmental activists who are threatened or attacked. We believe that inviting them to speak in Washington, D.C., will bring attention to their situations and causes, prolong their lives, recognize their courage, attract allies and promote their work.

For more information:

lrabben@verizon.net; www.chicovive.org; www.facebook.com/chico.vive.

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Student Corner

Introduction: Kelly LaFramboise

Kelly LaFramboise
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My name is Kelly LaFramboise. I am a Ph.D. student at the University of Oklahoma in sociocultural anthropology.

My research interests are framed under the methods and theories of critical discourse analysis, specifically on discourses of race, gender, and class. I primarily focus on the influence that major media outlets have on the childhood socialization process for children age 0-6 years old. I compare the scripted discourses introduced to young children by the Disney Company and Sesame Workshop, the producers of Sesame Street.



I am currently designing a multi-cited research project across a diverse set of early childhood education centers in Norman, Oklahoma; Chicago, Illinois; and Orlando, Florida. I also hope to conduct participant observation at Sesame Place in Langehorn, Pennsylvania; Walt Disney World in Lake Buena Vista, Florida; and the American Indian Center in Chicago, Illinois.

I have conducted fieldwork at the American Indian Center in Chicago for the past couple of years. In this month's issue of *SfAA News*, you can read a short piece I wrote about transnational aspects of life for American Indians living in Chicago, and how ethnography is one important perspective for analyzing the impacts of migration (see below).

I am honored to begin the position as student editor for *SfAA News*, and hope to learn about the wonderful and important work that other students are doing, and how it is impacting the communities they work in, and how it is informing our knowledge of the ever-changing world we live in.

I look forward to future submissions, and cannot wait to see what the new year has in store for *SfAA News*!



Off-Rez: American Indians in Chicago

Kelly LaFramboise
University of Oklahoma

Transnationalism is no doubt a topic (or concept) studied by scholars throughout a variety of disciplines; this is evidenced by the sheer volume of scholars writing on the topic from diverse perspectives. Multiple disciplines analyze the process, causes, effects, and dynamics of transnationalism. Each discipline has a unique take on the diverse groups of transnational people. While looking at resources for this presentation, I came across many quantitative analyses or articles on policy and immigration reform. However as an anthropologist, I am interested in the human element—the story of the people living in a state of transnationalism—and descriptive accounts of the meaning and lived experiences these people.

As anthropologists, we primarily use ethnography as the method of choice for conducting research. Through participant observation (which is basically “just hanging out, being in the moment, and living amongst the people we are working with,” as my advisor, Dr. Sean O’Neill would say) we gain an in-depth perspective on the social relationships and cultural practices of a very specific group of people. Over the summer of 2013, I travelled to Chicago, IL to conduct participant observation at the American Indian Center (AIC), a 61 year old community center in the city’s Uptown neighborhood. During my undergraduate years at Loyola University in Chicago, I worked in the AIC’s food pantry where I formed bonding relationships with many of the center’s employees, members, and frequent visitors.

The aspects of transnationalism that I found interesting regarding the fieldwork I conducted at the AIC in Chicago are similar to Misha Klein’s research on Jews in São Paulo, Brazil. She mentions in *Kosher Feijoada* that the “experiences of Jews in Brazil is ... a fascinating way of thinking about the cultural construction of Jewishness, and of the practices and meaning associated with being Jewish as it is lived and understood in a particular historical and cultural context” (Klein 2012:1). American Indians living in Chicago construct an Indianness in response to their historical and cultural context—being relocated to a city, far away from their ancestral lands. It is this Indianness that becomes the central focus of the ethnography. Anthropology, through ethnography, analyzes issues of citizenship, belonging, and the rights and responsibilities that each transnational person holds by an in-depth participant observation and analyses of the discourse and often un-noticed aspects of daily life by (in this case) American Indians in Chicago.

Living conditions on many American Indian reservations leave a lot to be desired. Oftentimes poverty, isolation, health disparities, and lack of a competitive education influenced some American Indians to leave their tribal homelands and relocate to large American cities, often in pursuit of economic and educational opportunities. The Relocation Act of 1956 intended to encourage Native Americans in the United States to leave Indian reservations, acquire vocational skills, and assimilate into the

general population. As part of the Indian termination policy of that era, it played a significant role in increasing the population of urban Indians in succeeding decades. At a time when the U.S. government was decreasing subsidies to Indians living on reservations, the Relocation Act offered to pay moving expenses and provide some vocational training for those who were willing to move from the reservations to certain government-designated cities.

As a result of this relocation act, a diaspora of American Indians occurred as many left their reservations and rural homelands to seek the benefits of relocation being offered by the U.S. government. Despite the many cultural differences stemming from their communities of origin, American Indians living in urban communities congregated to share mutual commonalities. Like other transnational groups, they formed communal institutions that helped to bridge the gap between their original homelands and reservations on the one hand, and the new environment on the other, as well as a forging of alliances among the many Native nations in these urban centers.

Anthropologist Aihwa Ong undertook an analysis of transnationalism in the Asian-Pacific region. She examined transnationalism as a cultural practice, and showed how individuals are concerned, primarily, with financial prosperity. Consequently, they develop a flexible practice of citizenship (Ong 1999). Like Ong's research, I observed similar notions at the AIC. While many members of the center are second-generation urban residents (born in Chicago, not on a reservation or rural community), all of the people I spoke with told me that either they, or their parents, relocated to Chicago for economic opportunity.

One woman described her own decision to leave her reservation in Michigan to relocate to Chicago where she was offered employment in the Bureau of Indian Affairs office in the Federal Building downtown. She explained that her family often chastised her for leaving her homeland to go work for "the enemy." She painfully described how many family members claimed that she had lost her Indianness and "turned white." While this disturbed her, and affected her deeply, she also noted that her family never resisted the remittances she sent home from each paycheck she received. She told me that despite their verbal abuses about her choice to leave the reservation, they were ultimately grateful, and indeed reliant on the economic benefits of her choice.

Ong suggests that the benefits of an anthropological approach to the subject of transnationalism is to make individual agency a central frame of inquiry, and to consider citizenship and culture as separate and flexible (Ong 1999). Those who choose to relocate have a sense of life that is both Native, and American, as well as cultural identities that are both urban, and rural. Questions of citizenship and belonging vary by individual and their relationship to their tribe and America. Ong suggests that the requirements of citizenship or belonging vary tremendously from one nation or group to another, which reveals a lot about cultural, social, and political ideologies and what it means (from an anthropological perspective) to be a citizen of a specific nation, or member of a specific group (Ong 1999).

American Indians living in large urban metropolises such as Chicago exemplify the notion that transnationalism exists within the borders and boundaries of the United States by its own citizens, based on the historical treaties and settlements made between tribes and the U.S. Government. Both historically and contemporarily, many Native American tribes have been recognized by the United States Government as distinct nations, with the rights of sovereignty and granting of citizenship that characterize modern nations. With colonization of North America and the westward expansion of the United States of America into Indian lands, many of these nations were dispossessed of their lands and their rights as autonomous peoples. A diaspora of American Indians has continuously taken place since white settlement.

Through wars, negotiations (sometimes hostile, oftentimes forced), and treaty agreements, some tribal nations surrendered control of their lands and governances to federal policy and regulation. Nevertheless, many have continued to see themselves as distinct nations, and fight for the renewed recognition of their status as nations within a nation. During fieldwork, I spoke with several American Indians who expressed that they were dual citizens of both tribe and country. One man described his tour of duty in the U.S. Army as service to both of his nations, out of respect and honor to, what he felt was, "civic responsibility to all Americans, because I belong to both the United States and the Apache." This man wore a camouflage shirt decorated with patches of his tribal flag, the U.S. flag, and various symbols of his infantry unit and rank within the military.

In comparison, another man told me that his tribe had a higher priority to his American citizenship. He was Lakota first, American second. He, like many others I spoke with, expressed that living away from his reservation, where cultural norms, practices, and worldviews are distinctly Lakota, meant that he had to strive to maintain his Lakotanness while living in Chicago because the cultural ties to his community had been weakened and stretched thin. He told me that in Chicago, it is very easy to be American because the central ideologies of American identity are fully accessible by most people living in the city, no matter what their ethnicity is, but to maintain and have the same space to nurture a Native identity is not as easily accessible. He thought that the AIC was especially useful and necessary for these reasons. For many Native Americans in Chicago, the AIC is a space for fostering Native ideologies and cultural conservatism, even if it means doing so under pan-Indian practices.

Most of the people associated with the AIC are Native American even though tribal affiliation is not required to participate in or attend the center's events and programs. Community members from all over the city come to the AIC whether it is for the youth after-school tutoring program, a holiday celebration, health and wellness resource fair, or for substance abuse counseling. One of the center's most widely attended events is the annual powwow held in a nature preserve along Lake Michigan where both Native and non-Native people from all across the country travel to Chicago to attend the ceremonies.

The AIC's board of directors are all enrolled members of various federally-recognized tribes. To be a voting member of the AIC, one must also be enrolled in a

federally recognized tribe. While the AIC advertises that it is open and welcoming of all people, the decisions and structuring of the center's programming are all made by tribally enrolled American Indians whose tribal affiliations are diverse. The majority of board members and employees are Ho-Chunk (formerly known as Winnebago), Pottawatomie, Ojibwe and Oddawah, which are "local" tribes in proximity to Chicago. However, I interviewed people who identified themselves as Lakota from South Dakota, Dine (or Navajo) from New Mexico, Cherokee from North Carolina, Chickasaw, Sac & Fox, Osage, Kiowa, and Creek from Oklahoma, Seneca and Oneida from New York, Crow from Montana, Apache from Arizona, and Seminole from Florida.

This diverse community of many tribal identities and practices means that the "flavor" of cultural programming, under the banner of "American Indian," means the commonalities and fostering of Native culture is done so in a pan-Indian framework. Not all tribes share the same cultural practices. Not all tribes identify with their Indianness in the same ways. The multiple Native languages spoken by some of the AIC's members are not dialects of one singular "Native Tongue." Foods, dances, beading designs, and music vary considerably among the tribes represented by AIC's membership. Even recipes for the pan-Indian powwow favorite delicacy of fry bread vary between regional traditions. Yet, there is a sense of unity and commitment to one another that bonds the members of the AIC as being one people, or a group who may vary culturally between tribes, but share historical and cultural contexts within the United States.

A woman peeling potatoes for the dinner served at the AIC's annual Back-to-School Powwow told me that she met her best friend of 35 years at a quilting session held in the AIC's gymnasium. The woman is Oneida from New York, and her best friend is Crow from Montana. She snickered as she commented that it took her friend years to learn the Strawberry dance, a traditional ceremonial dance of the Oneida and Iroquoian cultures. She said, "The Crow are Plains. They have Chicken Dance, so the gracefulness of the Strawberry Dance was hard for her to do because she kept wanting to peck like a chicken." She continued to say, "but in the end, dance styles didn't really matter. I mean, we both had traditions that we were used to, and they were different, but we understood that we were both alike in being different. The other people our age were going to disco clubs and honkey tonks while we both danced in a circle to a different kind of drum beat." That sense of belonging, and shared identities as transnationals living in Chicago, secured by friendships and understanding of what it meant to be Native, rather than Crow or Oneida, are profoundly meaningful aspects of transnationalism as a topic of study.

In conclusion, I think it is important to remark that through participant observation, anthropologists are able to not only collect data via interviews, but perhaps more importantly we observe the unspoken communications, unintentional communications, and the symbolism of mundane and everyday life. I am reminded of another encounter with the same Oneida woman on a different day when her cell phone rang while we were assembling information packets for the AIC's Flu and Cold Prevention Summit. Her ring tone was the theme song of *Dallas*, the old 1980's television drama.

Not long after she concluded her phone conversation, as we were discussing how the AIC's youth were resisting Native language acquisition efforts, she commented, "television is rotting their brains. When I was raising my kids in the 80s television was not the garbage you young people watch today."

It is interactions and observances such as this when an anthropologist can gather rich ethnographic data not easily detected in surveys, questionnaires, or other quantitative methods, but by spending time in the community, being in the moment, and really listening to what is actually going on. These kinds of observations and experiences are crucial to a holistic understanding of what it means to be a transnational person.

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News from Related and Cognate Associations

NAPA Workshops, NAPA Networking Event, and NAPA/AAA Careers Expo at AAA Annual Meeting, November 20-24, 2013 in Chicago

By Sabrina Nichelle Scott

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NAPA Workshops Committee Chair

Owner, Lillian Rosebud

There is still time to make preparations to attend the American Anthropological Association (AAA) Annual Meeting in Chicago! The National Association for the Practice of Anthropology (NAPA) is proud to sponsor fifteen workshops. NAPA workshops are designed to increase knowledge around theoretical, methodological, and substantive practice areas and to develop "soft/hard" professional skills. You can still register for the following NAPA workshops:

Thursday, November 21, 2013

1. **The Design Process: Design Thinking, Tools, and Methods:** Christine Miller
2. **What's Your PITCH? Who's In Your Network?:** Sabrina Nichelle Scott and Elizabeth Briody

3. **NAPA-NASA Workshop: Applying to Graduate School, Faculty and Student Perspectives:** Nancy Romero-Daza, Alexander J Orona, and Kelli Hayes
4. **Marketing Oneself as an Anthropologist in a Variety of Interdisciplinary Settings:** Amy Raquel Paul-Ward
5. **Making a Publishable Field-Site Map:** David Meek
6. **Making A Difference: Planning for Your Anthropological Engagement At Various Career Stages:** Sherylyn Briller

Friday, November 22, 2013

1. **Effective Negotiating for Anthropologists:** Karen Kelsky
2. **Undergraduate and Graduate Funding:** David A. Himmelgreen, Valerie V Ferreira-Isacks, Anne Elaine Pfister, and Nicole Ryan
3. **Mixed Method Evaluations: Qualitative or Quantitative or What?:** Mary Odell Butler
4. **(FREE) Software For Writing and Managing Fieldnotes: Flex DATA Notebook For PCs:** Tom Woodward and Tim Wallace

Saturday, November 23, 2013

1. **Heritage Tourism: Theory and Praxis:** Tim Wallace and Quetzil Castenada
2. **Stress Management and Building Self-Esteem for Students and Beginning Professionals:** Terry Majewski
3. **Preparing Undergraduates To Practice Anthropology:** Anne J. Goldberg
4. **Data Sanitization: Rituals and Responsibilities:** Isaac Morrison
5. **Program Logic Models: A Tool For Evaluators and Project Planners:** Eve Pinsker

Complete workshop descriptions and convenient online registration are available at <http://www.aaanet.org/meetings/Workshops.cfm>. Alternatively, you can register immediately by clicking on the workshops link on the main webpage of AAA at www.aaanet.org. Students pay half price!

On Friday, November 23, 2013 from 11:00 a.m. to 4:00 p.m., join us at the **NAPA/AAA Careers Expo: Exploring Professional Careers**. The Career Expo highlights the many careers that are open to anthropologists. Attendees learn about the creative ways that anthropologists are using their skills in diverse settings and organizations.

Please mark your calendars to attend **The NAPA Networking Event: Connecting Connections in Career Practice Areas**. Now in its fifth year, this free event will be held on **Saturday, November 23, 2013 from 12:15 p.m. to 1:30 p.m. at the Hilton Chicago, Salon A-5**. Build your network while helping others! Connect with anthropologists who may work for federal, state, and local government agencies, non-profits, private industry, academia, and various private practices.

At this special event, you will meet NAPA leaders, members of local practitioner organizations (LPOs), NAPA members, and potential NAPA members. Help others connect and make connections in career practice areas. You can help us do this through interesting conversations and exchanging information with students, new, mid-career, and senior professionals. Light refreshments will be served.

Please invite your colleagues and students to participate in NAPA workshops and events. Thank you for your continued support of NAPA. I look forward to seeing you in Chicago!



COPAA Goes Global!

Susan B. Hyatt

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As is the case in the United States, Applied Anthropology is also an area of rapid growth in European universities. This past spring, COPAA (Consortium of Practicing and Applied Anthropology programs) accepted its first non-US department as a member. The University of Copenhagen in Denmark offers both B.A. and M.A. degrees enrolling over 500 students. According to an email from Steffen Jöhncke at the University of Copenhagen, “the program requires a compulsory full semester course of applied anthropology, in which students work in groups with external partners.” These partnerships focus on three themes—in 2013 it was health, organizational development and emergency aid—and the partnering organizations reflect these foci and included such groups as the Danish Alzheimer Foundation, the Danish Library Association and the Danish Red Cross. Moreover, the program offers elective courses in medical anthropology, organizational and business anthropology, and evaluation and consultancy work. (For more information on the University of Copenhagen’s program, see <http://anthropology.ku.dk/studies>.)



Steffen Jöhncke

Applied Anthropology is also an area of great interest in universities in the United Kingdom. In the UK, the organization that pulls together applied anthropologists is now known as “Apply,” which is a Network of the Association of Social Anthropologists, one of the primary organizations in the UK for socio-cultural anthropology. According to the ASA website, “The ASA Network of Applied Anthropologists (‘Apply’) aims both to serve and draw closer together practitioners of applied anthropology working in and outside academia, students seeking a career as an applied anthropologists, teachers and trainers in applied anthropology, and employers and clients of

applied anthropologists.” (Apply now incorporates the former Network, “Anthropology in Action,” however the journal by that same name is still being published and is available through Berghahn).

This past spring (2013), I spent my sabbatical at Durham University in the north of England. While resident in England, I attended two meetings of Apply (see Hyatt 2013 for a report on one of the meetings). The discussions were lively and interesting and ranged from a conversation on how to reach out to high school students and their teachers to interest them in anthropology, to a project being undertaken at Goldsmiths’ University in London, called “Reading the Riots.” Anthropologist Brendan Donegan discussed his participation on this team of social scientists and journalists who are working together to deepen the public’s understanding of the causes of the summer 2011 riots in London and this presentation led to a stimulating conversation about the difficulties of working with journalists and about the public’s perception that ethnography and journalism are essentially the same thing.

Apply is currently being co-convened by Rachael Goberman-Hill, who is Head of Health Sciences Research within the Orthopaedic Surgery Research Group, which is part of the Musculoskeletal Research Unit at the University of Bristol. I recently had a conversation with Rachael about her work and about applied anthropology in the UK.



Rachael Goberman-Hill

Like most UK anthropologists, Rachael was not specifically trained in applied anthropology. She completed what she described as a “conventional” Ph.D. at the University of Edinburgh, where she wrote her doctoral thesis on class, kinship and ethnicity in Melanesia. There are only 16 departments of Anthropology in the UK, which means that many anthropologists, both applied and otherwise, are employed in departments that combine two or more disciplines or that are not anthropology departments at all. Like Rachael, many other UK anthropologists are working in medical schools or health departments, especially because a new requirement for medical training in the UK obliges medical students to be aware of how social and cultural factors affect health outcomes. At the University of Bristol, Rachael teaches courses in such topics as Medical Pluralism and social science research on doctor-patient interactions.

Rachael told me that when she finished her Ph.D., she wanted to do applied work so she pursued opportunities where she would be able to contribute her skills to an interdisciplinary team. She accepted the position at Bristol and discovered that she enjoyed working with epidemiologists, statisticians and clinicians and loved finding out about how they carried out their research. She commented to me that she felt her Ph.D. had provided excellent training in skills she uses now such as data collection, interpretation of information and working with literature, though she remarked that in she had to learn to write in a style that is very different from academic anthropology, as her work is mainly used by clinicians.

I found the meetings of Apply that I attended to be lively and engaging. Many of the participants in the discussions were graduate students from UK programs, who are seeking out information on what applied anthropologists do and on how to network to find jobs outside of conventional anthropology departments.

In the future, perhaps we at COPAA can think about ways to collaborate with organizations outside the U.S. such as Apply. In the meantime, we welcome the University of Copenhagen to our consortium and hope that other non-U.S. departments will also find our resources and activities relevant and useful for their own work as applied anthropology continues to expand its global reach.



CoPAPIA Practitioner–Academia Relations Study

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As we are well aware, a vast number of applied anthropologists do not find their primary employment through universities. At the same time, many of many of these practicing and applied anthropologists still maintain some kind of relationship with academic institutions. Six months ago the American Anthropology Association's Committee on Practicing, Applied and Public Interest Anthropology (CoPAPIA) began a study to better understand these relationships, explore how and if they are mutually beneficial, and develop a series of recommendations.

Previous studies and roundtable discussions have made clear that one of the most important parts of a student's training in an applied program is the opportunity to learn from practitioners who are not primarily university based. There is recognition of the unique set of skills that practitioners of anthropology bring as well as the increasing need for their perspective. While the incentive for students as well as faculty is very clear in these discussions, it is not clear what the incentive for the practicing anthropologists is. This observation was the starting point for this most recent study to explore what current relationships look like, how they are advantageous to the different parties involved, and how they could be improved.

After several months of discussion it was determined that we would develop a project that would contain a couple of major stages. The first stage would focus on short interviews with practitioners about their education and work background, various relationships with universities in departments and other academic settings, forms of compensation and the costs and benefits of maintaining these relationships. The

next stage will focus on interviews with full-time faculty and others in academic institutions about their perceptions of these relationships.

In May 2013 the research team developed the survey instrument. We tested it in June 2013 and then revised questions based on feedback from the test group. We are currently mid-way through data collection for Stage 1 and have been interested in learning more about the range of models of engagement between academic departments and practitioners. The research team considers these relationships important as more and more anthropology students are becoming full-time practitioners, and as departments lean more and more on practitioners in critical aspects of training their students. We will follow stage 1 data collection with an analysis phase that will inform Stage 2: focused interviews with academic institutions and their perceptions of the relationships they have with practicing anthropologists.

While the data collected will determine what the study products will be, there are a number of things that the research team is considering as tangible products of the study, including a final report posted to the CoPAPIA website, dissemination through our professional organizations, and a possible session at the SFAA annual meetings. The committee also intends to use the data to offer a set of recommendations and standards for academic departments to use in working with applied and practicing anthropologists that recognizes their value in supporting the training of practicing anthropologists. We hope that the final outcome encourages overt acknowledgment of not only the need for and value of these relationships, but that everyone involved in these relationships is compensated—either financially or through other benefits—in a way that recognizes the high level of value of the resources that practicing and applied anthropologists bring to academic departments.

Because of a sometimes complicated history between professional organizations and anthropologists working primarily outside of the academy it is extremely difficult to identify and reach those who are no longer members and to demonstrate to them that there is value in participating in an interview to share experiences. While this short column is to inform people about what we are currently working on, it is also a recruitment tool. We are asking that if you are a non-tenure track anthropologist who has any relationship with a university (occasional guest lecturer, adjunct, researcher, serving on graduate committees, overseeing internships, etc.) or if you know of anyone who fits this description, please contact us so that you and/or your colleague can be a part of this discussion.

CoPAPIA is seeking volunteers to share their experiences and views on this issue in a 30-minute phone interview. We will confidentially draw on the data we collect to make available various models for department-practitioner collaboration and offer recommendations for appropriate compensation. Please contact Sanne Roijmans at srijmans@memphis.edu if you would like to know more. We will follow up with more information on the survey and how you can participate. Please share this announcement with friends and colleagues who might be interested in the study. We recognize that these are complicated issues, which is why we have chosen to address them, and we hope that you will join us in this dialogue.

From the Editor

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Editor

Wesleyan University

One of the reasons I enjoy my role as Editor of *SfAA News* is reading the activities both of SfAA as an organization and of our members. The breadth of content in a given issue of the newsletter never fails to amaze me. Contributions to this issue, for example, cover a diverse array of topics, including plans for the upcoming annual meeting in Albuquerque, community engagement through public archaeology, the growth of applied anthropology outside of the U.S., and an engaging interview with one of my personal mentors, Linda Whiteford, among several other excellent pieces. And yet, I still see room for growth, both of SfAA itself and, concurrently, this newsletter.



Anthropology is increasingly being acknowledged and valued outside of academia (as Warner and Vielhauer point out in this issue!), and this is especially true for practitioners of applied anthropology. Many of us go on to successful, rewarding careers outside of higher education, yet newsletter submissions from this group are sadly infrequent. I believe that SfAA members—and especially students—would value hearing from applied anthropologists working in industries other than teaching or research. I would welcome articles from such anthropologists discussing their educational and career paths, along with lessons learned and advice. Unfortunately, one barrier is that too often non-academic anthropologists fail to maintain membership in organizations such as SfAA. Perhaps we can do a better job of reaching out to former colleagues, students, or mentees who are applying anthropology in non-traditional fields and encouraging them to contribute a piece to *SfAA News*, or even to (re)join SfAA.

On a related note, SfAA was originally formed with a broad conception of “anthropology” as encompassing perspectives from the panoply of social sciences, as President Alvarez notes. The earliest meetings, I am told, included a large number of participants from several allied disciplines beyond anthropology. As budgets shrink and competition for fewer resources intensifies, collaboration often offers a competitive edge, and interdisciplinary research is valued more than ever by academic institutions and employers. I would welcome contributions to *SfAA News* that reflect such collaborative efforts and demonstrate ways in which applied anthropological perspectives contribute to complex issues and multifaceted research. And, if we can encourage some of our colleagues from outside of anthropology to join SfAA, co-present a paper, or attend an annual meeting, so much the better.

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

Items to be included in *SfAA News* should be sent to: Jason Simms (jlsimms@gmail.com). Telephone: 860.685.2812. The contributor's telephone number and e-mail address should be included, and the professional affiliations of all persons mentioned in the copy should be given.

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

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