



NEWS

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A Quarterly Newsletter

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Letter from the President

By Kathleen Musante
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On November 19, 2016 on the heels of the election of an administration that promised an extraordinarily divisive approach to a number of issue of concern to us: among them, migration, race, gender, health, climate change, environmental protection, respect for science, and poverty, the Board of the Society for Applied Anthropology published the SfAA Statement on Diversity and Respect, which can be on the SfAA web site.

Following on this statement we had already built issues of movement and migration, social justice, and long term policy into our scholarly program. We also focused our annual event the Critical

Conversations Roundtable (to be held at 12 noon on Tuesday, March 28) with this year's topic "Sanctuary vs. Sanctions," and broadened its reach by building in other events during the meetings in Santa Fe.

Our statement of November 19 now looks both prescient and a little naïve. I am not sure we actually expected things to unfold as they have.

I now write to you after a weekend in which federal immigration officials arrested more than 680 people across at least 11 states. A weekend in which the Immigration and Customs Enforcement Agency moved aggressively to arrest and deport migrants who are here without documentation, actions that appear to be aimed at fulfillment of the campaign promises made by the current administration and anticipated

by the Society for Applied Anthropology in our November statement.

While the rhetoric is focused on deporting "criminals," analyses of the arrests unfolding over the week end show a much broader net has been cast: people who have been here without problems for many years have been caught up in it. Families have been split apart, and individuals without criminal records who have worked and paid taxes to the US have been included. This comes on top of the executive order of January 27 which attempted to bar individuals from seven majority Muslim countries from entry into the US, even if they held valid visas or were permanent residents.

In addition, we hear daily reports of increased incidents of intimidation, and harassment of members of certain minorities in the US.



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he impact on individuals, families, and institutions has been great, and in some cases devastating. A number of Universities (including my own) and other employers have deeply criticized the president's Executive Order and the ICE arrests, and some of these arguments have prevailed with the 9th Circuit Court. However, we hear that the EO is being re-drafted and the future of the ban is still in question. We all have colleagues, students, co-workers, friends and neighbors who are, to say the least, uncertain about their futures in the US.

The Society for Applied Anthropology is an international organization that has always stated as its mission "... to promote the investigation of the principles of human behavior and the application of these principles to contemporary issues and problems." Wherever our members are, and whatever their career paths might be, members of the Society have over and over dedicated their work to using real data and factual information, against a backdrop of a deep understanding of the importance of diverse backgrounds and points of view in undertaking policy and supporting the richness of human lives and institutions. We have marshaled our skills to address the social, cultural and economic concerns of the citizens of the world whatever their race, nationality, religion, gender or points of view.

Because of our mission we are one of a very few professional organizations that brings together social scientists from all career tracks. Our members include researchers, policy makers, practitioners, bureaucrats, and educators at all levels of education. Our members are employed in government, NGOs, research institutes, development organizations, corporations, and colleges and universities. Many move back and forth among different institutions and careers; others fill several roles simultaneously. And, while we often debate the implications of our work for specific policies, our debates are conversations and our goals are the improvement of the human condition.

As a result we have a unique platform (or set of platforms) from which to speak the truth, provide the data to support it, and the skills to refine data into actionable information. We have unique platform from which to resist alternative facts, and lies, and policies that are unfair, unjust, discriminatory and poorly thought out.

We need to make it very clear that careful research as the basis for application of data and factual information are fundamental to effective and fair policy decisions.

We urge our members to take whatever actions are appropriate to their skills and career paths to continue to promote the core values of the Society and resist those actions that promote injustice, inequality, and bigotry.

We applaud the American Anthropological Associations publication of potential actions and

resources to advocate for the programs that are important and against actions that are in contradiction to the closely held values of social scientists, in general, and anthropologists in particular. The link to the AAA website is here:

<http://www.americananthro.org/ParticipateAndAdvocate/AdvocacyDetail.aspx?ItemNumber=21062>

As a Society for applied social science, we must continue to take a stand that reflects our mission to work on contemporary issues and problems toward the betterment of the human condition.

November Board Meeting Highlights



By Jane W. Gibson
Secretary

The SfAA's Board of Directors, chaired by president Kathleen Musante, met in Minneapolis November 19, 2016, to conduct Society business. Here are some highlights of that meeting.

Internationalization of the Society remains a focus of the Board. Furthering that goal is an initiative by Human Organization to include abstracts translated into other languages in addition to the English versions. The Board agreed that authors will be responsible for the accuracy of their translations. Now with HO available online and searchable, the journal will have new appeal for an international audience. The Board hopes to encourage more submissions, especially those that will be of interest to scholars from non-English-speaking countries.

The Society also joined the World Council of Associations of Anthropology (WCAA) about a year ago. The WCAA, with about 54 organizations represented, has voted along with IUAES members to merge the two into a bicameral organization, but the specific constitution for the new body has yet to be written. As a result of our relationship with the WCAA, we've gotten several requests to sign onto declarations of the WCAA. For example, we signed a statement declaring our support for a conference hosted by the Polish anthropological society. The

WCAA also approached the Society to participate in a survey to collect data on the work of practicing and applied anthropologists. The Board voted unanimously to participate in the survey which will be sent to the membership after review of the instrument.

The Board also reviewed and accepted the treasurer's report from Jennifer Weis. The Society is on firm financial footing with good revenue in 2015 from membership dues and annual meeting registration fees, the generous donations of members, and good returns on investments. Both revenues and expenditures have gone up steadily over the years. To help keep pace on the revenue side, dues will go up modestly in 2017. The Society's financial health is also due to reserve funds well managed by executive director Tom May. These reserves are maintained to help us even out the expenses we need to pay throughout the year and for times when we might not be able to meet our expenses. If there is a meeting when we don't make the target, we will go to the reserves to make up the deficit.

The Santa Fe meetings are on the horizon so the Board was pleased to receive a report from the program chair for the 2017 meetings, Nancy Owen Lewis. As of November, registrations were running just behind Vancouver, meaning the Santa Fe meetings will likely be the second largest in the Society's history. Looking ahead, letters had already gone out to the Philadelphia area seeking a chair for the 2018 meetings. More on that in the next newsletter.

Read the President's Message elsewhere in this newsletter to learn more about the resolution below that was passed unanimously by the Board.

SfAA Statement on Diversity and Respect

We as members of the Board of the Society for Applied Anthropology affirm our ongoing commitment to value human diversity in all its myriad forms and to encourage all of our members to provide safety and basic human rights for everyone.

Anthropological perspective and practice are grounded in respect for all persons, civility, and thoughtful examination of ideas and policies. It is especially critical at times of uncertainty and change.

We recognize a common responsibility to support community members who may feel threatened and to counter hostility toward immigrants and other marginalized groups.

We pledge to continue to exercise and guard academic freedoms to examine and address such issues as perpetuation of inequalities and policies that oppress or degrade.

We urge involvement of everyone in learning and working together to create positive social change, promote humane understandings, and encourage a variety of shared actions to further these goals.

Discussion of future meeting venues elicits excitement among Board members. It is to the advantage of the Society to make selections as far in advance as possible, so after the 2018 meetings in Philadelphia, the Board discussed locales for 2019 in the U.S. west. The rank ordered preferences given to PMA for investigation and recommendations are Seattle, Portland, Las Vegas, and Anaheim. The 2020 meetings will be held with the Society for Medical Anthropology in Albuquerque, and the meetings in 2021 will be in the south or eastern part of the U.S. The year 2022 will see the Society meet in a location beyond U.S. borders. In choosing sites, the Board looks for interesting and attractive places with affordable accommodations appropriate to the size of our meetings, with airports nearby, and which are geographically distributed to share the conveniences and inconveniences of travel. In just a few weeks, we will hope to see you all in Santa Fe.



Sunil Khanna

PhD, 1987, University of Delhi; PhD, 1995, Syracuse University

Sunil Khanna is a Professor and Head of the School of Biological and Population Health Sciences at Oregon State University. He earned his first PhD in Biological Anthropology from the University of Delhi, India and second PhD in Cultural Anthropology from Syracuse University. His research focuses on examining the complex interrelations of culture, worldview, gender, migration, and health in South Asia and among ethnic minorities in the U.S. More recently, his research has focused on identifying “best practices” to build capacity in non-government health organizations in India. Another area of his research examines the relationship between the level of cultural competency (or humility) among health care providers and patient health outcomes. He has conducted long-term ethnographic research on the practice of prenatal sex determination and sex selective abortion in an urbanizing community in north India. Dr. Khanna has authored, edited, and co-edited 5 books, more than 35 peer-reviewed publications, and numerous professional reviews, commentaries, and policy reports.

Dr. Khanna has a long-standing association with the SfAA. He served as Program Chair for the 2003 Annual Meetings; as member of the Annual Meetings Program Committee from 2006 to 2008; as the Virtual Community Moderator for the Consortium of Practicing and Applied Anthropology Programs (COPAA) from 2005 to 2011; and served as Co-Chair of COPAA from 2010 to 2011. Dr. Khanna currently serves as the Editor-in-Chief of the *Ecology of Food and Nutrition: An International Journal* (Routledge Publishing Company).

Dr. Khanna sees applied anthropology as a vital and integral part of all subfields of anthropology. His teaching and research embody how anthropological perspectives can be relevant to addressing social problems and the underlying structures that generate and perpetuate them. As a board member, he is committed to promoting the role of anthropology to solve practical problems and to support applied and practicing anthropologist. He plans to closely work with the SfAA leadership

team, partner organizations, and members to empower applied anthropologists to address the many challenges and opportunities that applied and practicing anthropologists face both inside and outside of the academia.



New Board Member— Heather Schacht Reisinger

Dr. Heather Schacht Reisinger

MAA 1998 University of Maryland College Park; PhD 2004 American University

Heather Schacht Reisinger is Associate Director for Research at the Center for Comprehensive Access and Delivery Research and Evaluation (CADRE) at the Iowa City Veterans Affairs (VA) Health Care System and Associate Professor in the General Internal Medicine Division at University of Iowa Carver College of Medicine. Dr. Reisinger is an applied medical anthropologist with research interests in health systems, quality improvement and implementation, hospital-based infection control and prevention, and telemedicine.

Currently, she is the Principal Investigator on a VA Health Services Research and Development-funded grant aimed at disentangling hand hygiene bundles. She also leads a large-scale evaluation of critical care telemedicine and is a co-investigator on multiple VA, Agency for Healthcare Research and Quality, and Center for Disease Control and Prevention grants. Prior to becoming Associate Director for Research, Dr. Reisinger established CADRE’s Ethnographic Methods and Implementation Core (EMIC) and oversaw qualitative components on several multi-site studies on topics including drug use trends, substance abuse treatment, smoking cessation, hypertension, MI and ACS, and deployment among Reserves and National Guard service members. She has authored almost 50 publications and a dozen technical reports and policy briefs.

SFAA Statement on Diversity and Respect

November 19, 2016

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New Board Member-Sunil Khanna

She has attended almost every SfAA annual meeting since 1997 when she was a student at University of Maryland College Park. She is also a Fellow of the Society. She considers SfAA central to her professional identity and finds the annual meetings a time to refresh and re-engage with her home discipline and colleagues. In 2014, she chaired the Society for Medical Anthropology meetings at SfAA and served on the SfAA program committee. She continued to serve on the program committee for the next two years and is currently on the editorial board of *Practicing Anthropology*. Sitting at the intersection of a federal government agency, a university, two healthcare organizations, and an interdisciplinary research center, she looks forward to drawing on these experiences while serving on the SfAA Board. She believes anthropology is relevant to the many critical issues facing us today and finds SfAA gains a tremendous amount from the diversity of ways its members contribute to policy, research, teaching, and activism. As a member of the SfAA Board, she plans to focus on how to make SfAA relevant to the diversity of applied anthropologists globally. Her focus is predicated on a strong interest in how we train applied anthropologists to have the theoretical background, critical thinking, and wide range of skills necessary to effectively engage and create change in critical arenas. To that end, she aims to continue making SfAA home for the tremendous number of those committed to applying anthropology to address the critical issues facing our global community.

2017 Annual Meeting, Santa Fe

Nancy Owen Lewis

2017 Program Chair

School for Advanced Research, Santa Fe

lewis@sarsf.org

PRESS RELEASE

On March 28, dozens of anthropologists and other applied social scientists join local experts to host a series of sessions focused on our region's diverse heritage, its complex and challenging present, and its future as a world destination. Sponsored by the Society for Applied Anthropology, this one-day event, which is free to



the public, marks the first day of its annual conference, March 28-April 1, 2017.

Dr. Nancy Owen Lewis, a scholar in residence at the School for Advanced Research in Santa Fe, is program chair of the 77th annual meeting of the Society for Applied Anthropology. Recognizing the importance of history and heritage, she proposed "Trails, Traditions, and New Directions" as the conference theme, which has been enthusiastically embraced. The conference begins March 28 at 8:30 am with "All Trails Lead to Santa Fe," a historical presentation on the city's three major trails and their enduring legacy.

With over 1,800 people registered from 33 different countries, the conference will be one of the biggest ever hosted by the Society and Santa Fe, itself. A total of 334 sessions addressing a range of social issues will be conducted at the La Fonda, the Inn at Loretto, and the Drury Plaza Hotel. Mayor Javier M. Gonzales will read a proclamation in honor of the Society, which, as he points out, addresses topics such as immigration, climate change, water, health, public safety, and education that are of major concern in our community. Although those wishing to attend the entire conference are required to pay a registration fee (see <https://www.sfaa.net/>), the opening day is free to the public.

The conference begins on Tuesday, March 28 with "Santa Fe/New Mexico Day." These events include an impressive roster of Southwestern-focused sessions on climate change, public health, farming, food scarcity, and water issues. Included are sessions on seed saving, gardens, and culinary traditions. Public health will be examined historically and a collaboration between anthropologists and New Mexico health professionals will be assessed. A Crucial Conversations Roundtable: Sanctions vs Sanctuary will examine the impact of our changing national policies on immigrant communities.

To learn more about New Mexico culture, participants can attend a lecture and performance by Rob Martinez on the "Enduring Musical Traditions of Northern New Mexico;" Lea McChesney's roundtable on "Chaco Heritage: Contemporary Native American Artists Explore Ancient Traditions," or archaeologist Tim Maxwell's session on Ancient and Modern Farming and Food in the Southwest." For those interested in museums and historic preservation, there are sessions on "Bringing Home the Collections," "Preserving New Mexico," and "A Walk through Time," which includes a visit to two restored properties. If you ever wanted to write a novel or simply like mysteries, you'll enjoy "Writing the Southwest," featuring three prominent New Mexico authors, Anne Hillerman, Michael McGarrity, and Nasario Garcia.

Santa Fe/New Mexico Day will also include a screening of eleven historic New Mexico films dating from 1917 through the mid-1950s. Presented in partnership with the New Mexico State Archives, these films provide a historical glimpse at public health, mining, archaeology, tourism and other topics currently being addressed by applied anthropologists.

Santa Fe/New Mexico Day concludes with a reception, with remarks by Mayor Gonzales, and a special screening of *Neither Wolf Nor Dog*, a newly-released feature-length film in which a Lakota elder and his companion take a white author into the heart of contemporary Lakota Country—and out of his comfort zone. Commentary will be provided by Amber-Dawn Bear Robe, visiting faculty at the Institute of American Indian Arts. For more information, including a copy of the schedule, please visit the SfAA site at <https://www.sfaa.net/>.

Film Feast: Society for Applied Anthropology Meeting

Film Feast

Society for Applied Anthropology Meeting

(March 28 & 31, 2017)

This year's annual SfAA meeting features a festival of film—from historical black and white movies to a major new release and award-winning documentaries. We invite you to attend!

March 28 (Tuesday): The first day of the conference, also known as Santa Fe/New Mexico Day, is free to the public and spotlights films provided by the New Mexico State Archives. Whatever your interests, from malaria to mining or tourism to archeology, join us throughout the day in Acoma North at the Inn at Loretto. Then, move to the Ballroom at the La Fonda, 7:30-9:30 as we proudly present the feature film *Neither Wolf Nor Dog* with commentary by Amber-Dawn Bear Robe, visiting faculty in art history and cinematic arts, Institute of American Indian Arts. Dan, a Lakota elder says, "We got them all. Social workers. Missionary types. And Old Hippies." Let's add the anthropologists. Stars Dave Bald Eagle and Christopher Sweeney.

March 31 (Friday): Join film makers, producers and commentators in the Lamy Room at the Drury Plaza Hotel for a broad range of documentaries focusing on the environment, extraction, human rights, language preservation, ethics and more.

March 28 (Tuesday)

10:00-11:50 am: Public Health and Mining (Historic New Mexico Films), Inn at Loretto**(Acoma North)**

- *Malaria in New Mexico*, (1935), Reel 1, 14 minutes and Reel 2, 13 minutes.
- *Sanitary Improvements in New Mexico* (1937), 12 minutes.
- *Community Sanitation in New Mexico* (1936), 11 minutes.
- *Dawson, New Mexico* (1937), 25 minutes.
- *Under Pressure* (mid 1950s), 23 minutes.

12:00-1: 20 pm: Archaeology (Historic New Mexico Films), Inn at Loretto /Acoma North

- *Highway Salvage Archaeology* (1962), 48 minutes.
- *Archaeological Field School at Jemez, Santa Fe Fiesta* (1932), 11 minutes.

1:30-3: 20 pm: Promoting New Mexico (Historic New Mexico Films), Inn at Loretto/Acoma**North**

- *Adventures in Kit Carson Land* (1917), 37 minutes.
- *A Day in Santa Fe* (1931), 20 minutes.
- *Santa Fe: The Ancient City* (1943-1949), 12 minutes.
- *The New Land of Enchantment, Lincoln* (1958), 5 minutes.

7:30-9:30 pm: Neither Wolf Nor Dog (110 minutes), La Fonda Hotel/Ballroom**March 31 (Friday): Drury Plaza Hotel/Lamy Rm****8:00-9:50 am**

- **Campbell, Brian C.** (Berry Coll) *Jungle Jolly: Community Based Conservation in Belize*
- **Maldonado, Julie** (LiKEN), Hoyungowa, Jake and Peaches, Deidra (Paper Rocket Productions) *Protect Our Public Lands Tour: For a Just and Renewable Energy Future*

10:00-11:50 am

- **Embrey, Gayle and Drinker, Susan G.** (Film Producers) *Battlement Mesa*
- **Embrey, Gayle and Drinker, Susan G.** (Film Producers) *Beyond the Walls*

12:00-1:20 pm

- **Carcovich, Andrea** (CSULB) *Fore Against Gravity: A Look at Gender Performance in Women's Competitive Body Building*
- **Hanson, Thomas** (CU Boulder) *The Burning Pearl*
- **Wilson, Susan L.** (NMSU) *Environment-Health Interaction: Visualizing Bird Flu in Egypt*

1:30-3:20 pm

- **Cullinan, Danica** (Film Producer) *First Language: The Race to Save Cherokee*

3:30-5:20 pm

- **Crate, Susan A.** (GMU) *The Anthropologist*

DESCRIPTIONS BELOW (IN ORDER OF APPEARANCE)**Tuesday, March 28 Films**

Malaria in New Mexico, (1935), Reel 1 (14 minutes) and Reel 2 (13 minutes).

These two films, produced by the New Mexico Health Department, describe the problem of malaria, discuss the prevention control projects initiated throughout the state, and describe the testing and treatment provided by county health officers and nurses. Included is an animated sequence of minnows eating mosquitoes.

Sanitary Improvements in New Mexico (1937), 12 minutes.

Produced by the New Mexico Health Department, this film documents the improvements made to water and sewage facilities in Aztec, Taos, Clayton, and Santa Fe. The latter includes the draining of the Santa Fe Reservoir to clean forty-five years of mud accumulation.

Community Sanitation in New Mexico (1936), 11 minutes.

This film, produced by the New Mexico Health Department, documents its collaborative efforts with the Works Progress Administration to curb the spread of typhoid fever by replacing "insanitary privies" with sanitary pit toilets.

Dawson, New Mexico (1937), 25 minutes.

Named for the rancher who owned this coal-rich property, Dawson was purchased in 1906 by the Phelps-Dodge Company, which developed it into a major coal source for the Southern Pacific and Santa Fe Railroads. Within a few years, Dawson boasted an opera house, theater, several schools, two churches, a large mercantile store, and a modern hospital--becoming the largest single-industry town in the Southwest. Life in Dawson is portrayed in this film by Hubert Loy, a teacher at Dawson High School. Included is footage of mining sites. The mines closed in 1950 and the town was dismantled.

Under Pressure (mid 1950s), 23 minutes.

This classic industrial film depicts the natural gas drilling operations of the Rutledge Drilling Company in the San Juan Basin area of New Mexico. Well known photographer John S. Candelario produced the film under the auspices of his production company, United Industrial Films of Santa Fe, New Mexico. It depicts the sequence of processes and technologies involved in drilling for natural gas. Also included are brief glimpses of the Rio Grande Gorge near Taos and Camel Rock in Tesuque.

Highway Salvage Archaeology (1962), 48 minutes.

Produced by the Museum of New Mexico, this film portrays its highway salvage archaeology program, established in 1954 as the first such initiative in the country. Funded by the state highway department, archaeologists from the Museum are shown surveying, mapping, and excavating sites along proposed roads. Depicted in this film are Museum archaeologist Jim Siscenti and his crew working, who worked on sites affected by the construction of Interstate I-40, from Albuquerque to the Arizona border.

Archaeological Field School at Jemez, Santa Fe Fiesta (1932), 11 minutes.

This home movie by Sallie Wagner depicts the School of American Research field school at Battleship Rock, Jemez, and the dig at Unshagi. Director Edgar L. Hewett, Clyde Kluckhohn, and other students are portrayed. Also featured are scenes from the 1932 Santa Fe Fiesta, including the De Vargas procession, the White sisters' wolfhounds, and artist John Sloan, seen marching with a bottle strapped on his back. The Matachines, with La Fonda in the background, are also shown.

Adventures in Kit Carson Land (1917), 37 minutes.

This early travelogue was intended to promote immigration to New Mexico, just five years after statehood. The film follows a convertible 1915-16 Packard Twin 6 containing "five travelers and a spotted dog" over dirt roads and switchbacks in northern New Mexico's scenic mountains and valleys, with stops at Pecos, Taos, and Eagle Nest Lake. Included are scenes of the San Geronimo feast day at Taos Pueblo and the ruins at Pecos Pueblo and Frijoles Canyon. Santa Fe artists are shown painting in the courtyard of the Palace of the Governors. The Taos Society of Artists is also featured.

A Day in Santa Fe (1931), 20 minutes.

This poetic silent black and white film, photographed by James L. Hughes, stars a burro loaded with fire wood to sell. Going about his rounds, the burro encounters Santa Fe residents William P. Henderson, Josef Bakos, Jane Bauman (wife of Gustave), poet Alice Corbin Henderson and others members of the city's art colony. The script

was written by Lynn Riggs, a patient at Sunmount Sanatorium. Riggs later wrote the play *Green Grow the Lilacs*, which became the basis for the musical, *Oklahoma*.

Santa Fe: The Ancient City (1943-1949), 12 minutes.

This lovely film made by Natt N. Dodge, naturalist with the National Park Service, depicts the four seasons of Santa Fe and surrounding area. Included are scenes of ancient streets, springtime flowers, the Sangre de Cristo Mountains, a city election, and historic churches. Also featured are the Corpus Christi and De Vargas Processions, La Conquistadora, the Rio Grande River, Bandelier National Monument, dances at San Ildefonso Pueblo, and the Santa Fe Fiesta. It ends with a train leaving the city.

The New Land of Enchantment, Lincoln (1958), 5 minutes.

Produced by the Tourist Division of the New Mexico Department of Development, this short film features Lincoln, Fort Stanton, and the Kennecott Copper Mine at Santa Rita. The Lincoln sequence shows locations made famous by outlaw Billy the Kid, and the Lincoln County cattle war of the late 1800s. The Wortley Hotel, La Paloma Bar and Museum, and the courtroom where Billy was tried and sentenced to death (now a state museum) are also depicted.

Neither Wolf Nor Dog (110 minutes).

In this newly-released film, Dan, a Lakota elder, and his companion take a white writer into the heart of contemporary Lakota Country—and out of his comfort zone. Based on the award-winning book by Kent Nerburn, it captures a world of Indian towns, white roadside cafes, and abandoned roads alive with the memories of the Ghost Dance and Sitting Bull. As the story unfolds, Dan speaks eloquently about the difference between land and property. As they travel from dreary rural shacks to the magnificent prairies of South Dakota, Nerburn's perspective changes. Stars Dave Bald Eagle and Christopher Sweeney. Commentary by Amber-Dawn Bear Robe, visiting faculty in art history and cinematic arts, Institute of American Indian Arts

Friday, March 31 Films

CAMPBELL, Brian C. (Berry Coll) *Jungle Jolly: Community Based Conservation in Belize*. Ethnographic film vignettes showcase examples of community based conservation in rural villages in Belize, Central America. We visit a Mopan Maya village that adjoins the Cockscomb Wildlife Preserve (Jaguar Reserve) and explore the historical and contemporary relationships and experiences between the park and the Mopan Maya who currently live there. A Kriol village demonstrates their eco-tourism initiative that preserves riparian lands as howler monkey ("baboon") habitat in the Community Baboon Sanctuary, which

simultaneously preserves wild medicinal and culinary plants and associated knowledge. Another vignette features the protected coral reef zone and locals' strategy to combat the invasive lionfish: getting it on the menu.

MALDONADO, Julie (LiKEN), **HOYUNGOWA, Jake** and **PEACHES, Deidra** (Paper Rocket Productions) *Protect Our Public Lands Tour: For a Just and Renewable Energy Future*. In July 2016, twenty-four Indigenous and non-Indigenous activists, community organizers, citizen-scientists, and scholars caravanned across the U.S. on the Protect Our Public Lands Tour: For a Just and Renewable Energy Future to speak at the Summit and participate in the March for a Clean Energy Revolution. The objective of this "Toxic Tour", which was filmed by a Navajo/Hopi film crew (Paper Rocket Productions), was to facilitate a broader discussion surrounding the struggle of Native American families that live in the deeply imposing shadow of Big Oil and Gas, providing space for Indigenous voices that are withstanding unprecedented threats by massive transnational corporations.

EMBREY, Gayle (Film Producer) *Beyond the Walls*. *Beyond The Walls* is a visual history lesson you weren't taught in school. Throughout the world people instinctively go to the walls, painting their stories to give voice to their life experiences. This vibrant film brings to life the struggles and successes, through the creation of community murals, in the West Bank, Northern Ireland, Liberia, El Salvador, Argentina, Australia, and the United States. These murals offer a different side of history told by the people who've lived through violence, war, poverty, and discrimination.

EMBREY, Gayle (Film Producer) *Battlement Mesa*. Director/Producers: Gayle Embrey and Susan G. Drinker. Retirees moved from around the United States to live in Battlement Mesa, a small western Colorado community surrounded by mountains yet temperate in climate. Few were told at the time they purchased their homes that oil and gas companies had the right, and might one day decide, to drill inside their community. When Ursa Resources Group filed applications to drill in Battlement Mesa, residents formed the Battlement Concerned Citizens group and began waging an uphill battle to keep their community from further invasion by those eager to retrieve natural gas for a resource dependent country.

CARCOVICH, Andrea (CSULB) *Fore Against Gravity: A Look at Gender Performance in Women's Competitive Body Building*. This film explores the experience of a 19-year-old newcomer in competitive bodybuilding who is taking charge of her body image while discovering the power of female strength. Although attitudes about women's body building have changed within the gym setting and in the bodybuilding industry over the last 30 years, body building competitions use a pageant

style that showcases and sexualizes women's bodies. Through presenting Nahtalee's experience, this film aims to reveal the empowering value of bodybuilding, while exploring the competitor's feelings about the pageant style competitions and the performance of femininity that the competitive body building world requires.

HANSON, Thomas (CU Boulder) *The Burning Pearl*. The fire prone landscape of the Bolivian Chiquitania is rapidly changing. Wildfires, subsistence burning, changing rain patterns, water insecurity, and Chiquitano baroque music come together in the mountains of the Sierrania de Santiago. Forest and range fires in the region have been growing in size, complexity, and severity. Many people must burn to make a living but fire also threatens life and livelihood; in Bolivia's eastern frontier, fire inhabits a liminal space between the utilitarian and the disastrous amid "21st century socialism."

WILSON, Susan L. (NMSU) *Environment-Health Interaction: Visualizing Bird Flu in Egypt*. While avian influenzas are not uncommon among avian species, rarely do they directly affect humans. The (HPAI) H5N1 Avian Influenza (Bird Flu) that arrived in Egypt in 2006 attacked not only avian, but the human population. Massive, but ineffective, response sought to curb the spread of the disease that presented challenges to the population and government alike. This video seeks to show various biotic and cultural interactive facilitators resulting in the largest number of human H5N1 cases worldwide and the second largest number of human deaths since its Egyptian debut in 2006.

CULLINAN, Danica (Film Producer) *First Language: The Race to Save Cherokee*. The Eastern Band of Cherokee in the mountains of North Carolina now has less than 250 native speakers of Cherokee out of 14,000 tribal members, with the majority middle-aged and older. In an effort to revitalize Cherokee, the tribe has established an immersion school, a language academy, and other programs to enable children to learn Cherokee once again as a native language. *First Language: The Race to Save Cherokee*, a 57-minute documentary, follows the efforts to save Cherokee, as a native community coming to terms with its cultural inheritance in the context of modern America. The film is in English and Cherokee with English subtitles, and is relevant for anthropologists, linguists, educators, language documentarians, historians, and the general public.

CRATE, Susan A. (GMU) *The Anthropologist*. THE ANTHROPOLOGIST illuminates how civilizations cope with change—both environmental and societal—by focusing on anthropologists devoted to this study. Margaret Mead, one of the best-known cultural anthropologists of all time, was fascinated by how remote cultures adapted to the encroaching modern world. Today, another renowned environmental anthropologist, Susie Crate, studies how worldwide communities are coping with climate change: melting permafrost, receding

glaciers, and rising tides. With delightful commentary by Mead's daughter, Mary Catherine Bateson, a cultural anthropologist in her own right, and Crate's teenage daughter, Katie Yegorov-Crate, interwoven with stories of their mothers' research and discoveries, enlivens the film.

Memorial Event: Polly French Doughty, 1930-2017



A special event has been planned at the 77th Annual Meeting of the SfAA to remember and celebrate the life of Polly French Doughty.

We will convene an informal 'remembrance' to share our memories and affection for Polly at 6:00 p.m., on Thursday, March 30, in the La Terraza Room of the La Fonda Hotel. Following that conversation (approximately 7:30 p.m.), there will be an opportunity to order dinner from the Hotel menu. The no-host meal will also be served in the La Terraza Room.

Please contact the SfAA Office (info@sfaa.net) or Prof. Tony Oliver-Smith (aros@ufl.edu).

If you wish to attend and particularly if you plan to remain for dinner.

Michael Kearny Memorial Lecture

Michael Kearny Memorial Lecture
Thursday 3:30 PM

The 2017 Michael Kearny Lecture will be held on Thursday, March 30th, in the La Fonda Hotel, La terraza.

The keynote speaker is Ellen Gruenbaum. Commentators are Victor Clark Alfaro (SDSU) and Patricia Zavella (UCSC).

The Lecture celebrates the life and work of Michael Kearney, late of the University of California, Riverside. Each year, the Lecture Committee selects an outstanding scholar whose presentation will explore the intersection of three themes - migration, human rights, transnationalism. These three themes were central to Prof. Kearney's scholarship. They were first explored in his doctoral research ("The Winds of Ixtepeji"). His subsequent research led to a greater involvement in the formulation of public policy, and the commitment to use his discipline to understand and assist the development of indigenous migrant organizations.

Ellen Gruenbaum is a feminist cultural medical anthropologist, whose work has focused on gender and health, engaging with the issues of cultural change and self-determination, human rights, and girls' and women's well being in Sudan and elsewhere. Embracing the international human rights discourse as a powerful tool for elevating women's and girls' rights to policy and action, her approach grounds the process of change in deeply rooted cultural dynamics that require insight as well as challenge. Her widely-read works have been influential in shifting the discourse from "harmful traditional practices" and "eradication" of "mutilation" toward an approach that more positively engages with the behavioral and political economic complexity that the abandonment of female genital cutting embodies. Her work engages with organizations and movements to develop and document the more positive and inspiring ways to achieve human rights goals—such as the Saleema Initiative—while critiquing the misuse of "human rights violation" accusations in contexts where it has been a blunt instrument used to denigrate cultural and religious traditions. She highlights the larger context of "harmful global practices" that create conditions of human suffering where women's and girls' human rights are persistently violated. In an era of unsympathetic blaming and stigmatizing, it is more important than ever for anthropologists to engage with policy and practice in human rights.



Gruenbaum has served on the Committee for Human Rights of the American Anthropological Association, the boards of the Association for Feminist Anthropology and the Society for Medical Anthropology, and the editorial board of the Journal of Middle East Women's Studies. She is the author of *The Female Circumcision Controversy: An Anthropological Perspective* (University of Pennsylvania Press) and is the Head of the Department of Anthropology at Purdue University.

J. Anthony Paredes Memorial Plenary & Reception



J. ANTHONY PAREDES MEMORIAL PLENARY & RECEPTION

Decolonizing Both Anthropology and the Museum: Native American Practitioners' Perspectives

Wednesday, March 29
La Terraza (La Fonda)
5:30pm - 7:00pm

CHAIR:

FAYARD, Kelly (Poarch Band of Creek Indians/Yale U)

ROUNDTABLE PARTICIPANTS:

AGUILAR, Joseph (San Ildefonso Pueblo/UPenn)
VALLO, Brian (Acoma/SAR)
CHAVEZ-LAMAR, Cynthia (Hope-Tewa/Navajo/Nat'l Museum of the American Indian)
CHAVARRIA, Antonio (Santa Clara Pueblo/Museum of American Indian Arts and Culture)

Both anthropology and museum collecting share a colonial past with a power imbalance between exogenous ethnographers and curators on the one hand, and the communities they seek to represent, on the other. Native American communities, in particular, have been the subject of extensive anthropological research and museum collections but rarely control the presentations and images of their own culture. This session will discuss the

transformations when Native American communities demand and achieve control of their own cultural property both in museums and via ethnographically collected materials such as language, oral narratives, and religious traditions.



Examples of these transformative narratives will be presented by Native American representatives describing installations at the National Museum of the American Indian, the School for Advanced Research's Indian Arts Research Center, and the Museum of American Indian Arts and Culture. This panel will be a roundtable style event, and we encourage participation from the audience! A reception will follow.

Malinowski Award- Louise Lamphere



The Malinowski Award will be presented to Dr. Louise Lamphere, University of New Mexico Emeritus Distinguished Professor, Department of Anthropology. This award recognizes the professional achievements of a senior scholar for a career in 'pursuit of the goal of solving human problems using the concepts and tools of the social sciences.'

Dr. Lamphere earned the Ph.D. from Harvard University

The award will be presented at the awards ceremony on Friday, March 31st.

Photo credit: Margaret Randall

Sol Tax Award- Peter Kunstadter



The Sol Tax Distinguished Service Award will be presented to Dr. Peter Kunstadter, Program for HIV Prevention and Treatment. The award recognizes and honors long-term and exceptional service to the society.

Dr. Kunstadter completed the Ph.D. degree from the University of Michigan.

Dr. Kunstadter was selected for the Tax Award on the basis of his lengthy and valuable service to the society - As a member of the board of directors, assisting in the establishment of the Founders Endowment and Hackenberg Memorial, as well as serving on the Hackenberg and 2014 annual meeting committees.

Margaret Mead Award- Jason De Leon



The Margaret Mead Award will be presented to Dr. Jason De Leon, for his book, "The Land of Open Graves: Living and Dying on the Migrant Trail."

Dr. De Leon earned the Ph.D. from Pennsylvania State University. He is associate professor of anthropology and faculty associate, Latina/o studies program at the University of Michigan. His research interests include violence, materiality, undocumented migration and deportation, archaeology of the contemporary, forensic science, and photoethnography.

The presentation will be made at the awards ceremony on Friday, March 31st.

Tours

We at the SfAA are pleased to announce tours during the 2017 annual meeting at Santa Fe. We will be taking online tour registrations through March 21. After that, you will need to go to the registration desk onsite. Tours require payment, but offer a great opportunity to meet other attendees and see the surrounding area. We look forward to seeing you there!

Link to the Tours Mainpage:

<http://www.sfaa.net/index.php/annual-meeting/workshops/tour-registration/>

Walking Tour of Downtown Santa Fe

Dates and Times:

Wednesday, March 29, 8:45 AM - 11:00 AM

Thursday, March 30, 12:45 PM - 3:00 PM

Saturday, April 1, 1:45 PM - 4 PM

Maximum Participants: 15

Price: \$15 (Includes guide)

Join us for a stroll through historic downtown Santa Fe and visit sites such as the Santa Fe Plaza --the heart of the city and a National Historic Landmark. Participants will also see the Palace of the Governors, the New Mexico Museum of Art, and the Basilica of Saint Francis of Assisi! Tours will be

led by a guide from the New Mexico history museum.

Follow this link for registration and additional information:

<http://www.sfaa.net/annual-meeting/workshops/tour-registration/3/>

Martyrs and Casita Tour

Date: Friday, March 31st

Time: 7:45 AM - 10:00 AM

Maximum Participants: 15

Price: \$15 (Includes pastries and coffee)

For those of us who enjoy an early morning walk,



this tour offers a visit to the Cross of the Martyrs and Old Fort Marcy. Both sites have a rich history and offer spectacular views of the city. The tour continues down a green belt path winding through hilltop homes to the Arroyo Saiz. Finish with coffee and pastries at the home of Shirley Fiske, a wonderfully kind SfAA member. Jeanne Simonelli, another SfAA member, also offers a peek at her home for a look at two typical Santa Fe casitas!

Registration and additional information is accessible at:

<http://www.sfaa.net/annual-meeting/workshops/tour-registration/4/>

Spy Tour of Santa Fe

Date: Thursday, March 30th

Time: 9:45 AM - 11:30 AM

Maximum Participants: 20

Price: \$20 (Includes Guide)



Explore the rich history of the Manhattan Project on a walking tour of the city. Led by Ellen Bradbury Reid, whose father worked on the project, stops will

include 109 E. Palace, the administrative hub of the Manhattan Project! Participants will also see the sites where secrets were passed between scientists and agents from other countries.

Additional information and registration is available at:

<http://www.sfaa.net/annual-meeting/workshops/tour-registration/5/>

Indian Arts Collections Tour, School for Advanced Research

The 1:15 PM - 4:00 PM tour on Thursday, March 30th is sold out.

However we have added a new time! The information is below.

Date: Thursday, March 30th

Time: 12:30 PM - 3:30 PM

Maximum Participants: 15

Price: \$30 (Includes admission to the art collection and transportation to and from the conference hotel)



The Indian Arts Research Center (IARC) at the School for Advanced Research in Santa Fe houses one of the world's most significant collections of traditional Southwest Indian art. Discover a collection of over 12,000 pieces of Native art and its rich history! Refreshments will be provided after in the grand adobe-style administration building constructed in the 1920s by Elizabeth and Martha White.

Registration information can be found at:

<http://www.sfaa.net/annual-meeting/workshops/tour-registration/6/>

On the Rocks

Date and Times:

Thursday, March 30th, 10:45 AM - 2:30 PM

Saturday, April 1st, 12:45 PM - 4:30 PM

Maximum Participants: 25

Price: \$55 (Includes transportation, guide, and water)



Discover the Cienguilla Petroglyph site featuring over 2000 examples of petroglyphs. Only a 20 minutes drive from the center of Santa Fe, a local guide will take participants through the site. Participants will see many Kokopelli figures (the hump-backed flute player) as well as bird petroglyphs, snakes, graphic art, and three-dimensional masks.

Registration and additional information is available at:

<http://www.sfaa.net/annual-meeting/workshops/tour-registration/7/>

Bandelier National Monument: A Continuing History

Date: Friday, March 31st

Time: 8:45 AM - 1:00 PM

Maximum Participants: 40

Price: \$45 (Includes transportation to and from the conference hotel, entrance fee, and water)



Explore Frijoles Canyon, which was home to at least 800 ancestral Pueblo people between 1300 and 1500. Artifacts found at the site indicate human activity spanning over 11,000 years! the tour is a 1.6 mile moderately strenuous hike down the Frey Trail into

the canyon. For our active members, the tour will offer not only a workout but a chance to learn surrounding area's fascinating history!

Information and registration is available at:

<http://www.sfaa.net/annual-meeting/workshops/tour-registration/8/>

Exploring Los Alamos: From its Early Roots to the Birthplace of the Bomb and Beyond

Date: Friday, March 31st

Time: 12:45 PM - 5:00 PM

Maximum Participants: 20

Price \$65 (Includes transportation to and from conference hotel, guide, and water)



From the Ancestral Puebloans to the Los Alamos Boy's School to WWII's Manhattan Project, come learn the history of Los Alamos. The guided tour will visit sites such as the Romero Cabin, Bathtub Row, and the Historical Museum. The tour will end at the Bradbury Science Museum with exhibits tracing the history of the Manhattan Project and the Los National Laboratory. With such intriguing history, this tour is great for the especially inquisitive types!

Information and registration is available at:

<http://www.sfaa.net/annual-meeting/workshops/tour-registration/9/>

Workshops

The SfaA provides workshop opportunities at the annual meetings. At the workshops, participants can meet with other attendees and develop their professional skills. Be sure to check some out!

All tickets are on a first come first serve basis. Registration is available here.

We reserve the right to cancel in the event that there is not enough participants to hold the workshop, if this happens your ticket will be refunded.

Cancellation does require 48 hours advance notice before the start time.

Thursday, March 30

Rapid Qualitative Inquiry (RQI): Team-based Rapid Assessment Process (RAP), Focus on Skills for Increased Rigor

Facilitator: BEEBE, James (Gonzaga U)

Time: 8:00 AM - 12:00 PM

Price: \$55

In this workshop, participants will focus on team-based Rapid Qualitative Inquiry. Discover how RQI differs from RAP in terms of flexibility, use of technology to speed-up and improve the process, ethics and relationship to case-study, participatory and action research, and policy studies. Special attention will be placed on ways to increase rigor including team interviewing and analysis. Follow the link above for additional information and workshop materials.

Applied Qualitative Research Using Multimodal, Arts-based Methods

Facilitators: CANNON, Anneliese, JOANOU, Jamie, and PFISTER, Anne E.

Time: 1:30 PM - 3:20 PM

Price: \$30

In this workshop, participants focus on three key participatory methodologies: 1) Photovoice, a method that involves shared analysis of participants' photographs 2) Personal history timelines that invite research participants to use graphic imagery and multi-modal communication, and 3) Ethnodrama that can help transform data into more inclusive, nuanced forms of writing and presentation. Participants are invited to share research questions and data to foster productive communication. Follow the link above for additional information.

Friday, March 31

Collaging the Field

Facilitator: BINKERT, Bonnie

Time: 8:00 AM - 11:50 AM

Price: \$20

A workshop in collage, the process of combining collectible memorabilia - your field notes, maps, found materials - and creating and compelling compositions is the focus here. Workshop participants will explore different ways of combining textures, colors, and found objects while learning design/composition principles that lend structure to the creative process. Each participant will have two or more collages by the end with the opportunity for formal critique and feedback.

Indigenous Research Methodologies: Rethinking Tribal Research

Facilitator: WALL, Stephen

Time: 9:00 AM - 12:00 PM

Price: \$50

Note: Location is offsite

Research in tribal communities is quickly moving away from the Western academic model to a model informed by Indigenous values and world-views and driven by tribal needs. Tribal communities and those serving tribal communities need to be able to access this shift to address their increasing research needs. This workshop is designed to acquaint the participants with emerging concepts of Indigenous research methodologies and to assess their applicability in specific tribal environments.

Secondary Traumatization and Disaster Mental Health: A Sandtray Experience for Academics / Practitioners

Facilitator: OLSON, Laura

Time: 10:00 AM - 11:50 AM

Price: \$20

Participants of the workshop will have the chance to work with sandtrays. With a partner, participants will create a sandtray and discuss how they see the experience as applicable to the experience of disaster for those experiencing high levels of practice - or research - related stress or even secondary trauma. Those that have experienced secondary traumatization during their field experiences can analyze sandtray as a vehicle to help work through such experiences. This is no way intended to be a therapy session, but simply a demonstration of the sandtray medium. Information can be found at the link above.

Becoming a Practicing Anthropologist: A Workshop for Students Seeking Non-Academic Careers

Facilitator: NOLAN, Riall

Time: 10:00 AM - 1:20 PM

Price: \$25

This workshop shows students (undergraduate, Master's and PhD) how to prepare themselves for practice, even within a traditional anthropology program. Six areas will be covered: 1) Practice careers; 2) Practice competencies; 3) Making graduate school count; 4) Career planning; 5) Job-hunting; and 6) Job success. Follow the listed link for additional information.

Cultural Consensus Analysis

GATEWOOD, John B. and LOWE, John W.

Time: 12:00 PM - 5:00 PM

Price: \$40

This half-day workshop is an introduction to cultural consensus analysis and how to use it to study the social organization of knowledge. Topics include: the original problem to which consensus analysis is an answer; the "formal" versus the "informal" methods; the need to counter-balance items when using the informal method; number of questions needed for reliable assessments of respondent-by-respondent similarity; using consensus analysis to study sub-cultural variation; and how different distributional patterns of knowledge affect the key indicators of consensus. Follow the link above for more information.

Saturday, April 1

Social Network Analysis

Facilitator: JOHNSON, Jeffrey and MCCARTY, Christopher

Times: 9:00 AM - 5:00 PM

Price: \$95

Note: Participants must bring a laptop that runs PC programs. Several programs allow Mac users to run Mac and PC programs and switch between them.

Participants will learn about Social network analysis (SNA) or the study of patterns of human relations. Topics include learning about whole networks (relations within groups) and personal networks (relations surrounding individuals). The hands-on workshop includes free short-term demos of programs such as UCINET, NetDraw, and EgoNet. The link above offers more information.

Text Analysis

Facilitator: WUTICH, Amber and GRAVLEE, Clarence

Time: 9:00 AM - 5:00 PM

Price : \$95

This one-day course provides an introduction to systematic methods for analyzing qualitative data. Topics covered include: techniques for identifying themes, tips for developing and using codebooks, and suggestions on how to produce qualitative descriptions, make systematic comparisons, and build and formally test models. While the workshop is not a software course, participants will be introduced to software packages that can facilitate systematic analysis. Follow the link for more information.

Geekout Vol. 3: User Experience (UX) Methods Jamboree

Facilitator: HEBERT, Marc

Time: 8:00 AM - 11:50 AM

Price: \$45

Participants in this hands-on workshop should walk away with four things: 1) a holistic framework to research people's experiences with a product or service online and offline using service design, 2) a process to analyze the data, 3) tools to visualize and communicate the findings to teammates or clients, 4) templates and other resources to keep practicing UX. All workshop participants are welcome to gather afterwards at a nearby restaurant to reflect on their learnings, meet their fellow anthros and continue the conversation. Follow the link above for more information.

Applied Visual Ethnography

Facilitator: STINNETT, Ashley

Time: 1:30 PM - 5:20 PM

Price: \$40

Participants will gain hands-on experience using audio and video equipment, learning the fundamentals of audio-visual research methodologies. The workshop will be tailored to meet the varying levels of anthropological and filmmaking experience, but will primarily serve individuals who are exploring the possibility of incorporating visual media into fieldwork and/or community partnerships. Training will incorporate fieldsite media kits, small HD camcorders with external shotgun microphones, Canon T3i or T5i DSLR cameras, Sennheiser wireless microphone systems and handheld digital audio recorders. The link above leads to additional information.

Introduction to Implementation Science

Facilitator: HEURTIN-ROBERTS, Suzanne, HAMILTON, Alison, and SCHACHT REISINGER, Heather

Time: 1:30 PM - 5:20 PM

Price: \$45

Implementation science is an emergent scientific discipline focused on understanding and accelerating the use of research findings into everyday practice settings in order to improve outcomes. The workshop will be conducted by anthropologists working in the federal government (NIH and VA) with expertise in implementation science. The workshop will provide an overview of implementation science in health care and public health, the use of qualitative and quantitative research methods, common designs and conceptual models, and key issues facing implementation

science. Find additional information at the link above.

Peter Kong-ming New Award Winners

Peter Kong-ming New Award Winners for 2017 Announced

President Kathleen Musante announced today that a panel of senior social scientists had selected the winners of the 2017 Peter K. New Student Research Competition.

The first prize was won by Amanda McMillan Lequieu, University of Wisconsin-Madison. The title of her paper is *"We Made the Choice to Stick It Out": Negotiating a Stable Home in the Rural, American Rust Belt*. Lequieu will receive a cash prize of \$3,000 and a crystal trophy. Lequieu will present her research at a special session at the 77th Annual Meeting of the Society in Santa Fe, March 30, 2017.

The judges selected a paper by Amy Kennemore for second prize. Ms. Kennemore is a student at the University of California, San Diego. The title of her paper is *In Search of Justice in the Bolivian Highlands: Legal Pluralism and Critically Engaged Collaborative Research from below the 'Thresholds of Visibility.'*

Third prize was awarded to Adrienne Strong,

Washington University in St. Louis and Universiteit van Amsterdam, for her paper *"We Swim in Blood: Exposure to Risk and Forms of Care on the Maternity Ward of a Tanzanian Hospital.*

The Peter K. New Student Research Competition is sponsored by the Society for Applied Anthropology. The Competition is held each year and honors the memory of a prominent medical sociologist/anthropologist who served as President of SfAA.

Additional information on the Competition and

Award, including a list of previous winners, may be found on the SfAA web site (www.sfaa.net).

John Bodley Student Travel Award

Society Announces 2017 Competition for the John Bodley Student Travel Award

The Society for Applied Anthropology is pleased to announce the results of the Competition for the John Bodley Student Travel Award for 2017. The winner

is Adam Gamwell. He will receive a travel scholarship of \$500 to offset the expenses of attending the 77th Annual Meeting of the Society in Santa Fe, NM, March 28-April 1, 2017.

Gamwell will present his paper, *Culinary Catalysts and Scientific Shifts: Peruvian Quinoa in the Age of Genetics and Gastronomy*, on Friday, March 31. Mr. Gamwell is a PhD Candidate, Department of Anthropology, Brandeis University.

The John Bodley Student Travel Award was initiated by former students, and honors an international scholar whose career focused on the impact of development on indigenous peoples. More recently, his research turned to the issue of scale as a way to best understand the contemporary concentration of wealth and power.

Please contact the SfAA Office for additional information. A more detailed biography of each of the awardees will be featured on the SfAA website (www.sfaa.net, click on "Awards") in April.

Human Rights Defender Travel Award

Society Announces 2017 Human Rights Defender Travel Award

The Society for Applied Anthropology is pleased to announce the results of the Competition for the Human Rights Defender Travel Award for 2016. The awardee is Kristina Hook. She will receive a travel scholarship of \$500 to offset the expenses of attending the 77th Annual Meeting of the Society in Santa Fe, NM, March 28-April 1, 2017.

Ms. Hook will present her paper, *Historical Trappings: Liminal Framings of the Bykivnia Memorial and the Past-Yet-Present Political Violence in Ukraine*, on Saturday, April 1. Ms. Hook is currently a Ph.D. student, Department of Anthropology, University of Notre Dame.

The Human Rights Defender Award was made possible by a generous contribution from Michael Cavendish, a Sustaining Member of the Society who is a practicing attorney in Florida and a strong advocate of human rights. As a graduate student, he was first exposed to the link between applied anthropology and disciplines like law, journalism and social work.

Please contact the SfAA Office for additional information. A more detailed biography of each of the awardees is featured on the SfAA website (www.sfaa.net, click on "Awards").

Del Jones Memorial Travel Awards

Society Announces 2017 Del Jones Memorial Travel Awards

The Society for Applied Anthropology is pleased to announce the results of the Competition for the Del Jones Travel Awards for 2017. The two awardees are Ramon Lee and Stevie Merino. Each will receive a travel scholarship of \$500 to offset the expenses of attending the 77th Annual Meeting of the Society in Santa Fe, NM, March 28-April 1, 2017.

Ramon Lee's paper, *Artistic Vision: Artivism as a Historical Process in the Struggle for Humanity*, will be presented on Saturday, April 1 at the meetings. He is currently a graduate student, Department of Anthropology, at SUNY Albany.

Stevie Merino, a graduate student at California State University Long Beach, will present her paper, *Creating a Space to Call Their Own: Birth Workers of Color and Abuelita Knowledge in Los Angeles County*, on Wednesday, March 29.

Del Jones was a distinguished member of SfAA and an African American anthropologist who developed perspectives that could assist and transform the lives of oppressed and disadvantaged peoples. Following his death in 1999, close friends and members of the Society established the Del Jones Memorial Fund.

Please contact the SfAA Office for additional information. A more detailed biography of each of the awardees will be featured on the SfAA web page (www.sfaa.net, click on "Awards") in late March.

Gil Kushner Memorial Travel Awards

Society Announces 2017 Gil Kushner Memorial Travel Awards

The Society for Applied Anthropology is pleased to announce the results of the Competition for the Gil Kushner Memorial Travel Awards for 2017. The awardees are Sonya Petrakovitz and Rachel Shah. Each will receive a travel scholarship of \$500 to offset the expenses of attending the 77th Annual Meeting of the Society in Santa Fe, NM, March 28-April 1, 2017.

Ms. Petrakovitz will present her poster, *Tourism, Politics, and Medicine: How Island Complexities Shape Identity and Meaning on Rapa Nui*, on Thursday, March 30. Ms. Petrakovitz is currently a Ph.D. student, Department of Anthropology, Case Western Reserve University.

Ms. Shah is a Ph.D. student, Department of Anthropology, Durham University. Ms. Shah will present her paper, *Are Schooling and Indigenous Education Incompatible?*, on Thursday, March 30.

The Gil Kushner Memorial Travel Awards commemorate Gilbert Kushner, a longtime SfAA Fellow and winner of the Sol Tax Distinguished Service Award in 2005. Internationally recognized for his groundbreaking work in establishing applied anthropology as a graduate discipline, he served as Chair of the Department of Anthropology at the University of South Florida, Tampa from 1971 to 1985 and as Associate Dean of Social and Behavioral Sciences from 1971 until 1978.

Please contact the SfAA Office for additional information. A more detailed biography of each of the awardees is featured on the SfAA website (www.sfaa.net, click on "Awards").

Beatrice Medicine Travel Awards

Beatrice Medicine Travel Awards

The Beatrice Medicine Travel Award Scholarship celebrates the life and legacy of Dr. Beatrice Medicine, an internationally prominent anthropologist. Dr. Medicine was Lakota and an enrolled member of the Standing Rock Sioux Tribe. This heritage found reflection in her life's work - an impressive record of teaching, research, and service, which focused on understanding and tolerance within the broader human condition and particularly toward Native peoples. Notable among this body of work are *Learning to Be an Anthropologist* and *Remaining Native* (University of Illinois Press, 2001) and *Drinking and Sobriety Among the Lakota*.

The Society for Applied Anthropology is pleased to announce the winners of the Beatrice Medicine Student Travel Awards.

Brittany Jock

is a graduate student at the Johns Hopkins School of Public Health. She will present her poster *Recognizing the History of Genocidal Policies is Foundational to Promoting the Use of Health Policies in Tribal Communities*, on Thursday, March 30th at the 77th Annual Meeting in Santa Fe, NM.

Savannah Martin

is a doctoral student in Anthropology at Washington University in St. Louis. She will present her paper, *Measuring Up: The Implications of Blood Quantum in the Confederated Tribes of Siletz Indians* on Wednesday, March 29th.

Heather McIntyre

is an undergraduate at the University of British Columbia, Okanagan. She will present her paper *The Dash Between the Dates: Expressions of Social Identity Through Gravestone Analysis* on Wednesday, March 29th.

Edward H. and Rosamond B. Spicer Travel Awards

Society Announces 2017 Edward H. and Rosamond B. Spicer Travel Awards

The Society for Applied Anthropology is pleased to announce the results of the Competition for the Edward Spicer Travel Awards for 2017. The two awardees are Daniella Santoro and Luminita-Anda Mandache. Each will receive a travel scholarship of \$500 to offset the expenses of attending the 77th Annual Meeting of the Society in Santa Fe, NM, March 28-April 1, 2017.

Daniella Santoro will present her paper, *Gun Violence and Injury in New Orleans: Trails and Traditions of an Overlooked Health Disparity in African American Communities*, on Saturday, April 1. Ms. Santoro is currently a Ph.D. Candidate in Medical Anthropology at Tulane University.

Luminita-Anda Mandache will present her paper, *State Sponsored Social Movements: The Limits and the Hidden Potential of the Solidarity Economy Movement in Northeastern Brazil*, on Saturday, April 1. Ms. Mandache is a Ph.D. Candidate, Sociocultural & Applied Anthropology, University of Arizona.

The Spicer Travel Awards commemorate the lifelong concern of Edward H. and Rosamond B. Spicer in furthering the maturation of students in the social sciences. The Spicer Family provided generous support to endow these travel scholarships that are available each year.

Please contact the SfAA Office for additional information. A more detailed biography of each of the awardees will be featured on the SfAA website (www.sfaa.net, click on "Awards") in April.

Student Endowed Award

Society Announces 2017 Student Endowed Award

The Society for Applied Anthropology is pleased to announce the results of the Competition for the Student Endowed Award for 2017. The awardee is Bertha Mume. She will receive a travel scholarship of \$500 to offset the expenses of attending the 77th Annual Meeting of the Society in Santa Fe, NM,

March 28-April 1, 2017 and a one-year SfAA membership.

Ms. Mume will present her paper, *Water Accessibility: Challenges and Prospects in the "Livanda Congo" Community - Limbe Cameroon*, on Saturday, April 1. She is currently a M.A. student, Social and Cultural Anthropology at the Catholic University of Leuven, Belgium.

This prize is the only SfAA award administered entirely by students (specifically the SfAA Student Committee). The student committee works to increase student membership in the SfAA, as well as to encourage and facilitate student participation in the SfAA annual meeting. In 2003, with this mission in mind, members of the Student Committee began to develop the idea of a student award that would cover the costs of student membership and travel to the annual meeting. Over the next two years the student committee took on the task of creating this award, and with the support of very generous donations from the SfAA membership, the committee is proud to present its award in conjunction with the SfAA annual meeting.

Please contact the SfAA Office for additional information. A more detailed biography of each of the awardees is featured on the SfAA web page (www.sfaa.net, click on "Awards").

Tourism and Heritage Topical Interest Group: 1017 SfAA Annual Meetings Preview

Tourism and Heritage Topical Interest Group: 2017 SfAA Annual Meetings Preview

Contributing editor: Eric Koenig

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2017 SfAA Annual Meetings Tourism and Heritage TIG Preparation

Welcome to the Tourism and Heritage Topical Interest Group! We hope you had a productive fall and are looking forward to the 77th Annual Meetings of the SfAA in Santa Fe, New Mexico (March 28-April 1, 2017) exploring the theme of "Trails, Traditions, and New Directions." This "City Different" – a destination and thoroughfare stop near the heart of imaginaries of the American Southwest – boasts a long history of tourism, attracting visitors seeking active lifestyles, artistic expression and consumption, spirituality, and connection with indigenous cultural heritage alike. It has also become an established site of scholarly convergence and methodological and theoretical innovation in the social sciences and the humanities in the U.S. Southwest and around the world,

championed by research and collaborations in archaeology, cultural anthropology, and Native American scholarship and art, among other scholarly pursuits, at the School for Advanced Research. As we gaze toward and prepare for the annual conference in Santa Fe, we wanted to send out a few reminders to encourage continued support of and participation in the tourism and heritage research and activities facilitated by our TIG.

Student Paper Competition

We are currently soliciting funds to continue the Tourism and Heritage Student Paper Competition at the 2018 SfAA annual meetings. The Tourism and Heritage Student Paper Competition had showcased the original research of undergraduate and graduate students exploring the themes of heritage and/or tourism, broadly conceived. After review by a committee selected by the TIG, the papers that had demonstrated the greatest potential to advance applied scholarship in tourism and heritage studies were chosen to be part of a special organized paper session at the SfAA Annual Meetings, where an award of \$500 was presented to the best paper. Please help us continue this competition to continue to support and advance applied research relating to tourism and heritage studies for future generations of scholars by considering making a contribution to the Award fund for the student paper competition! Your donation is tax-deductible and will directly facilitate the continued development and growth of tourism and heritage scholarship. For details on how to contribute, please contact the SfAA Office (info@sfaa.net).

For additional information on the competition, please contact Melissa Stevens (melissa.stevens7@gmail.com) or visit the link below:

<https://www.sfaa.net/about/prizes/student-awards/tourism-and-heritage-student-paper-competition/>

Valene Smith Tourism Poster Competition

The 11th Annual Valene Smith Tourism Poster Competition will be held during the Student Poster session at the 2017 SfAA meetings in Santa Fe on Thursday, March 30th, between 3:30 – 5:20 p.m. in the La Fonda on the Plaza Hotel, Ballroom South. The poster competition honors the legacy of Valene Smith, a pioneer of tourism studies in the social sciences, who first published her seminal work *Hosts and Guests: The Anthropology of Tourism in 1977*.

One poster will be selected to receive the top Valene Smith prize of \$500 and two posters will receive honorable mention with travel awards of \$250 each. The top three tourism posters will be displayed at the 2017 SfAA Awards Ceremony on Friday evening, March 31st. More information about the Valene Smith Tourism Poster Competition can be

found at the links below:

<https://www.sfaa.net/about/prizes/student-awards/valene-smith/>

<http://www.sfaa.net/index.php/about/prizes/student-awards/valene-smith/smith-prize-winners/2016/>

This year's poster contest includes original research by 13 promising undergraduate and graduate students (eight posters) relating to a variety of tourism topics, and began with the submission of poster abstracts to the SfAA in October of 2016. See below for a list of eligible posters, and be sure to check out the poster session to hear the students present their work!

Alvarez, Melvin, Thompson, Robert, and Garcias-Quijano, Carlos (University of Rhode Island)

"Social Processes in the Establishment of Shoreline Property Expectations and Access to Opportunities: A Case Study of Two Coastal Communities in Samaná, Dominican Republic"

Cobb, Stephanie, and Good, Mary (Wake Forest University)

"Identifying the Impacts of Fair Trade on Quechuan Women"

Hartge, Sarah (University of Maryland)

"Engaging with the Past: Mapping a Cemetery on the Chesapeake Bay to Create a Heritage Tool for a Watermen Community"

Nichol, Melanie (Oregon State University)

"Performing Heritage: Legacy of Place in Carnaval, Santiago de Cuba"

Pablos, Daniella, and Nunez-Mchiri, Guillermina Gina (University of Texas at El Paso)

"Graphic Anthropology and Chile in Mexican Cuisine of the El Paso del Norte Border Region"

Petrakovitz, Sonya (Case Western Reserve University)

"Tourism, Politics, and Medicine: How Island Complexities Shape Identity and Meaning on Rapa Nui"

Ulmer, Gordon (Ohio State University)

"From Mototaxis to Mining Machinery: Hustling as a Conservation Worker in the Peruvian Amazon"

Zakzok, Lama, and Fish, Anna (Baylor University)

"Balancing Food Security and Svan Cultural Practices against a Developing Tourism Industry"

* For further information about the Valene Smith Tourism Poster Competition, please contact Melissa Stevens (melissa.stevens7@gmail.com) or the SfAA office (info@sfaa.net).

Other Sessions of Interest Relating to Tourism and Heritage Studies *

Numerous sessions and individual papers relating to the topics of tourism, heritage, and museum studies are planned over the course of the SfAA Annual Meetings in Santa Fe. See the list below for any papers or sessions that may be of interest to you.

(T-32) TUESDAY 10:00-11:50

Ballroom North (La Fonda)

Chaco Heritage: Contemporary Native American Artists Explore Ancient Traditions

(T-62) TUESDAY 12:00-1:20

Ballroom North (La Fonda)

Cultural Preservation in New Mexico

(T-64) TUESDAY 12:00-1:20

La Terraza (La Fonda)

Bringing Home the Collections

(T-122) TUESDAY 3:30-5:20

Ballroom North (La Fonda)

Land, Preservation, and Continuity: Native American Trajectories

(T-123) TUESDAY 3:30-5:20

New Mexico (La Fonda)

Tradition, Trade and Tourism

(T-127) TUESDAY 3:30-5:20

Exchange (La Fonda)

Trails of Empire: Applied Science and Imperial Formations in the U.S. Southwest

(W-09) WEDNESDAY 8:00-9:50

Acoma South (Inn at Loretto)

Conservation and Adaptation in Tourism: Responses to Changing Cultural and Environmental Landscapes

(W-12) WEDNESDAY 8:00-9:50

Zuni South (Inn at Loretto)

Health and Heritage: Frameworks for Analysis

(W-39) WEDNESDAY 10:00-11:50

Acoma South (Inn at Loretto)

Interpreting Culture [The Museum Voice?]: New Directions and the History of Political Activism in Museums

(W-45) WEDNESDAY 10:00-11:50

Chaco West (Inn at Loretto)

Social and Ecological Relationships in Conservation and Change

(W-78) WEDNESDAY 12:00-1:20

Meem (Drury)

Adaptation in Fisheries

(W-98) WEDNESDAY 1:30-3:20

Acoma North (Inn at Loretto)

Heritage and Innovation: Intersections of Energy, Agriculture, and Ethics (C&A)

(W-99) WEDNESDAY 1:30-3:20

Acoma South (Inn at Loretto)

(Re)Branding Tourism Destinations: Defining and Commodifying Place

(W-105) WEDNESDAY 1:30-3:20

Chaco West (Inn at Loretto)

Land, Water and Livelihood in Latin America

(W-129) WEDNESDAY 3:30-5:20

Acoma South (Inn at Loretto)

Maya Heritage, Communities and Change in Contemporary Guatemala and the Yucatan: Reports from the 2016 NCSU and OSEA Ethnographic Field Schools

Chair: WALLACE, Tim (NCSU)

Discussant: STEVENS, Melissa A. (Drexel U)

(W-154) WEDNESDAY 5:30-7:00

La Terraza (La Fonda)

J. Anthony Paredes Memorial Plenary

Decolonizing Both Anthropology and the Museum: Native American Practitioners' Perspectives

Reception to Follow

(W-159) WEDNESDAY 5:30-7:20

Acoma South (Inn at Loretto)

Processes of Heritage-Making: Tales, Trails, and Traditions

(TH-09) THURSDAY 8:00-9:50

Acoma South (Inn at Loretto)

Cultural Heritage Tourism in the El Paso del Norte

(TH-16) THURSDAY 8:00-9:50

Rivera A (Drury)

Land Rights, Heritage, and Social Movements

(TH-31) THURSDAY 9:00-11:00

Ballroom South (La Fonda)

Non-Student Posters

(TH-39) THURSDAY 10:00-11:50

Acoma South (Inn at Loretto)

Identity, Power, and Policy in Heritage Tourism

Chair: STEVENS, Melissa A. (Drexel U)

(TH-69) THURSDAY 12:00-1:20

Acoma South (Inn at Loretto)

Trails, Anthropology and the National Park Service

(TH-99) THURSDAY 1:30-3:20

Acoma South (Inn at Loretto)

New Directions in Museum-Community Collaborations: Forging Local and Global Partnerships, Part I

(TH-129) THURSDAY 3:30-5:20

Acoma South (Inn at Loretto)

New Directions in Museum-Community Collaborations: Forging Local and Global Partnerships, Part II

(TH-130) THURSDAY 3:30-5:20

Tesuque Ballroom (Inn at Loretto)

The Social, Economic, and Environmental Impacts of Tourism

(F-35) FRIDAY 10:00-11:50

Santa Fe (La Fonda)

Ecotourism Impacts on Indigenous Peoples

(F-69) FRIDAY 12:00-1:20

Acoma South (Inn at Loretto)

Traditions & New Directions: The National Park Service Cultural Anthropology Program

(F-95) FRIDAY 1:30-3:20

Santa Fe (La Fonda)

Linking Archaeology, Museums and Communities

(F-135) FRIDAY 3:30-5:20

Chaco West (Inn at Loretto)

Cultural Connections to Place: Pilgrimage, Time Continuity, and Plant Roots

(S-10) SATURDAY 8:00-9:50

Tesuque Ballroom (Inn at Loretto)

Dealing with the "C" Word: What Does "Community" Mean in Museum Practice?

(S-93) SATURDAY 1:30-3:20

New Mexico (La Fonda)

Signs of Development: The Visual Politics of Development and Humanitarian Interventions

(S-106) SATURDAY 1:30-3:20

Rivera A (Drury)

Education, Traditions, and New Directions

*Please note that the organized paper sessions and individual papers detailed were pulled from the Preliminary Program. Please consult the final version of the Program for any possible changes.

Regional Tourism Activities Facilitated through the SfAA

A total of nine sponsored tours are being facilitated by the SfAA at a number of cultural heritage, historical, archaeological, museum, urban, religious, and touristic sites around the greater Santa Fe area and throughout New Mexico. These tours are listed below. All tours will meet at the La Fonda Hotel at the SfAA registration desk, unless otherwise specified. Be sure to check out the SfAA website (<http://www.sfaa.net/index.php/annual-meeting/workshops/tour-registration/>) for specific tour details, pricing, and information about how to register! Online registration is first-come, first-served and extends through March 21st.

1.) **Chimayó: From Portero to the Plaza del Cerro to Low and Slow** (Friday, March 31, 8:45 a.m. - 4:30 p.m.) Cancelled

2.) **Las Vegas Historical Tour** (Wednesday, March 29, 8:45 a.m. - 3:00 p.m.) Cancelled

3.) **Walking Tour of Downtown Santa Fe** (Wednesday, March 29, 8:45 a.m. - 11:00 a.m.; Thursday, March 30, 12:45 - 3:00 p.m.; Saturday, April 1, 1:45 - 4:00 p.m.)

4.) **Cross of the Martyrs and Casita Tour** (Friday, March 31, 7:45 - 10:00 a.m.)

5.) **Spy Tour of Santa Fe** (Thursday, March 30, 9:45 - 11:00 a.m.)

6.) **Indian Arts Collections Tour, School for Advanced Research** (Thursday, March 30, 1:15 - 4:00 p.m.) * [Sold out]

7.) **On the Rocks** (Petroglyph site hiking tour) (Thursday, March 30, 10:45 a.m. - 2:30 p.m.; Saturday, April 1, 12:45 - 4:30 p.m.)

8.) **Bandelier National Monument: A Continuing History** (Friday, March 31, 8:45 a.m. - 1:00 p.m.)

9.) **Exploring Los Alamos: From its Early Roots to the Birthplace of the Bomb and Beyond** (Friday, March 31, 12:45 - 5:00 p.m.)

Tourism and Heritage TIG Business Meeting

Join us for the Tourism and Heritage TIG annual business meeting, where we will circulate ideas to promote the anthropology of tourism and heritage through our TIG as well as discuss the annual Valene Smith tourism poster competition, plans for creating an annual fund for the Tourism and Heritage Student Paper Competition, and ways to become involved in planning for the TIG's participation in next year's SfAA meetings. The annual THTIG business meeting will be held on Friday, March 31st between 5:30 - 6:50 p.m. in the La Fonda on the Plaza Hotel, Stiha Room. We welcome the participation of students, faculty, and other tourism and heritage scholars as well as members of the broader public, and look forward to your input and ideas.

Future Columns Call for Contributions

The Tourism and Heritage TIG would like to see your work published here! Please send us your fieldwork reports, extended abstracts for recently published materials or for panels at upcoming SfAA meetings, book and film reviews, and editorials on topics pertaining to the anthropology of tourism and heritage for potential inclusion in future newsletter columns. All contributions for consideration in the THTIG newsletter column should be sent to Melissa Stevens (melissa.stevens7@gmail.com) or Eric Koenig (ericskoenig@gmail.com). See below for a list of submission options:*

.. Brief (500 - 1,500 words) fieldwork reports from graduate students / faculty / non-academic professionals involved in tourism and heritage research project

.. Extended abstracts (200 - 500 words) for recently published papers / books / films based on tourism and heritage research by members and where to access the articles / media; or extended abstracts for panels / roundtables at an upcoming SfAA annual meeting

.. Brief reviews (350 - 1,100 words) of recent tourism and heritage-related books and films

.. Brief editorials (300 - 1,500 words) on current issues and trends in the anthropology of tourism and heritage

* Note that the word count for submissions includes references, and footnotes or endnotes should not be used.

Stay Connected and Become Involved in the Tourism and Heritage TIG through:

TourismTIG List-serve: Subscribe by contacting Tim Wallace (tmwallace@midspring.com) or Melissa Stevens (melissa.stevens7@gmail.com)

Facebook: www.facebook.com/pages/SfAA-Tourism-Topical-Interest-Group/139663493424

Twitter: www.twitter.com/sfaatourismtig

About the Contributing THTIG Column Editor

Eric Koenig is a PhD student in Applied Anthropology at the University of South Florida. His research interests and professional aspirations focus on sustainable development, heritage conservation, public policy, and human rights issues, particularly for marginalized groups of people in the Americas. Over three summer seasons of research between 2013 and 2015, Eric conducted multi-methods ethnographic research on the Placencia Peninsula, Belize, investigating local, national, and tourist conceptions of coastal heritage and their implications for community-based tourism and sustainable development initiatives that served the basis for his Master's thesis. Currently, he is working on a heritage conservation and tourism development project in partnership with community-based organizations in a predominately Garifuna afro-indigenous village on the peninsula, which will serve as the foundation for his dissertation research at USF.

SfAA Risk and Disaster TIG Plenary Session Announcement- *The Angry Earth: Fifteen Years Onward*

The Angry Earth: Fifteen Years Onward

On Friday, March 31, 2017, The Society for Applied Anthropology's Risk and Disaster Topical Interest Group will have the honor of presenting a double plenary session organized by Anthony Oliver-Smith and Susanna Hoffman titled "The Angry Earth: Fifteen Years Onward" at the SFAA Annual Meeting in Santa Fe, New Mexico. The session celebrates the forthcoming second edition of the edited volume *The Angry Earth: Disaster in Anthropological Perspective*, first published by Routledge in 1999. Since its publication, Oliver-Smith and Hoffman's edited volume has become a foundational text in the growing field of the anthropology of disasters and has transcended disciplinary boundaries by

becoming indispensable reading for practitioners and disaster scholars from a variety of fields.

The first edition of *The Angry Earth* featured an innovative combination of contributions by archaeologists, sociologists, journalists, and socio-cultural anthropologists covering the various socio-material dimensions of a variety of disasters including technological "malfunctions," oil spills, earthquakes, fires, and volcanic explosions. *The Angry Earths'* core theme, which remains a powerful anthropological intervention in how we understand disasters today, is that catastrophes are not discrete, "natural," and unavoidable events, but are diachronic processes engendered through human policies and practices that enhance the socially disruptive and materially destructive capacities of geophysical phenomena and technological failures. With a strong emphasis on political ecology, the edited volume has us recognize the role that some development trends, colonialism, and global strategic relationships play in shaping the territories people live, the catastrophes that radically transform these territories, and what is at stake in the ways governmental agencies, news media, and emergent organizations engage post-disaster contexts.

Following up on continued international demand for *The Angry Earth*, Routledge has requested Oliver-Smith and Hoffman prepare an updated second edition of the book that details the ways anthropological understandings and analyses of disasters have evolved during the last decade and a half. The double plenary session will showcase the new and updated contributions to this acclaimed edited volume and will feature presentations by Charles Briggs, Heather Lazrus, Anthony Oliver-Smith, Susanna Hoffman, Gregory Button, Paul Doughty, Terrence McCabe, Mohammad Zaman, and others. Join us in the La Fonda room from 1:30 to 3:20 (part I) and 3:30 to 5:20 (part II) for an exciting conversation about anthropology's contribution to addressing some of the most pressing issues of our time.

Roberto E. Barrios, Sarah Taylor and Qiaoyun Zhang

Thinking Through the Aftermath: Using What we Know from Examining Gender Based Violence

Thinking Through the Aftermath: Using What We Know from Examining Gender Based Violence

by April D. J. Petillo. Ph. D.



Regardless of personal politics, the 2016 election cycle was particularly telling if your work centers on any aspect of gender based violence. Lessons about culture, gender, violence, and their intersections were plentiful in pre-election coverage. We saw a whirlwind of political hostility focused on a woman's rise to presidential candidacy, culminating in a questionable interrogation of her trustworthiness and privacy. With political activism that sometimes missed the mark, an independent socialist inspired full on zeal. When the dust settled, a man who bragged about predatory behavior waged an anti-immigrant campaign that mobilized alienated voters who would have been unlikely political partners otherwise. To our surprise, we saw xenophobic groups, white working class women and even some people of color earnestly and collectively "stumping for Trump." Even if we were unfazed that politicians and businessmen née politicians could ride divisiveness to national political glory, that victory was still...well...startling. Now that it's happened, many are wondering how we move forward? People across many axes of identity—those of differing ethnorace, who have migrated, identifying as LGBTQ, with disabilities or impairments, who have different faiths and various genders—have all seen our new president mock or disparage an element of who they are. In light of the executive orders signed in the first weeks of the new administration, many of us are simply not safe. As people who examine where violence is connected to identity (such as gender), we are uniquely positioned to interpret and facilitate insightful responses. The Trump presidency offers opportunities to embrace engaged scholarship anew. Perhaps more importantly, as public intellectuals, I suggest we consider how to make our work more attentive to the blind spots that were illuminated in early November.

Before Trump was understood as a viable candidate, a small group of anthropologists examining the cultural conditions of gender based violence began exploring gender, violence and the spaces where these two concepts meet more closely. We asked ourselves to consider assumptions that underlie our scholarship. We challenged each other to reconsider where and how we used ineffective and limiting definitions in our thinking. We recognized that to do otherwise was to buy into a system that creates

multiple Others to maintain and reify itself. Excited for the possibilities, the Gender Based Violence Topical Interest group (GBV-TIG) set out to decolonize its thinking about where our work might be applied. The 2017 Santa Fe SfAA meeting features GBV-TIG panels that reflect this expansion of these ongoing conversations about violence, gender and the places along the gender continuum where violence has impact. We have begun exploring the hypothetical here—holding ourselves to task and refusing to sit comfortably in the spaces carved for us to explore, spaces well-worn with centuries of assumptions and codified language that may no longer suffice. At the dawning of this new political era, it is clear that we have been on to something.

Our current divisive political landscape relies on the idea that compartmentalization is how we will survive. This desperate ideology creates vast and complex erasures of individuals and communities. Despite rape culture's broad victimization of people all along the gender continuum, during the election cycle it was reduced to "locker room talk" under the violent purview of monied, white men and sanctioned by "their" white women. Historically white women have been at the forefront of addressing rape culture. So, how do we then reconcile the broad swath of white women who, as a category, were a part of politically normalizing and explicitly deprioritizing such talk? Where do we reconcile their seemingly purposeful blindness to the ways that staunch US nationalism and exceptionalism cannot shield them from the injustices that certain politicians point to in other countries? Clearly, the white women who supported Trump publicly and secretly despite his obvious displays of disregard feel that they already have access to certain rights, freedoms and protections. What defines those rights, freedoms and protections? By definition, should we all have access to those? The Trump election highlights both our imagined fault lines and where the fractures really are. As scholars, we need to examine where we imagine gendered violence rests and how that imaginary challenges any approach to the intersectional impacts of this violence in real time.

Further, there are real and inevitable cultural and social impacts when a self-professed sexual predator[i] has the power of the US presidency conferred on him. Trump's list of "disposables" is long, as evidenced by the very public violence of Trump's mockery and disparagement. Additionally telling is his equally public and manipulative denial of that violence (even when it is clearly fact). This is "gaslighting"[ii]—a common tool of predators. On a public platform, gaslighting effectively extends the list of "disposables" to include those who prefer actual, multifocal facts to the alternative, fabricated kind. Such public violence also signifies a disregard for the safety and protection that, ideally, should be afforded anyone in a humane and just society. The impact of such disregard is magnified through the gaze of groups and individuals motivated by hate

and emboldened by what can be interpreted as tacit encouragement to do the same.

From Trump's use of the possessive ("my Blacks") to his apparent personal actions related to interpersonal violence—there are indications that those who cannot be possessed will be disregarded. Among this group are survivors of his literal and figurative sexualized, gendered violence. This is also where we are needed. While practicing anthropology means that we are effective in losing ourselves in abstractions, it also means that both the human condition and concern for that condition drives us. Rather than hiding behind the former, the current times call for us to engage the latter. We must engage an unwavering commitment to listen, observe and document the ways and means by which Trumpism creates additional precarity in the everyday to ensure that "alternative facts" do not—and should not—rule the day. We must bring attention to the political realities of lives structurally limited by shallow administrative responses to fears about our differences and highlight where polarizing tactics can (and should) be disarmed. We must provide unflinchingly honest assessments concerning the most vulnerable among us—the disenfranchised, poor and, yes, often women and children—which demonstrate that knowledge and openness is not the enemy but that rigid, divisive cartoonish caricatures of "us vs. them" are. We must be steadfast in our efforts to understand where the fears of those who identify with Trump's messages meet with the lives lived in the communities we work with, and dissolve the need to engage personality over substance.

Despite what some would have us believe, our scholarship and the resulting insights are sorely needed. An effective populist paints the academy, and those who work within it or on its behalf, as out-of-touch elites only interested in the lives of the masses when those lives (rarely) converge with elite interests. While some may engage academia this way, many of us choose to hold ourselves accountable as public academic servants and intellectuals. As scholars and practitioners focused on the development and impact of culture in the everyday, it is incumbent on us to educate, document, commit to sharing localized knowledge and provide sound judgement on where our divisions shape us and where shared consciousness moves us forward.

There are many who hold to the idea that, as a politician, Trump is better judged by what he ends up doing in office rather than what he said to get there. Often the words, and the meanings that have been conferred on them, conscript the culture in which we live, act, observe and connect. Acknowledging this and taking it into account means that we might all benefit from the political comedy of errors we find ourselves in. Consider this a call to document the aftermath.

[i] While some might dispute the claims of attempted or completed rape in Ivanna Trump's 1990 divorce deposition, Jill Harth's 1997 lawsuit and Jane Doe's (or pseudonym Katie Johnson) 2016 suit concerning Trump's involvement in a 1994 assault on her as a minor, one cannot dispute Trump's now infamous 2005 encouragement of what amounts to sexual assault. For details see "Why The New Child Rape Case Filed Against Donald Trump Should Not Be Ignored" The Huffington Post, June 29th, 2016 (updated November 2nd, 2016) at http://www.huffingtonpost.com/lisa-bloom/why-the-new-child-rape-ca_b_10619944.html; Lydia O'Neal "When Has Trump Been Accused Of Rape Or Attempted Rape? Three Times Women Have Pressed, Then Dropped Charges" The International Business Times, November 10th, 2016 at <http://www.ibtimes.com/when-has-trump-been-accused-rape-or-attempted-rape-three-times-women-have-pressed-2444712>; and Kevin Drum "Trump on Tape: 'Grab 'em by the pussy. You can do anything.'" Mother Jones, October 7th, 2016 at <http://www.motherjones.com/kevin-drum/2016/10/trump-tape-%E2%80%9Cgrab-them-pussy-you-can-do-anything%E2%80%9D>.

[ii] The psychological manipulation of individuals or groups so that those targeted question their own memory, perception, and sanity. The goal of such manipulation is usually to gain control or power. See Stephanie Sarkis "Gaslighting: Know It and Identify It to Protect Yourself" Psychology Today.com at <https://www.psychologytoday.com/blog/here-there-and-everywhere/201701/gaslighting-know-it-and-identify-it-protect-yourself> accessed January 30th, 2017.

April D. J. Petillo is an Assistant Professor of American Ethnic Studies, Native American/Indigenous Studies Emphasis, at Kansas State University. Her work is transdisciplinary and intersectional. She generally examines the connections between contemporary targeted violences and exploitation, Settler Colonial categorical logics, precarity, community defined justice and the law.

Slow Violence, Fast Violence: The Challenge to Connect Human Rights and Social Justice

Betsy Taylor,

Chair, Human Rights / Social Justice Committee

betsy.taylor@gmail.com

The SfAA Human Rights / Social Justice (HRSJ) Committee warmly welcomes you to join us in Santa Fe:

Participatory workshop on “Emerging Issues in Human Rights and Social Justice”, Wednesday (March 29, 12:00-1:20 pm);

Our annual meeting where we share our stories and brainstorm plans for the committee (Friday, March 31, 10:00-11:50 am)

The urgency of emerging (and legacy) human rights violations and social injustices makes our work even more necessary than ever. But, we must select tasks wisely, because we have capacity problems. Many of our most knowledgeable members have little time to spare as they engage diverse movements and projects working on rugged policy and political terrains. What then should we be doing? We invite your ideas as to what our priorities should be, given the complexity, unpredictability, and synergism of interlinked planetary crises.

The HRSJ is currently working on the following:

1) Issue briefings: HRSJ periodically publishes short documents to educate SfAA members and students, the general public, and journalists on timely matters. The following topics are under development: Standing Rock (overview of history; policy and legal frameworks and relevant cultural, political economic, and ecological issues); “Water is Life” (spiritual landscapes and environmental justice in recent declarations by Native American nations); energy transition & indigenous rights within the U.S. federal system and international law; pipelines & energy infrastructure in an era of climate change (what does social science contribute to understanding how to plan for a just transition?); Islamophobia; disability rights and the conduct of professional meetings

2) Capacity building of SfAA members: In years past, we have done trainings to help SfAA members build their “activist toolkit” – such as how to work with the media, doing public advocacy, etc. We have not done one this year. Would such sessions be helpful (in future annual meetings or in online webinars)?

3) Rapid response mechanism for public statements about urgent rights and justice issues: During the fall, we had a rich discussion on the HRSJ listserv about how to respond to the Standing Rock Sioux Tribe’s call for support to stop the Dakota Access Pipeline. Part of our committee mandate is to “...bring up-to-date and urgent actionable items to [SfAA] attention, along with recommendations as to people and resources that could be helpful”. As described above, we are developing several related HRSJ issue briefings to educate journalists, the public,

and SfAA members. But, some people have asked if we should have a more rapid response system to make public statements (as does the AAA Committee on Human Rights). The current protocols for the SfAA Policy Committee can be found here. One possibility would be to work more closely with AAA Committees and Task Forces, to issue joint statements. However, there is a question as to how effective such statements are, and whether we should focus more on educating (through issue briefings or other media).

SfAA is unique, as far as I know, in putting ‘human rights’ and ‘social justice’ together within one committee’s mandate. This is a powerful linkage that enables SfAA to make distinctive contributions to public debate and policymaking. Social injustice often acts through a slow violence that can be hard to see because it arises from chronic structures of exploitation and can be hidden by cultural domination that ‘blames the victim’ or discounts their conditions. Human rights empower people to compare their injustices to universalizing normative standards that tend to foreground the fast violence of specific acts, such as torture, displacement, and genocide. Nagengast calls us to apply a “critical epistemology that stresses the root causes” behind the inequalities that are central to human rights claims (Nagengast 2004:p. 210). Many of the sessions at Santa Fe apply ethnographic or participatory methods, to give voice and visibility to the context and experience of structural injustices that can be translated into the register of human rights discourses.

This work seems more developed in some topical areas than others. If we do a rough scan of the program at Santa Fe we see interesting patterns. The program has 51 papers and 13 panels that specifically name human rights or social justice in their titles. These papers engage the following topics (number of panels in parentheses): displacement (12), extractive industries (12), indigenous rights (11), gender (10), pedagogies of justice or rights (8), land rights (5), refugees (2), health (4), disability rights (1), subsistence (1), water (1), labor (1), youth (1), and xenophobia (1).

The above is a very rough assessment. We did not do systematic thematic analysis of abstracts. Titles might not reflect content well, and topics overlap and have fuzzy boundaries. However, it seems important for the HRSJ committee to periodically assess where there are gaps. In topical areas where less work is being done, we could consider ways to direct attention to neglected questions. In particular, we suggest the committee could develop forums or resources related to labor and disability rights and injustice. And, there are topics of urgent importance in our public life to which applied

anthropology can bring important expertise. For instance, much of what we know about xenophobia might feel obvious to us but could contribute in helpful ways to contemporary public debate. We plan to do an issue briefing on Islamophobia, and we might consider doing an ongoing series on various forms of xenophobia.

You are warmly invited to get involved in our work! Please join our committee meeting on Friday morning at Santa Fe. Email me if you would like to be on our HRSJ listserv (betsy.taylor@gmail.com).

Nagengast, Carole

2004 Conclusion: First steps. In *Human rights: The scholar as activist*. C. Nagengast and C. Velez-Ibanez, eds. Pp. 209-220. Oklahoma City: Society for Applied Anthropology.

Spotlight: the University of Memphis

By Michael Duke, Ruthbeth Finerman, Katherine Lambert-Pennington, and Micah Trapp

Memphis, TN is celebrated for its music, barbecue, and for its historical importance in the long struggle for civil rights. The Department of Anthropology at the University of Memphis is also surprisingly well-known among locals, as a large community of professional anthropologists work throughout the city in a wide variety of occupational settings, including hospitals, non-profit organizations, museums, city government, and businesses. This is no accident. The University of Memphis’ Masters program in applied anthropology was established in 1977 with the twin goals of providing students with the rigorous theoretical and methodological training necessary to obtain employment as practitioners and public intellectuals, and for advancing culturally appropriate and sustainable community development.

Now in its 40th year, the U of M’s program was among the first of its kind in the United States, and has served as a model for training students for careers outside the academy. To date, nearly 350 students have successfully completed an applied MA degree in our program. Long known for its specializations in medical and urban anthropology, over the years the program has expanded its course offerings and student placement to incorporate issues of transnationalism, environmental sustainability, museum studies, cultural heritage, and international development. Sometimes referred to as the Memphis Model, several interlocking features distinguish our MA program.

The first feature is a guiding philosophy that the department should serve as a change agent. Our faculty works intimately with community-based collaborators to address the city's myriad social and health challenges. Our public partners become part of classroom learning as guest speakers and workshop facilitators, and our students become part of the community through our department's emphasis on engaged scholarship. Through research collaborations, community partners set the change agenda and inform each stage of research and application. Our faculty has cultivated a wide range of collaborations that involve community-based research, participatory action research, and more traditional applied research practices with international organizations based in Costa Rica, Ecuador, Honduras and Sicily, and locally throughout the tri-state area of Tennessee, Arkansas and Mississippi. Additionally, our community partners also give back to our program by offering practica and employment opportunities, or serving on our Community Advisory Board where they help us identify new opportunities in the professional world and within the field of anthropology and can advise on curriculum updates to meet the needs of the changing job market.

A second area of emphasis is on intensive preparation for real-world practice. Students receive advanced training and intensive mentoring to ensure that they gain the necessary skills, experience and contacts to advance their careers. For example, faculty regularly co-author publications with students, provide individual and small group tutorials in addition to regular lecture courses and seminars, and evaluate each student's progress towards the degree in biannual reviews. Unique to our graduate program is an emphasis on both professional experience and collaborative learning. While many training programs feature theory-driven instruction in competitive learning environments that foster independent work habits, we prepare graduate students to couple critical insight with praxis, and to operate as team players. Thus, many of our graduate courses feature professional certification through interdisciplinary programs, experiential learning, team-building exercises, and practica with partner agencies; students are often hired by practicum agencies once they graduate. Our department also pays for the first year of graduate student membership in the SfAA and funds student travel to conferences to present their research and practicum work and build career links. In this way, our students gain collaborative skills, professional development experience, and expanded networks that collectively enhance employment prospects.

Third, we maintain exceptionally close contact with our alumni. The process begins by establishing strong student-faculty mentor ties, followed by systematic alumni tracking and outreach, including offering employment and education referrals and recommendation letters, regular communication through social media, annual faculty-student-

alumni reunions, and inviting alumni to serve on our Advisory Board, or to provide training workshops, practicum placement, mentoring and networking opportunities for our current students. The department enjoys a large and dedicated cohort of alumni: 70% of alumni maintain regular contact with the department. Dozens of alumni based in Memphis continue to meet each month, while others have organized a University of Memphis Anthropology Alumni Google Group to connect graduates geographically and across generations to network, review vitae, circulate job announcements and professional opportunities, and help sustain a shared identity as professional anthropologists.

Our efforts translate into a significant number of community-department linkages and a high degree of student satisfaction. Perhaps most notably, our students have achieved remarkable success once they graduate; 97% of recent alumni are employed in a relevant position and/or admitted to post-MA degree programs. For example, Sanne Roijmans (MA, 2014) was hired upon graduation as a research specialist on donors at ALSAC - St. Jude (Memphis, TN); Taylor Arnold (MA, 2015) was recruited as Project Manager in the Department of Family and Community Medicine at Wake Forest School of Medicine (Winston-Salem, NC) immediately after completing his degree; and Nur Abdalla (MA 2016) found swift employment as Collections and Special Projects Coordinator at the Morton Museum (Collierville, TN).

The Memphis Model requires an institutionalized commitment to applied anthropology training in combination with engagement and outreach to alumni and the wider community. Thus, we prioritize faculty hiring based on expectations for collaboration, reduce course loads and offer seed money to promote enriched learning opportunities, and recognize engaged scholarship in our criteria for tenure & promotion. Academic departments, often working with constrained resources, require the support of broad national coalitions to compel and strengthen institution-wide investment beyond the departmental level. We look to the SfAA which, in alliance with other organizations and resources, can contribute to a shared vision, establish best practices, connect partners to resource networks, and advocate policies that mobilize campuses

MeatingPlace on Donald Stull and Jennifer Ng Research

Meatingplace

Meat industry reacts to executive order regarding refugees entering the U.S.

By Michael Fielding on 1/30/2017



The meat industry voiced concern on Saturday about the possible impact of President Donald Trump's executive order designed to slow and limit refugee immigration into the United States.

"As the administration pursues changes to the nation's refugee policies, we hope it will give careful consideration to the ramifications policy changes like these can have on our businesses and on foreign born workers who are eager to build new lives in America through the jobs our companies can offer," said North American Meat Institute President and CEO Barry Carpenter in a statement.

The order, "Protecting the Nation From Foreign Terrorist Entry Into The United States," signed Jan. 27, includes a four-month suspension to the nation's refugee program and cuts the number of refugees this year by more than half, to 50,000.

Refugee applicants who are already in the program may be admitted upon the initiation and completion of revised procedures, according to the order. After four months "the Secretary of State shall resume USRAP admissions only for nationals of countries for which the Secretary of State, the Secretary of Homeland Security, and the Director of National Intelligence have jointly determined that such additional procedures are adequate to ensure the security and welfare of the United States," according to the order.

"Historically, our industry has been an excellent starting point for new Americans," said Carpenter. "Immigrants and refugees can be an important component of some companies' labor forces, especially in rural areas where low unemployment creates a tight labor supply."

Refugee number unclear

Carpenter said that while the Meat Institute does not have data on the number of refugees employed by the meat industry, "We can say that refugees, like all foreign born, are valued members of our 500,000 person workforce. Companies that employ refugees work with local governments and with refugee organizations to help refugees assimilate into American culture and communities."

A recent University of Kansas (KU) study concluded that Garden City, Kan., home to a Tyson Foods beef packing plant, sets a positive example for how a community can help new immigrants and refugees assimilate.

Tyson's Finney County complex, as it is called, employs 3,200 workers, according to the company's website.

The plant in southwest Kansas has attracted immigrants and refugees seeking employment since IBP opened the facility in 1980, KU said. Refugees from Vietnam and immigrants from across Latin America have been joined more recently by refugees from nations such as Somalia and Myanmar.

Rural communities across the country have had similar experiences as food processing became central to many local economies in the 1980s and 1990s.

KU researchers spent five months in Garden City interviewing educators and community leaders and observing how schools taught a student population in which as many as 21 languages other than English are commonly spoken.

Lawsuit planned

Meanwhile, the Council on American-Islamic Relations (CAIR) on Monday will hold a news conference at its Capitol Hill headquarters in Washington, D.C., to announce it is filing a federal lawsuit on behalf of more than 20 individuals challenging the executive order.

The lawsuit, to be filed in the U.S. District Court – Eastern District of Virginia, will challenge the constitutionality of the order, charging that its purpose appears to be to ban people of the Islamic faith from Muslim-majority countries from entering the United States.

Toward a Scholarship of Practice: An SfAA Oral History Interview with Erve J. Chambers



This interview with Erve Chambers, done by Judith Freidenberg in 2002, explores his career starting with employment as a policy researcher for Abt Associates in the early 1970s, and subsequent work as a faculty member in applied training programs at the University of South Florida and the University of Maryland as well as highlights of his service to

the Society. Chambers served the SfAA as the founding editor of *Practicing Anthropology* and as its President. Now retired from the University of Maryland, Chambers was trained at the University of Oregon. Chamber's academic work produced significant insights into the role of the internship in applied anthropology training, strategies and implications of the professionalization of applied anthropology, and the uses of anthropology in the development of tourism. An important theme in the interview is the process by which practitioners reflect on their task and through this contribute to the development of a theory of practice. He subsumes this in what he calls the "Scholarship of Practice."

The text was edited by John van Willigen.

FREIDENBERG: As you know, I'm Judith Freidenberg, I'm a member of the SfAA Oral History Committee and we've decided to have you, as a recognized intellectual in the field of applied anthropology in the U.S. tell us about your career. I'm talking with Erve Chambers who is professor at the University of Maryland and the first thing that I have in mind is about how you became an applied anthropologist, Erve? Where was the field when you entered it? How did you become interested in the field? Was it a project you were doing or something in your personal life or current events in the U.S.? What really prompted you to enter this field at the time when it was developing?

CHAMBERS: Well, that's a long way back. I think probably I didn't enter anthropology with the idea of being an applied anthropologist. And I entered anthropology mostly because I didn't know what else to do and the only real choice I had was going back to school after I got out of the army or working on my uncle's chicken farm. And I'd taken a course in anthropology in France, while I was in the service. I thought it was interesting enough, it was the only major in the school I wanted to go to then that didn't require a foreign language, which is kind of curious. I was convinced at the time that I wasn't competent to learn a foreign language. But I saw some interesting topics so I went to school there and I didn't plan a career at all and didn't know what I wanted to do when I got out of having a B.A. A couple of professors suggested I should go to graduate school so being docile, I applied and I got accepted and I got some grants to go to school and I chose the University of Oregon. I still wasn't interested, particularly in applied. My major advisor was Homer Barnett who was a very distinguished applied anthropologist. And he later retired and Phil [Philip D.] Young became my advisor. But even in my dissertation, looking at the transition into a middle-class lifestyle of elementary school teachers in Mexico, I [did not have] an applied interest at all, it was more dealing with class structure in Mexico. So, I went through graduate school and I still wouldn't identify myself as an applied anthropologist. But then I got out and I needed a job and it turned out I had two opportunities. I did

have an offer of a small academic job in a school in Denver and also an opportunity to do a research job with

Abt Associates, which is a company in Massachusetts, a major social research company that was doing some housing programs and they wanted to hire what they called "on-site observers." They were looking at anthropologists and so I went to work for them because they paid more money and it looked like a more exciting job. And as a result, I learned probably more in my first six months with them about doing social research than I'd learned in graduate school in four years. It was a very exciting and interesting job. After two years, I got out of it and I went back to the University of Oregon to teach a one-year assignment and they asked me to teach applied anthropology. And then at the same time, that was the time in the early 1970s when the job crisis kind of came up. [Roy G.] D'Andrade had written his article about, we're training all these people in anthropology and there aren't going to be any jobs for them. We either have to stop training them or find other things [for them to do]. I remember the American Anthropological Association president made some announcement [that] we have to encourage people to work in other kinds of careers. And I remember I wrote a letter to the *Anthropology Newsletter* and I can't even remember what was in it anymore but it was kind of an outline of my experiences, [as] an anthropologist working outside of academia and why I thought, the AAA didn't really know what it was talking about in terms of developing practice. And unfortunately, I can't even remember what the issues were, but [chuckle] but it's there, published somewhere in the *Anthropology Newsletter*.

FREIDENBERG: I want to take you back to your experience as an observer at Abt Associates. This was a new kind of position. I mean there were not many like this. What were the expectations of your job? How did you think of yourself as an emergent applied anthropologist? Did you use these experiences to teach that first course in applied anthropology?

CHAMBERS: Well, clearly, I used some of those experiences. What that job did for me was, it took the idea of applied anthropology out of a scholarly context which you normally would read about in *Human Organization* into a real context where there were, at the time, important policy issues to be figured out. There were a whole lot of more resources than anthropologists usually talk about.

FREIDENBERG: What times are we talking about?

CHAMBERS: This is the very early '70s, from about 1971 to '73. The project I was working on was an experimental housing allowance program funded by HUD, which turned ultimately into Section 8 Housing. But this was an experiment, with experiments all over the country going on where this program was actually being operated. There were people doing research on it to see how well it

worked. This was, at the time, very unique. Ethnographers at each site, recording and interviewing and doing all kinds of things from very different parts of the program. Now, what was exciting about that and made applied anthropology interesting to me was it seemed important and consequential. Ultimately our job with Abt was to try to help coordinate some of the different field sites. What we learned was, anthropologists are very different in the way they work and some of them work better than others in terms of the goals of the program and understanding the goals of the program. I think realizing that, created one of the first themes, which ultimately led to my book in applied anthropology. That is, that we aren't trained as anthropologists really, to understand the policy context in which we're asked to work. So, an anthropologist who goes in and thinks, he's going to New Guinea to study some tribe, it's a different kind of research. It becomes essential to understand the historical context of relevant policy formulations, and not just the parameters of the communities in which you are working. Well, I mean those issues became important to me back then as a result of that experience. So, when I got out of that I found myself put in a position of advocating for the idea that applied anthropology wasn't just a matter of taking what you've learnt in school and studying some presumably applied or consequential program but was really a scholarly exercise in its own right. That is, you had to know things as an applied anthropologist and approach problems as an applied anthropologist that were different than the way you would as an anthropologist trained to another end or to another purpose. And I felt, by-and-large, most people within the profession who are advocating new jobs for anthropologists really didn't believe that or talk about it much. They were just talking about, you know, train the people the same way we train them and then somehow help them get jobs in different things. And to my mind that trained [and] turned out people who were an embarrassment. They were an embarrassment as researchers because they didn't understand the context in which they were working, or sometimes even the problems they were supposed to be trying to understand. My favorite image is, you tell an anthropologist you got a problem to study and they immediately pack their field kit and figure they're going to be gone for a year or two, usually alone. A lot of applied research required a whole different attitude towards fieldwork and research and all that and those issues were just beginning to come into the picture. I found myself almost reluctantly, I think, becoming an advocate for looking at the way we do applied anthropology and the way we practice anthropology outside of academia. And probably to this day I still have a certain reluctance about that advocacy. That is, probably if I had chosen my career totally in terms of my most basic interest I'd be a poet or something like that and I'd probably be an academic of something rare and not spend so much time thinking about applied anthropology.

But I think, through my whole career it's just been something that I got caught up in it. It seems that wherever I ended up there was a place where I have strong feelings about the way it's being talked about and that I felt I had to play a role in this development.

FREIDENBERG: And that appears in the article that you published in *Human Organization* about poets.

CHAMBERS: Oh, is that the one on [Edward H.] Spicer?

FREIDENBERG: No, the one on, either poets allowed here or something [like that] that you published in *Human Organization*.

CHAMBERS: Oh, that was about Ed Spicer, [and] some of his short stories that he had written. Because Ed Spicer, a great applied anthropologist, was a hidden short-story writer. His short stories were actually shown to me after he died. That's interesting.

FREIDENBERG: I'd like to enter now into the field of what are the issues that you – according to your experience – think are important to document for an SfAA Oral History and also, I would like to know what your perception of what worked and what didn't work. Let's go back to this very important issue that I think is still current, that you mentioned, between advocacy anthropology, action anthropology, and applied anthropology. How do you see those issues and is that something that we should be concerned about in the future of applied anthropology?

I guess another way of formulating this is, it wasn't too clear for me when you talked about advocacy within the context of applied anthropology in academia and outside of academia, what exactly you meant. So, perhaps I need some clarification.

CHAMBERS: Anthropology has had a strong advocacy relationship from the first. Some of the first United States organizations that involved professional anthropologists along with lay people were aboriginal protection leagues. So, there's always been . . . I think, it was [Sir Edward B.] Tylor who said anthropology has one foot in science and one foot in salvation. And so, there's always been this advocacy link. Now, in my own efforts to describe applied anthropology and the practice of anthropology outside of academia, I tried to acknowledge the advocacy link and the will and desire of anthropologists to stand up for, particularly, marginal people and things like that but also to support the idea that the range of things that anthropologists might do and the particular perspective they might take on their work really has to be an individual choice. And as some anthropologists are drawn to anthropology because of an advocacy sense and have found wonderful ways to apply that and to build careers around that, some are not as taken with the idea of advocating for particular causes or groups of people and are

interested in other aspects of anthropology and working with other kinds of clients. And to my mind, that's an equally legitimate approach or role to play in anthropology. To tell you the truth – because I'm such an undecided person – I still don't know where I stand in regard to those positions. Sometimes I find myself involved in research where I find an advocacy role being played out and other times [not], like the research that I did with Abt where we were talking about housing. I remember one time we were having a conference where we were talking about how some of the anthropologists had gotten too caught up in the cause of the low-income people so that they couldn't see the whole relationship to the agencies that were involved with everything else and they became advocates to the expense of understanding. And I remember making a remark in that conference that somebody had asked me, how I felt I had done what they perceived to be a very good job in that role. And I made this facetious remark where I said, "because when I went to work I came with the attitude that I didn't give a damn whether poor people got housing or not." [both laughing] So, it seems to me, part of the answer is that it depends on your role in a particular time. [James P.] Spradley said this once and he's talking about his work with the homeless and alcoholics in Seattle, that you take different roles at different stages in your career and sometimes you are an advocate and sometimes you're not. And the important thing is figuring out when you should be and when you shouldn't be.

FREIDENBERG: Right. And again, moving on to the issues that you have discovered in your experience that are important to document for a SfAA Oral History and not only what are the issues but also what worked and what did not work. I noticed, for example, that you're being prominent in your role of developing institutional mechanisms to bring practitioners and academics closer together and even provided a publication outlet for practitioners. And so, can you talk to us about founding and editing *Practicing Anthropology*?

CHAMBERS: Very good. I mean, this is another thing that just sort of happened and it's certainly true I didn't plan on that. After I had finished my work with Abt and worked at Oregon for a year on a temporary job, I was drifting around and looking for other work and I ended up at the University of South Florida, which had just started their master's program in applied anthropology. And they had the idea . . . *Practicing Anthropology* had actually originated from a visit that Sol Tax paid to the University of South Florida before I even got there. He made some kind of remark that, what you all are doing – which is trying to train people to work outside of academia with an anthropology degree – is really good, wouldn't it be nice to have a publication for these people to all communicate among each other? And he just dropped that idea and the people there took it up and planned to create that publication and Robert Wulff, who was on the faculty then, was going to be editor of it. And

then just as I was coming into the department, Bob Wulff got a job outside of academia working for U. S. Housing and Urban Development and took off. And he and I talked and he asked me if I'd take over the publication, which was really just an idea at the point, we hadn't even figured out the name. I think one of the names was going to be Anthropology at Work and there were other names. And then this name, Practicing Anthropology came up. And what I liked about that, was, that at the time we had no way of referring to people who worked outside academia, usually we called them "non-academic anthropologists" or people working outside of academia, both of which have a kind of a negative connotation, describing them in terms of what they are not, that didn't seem right. And so, that is how Practicing Anthropology sounded like a good title. It's interesting that then it became also the name of a group of people, practicing anthropologists, which wasn't really going through my head that much at the time. Now, some people complained with the first issues and I remember I got one letter to the editor that said, he didn't like that title because, for him the idea of practicing something suggested that you were not yet competent. [chuckle] People saw the title in different ways. But anyway, the idea of the publication, the original idea was to create a forum for practicing anthropologists to identify themselves, people working outside academia and talk about what they were doing and also to create a bridge between academia and practice and between programs like South Florida, that were developing these applied issues. So, once again, I found myself in an advocacy role for practice that I hadn't really planned on. It took an awful lot of my time because we had no idea how to create a publication. We started with a very small grant from the SfAA. Have you ever seen the early issues? They kind of look like . . . they're about the same size as the TV Guide that you get in the newspaper. Well, that was the model, that as I saw . . . the TV guide and said that's about the size . . . that's about what I'd like to have. So, I took that to a printer and said, you know, "Well, could you do something like this?" And I had to do the typesetting, a lot of the typesetting. I had to do the formatting. I had to learn how to format a publication. We had almost no money. And then we, the students and I would get together and actually put the labels on the publication, prepare it, package it for mailing and take it down to the post office.

FREIDENBERG: But you must have liked it because you stayed there as editor-in-chief for about eight years?

CHAMBERS: Eight years, I liked it and I didn't like it. A lot of things in your career are like that. Like it took a lot of time and sometimes I resented the time it took. On the other hand – particularly at the beginning of it, – I thought it was important and it was good for me. I mean, it got me attention and the reception of the publication was good. But I think it's changed since then. I think the original idea has kind of gone out of Practicing Anthropology now

and it's become more like another journal. If you look at the old issues there's just a lot of news items, there's a lot of discussion, people were writing very small contributions and part of that was based on the idea that people who are out there practicing don't necessarily want to write lengthy articles about things but they want to communicate with each other.

FREIDENBERG: Exactly.

CHAMBERS: I think we have lost some of that.

FREIDENBERG: Another role that you were very helpful in was in developing training programs to provide academic and professional preparation to enter the discipline of applied anthropology. At the University of Maryland, for example, you had an important role working for a master of applied anthropology as a terminal degree and as a professional degree. So, tell us about your experience training applied anthropologists and what you think worked and did not work?

CHAMBERS: Well, again, that started when I was at the University of South Florida and I was there for four or five years and had an opportunity to get in close to the beginning of their program, which at the time was a stand-alone master's degree program too. I learned a lot and had the opportunity to come to Maryland to help develop a stand-alone program. I think partly, the experience that I'd had at South Florida plus getting to know what was happening in other areas, Memphis was developing a program, Georgia was developing a program. [The Maryland program] tweaked the model a little bit and tried to create a thoroughly professionalized kind of program. The first part of that idea was that even the degree name would be different. So, we created, proposed a master of applied anthropology, which is not a master of arts degree. To me that was very important because it was making the declaration that this is a professional degree. Whether we could stand up to that promise, I think in the early days particularly, was very questionable and some of us were worried about it. And we had some good people coming in and we've gotten very good people since then but I think the differences that we tried to introduce there relate to a lot of just fundamental ideas that I have about applied anthropology. The experiential, the internship being an important part of that, that we reemphasized by making a regular internship, adding a pre- and a post internship process so it became a much more extensive kind of experience than in most of the other programs. The idea that most of the last year the program would be devoted to the student developing competence in a particular area or domain of interest which might include a lot of work outside of anthropology, [This] relates to the idea that I feel very strongly that anthropologists are helpless if they, in an applied context, if they don't know what's going on in the related fields around that. That became fundamental to what we were doing at Maryland. The whole notion that this was

not going to be a spin-off to a doctorate, that this was going to be a stand-alone degree that was going to produce, what I like to think of as not just applied anthropologists, not just practicing anthropologists, but scholars of practice. That is, people who are equipped and inclined to take a notion of scholarship to the idea of applying anthropology. And that relates, probably in five or six other steps, to the whole idea that applied anthropology should be a fifth field of the discipline that has its own level of knowledge and an intellectual interest and its own intellectual problem. Its intellectual problem is what happens when you bring anthropological knowledge into the world. And that, unfortunately, is something we don't really do a lot of inquiry about, to try to systematize and understand what really happens when our knowledge comes into the world.

FREIDENBERG: As different from other types of knowledge?

CHAMBERS: Yes. That is, a scholarship of applied anthropology to try to understand those processes, and the good and the bad and the ugly that results from practice and from our involvement in the world. And that's what I've always hoped and to some extent I think it's happening within the University of Maryland program. We were not only just training people for interesting jobs outside of academia but that we would, as a faculty and as students, be engaged in this broader inquiry about the nature of applying anthropology and making it a true sub-discipline in the act of giving it an intellectual core.

FREIDENBERG: And I noticed that you continue to be very instrumental in thinking through and promoting how we were to train applied anthropologists because you founded, I believe, a consortium of programs that offers masters in applied anthropology recently?

CHAMBERS: I didn't found it. Linda Bennett and I think Linda Whiteford also actually founded it. I just talked about it for about fifteen years with a number of people, including people of Memphis where Linda is, and I've always thought that it be very important and it'd be very beneficial if we had a consortium of the different applied programs to talk about some of these common issues and to move the field and its intellectual content forward. But it's actually Linda then who picked up the ball and accomplished it and did it, and put it together which is very great. I've been a participant and have been ever since and, it's still just a few years in the making, but I think it's a very important gesture.

FREIDENBERG: Was that part of your agenda when you also had an important role within a professional organization, to promote the discipline and the link academia practitioners like when you were president of the Society for Applied Anthropology? Was that one of your interests as president to promote this link through education?

CHAMBERS: Yes. Clearly it was. And I think there is kind of a qualification like in my own life, the idea of practicing anthropology outside of academia became a cause that accidentally happened to me. Then as I became more and more associated with the idea I also feel responsible for it. That is kind of weird because you're advocating a kind of anthropology that you're not and so I'm always dependent on real practicing anthropologists to create the thing I'm talking about, which is kind of an awkward [chuckle] situation to be in. But I guess that's applied anthropology too. When I became president of the Society, which was . . . pooh, it's a long time ago, late 1980s. Certainly there are a couple of things, I was very interested in supporting and getting together the local practitioner organizations that had been forming and some had already been in existence like WAPA [Washington Association of Professional Anthropologists] for some time and there were a lot that were just beginning. So, we would ask them to come in during SfAA meetings and we talked to them and asked how we could assist them and things like that. And then, of course, I was very interested in getting more practitioners, people practicing outside of anthropology, involved in the Society itself and trying to make that possible. And, again, I think that's something that's kind of fallen off in recent years. So, I think we were more active in that respect ten or fifteen years ago, than we are now. I've got some students right now who are looking at the extent to which practitioners are represented in the Society's various activities. They're coming up with something like while 50 percent of the membership of the Society is composed of practitioners, only 20 percent of them ever participate in the annual meetings or in publications. It's a big concern. Most of my career I've been involved in this, I don't think we've accomplished very much. We've accomplished recognition of the idea of practice. We've acknowledged practice and certainly our attitudes about practice are very different and more receptive than they were twenty years ago, but the actual figuring out how to bring our societies and our institutions to the service of practice, how we do restructure the annual meetings of the SfAA so that they are more beneficial to people who are not academics, to people who need it to make a justification to their workplace that this is a professionally important thing for them to do. We haven't been very successful in getting that next step, which is to really integrate practice as an essential part of our discipline.

FREIDENBERG: And why do you think that has happened? Because you mentioned that Practicing Anthropology was not that much an outlet for practitioners . . . that that was a trend that we had fallen into, right?

CHAMBERS: Yes, I mean I don't know how . . . there's several possible reasons or excuses. I mean, one is that we're creatures of habit and so we always refer back to what we're familiar with. Our

institutions and publications and even our attitudes were created in an academic milieu and that's the only way we really know how to do things. And, we add a workshop here and a workshop there but to make the workshop concept be the primary part of a meeting would be more interesting. So, it's easier to go on doing the way we're doing, just try to bring in practitioners on the fringes. They recognize very clearly that they are left on the fringes of it.

FREIDENBERG: It sounds like there would be academic applied anthropologists looking for opportunities to engage more practitioners.

CHAMBERS: Right.

FREIDENBERG: I wonder why the other movement is not happening. Why aren't practitioners demanding, being more important in the SfAA and publishing more and practicing?

CHAMBERS: Right. Good question. I guess when my own involvement in all these issues started, I guess, that's the scenario that I imagined...was that by this time, twenty years later, that practitioners would be running all this stuff.

FREIDENBERG: And it hasn't happened?

CHAMBERS: It hasn't. You see, I mean there are some practitioners that have played very active roles in the Society and organizations like WAPA, NAPA, National Association for the Practice of Anthropology, and all that but they really haven't pushed the agenda out and beyond in a way that's very imaginative. Where they participated, they've done the same things that we do. I was talking to somebody the other day about that, the idea that those practitioners who become most successful in the Society, and even in the National Association for the Practice of Anthropology to some extent, are those who are most like us, who have academic aspirations [chuckle] and tendencies and leanings and therefore they fit well within the current structure but the vast majority of others don't fit well. I think part of it is that, and this has to do with what I was saying about a scholarship of practice, I don't think we have learned how to prepare people to be very effective practitioners in a huge variety of settings; we have not been able to discover in any really substantial sense what it is that they all have in common, what is it that makes them anthropologists, that we could then reinforce so that they would not only want to but need to come back to meetings and to entertain and participate in the publications of a group like the SfAA because they really learn there something important about what they do. I don't think we've gotten there.

FREIDENBERG: Right, something like continuing education. If we think of the discipline of applied anthropology as a profession, it would be like physicians going back to take boards to certify them to be able to practice.

CHAMBERS: Right. I mean if you think about it, there's so many interesting people working in different research or non-research practicing modes who would have so much to learn about by something that somebody else is doing somewhere else. We cannot make those connections and find out how to make those connections. So, there's still a whole lot of work to be done to realize that.

FREIDENBERG: I wonder whether another of your prominent roles, which is on thinking, reviewing and evaluating the role of internships in applied anthropology, is not a good way to start thinking about this because we train these applied anthropologists to go and be practicing anthropologists within an academic context but in a sense, we're going to institute mechanisms for them to continue being members or associated with academia. In other words, when we prepare them to do internships it's almost like we send them away.

CHAMBERS: Right.

FREIDENBERG: We don't use, perhaps, internships as a way of training people who have to continue to truly practice outside of academia but who will feel that need that you were talking about of constantly connecting to academia not only for reading papers but also to establish collaborative projects or, perhaps, to consult some kind of continuous link.

CHAMBERS: Right.

FREIDENBERG: And I wonder whether your experience, for example, at the University of [South] Florida reviewing internship at the training level could help us figure out what we could do in this respect.

CHAMBERS: I mean, that experience was, at the early part of their program, and it was mostly an evaluation of the internship at that point in which we learned a lot of very interesting things. One of the most interesting was that when we interviewed people who were not anthropologists, but who had supervised anthropology interns, that when we asked them what was the difference between their having an anthropologist as an intern and somebody else, they clearly identified what we hold to be some of our most important values. They said, these people had much more ability to work to understand the context in which they worked in a broader point of view or an understanding of what's going on. Essentially this defined the ethnographic and holistic perspective of anthropology in different terms, in terms that made sense to them, which made you think it was really working.

FREIDENBERG: Definitely.

CHAMBERS: But the question you bring up is then, can you use that experience to go on and create the further linkages. I certainly think that's what we need to do. I don't think we've done very much of it and I don't even know at what level you do it. And certainly, some departments, our own department

here at Maryland, for example, are developing stronger alumni ties, but a lot of the relationships are very personalistic. I think every training program has certain numbers of really star graduates, that are affiliated with them and benefit from association with them as the programs do from their association with those practitioners. But to do that on a more institutionalized basis, I think that certainly is a step we need to go, in that we haven't gone in.

FREIDENBERG: Because I notice that you, for example, have also being very active in continuing to promote a scholarship of practice. You have been editor of the *Adventures in Applied Anthropology* series of the State University of New York Press and that's to promote the scholars of practice [to] publish. As we have these academic presses helping us promote the publication of scholars of practice, we don't have similar institutional mechanisms to promote the practitioners, whether they publish, books or journals, peer-review journals, or they publish reports and there's a lot of excellence in reports as well which we don't, I think, recognize.

CHAMBERS: Right. I think one has to have the sense of a scholar of practice as not necessarily being recognized in the way we recognize it in academia through publication and teaching directly in the classroom. I'm trying to think of the name of a guy at MIT wrote a book called, *The Reflective Practitioner* and it's always . . . it impressed me a great deal. It's not about anthropology at all but he'd acted like an anthropologist, he'd gone out and interviewed a lot of people, a lot of different fields like urban planners, social workers, different practical kind of fields, and he came back with the idea that, sure these people go to school and they're trained in their particular professions but when they get out they enter a different kind of scholarship and they operate on the basis of work-related theories and notions of what's going on and in that work they create their profession. Well, his term is "reflective," like it's a reflective theoretical notion and it's different from what they learned in school.

FREIDENBERG: Right.

CHAMBERS: It's unique in and of itself, so, urban planners are what he called, "not just practitioners but they're reflective practitioners." They're creating ideas, theories of what they're doing all the time. So, the idea would be how do you get a hold of that in terms of what applied anthropologists do? What are the kind of on-the-ground theories that they construct and create as they get mixed up in the world in the particular ways they do? And can you create that as a scholarship of practice? And then you bring that back also to the training program, because then you have more knowledge about and have created more of a relationship between these two scholarships. But I guess, it takes some people who really want to devote themselves to thinking about those things and working some of that stuff through.

FREIDENBERG: Right.

CHAMBERS: I want to clarify this whole issue of a scholarship for practice and how you create one. If you look back at what I was saying about when we created the program here at Maryland, the idea it would be modeled after a professional program was very important. The kind of professional program I think about is nursing because that's what my wife does and so we talk about it a lot. But if you look at the way nursing is, both as an academic exercise and as a practice, you see that the idea of practice is absolutely essential to what goes on in the academic institutions that train nurses. The research is generally based on how you make better nurses and how you equip nurses to deal with the kinds of issues and problems that they have. That should be the goal of a professional applied anthropology program. It should be how do you make better applied anthropologists, practicing anthropologists? And to do that we need to understand what people actually do when they get out. We need to accept that as our fundamental issue and our fundamental problem. Well, as a rule right now, as we maintain our own research interests and relate those to our students' interests, the driving force of what we do as scholars even within applied training programs, is not based on what our students will ultimately do but is formed mostly from our own rather narrow interests. So, I think the transition that needs to be made – and maybe it's a just very gradual kind of thing – is that people like us who purport to prepare and train people to go outside of academia to practice a profession that their practice is our fundamental problem in scholarship. And that's what we look at and that's what we try to articulate and learn how to better prepare people to do.

FREIDENBERG: So, are you suggesting that, that we try to research what applied anthropologists actually do?

CHAMBERS: Exactly, just like a nurse researcher, a Ph.D., in a nursing program goes out to hospitals [and] works with nurses, and they identify a problem related to problems nurses are having and try to solve it in the context of the work that nurses are doing. That's what nurse scholarship is all about. That is what our scholarship should be all about.

FREIDENBERG: But if that was the case then our professional societies should be interested in funding such studies?

CHAMBERS: Yes, I think so.

FREIDENBERG: Right. Well, that would be a very important change. I think that this is very interesting and we've gone over a lot of your roles in which you've helped found and nurture the discipline of applied anthropologists but I'd like to go back to your work as a teacher and as a scholar as well. I've noticed that you teach a variety of courses including one that I'm intrigued about, *Writing Anthropology*. How does that fit in terms of

training applied anthropologists if supposedly they're not going to be asked to write all that much?

CHAMBERS: I really haven't thought about it that much because I don't perceive the course – even though most of the students who take it now are in our applied program and are applied, it's also open to undergraduates who are not, particularly interested in applied – I don't perceive it as an applied course. It's not a course about writing conventional anthropology, it's really an opportunity for students to sit around and talk about what is – now, I've going to contradict myself because it is applied. What the course is about is looking at what I call, cultural discourse and recognizing that. It's not just anthropologists who are involved in cultural discourse but that discourse about culture is being convened in all kinds of ways throughout society. So, we look at the way a journalist writes about culture. We look at the way short-story writers write about culture. We look at the way anthropologists write about culture. And we talk about that and then we do our own writing. And most of the people don't write about applied topics but relied on a more personal level about cultural relationships. We really focus on the quality of writing, quality of communication, and the ability to talk about culture in a kind of an uncompromised way, not to trivialize culture as so much writing does. To your second thought, I don't think of it as applied but it sort of is. It's a course that I love teaching but the other part of your question was, why learning to write well an issue for an applied anthropologist is? We have all these discussions and students – certainly applied students – get very anxious about whether they're getting all the skills they need to the point that there's no way you can give all the students all the skills they need in a program such as ours or in any program. You probably teach them to acquire skills more than give them the whole set of skills. But I think there are two fundamental skills that we all need and that's the ability to write well and with clarity and the ability to speak reasonably well. I'm a much better writer [chuckle] than I am a speaker so I emphasize writing. But that applies as much to applied anthropologists, practicing anthropologists in general as anybody else.

FREIDENBERG: Exactly.

CHAMBERS: I was just having lunch at the meeting last week with Bob Wulff, and he's an anthropologist who for twenty years has made his living developing real estate property at some high levels of financing. And he just spontaneously said, "You know, the difference between me and the other people I work with and what makes me successful is that I've learned how to write well." I think that applies to virtually any profession.

FREIDENBERG: And I think it's very important personally, even more important for applied anthropologists who work, for example, in the field of development and they have to, not only write

well – but write with the ability to communicate with, say, economists or agronomists about what it is that they're saying about culture and not just noticing that these people are different or these behaviors are different.

CHAMBERS: Right.

FREIDENBERG: So, I think that that's an important course. I was just intrigued that in an applied program, you saw a course with that title.

CHAMBERS: Yeah.

FREIDENBERG: Talk to us about another course that I think that is quite novel, within anthropology and particularly applied anthropology, which is Community Tourism.

CHAMBERS: That's a new class. I've [taught] tourism over the past ten years, [it] has become my major area of interest and I teach a couple of courses on tourism. Now, a community based tourism is a new one and it's aiming to be more applied to look at both the impacts of tourism on a community level and how communities can participate more – I hate the word empower I don't want to say "empower communities" to participate but that's what I mean [chuckle]. Essentially how you can develop alternative tourism strategies that are a benefit to the communities in which tourism occurs. So, it's probably one of the most challenging courses I've taught because it requires a lot of work and a lot of reading. [It] starts out by problematizing the idea of community itself and then problematizing the idea of sustainability and then asking what all this has to do with tourism and, I guess, a culturally socially sustainable kind of tourism.

FREIDENBERG: That's great. Does that relate at all with your role [in] developing the track in cultural resource management at the Department of Anthropology at Maryland?

CHAMBERS: Yes, it does. Again, the track is fairly new and the Maryland program just went to the track system fairly recently and that happened at a time when I knew my commitment to looking at tourism in an applied perspective was strong and I felt that a tourism track wasn't going to be the most appropriate way to go, but to combine, to try to think about new kinds of tracks that would incorporate a lot of things of interest in anthropology. We chose resource management to combine issues related to environmental development, tourism development, heritage issues. People keep asking, why did you choose the word resource? And I think there's a very particular context there. First of all, resource management is a recognized area of practice in a lot of the areas that we were interested in like forestry resource management, environmental resource management . . .

FREIDENBERG: Water.

CHAMBERS: Yes, water resources. So, something that can be recognized by people we work with as a term that has salience and significance. But then our own internalized meaning of that term is really based on the idea that we would look at human relations from the point of view of them being resources rather than liabilities. We've got an asset theory now and from the asset prospective, you think of a kid in the inner city and you've learned to think of that kid as kind of a liability and a problem. But how does your mind turn around in terms of applied anthropology if you think of him as a resource, the loss of which is a fundamental loss to society? And so, you try to find what is the resource that you develop, how do you solve the problem or get rid of the liability? And so, we have applied that idea to all the things we're interested in. In terms of tourism, the question becomes what are the resources of the community that can be built through tourism, rather than how do you solve a community's problems through tourism, which you really can't do anyway. I don't think you could solve anybody's problems with tourism. It is more likely to exacerbate them. But how can you – by taking a look at the community – how can you enhance a community's resources through tourism is a different kind of question. And that relates to the course I was talking about, you know, you look for linkages between more commercial tourism and the community itself and how you can support the community as well as whatever the economic or commercial enterprise is.

FREIDENBERG: You were saying earlier that you started that course with the notion of problematizing community. How does it work when there's different interests promoting the . . . the interest, different communities as it were promoting their own interests? How do you address that in your teaching?

CHAMBERS: Well, I mean, that's what we talked a lot about and, I guess probably the end result is you expect that there's going to be different perspectives in different communities within communities and so, and what they have tried in this course and never really thought of trying before is that a couple of the resources they use are extremely conservative ideologically. I use the book called *Community in Tradition* which is about the conservative view of what community is. And most of the books we use are the kind of books we all use which tend to be highly liberal, if not radical in one way or another but, it's interesting, there is a conservative view of what community is and it's very different and in fact threatened by, another view of what community might be. And then when you get into community development, you see these conflicts occurring and what I want to do is cover the range of view[s]. You send students out, or you graduate them, they go into communities that have a completely different value system. And then there are mostly rural communities around here that we work with that are extremely conservative communities. And we don't even know anything about why they are, or

the basis of belief . . . the fundamental beliefs that create a conservative view of community. It's important to know that. We've really problematized the idea of community and we're looking at it from very different perspectives. And then one thing that I've been talking about recently, you begin to see as you look at these different views and different agendas where they can fit together. I don't even think you want them to fit together but they can fit together in very interesting ways so you can have a bunch of liberal folklorists, for example, developing heritage in different communities and they're developing it from an ideology and a framework in which diversity is good. So, they are encouraging diversity of all these different [communities], say, take the Appalachian region, for example, diversity of expression, from the indigenous music styles to quilt making to African-American practices in these different communities. That fits their kind of liberal paradigm. And yet, you look at a lot of the communities and these are projects that can actually work. They're effective. Even though the members of these communities might be quite conservative in their values and have a different sense of the relationships between things like diversity and shared value systems or commonality. And yet, it's the same program and it's working for both. It's working for the kind of traditional liberal who had a diversity perspective and it's working for the more insular kind of conservative community perspective. And to me that's just intriguing.

FREIDENBERG: Very intriguing. It also brings out to my mind the fact of what you said earlier for an applied anthropologist it's important to look at history and the policy context.

CHAMBERS: Right.

FREIDENBERG: And it's almost like reversing that assumption in saying, sometimes policy makers do not take the community context so much into consideration and they should learn how to more.

CHAMBERS: Right. Also, a post-modern approach stands positive. I recognize the idea that people in communities aren't just passive victims, they're active agents, in that they learn how to use the people who control their lives in a different sense and learn how to manipulate meaningful lives out of those contexts. That's another interest of mine. There's so much being learned from political economy, even a post-modern perspective that's really important for applied anthropologists to know. And I think there are a lot more compatibilities, that are being recognized by applied anthropologists, not all of them, that we have a lot to learn some of the way anthropology in general is, challenging the idea of culture, the way the culture concept is being used and the idea of the agency of different actors in different roles in the society that those are all extremely important things for applied anthropology too. It's interesting to me, I think, probably in the last twenty years clearly the two

most fundamental movements in anthropology has been the postmodern perspective and applied anthropology. They are the two forces that have really driven the profession in the last twenty years. And yet, there is very little recognized interrelationship between the two in a lot of ways.

FREIDENBERG: Some archeologists who consider themselves applied anthropologists use postmodernism, some to a great extent nowadays?

CHAMBERS: Some do. You know, I know some colleagues [chuckle], very close colleagues, and I think their embrace of application can have a certain ambivalence, almost accidental applied anthropologists in some way. But I guess I define myself in the same way.

FREIDENBERG: Going back to this book that you were mentioning *The Reflective Practitioner*, are you suggesting that perhaps archaeologists as applied anthropologists have to be more reflective about their practice?

CHAMBERS: That's something I'm working on now. I'm working on an edited volume with a colleague, Paul Shackel, to look at archaeology as applied anthropology. And recognize it in their own career development. The archaeologists that have gotten involved, particularly in the last ten years [have] become more and more dependent on public involvement in furthering and developing archaeology so that they really need to be good applied anthropologists as well as archaeologists. Unfortunately, there is very little discussion about that or about what that means or where to go with, it although as it develops. I think in some ways it might be easier to develop a coherent sense of being an applied archaeologist than it is to develop a sense of what it is to being an applied cultural anthropologist just because you got a large group of people who do pretty much the same thing.

FREIDENBERG: And work at the same agency perhaps.

CHAMBERS: Yes, just in the same way that it was easier for archaeologists to put forth legislation that favored the property that they dealt with because it was so easy for the public to see what an archaeologist is. They have tools. They have material, objects, [chuckle] and things that identify them as a profession. So, they were very successful in the early '70s in putting forth legislation that made them essential to the development process and that they had to be consulted and they had to be brought in. Whereas cultural anthropology, we certainly made gains in that respect but it's much harder, both to articulate and to distinguish ourselves from sociologists and other people.

FREIDENBERG: What other major domains in applied anthropology would apply or anthropology in general that you see, in terms of the process of developing [your] career?

CHAMBERS: I see, vaguely, vaguely, I see a career there. [both chuckling] I've written comparatively little about the research I've done, most of which has been applied research and is in reports more than like a lot of applied anthropologists but where I published the most is commentary, material which tries to synthesize different aspects of the field. I like to think of it as a kind of meta-anthropology. I mean we're so trained to be ethnographers to go out and talk about our little place and our people that we study and things and to build our research on that, that we kind of develop these atomistic kinds of relationships with each other. We're almost afraid to talk about each other's work and to try to assess it and bring it together. And, of course, that makes it very hard then to create any sense of a synthesis about what it is that anthropologists do or how to train them. So, it seems . . . but I've always, no matter what my particular interest is at any time, what I've always been most interested in was that trying to create that sense of synthesis. So, one of the first things I wrote was – with Phil Young at the University of Oregon – was a synthesis for the *Annual Review of Anthropology* of Mexican community studies because I had been reading them, I was fascinated by them and I thought, nobody has ever tried to compare all these things, nobody has ever said, you know, "If you took them all together, would that tell you anything?" Or are they so disparate, [they don't] tell you anything. And I always look for the patterns, which is kind of fundamental for anthropology. It's not just something I write about but it's a research topic for me. I do research on applied anthropology and then I write about that. And then the same thing in tourism was to look at it and write a book about the whole field, to try to synthesize and to say, if you put it all together, what are people saying, you know, how do you count for the differences. So, I guess, if there is one strain that's the idea of trying to create a kind of a different conversation outside of our own individual research. I think it's something more people should be doing. Usually they see it as writing a textbook or something but that's not what it is. It's creating a kind of meta-sense of what we're doing around any particular topic.

FREIDENBERG: And we are supposed [to] include the practitioners. You've mentioned a couple of minutes ago, that a lot of what you had written was hidden in reports. We only actually write reports when we are mandated to by contract or by any kind of formal agreement and yet, that's also what anthropologists do. I noticed that your book *Applied Anthropology: A Practical Guide* is still the most cited textbook in applied anthropology in the U.S. and abroad. I've used it my course in Argentina. Do you think that this might be a good way to continue on that work, that this could be like Volume II of *Applied Anthropology* if you were to do to write about your experiences researching *Applied Anthropology*?

CHAMBERS: I don't know. First, I think, my buddy John van Willigen might wonder whether my books are the most cited or not and I think this is questionable. I mean, his books are cited a lot too and I don't know which one is cited the most. But I mean, it has gotten some attention. There have been a couple of points where I thought doing another edition would be a good idea and yet I've always rejected that idea to create another. . . if I do write a new book on applied anthropology, it's not going to be related to the other book at all and be very different and be very short in that will be done sometime within the next six months to sixty years [Freidenberg chuckles], essentially the idea of that book is to address the question I find plaguing our graduate students so much is – and it's a very legitimate and important question – as they get into a program like this and they start being taught that you need to know this, and you need these various general skills that other people have, like it's not just anthropology, and then they start wondering, when I go out and try to sell myself or make myself useful what it is really about anthropology that makes any difference? I think we all as a profession we begin to think that, you know, what is it specifically about anthropology that makes the difference, that makes a real professional role that you could call anthropologists? That's what I'm interested in right now, to answer that question. Nobody answers a simple question for all time, but to address that question and to write a little book that would try to get a sense that there is something that's very important about anthropology that is cohesive, that is the property of anthropology and somebody could try to steal it but they'll never get away with it because they don't have the experience, that there's something experientially based in anthropology that's fundamental to being an applied anthropologist.

FREIDENBERG: And is that something that you wish to answer in the training of applied anthropologists or you think that it would be good to educate the non-anthropologists that employ applied anthropologists?

CHAMBERS: Well, it might. I mean certainly I would want it to be of interest to people besides anthropologists. Mostly, I think the audience that I most clearly envision are people who are beginning or anticipating a career in anthropology. I want to look at issues between the kind of more positivistic drift of anthropology and the more postmodern view. . . I've always been interested in the relationships between science and art.

FREIDENBERG: I noticed also that you've had international experience. You've done work in Thailand and you got a Fulbright Award for that and you've done work in Mexico and you got an NIMH to do that. Can you tell us how that those two stages in your scholarship apply to the topics that we're talking about?

CHAMBERS: I've been fortunate in that I have had opportunity to spend a fair amount of time in different places and it started even before I was an anthropologist, I was in France for three years. That was an important opportunity for me. Mexico, that's where I did my dissertation research. I'd actually wanted to go to Asia and I had the grant and the opportunity to go anywhere I wanted but the significant other that I was with didn't want to and being a compliant person, you know, did whatever I had to do. So, I went to Mexico and then that was a good experience for me. Probably about ten years ago, I started getting my chance to go finally to Asia in a relationship to my work. That was after I was chair of the department at Maryland and just sensing I wanted a break and I wanted to finally go, so I planned the trip where I traveled as much as I could around Asia. I had to have an excuse. So, I said I was going to study tourism which at that time I didn't know anything about. But that's a neat thing. [both chuckling] I began to think about tourism but in a very informal sense, like it wasn't like doing very deliberate work at the time but it was an important experience. And, of course, I've been back then probably fifteen times, most often to Thailand since that time. I had the Fulbright, [which] was actually to consult with tourism training programs on developing community-based tourism, which was a wonderful experience and developed my ideas about tourism a lot.

FREIDENBERG: Have you also gotten the Praxis Award, what did you get the Praxis Award for?

CHAMBERS: Well, I didn't get the Praxis Award [from WAPA] for praxis, I got it for being a judge. And when they first gave the Praxis Award they gave it the Praxis Award also to the judges recognizing that it was an effort on their part. That was with Bob Wulff and Shirley Fiske, [they] put the award together and I was on the first two juries. And what was interesting about it, of course, nobody had any experience. I mean, this was an award where people nominated themselves and talked about their practice in some specific project and how important that was. I can't remember all the members on the juries but it was a very diverse group and George Foster, you know, was in the group and Setha Low was in the group.

FREIDENBERG: Were there lots of people in academics?

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FREIDENBERG: Actually, going back to your thought of putting together what applied anthropologists did would be like what applied anthropologists think applied anthropologists should do?

CHAMBERS: And it's there and I guess the lesson is that we do know that but we don't know how to articulate it. That's kind of a scholarship of practice again and that's this reflective practitioner I was talking about. We know what this stuff is but we don't know how to articulate it.

FREIDENBERG: Do you think that it has to do with spontaneous invention professionalization? Are we afraid coming out as real professionals like, say, an attorney or . . .

CHAMBERS: I think some of us are, well, that's alright. And I think some anthropologists are terrified of seeming to have vested interest in anything, even though they are firmly and securely ensconced in an academic profession, the idea of making a business out of something or profiting from something is very difficult. And so, there are some obstacles to – still after all this time – to talking about professionalization. I think one thing that started happening in the '70s that was very threatening to a lot of people was when the AAA began to be not just a disciplinary organization but a professional organization. And you can see the transition – if you can see it – beginning to occur and I could hear some people beginning to be very nervous. And that's why, I think, an organization like the Cultural Anthropology Group split off and wanted to have their own meetings because they didn't want to have all this discussion about professional issues, particularly since they expanded beyond academia into areas of practice that would be suspect to them. Now, that is interesting.

FREIDENBERG: It is interesting. It makes me think also of whether, going back to you pointing out that the Society for Applied Anthropology now does not have that many practitioners involved in the running of the organization, whether it could be that in a sense was developing to two distinct communities or cultures.

CHAMBERS: Right.

FREIDENBERG: And, until we find that out it's going to be difficult to put those together.

CHAMBERS: I think the one thing that it is really interesting that I've been thinking quite a bit about recently is there's something happening to the nature of practice itself. I've no idea what it means yet. But if you look back at people, like when I first got interested in practicing anthropology and I was always talking to practitioners who were about my age, to mostly people getting out of school and starting their careers and we're all kind of getting old now, but there's a and if you talk to them, well, what I'm trying to say,, there's a significant

percentage of those people who like me envisioned an academic career. . . because at the time there wasn't really much else to envision. Even when you talk to them now, even though they are very successful – sometimes very successful practitioners who have created really interesting careers for themselves – there is still this kind of reluctance and this kind of reticence and this sense that this is not really what I wanted to do, this isn't really what I was going to do. And so, there is a little negativity to the message that comes across and that comes so clearly. And yet, I see the students that we get now in a program like ours and they come motivated only to be a practicing anthropologist, not all of them but a lot of them. And they know what it is. They know that there are opportunities. They have quite often a very clear idea of what they want to do and it has nothing to do with academia.

FREIDENBERG: Exactly.

CHAMBERS: And if anything, we get to start to keep up with them because they're bright. We figured out finally that the GRE [scores] of our last master's degree applicants were higher on the average than those for our College's doctoral programs, which means to me – and I think this is very important – that these are people are not selecting a master's kind of career oriented program because they don't think they can get into a doctoral program but in fact, they can get into a doctoral program but they want a program like this. Now, what those people do in the next five, ten years to me is going to be the critical dimension in everything I've been interested in for twenty-five years because this is the first generation that really includes people who entered the field with a desire to practice and who are highly motivated to do so. And the question is, are our institutions and our academic programs going to be able to serve that desire and that motivation rather than divert it and turn it off because we're so antiquated in it of ourselves. So, this is the greatest challenge is right now. I hope I'm wrong, but I don't think there are very many people in my position thinking that the people we are training are our future and are our absolute future. I just don't think there are.

FREIDENBERG: You mean the future of the discipline of applied anthropology?

CHAMBERS: Of at least of that kind of applied anthropology that we talk about when we talk about going out to train people to work beyond academia... I mean, we are a very elite, special group of people. We've made a commitment presumably to pushing anthropology outside of academia and to training people to do that. So, we've only put one of our feet in that water and we haven't put both of our feet in that water yet. I think the two critical factors, one that we have now which is an outcoming cohort of the people who are highly motivated to be practitioners and the other is a cohort of trainers in professional program who will jump in with both two feet and say, this is what we

CHAMBERS: I've been fortunate in that I have had opportunity to spend a fair amount of time in different places and it started even before I was an anthropologist, I was in France for three years. That was an important opportunity for me. Mexico, that's where I did my dissertation research. I'd actually wanted to go to Asia and I had the grant and the opportunity to go anywhere I wanted but the significant other that I was with didn't want to and being a compliant person, you know, did whatever I had to do. So, I went to Mexico and then that was a good experience for me. Probably about ten years ago, I started getting my chance to go finally to Asia in a relationship to my work. That was after I was chair of the department at Maryland and just sensing I wanted a break and I wanted to finally go, so I planned the trip where I traveled as much as I could around Asia. I had to have an excuse. So, I said I was going to study tourism which at that time I didn't know anything about. But that's a neat thing. [both chuckling] I began to think about tourism but in a very informal sense, like it wasn't like doing very deliberate work at the time but it was an important experience. And, of course, I've been back then probably fifteen times, most often to Thailand since that time. I had the Fulbright, [which] was actually to consult with tourism training programs on developing community-based tourism, which was a wonderful experience and developed my ideas about tourism a lot.

FREIDENBERG: Have you also gotten the Praxis Award, what did you get the Praxis Award for?

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factors, one that we have now which is an outcoming cohort of the people who are highly motivated to be practitioners and the other is a cohort of trainers in professional program who will jump in with both two feet and say, this is what we do. But that is not where we are now. Again, where we are is, we're still creating our own research careers, our own research activities that may involve our students but that our students are not essential to our careers. We developed that and then we do the best we can to create a good program and to encourage people to do this but we don't jump the bridge with them.

FREIDENBERG: Exactly.

CHAMBERS: And until we do that we will never be doing what we should be doing. We'll always be just half of a truth.

FREIDENBERG: Right, including the danger that we might instill in our highly-motivated masters in applied anthropology the same sense of frustration that those that did that did not get through academic programs still feel even, like you said, successful.

CHAMBERS: Yes, that's the danger that will take this much more highly motivated cohort and they'll jump out there and they'll find there's no one with them and they'll be kind of treading water. Outside, down the road there's not much to embrace them and there is more the temptation for them to become a part of something else that does support them. So, they go into urban planning, they become urban planners rather than anthropologists or they go into this field or that. The more I think about it right now this moment...this is a critical moment.

FREIDENBERG: It is a critical moment, I agree with you, and a dilemma as well because and it brings us back to something that we discussed early on which is, what institutional mechanisms might our professional organizations in applied anthropology promote or start so that we address the situation head on?

CHAMBERS: Right. The consortium has the potential to do that and would be important. And I think we need all of our parts of our institution that we need to be able to think how they can address this. What are we doing at the meetings to create this relationship, and how should we restructure the meetings to a way that creates this dialogue and creates this kind of unity between academia and practice?

FREIDENBERG: Although we have been discussing applied anthropology in the new millennium in a sense, now I want to ask you directly what you think, where do think applied anthropology in the U.S. – well you told me where you think it is, but what do you think it is moving to? What should we do? What should we not do? What should we encourage the younger generation, the students we train to do? And what are your thoughts on this?

And this is . . . of course, we can't predict but in terms what your experience is.

CHAMBERS: Yes, there are a lot of, what I've been mostly talking about is that relationship to practice and the way training programs are involved in that. And, you know, but there are a lot of different approaches and ideas and ways of being an applied anthropologist. The trends I see, in one sense there's going to be a more sub-specialization within applied anthropology. I would like to say that I think where the future goes in terms of my own interest in practicing anthropology outside of academia, is that what I was just talking about will happen. There will be a commitment to, on the part of our institutions, our academic institutions and our professional institutions, to build practice and to take advantage of all this power and enthusiasm that we're involved with. But I'm not sure at all that that's going to happen. I think it's more likely that it won't happen actually and I think it's more likely that we'll continue to move with tentativeness and uncertainty into our future, each of us looking after our own little domain of interest and appearing at the meetings with our sense of our self-importance well protected. That seems like the way it's been certainly, all my career and I think that's likely to be the way that it will end up.

FREIDENBERG: Well, you know, it made me think about the profession of nursing that we were discussing earlier and what is it and not only from our past experience within our discipline but from other disciplines and the way they professionalize themselves. It wasn't until quite recently that the profession of nursing, or even the profession of medicine, had these continuing education workshops and their demand put on the practitioners by the professional organizations to pass them and actually continue to be board certified for the practice of a profession. We don't have that. Do you think that having that, instituting that might help kind of coming out with more response?

CHAMBERS: We need a practitioner group that's much more assertive and aggressive to move the idea of practice along to identify and demand, what the institutions need to do for them. The problem is that we don't have that kind of aggressive, assertive practitioner arm. Because when we bring these people through the school we train them to think of themselves as second-class citizens. We don't respect them as scholars. And, again, I'm speaking in generalizations and I'm not speaking for everybody but from my experience like, we have never – even those of us whose business it is to train people to be practitioners – most of us have never encouraged those people to think of themselves as a particular important part of the profession.

FREIDENBERG: Let me reverse the question, could it be that the current institutions and organizations that we have to represent the professions are no longer representative.

CHAMBERS: Well, they're not. Yes, they're not.

FREIDENBERG: Maybe these people who are made to feel that they're second-class citizens could invigorate those . . .

CHAMBERS: Could invigorate but, again, I think they need more. It's a socialization thing and it's like I had some students that, I've been talking to recently who are very interested in going to the SfAA and trying to work some of the stuff out and they're graduates now and they're out and they feel the isolation. We've been talking about how to make this movement and I said, "Look, you've got to have two things that you're going to accomplish in the first year because you're going to burn out very quickly. I mean because it's such a thankless kind of thing and unrecognized kind of thing that if you go into the Society and try to make change and try to move things along in the direction you think should be, you're going to have mostly just 'that's a good idea', and 'yeah,' 'okay,' and that but you're not going to get any real support. And so, you need to be one, more radical and second, you need to set forth that you're going to accomplish this by this year and this by this year. That's what I worry about. You see people coming out and little workshops being held about how you can solve this kind of problem and then you see that this kind of drifts off and it goes away. And that's been happening for a long time.

FREIDENBERG: And that's very scary to lose that cohort of people. We can lose as much as a generation of applied anthropologists?

CHAMBERS: Yes, we still have those that are associated with academia but I mean it's not only losing them but it . . . it really . . .

FREIDENBERG: Not learning from that.

CHAMBERS: . . . what it really says for those of us in training programs is, it really says we're not doing what we say we're doing. We're not training practicing anthropologists. We're training practicing something that goes out and does something and gets good jobs but we're not training people who ultimately self-identify as anthropologists and feel the importance of staying with the club. And if that's all what we're doing, then why are we doing it? Except, you know, that it's competitive like we get lots of applications because of what we're saying we're doing. In a sense, it serves our own purposes, but I mean it's about time we ask whether it serves the purposes of the reason for our being here.

FREIDENBERG: I think that's a terrific question and I think that just by asking those questions straight on that we can find the answers.

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The SfAA Oral History Program

The Society's oral history interviews are archived at the Nunn Center for Oral History at the University of Kentucky Libraries. The SfAA Collection consists of two sub-sets of interview audio records. These include 132 records of the SfAA project and 24 of the Bureau of Applied Research in Anthropology at the University of Arizona done in cooperation with the SfAA project. Some of these are transcribed and some are published, mostly in the SfAA Newsletter. The data base which includes this collection can be found on the Nunn Center's on-line data base under the heading "organizations." The Nunn Center will make available copies of the interviews on request. The details of this program are available of their web site.

Suggestions for persons to interview can be sent to John van Willigen at johnvanwilligen@gmail.com.