



NEWS

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A Quarterly Newsletter

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SfAA President's Column

By Kathleen Musante
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We are now two months out from our very successful annual meeting in Vancouver, British Columbia. I, personally, am still basking in the glow of over 2100 registrants, and over 1900 papers, presentations and posters on the program. The meetings had the energy and vibrancy to which we always aspire.

Many thanks to the program co-chairs and our annual Meetings Co-coordinator for such a stimulating program.

The Annual Meetings in Vancouver also marked the inauguration of several new, ongoing programs.

This year we presented the first Pelto International Travel Award to Dr. Patricia Hammer, who traveled from Peru to Vancouver. This award enables a mid-career scholar or practitioner from a low income country to attend the SfAA Annual Meeting.

We also presented the inaugural Critical Conversations event. The Critical Conversation series will present roundtable discussion of important timely issues at each annual meeting.

In order to be up-to-the-minute, topics will not be selected until 2 or 3 months before the meetings. Please join me in thanking outgoing Board member, Jessica Jean Casler, for organizing the inaugural Critical

Conversation, and please feel free to suggest topics and roundtable members to the Program Chair for the next Critical Conversation to be held in Santa Fe.

This year also marked the first in the annual series of Memorial Plenary Sessions in honor of Tony Paredes. The topic for Vancouver was Protection of Natural Resources: Cultural Heritage Strategies of First Nations and Native Americans, and featured presentations by several First Nations leaders.



All of these events were met with enthusiasm by their audiences. A shout-out to all of the individuals involved in organizing the events!! We can all look forward to stimulating programs in these series into the future.

Not long after the meetings in Vancouver I traveled to Dubrovnik, Croatia to attend the biennial meeting of the World Council of Associations of Anthropology (WCAA), held in conjunction with the

International Union of Anthropological and Ethological Sciences Inter-Congress. The SfAA has just become a member of the WCAA and attending the meetings was an exhilarating experience. The WCAA, now with 54 member organizations, brings

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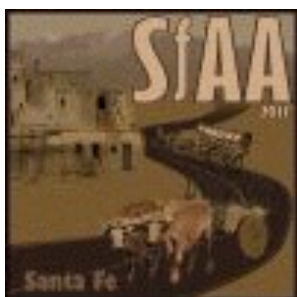
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together the leadership of anthropological associations from around the globe. Associations from every continent were represented, including Europe, Australia, Brazil, Uruguay, Serbia, India, Africa, Taiwan, Russia, Japan, Nepal, Mexico, Chile, and Croatia.

I was especially struck by the interest of WCAA members from the associations of many different countries in serving practicing and applied anthropologists. The WCAA has been prompting member organizations to survey their memberships regarding the nature and challenges of their work.

A substantial percentage of the members from all of the associations that presented data are practicing and applied anthropologists. As a result, several associations are moving to form new units or new organizations focused on applied social scientists.

There seems to be a growing recognition, across the world, of the work of anthropologists and other social scientists outside of the academy, and a recognition that the interests and needs of practicing and applied social scientists, while overlapping with those who are within the academy, may be different enough to deserve special attention. Some of the most interesting topics for conversation focused on what is seen as the increasing precarity of both academic and nonacademic jobs settings.

The IUAES Inter-Congress also addressed the issues of public anthropology and provided a wide range of opinions and concerns based on the specific experiences of presenters in their home and research countries. It was a truly stimulating experience and I see an array of opportunities to extend our connections with colleagues across the globe. As we move forward into our next year and look towards Santa Fe, we have a number of interesting pathways to follow in pursuit of international alliances with our colleagues.

Notes From The Board



By Jane W. Gibson
Secretary, SfAA

If you're like me, you probably don't think much about what the Society's Board of Directors does, simply trusting that

whatever that is will serve the organization's best interest. As a new Board member, I have learned that this is a safe assumption, but I have learned something about how that trust is earned. I offer a summary of a few of the highlights from the spring 2016 meeting in Vancouver to illustrate.

Much work is done by committees whose members, including liaisons from the Board, are appointed by the Society's president. Committees oversee Society publications and the awards the Society gives, and they focus on particular issues such as human rights and gender violence, and special projects such as collecting the Society's oral history. These committees report their activities, issues, recommendations, and requests to the Board whose members respond to all things non-budgetary at the spring meeting, and things budgetary in the fall.

Jessica-Jean Casler, student representative to the Board, reported at the spring meeting on a new initiative called Critical Conversations. The idea is to bring together anthropologists and members of the community at the annual meetings to discuss a major issue of concern. The inaugural conversation, piloted in Vancouver, attracted 25 people to discuss the challenges of homelessness. Among expert participants was a representative of the homeless community in Vancouver and local and international professionals who work with them, among them, applied anthropologists. The Board learned from moderators James Loucky and Roland Moore about the richness of the conversation because of the diverse experiences of those contributing to it. They also shared lessons learned from the experience and President Kathleen Musante appointed James and Roland, current Board members, Jessica-Jean and Amy Faust, the Board's new student representative, to develop one or two critical conversations for the 2017 meeting in Santa Fe.

One of the most important responsibilities of the Board is oversight of the Society's financial health, a duty carried out most recently by treasurer Jennifer Wies who works closely with PMA, the Society's business managers. Jennifer brought great news to the Board meeting in Vancouver where we learned that the SfAA realized a surplus of about \$49,000 over the 2015 operating budget. The surplus is the result, she explained, of the success of our annual meetings, decreased costs of the Society's publications, and a small increase in membership dues and registration fees. How that money is to be distributed is what tells the tale about Board responsibility.

Protecting the Society's long-term financial health is a top priority for the Board as indicated by creation of the Founders' Endowment Fund established three years ago. This fund and the Society's Reserve Fund will assure that we have enough money to cover costs in the event of a shortfall caused by unforeseen circumstances, such as an annual meeting with lower-than-expected attendance. The Founders' Endowment Fund has grown, thanks to the work of fundraisers and the generosity of the Society's membership, and the Board decided to enhance the endowment with \$15,000 and an additional \$5,000 to match future gifts. The remainder of the surplus will serve the same ends in the Reserve Fund where it will be waiting for a rainy day.

And on the subject of dues and registration, future solvency will require some increases, so the Board requested that the treasurer provide information that would inform a discussion of a long-range timetable. The Board studied four models, from low rates of increase to significantly higher rates of increase. The discussion took into account some important facts about the Society: that membership is often a secondary affiliation; that it must remain affordable; that affordability has meant that some categories, such as student memberships, are offset by other categories; and that membership dues are a significant source of operating revenue for the Society. In addition to these facts, it was important to members that increases be mission-driven so that they return benefits to the membership. A consensus formed around a model between the extremes, one on which the Board will vote at its November meeting when a budget will be passed for 2017.

Another role played by the Board of Directors is speaking to issues that affect Society members. When Texas passed its "concealed carry" law that would allow guns on college and university campuses, other states began to follow suit and the Board decided to take a stand. The Board voted unanimously to make the following statement:

The SfAA is deeply concerned about the impact of recent Concealed Carry laws on freedom of expression in university classrooms and other settings. These laws allow licensed handgun carriers to bring concealed handguns into buildings on campuses. Our society is concerned that Concealed Carry laws undermine academic freedom and the teaching and research missions of universities, and that they introduce serious safety threats on college campuses with a resulting harmful effect on students, faculty and staff.

The Society's online community <http://community.sfaa.net/profiles/blogs/sfaa-resolution-on-concealed-weapons> is invited to discuss this issue, and the Board will develop a white paper on the subject out of that discussion.

The last piece of Board business I'll highlight here is about the program chair and theme for the annual meetings. We enthusiastically approved Nancy Owen Lewis's proposal to chair the 2017 Santa Fe meetings with the theme "Trails, Traditions, and New Directions." Together with Erve Chambers, Nancy presented an update on progress to date for those meetings that promise interesting sessions, tours linked to some of these, participation by the local community to enrich our learning and understanding, and meeting hotels with good rates in a city applied anthropologists love to visit.

The Board of Directors met for a day and a half in Vancouver and covered many more issues: how to respond to requests to conduct research at our annual meetings; co-sponsorship agreements; registration waivers for non-members from the host community; the great success of the Vancouver meetings; and more. I have found that getting

involved by becoming a member of the Board is an eye-opener when it comes to learning how such organizations can be run well and what kinds of participation contribute to the Society's success. I would encourage members interested in getting more involved to make themselves known when elections roll around, and as people rotate off the various committees of the Society, opportunities open up for others to join in, contribute, and enjoy the Society for Applied Anthropology.

Updates From The Treasurer



By Jennifer R. Wies
Treasurer, SfAA
(jennifer.wies@eku.edu)

During the 2016 annual meetings, I was pleased to provide updates about the Society's financial affairs to the Board and the membership. With regards

to the 2015 finances, we ended the year with revenues that were significantly larger (\$512,396) than the end of year figures from 2014 (\$473,596). This revenue increase is in addition to the transfer of \$100,000 for the Tony Paredes Memorial Fund, a generous gift from the Poarch Band of Creek Indians in the 2015 fiscal year. In this column, let me address two questions that are often posed during the meetings regarding the Society's finances.

Where Does Our Money Come From?

Currently, there are two primary revenue streams that support the Society's activities: the annual meetings and membership dues. In years past, the Society relied upon revenues generated from our two publications, *Human Organization* and *Practicing Anthropology*. As the landscape of print publications has changed, so too has our revenue streams. Looking first at the annual meetings revenues, one would note that the revenue from the 2016 meeting (\$207,810) exceeds by approximately \$64,830 the revenue collected during a comparable period for the 2015 Meeting. This is due to the increased size of the Vancouver Meeting as well as the increase in the registration fees (which went into effect in 2015).

With a total revenue base of \$512,396 in 2015, the second biggest source of revenues is from membership dues, which amounted to \$173,130 in 2015 (up from \$160,293 in 2014). Our membership numbers remain strong- in 2016, we boasted 2,991 members (up slightly from 2,866 in 2015). Perhaps more telling are the figures for new members: in 2015, 581 new members joined the Society.

Where Does Our Money Go?

Another good question, and the primary focus of our efforts is to support the membership. For example, a portion of the revenue generated by the Society supports our efforts to provide a quality, engaging, and stimulating annual meeting. Funds from membership dues and registration fees pay for the staff time and efforts to organize and orchestrate the annual meetings, support costs associated with receptions and meeting rooms (when applicable), and items associated with planning for the future of the Society through development efforts.

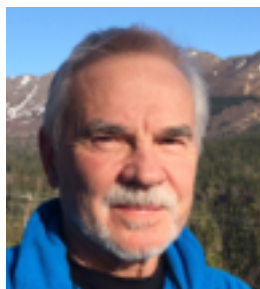
There is also a rhythm to the Society's budget year that helps us understand how the funds are spent. For example, we receive the greatest part of our revenue between August and January (in 2015, this was approximately \$331,000 or 64%), from membership dues, annual meeting pre-registration, and journal subscriptions.

In 2015, some of the Society's funds were distributed in a unique way. The December 2015 Monthly Financial Report indicated that we realized a surplus of approximately \$49,000 in the annual Operating Budget for 2015. It is clear that this surplus is the result of the staff's diligent efforts to make our annual meetings a success, and is supported by decreased costs related to publications and a minor increase in membership dues and registration fees.

The Board voted to move \$15,000 of this surplus to the Founder's Endowment (with the possibility of another \$5,000 in matching funds for continued fundraising efforts). The remainder of the surplus funds will be placed in a reserve fund maintained by the Society, which is used in the event that we experience a budget shortfall within a fiscal year.

Thank you for taking the time to review some of the finer details related to the Society's finances. I am always happy to answer questions about the budget, please let me know if I can be of any assistance.

O, Canada! Reflections On SfAA 2016, Vancouver, B.C.



By Kerry D. Feldman
Program Co-Chair
U of Alaska
Anchorage (UAA)

I was asked to comment on

highlights, events, perhaps "path-breaking events," that occurred at the 2016 SfAA conference in Vancouver, B.C. That's an enjoyable and not-so-enjoyable task. How to pick special moments from an extraordinary week, noisy and active from 8:00 a.m. until 7:20 p.m., involving over 350 sessions? Social scientists, community activists, artists, students and related-discipline participants came from 40 nations. Indigenous peoples were in the thick of the discussions--First Nations leaders from Canada, Native Americans and Alaska Natives from the U.S., New Zealand Maori and more. Our conference theme, INTERSECTIONS, struck a chord around the world, as did the allure of one of the world's premier metropolitan centers, offering breathtaking scenery of mountains, bays and islands of Vancouver, B.C. The conference attracted a record number of participants, more than 2,100 registrants.

Okay, here's a Vancouver conference highlight. You rent a bicycle four blocks from the conference headquarters, coast downhill on a sidewalk for two blocks, reach the waterfront, take a left turn, pedal along the shoreline then through the serene, half-half-million tree 1,001 acre Stanley Park surrounded by Vancouver Bay and English Bay.

For some, THAT was a conference highlight. (Tami and I only got lost once on our bikes on a Stanley Park dirt trail, at a lake that had too many return-route options. A hiker who spoke English with a Scandinavian accent pointed to the correct route). But I digress.

Actually, I don't digress. The conference theme, INTERSECTIONS, asked social scientists to move outside familiar zones of interactions to discuss and understand what should be socially changed and why, and who benefits. To achieve our theme goal, we three co-Program Chairs reached outside familiar SfAA boundaries in putting together our Program Planning Committee. We identified 24 areas of concern in prior SfAA conferences. Each of us invited 8-9 individuals from the U.S., Canada, Australia, who are leaders in research or action on those areas, to serve on our Program Planning Committee. Their task--invite colleagues at home and around the world to participate, give papers,



present films, be involved in discussions, bring students, bring community activists. We avoided reliance on "old boy/old girl" networks while still making use of the knowledge of experienced SfAA members. We requested additional registration waivers so that innovative session organizers could bring community people to the conference without the latter paying the registration fee. The SfAA Board and President supported our request. Merci beaucoup.



Left: Steve J. Langdon, UAA Right: Terre Satterfield, UBC, co-Program Chairs

Okay, why the French parlance? Here's why---another conference highlight of SfAA 2016, maybe a "path-breaker," was the involvement of the dynamic Canadian Anthropology Society (CASCA) as a co-sponsor of the conference. They are bi-lingual in their self-identification and penned a WELCOME in our conference program from their president, Professor Michel Bouchard, Chair of the Department of Anthropology, University of Northern British Columbia (UNBC). CASCA not only brought over 250 outstanding Canadians to the party, including First Nations chiefs, scholars, and activists, but offered many innovative sessions, innovative ways of doing applied/engaged scholarship. The Centre for Imaginative Ethnography, CIE, headquartered at York University, Canada, also became a co-sponsor. Led by Professor Denielle Elliott of York University, and her mentor, the potent Dara Culhane of Simon Fraser University, CIE offered sessions regarding how to do ethnography regarding social inequalities, cultural confluence, culture change, warfare, and more, combining art forms, performance art, dance, virtual reality, in their presentations. I attended two of their sessions, and I now understand much better how my "sensorium" experiences the world around me, what we label "culture." A culture includes not only rules for behavior but an onslaught of messages impacting all the human senses. Applying anthropology effectively could involve engaging all those senses.

O, Canada.

We started the party with a BANG not a whimper on Vancouver Day, Tuesday, March 29, Day ONE of the conference.

We presented locally-relevant sessions and, later in the afternoon, a standing-room only session that brought rave comments from those attending.

We offered a session that honored the legacy of Justice Thomas Berger from Vancouver, B.C., who was in attendance with his wife. Four lawyers involved in or whose people were affected by the work of Justice Berger presented talks and it was not BORING legal talk. Berger was responsible in the 1970s for bringing "oral history" and testimony of indigenous northern Canadian people into the Canadian court system regarding proposed development on their lands.



Tom Berger also brought anthropologists and anthropological research into the legal system of Canada (and later of Alaska) when considering impacts of proposed development on indigenous peoples and their lands. Anthropologists outside of Canada did not know his legacy, now they do. SfAA President Kathleen Musante presented Justice Berger with an inscribed plaque from the SfAA.



Another conference highlight---the weather. Sunny, 70s F.

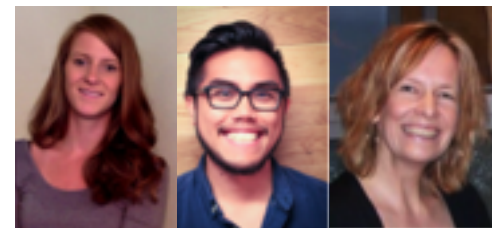
The future of applied social science shined brightly in Vancouver where a record number of students participated---856 students registered, 43% of the total registration. Past-president Roberto Alvarez asked us to broaden participation at our SfAA gathering which we did via various methods, involving (and being guided by) the SfAA staff headquartered in Oklahoma City, lead by Executive Director Tom May. Result---another conference highlight---a record number of non-member registrants: 594 (30% of the total registration), who we hope now join SfAA. You put together these two numbers (students, plus non-member participants) and you have a total of 1,450. There is some overlap possible in that "students" might also be counted as "non-members," but still, that's 70% of the total. In other words, INTERSECTIONS offers a potent modus operandi for applying social and related sciences to addressing complex social issues. We

hope the SfAA journal, Human Organization, buzzes with papers related to our theme.

A conference highlight---"Intersections of Canadian and U.S. Applied Anthropology: A Conversation," organized by James B. Waldram, University of Saskatchewan. From the U.S. were familiar SfAA names: Don Stull, Shirley Fiske, Jean Schensul, Barbara Rose Johnson and from Canada we were privileged to hear from Canadians Noel Dyck, Janice Graham, Michael Asch, and the incoming SfAA president, Alexander Ervin, also from the U of Saskatchewan. We have differences and much overlap.



And YOU indicated what you, as a SfAA member, wanted recorded as PODCASTS of the conference, available on the SfAA website. Go to that site, direct your students there, give extra credit if you wish for students to report on what they hear even though they were not there: <http://sfaa.net/podcast/index.php/podcasts/2016/>. AN AMAZING DIVERSITY OF TOPICS. Thank you students and faculty at the University of North Texas who made these recordings for the past ten years. This year we thank Molly Shade, SfAA Podcast Project Chair, and John Sarmiento, Project co-Chair. Look at their backgrounds, interests as anthropologists at the SfAA Podcast website, and of their colleagues: <http://sfaa.net/podcast/index.php/podcast-team/meet-2016-podcast-team/>. Professor Christina Wasson of UNT served as the faculty advisor to the Podcast team.



Sessions On The Sfaa Podcasts Of The 2016 Conference

- Anthropology And Violence On The Frontlines
- Celebrating The Ethnographer's Toolkit, Part I: Advances In Culturally Based Community Research Methods For Social Change
- Intersections With Homelessness, Part I
- Celebrating The Ethnographer's Toolkit, Part II: Community-Based Culturally Informed Collaborative Research Projects In Education

See you at the SfAA 2017 in Santa Fe.

- Celebrating The Ethnographer's Toolkit, Part Iii: Innovations In Participatory Research Methods For Social Action
- User-Centered Approaches To Designing Programs, Products, And Processes
- J. Anthony Paredes Memorial Plenary
- Applying Anthropology To Gender-Based Violence, Part I
- Ethnographies Of Migrant Mental Health In The United States (Sma)
- Environmental Anthropology And Climate Change
- Cultural Models: Their Nature And Applications, Part I (Society For The Asci)
- Michael Kearney Memorial Lecture
- Round Table: Lpos: Where Practice And The Academy Meet
- Violence, Displacement, And Resilience: Engaging With Multiple Experiences And Perspectives In The Americas (Peso)
- The 76Th Sfaa Awards Ceremony
- Cultural Models, Resilience, And Health (Sma)
- The Raw, The Cooked, And The Packaged: Anthropologists Intersecting With Business And Food
- Preparing Phd Students For Non-Academic Careers
- Anthropology And Anthropologists In Business, Part I
- Anthropology And Anthropologists In Business, Part II

AND THE SOCIALIZING was extraordinary, seeing old friends, making new friends...



Planning Committee Member and former SfAA President, Don Stull, U of Kansas, at a Vancouver seafood restaurant, showing proper conference attire. (Later he entertained with songs on his ukulele with his singing partner,

Laura Stull, promising to show roping tricks at the Santa Fe, 2017 SfAA---for a very small fee).

Just a small taste of what happened in Vancouver, B.C. Remember: What happened in Vancouver does not stay in Vancouver.

All Trails Lead To Santa Fe In 2017



By Nancy Owen Lewis
2017 Annual Meeting
Chair
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The annual meeting of the Society for Applied Anthropology will convene March 28-April 1, 2017 in Santa Fe, New

Mexico, a millennia-old location steeped in tradition, where ancient roads meet recent trails. In recognition of this rich legacy, the 77th annual SfAA meeting embraces "Trails, Traditions, and New Directions" as its theme.

Papers that approach current issues from a historical perspective are encouraged as are studies that critically examine the traditions that have guided our research and practice in the past. The program also welcomes papers and sessions that explore new directions in applied anthropology and related disciplines, including specific topics as well as the field as a whole. Especially encouraged are workshops that explore more effective ways of communicating the results of applied research and action to a broader audience, including the general public. Papers on other aspects of applied social research are also welcome.



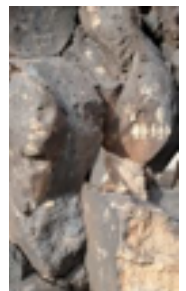
The historic La Fonda Hotel will serve as meeting headquarters, with nearby hotels providing additional meeting space, all within walking

distance of the Santa Fe plaza. As a long-time Santa Fe resident with deep roots in New Mexico, I am pleased to be working with an excellent program committee, whose members share my enthusiasm for this ancient city and the greater Southwest, while demonstrating an impressive breadth of expertise on topics ranging from environmental concerns to health disparities and education.



The conference will begin Tuesday, May 28, with New Mexico Day—an all-day session devoted to talks and other events free to the public. With proposed subjects ranging from climate change and education to water issues and substance abuse, the program committee is currently soliciting ideas and support from local organizations. Also included will be presentations highlighting the area's rich historical and artistic heritage. Suggested topics include Low Rider culture, the Genizaro legacy, healing traditions, and art in the marketplace.

As in the past, field trips will be an important part of the meeting. Discussion is currently underway to organize trips to Bandelier National Monument, Puye Cliffs, Pecos National Monument, and La Cieneguella Petroglyph Site. Also planned are walking tours of downtown Santa Fe and the Cross of the Martyrs, as well as visits to SAR's Indian Arts Research Center and local museums. In addition, we plan to feature films and highlight books recently published by SfAA members.



The deadline for submission of abstracts for symposia, individual papers, and workshops is October 15, 2016. For more information, please visit us online at <https://www.sfaa.net/annual-meeting/theme/>. In the meantime, if you have any questions or recommendations, please feel free to contact me or Erve Chambers, annual meetings coordinator (echamber@umd.edu). I look forward to seeing you in Santa Fe!

An Invitation To Become Involved In Sfaa Projects

We invite all members with an interest in assuming a role in the activities the Society to respond to the questions below and submit the response to Ms. Trish Colvin in the Sfaa Office (info@sfaa.net). This solicitation was suggested by the Sfaa leadership as well as the Nominations and Elections Committee. The information will be secured and made available only to the Officers and Members of the Board of Directors.

Are you interested in serving on an Sfaa committee? Or, to stand for election to the Board of Directors? Or, to serve as a reviewer for one of the journals?

Please tell us a little more about your interests and your background.

1. Are there particular types of activities that would interest you most?

For example:

- Working on the annual meeting program
- Serving as a reviewer for HO or PA
- Serving as a judge for the student travel awards
- Standing for election to the Board of Directors
- No specific preference

2. I have been involved in the past with some Sfaa activities and I will list some of them (with approximate dates):

3. Are there any particular limitations on the service that you can provide to the Sfaa?

For example:

- I will be out of the country during the summer months
- I do not have travel support from my employer
- I am very busy this year, but would like to be considered for some Sfaa project in 2017.
- Other

• Can you give us some idea of what you might be good at doing? And, what things you find less interesting?

For example:

- I am not interested in administrative activities
- I would prefer working with students and young members

- I have worked for the government and would like to bring more non-academics into Sfaa.

5. Finally, could you tell us a little more about yourself?

For example:

- Student? Public-sector employee? Faculty?
- What are the things that you really like about Sfaa?
- Live abroad or travel abroad?

Thanks very much.

EXtraction Tig: Activism, Academe And Practice



By Jeanne Simonelli

As eagles soared outside the Marriot Bayside Hotel and Vancouver experienced a remarkable stretch of warm, sunny weather, the ExtrAction TIG had

exceptional response to its call for participation at Sfaa, including thirteen sessions, comprised of individual papers and presentations by community members from all over the world. Within the broad topic of natural resource extraction, TIG members discussed land reclamation, indigenous response, health and environmental health, and emissions monitoring to name a few topics. Papers focused on everywhere from Pennsylvania to Ecuador; from Canada to the Netherlands.

The presentations outlined and shared stories of research, activism and practice. While the many applied social scientists working on all aspects of extraction from environmental to economic issues, from current concerns to those that can be expected in fifty years, we also heard from those whose lives have been irrevocably changed. Vancouver Day linked extraction and human rights, while Sierra Shamer of the Shale Field Organizing Committee asked practitioners, students and academics alike to consider questions of social and environmental justice:

- What motivates your research direction?
- Do you acknowledge that research is a form of extraction?
- Will your work facilitate the empowerment of impacted communities?
- Are you building genuine relationships with communities?

Speaking from her own experience as a Pennsylvania landowner, Rebecca Roter, joined by physician Poun Sabieri, told us that “We have learned firsthand, if you walk outside onto your porch, gag on noxious chemical fumes, that make your chest hurt, your throat, eyes, and sinuses burn, you are on your own to figure out what the chemicals are, and to prove the source... The challenge remains finding affordable credible methodologies to document air pollution, that will be recognized by government agencies, and result in protective health and regulatory measures, instead of just confirming the inclination to close your windows, and stay indoors.”

If you missed the presentations in Vancouver, many of them will be available next month in a special issue of *Practicing Anthropology*, *Extraction, Action, and Engaged Anthropology* edited by Shirley Fiske and Jeanne Simonelli. It highlights the work of social scientists and their colleagues and collaborators, stressing partnerships and coalition-building with communities, grassroots organizations, and corporations. Also in the works is a book derived from the 2015 Sfaa ExtrACTION sessions, *ExtrACTION: Impacts, Engagements, and Alternative Futures*. The book is edited by Kirk Jalbert, Anna Willow, David Casagrande, and Stephanie Paladino, and will be published soon by Routledge.

ExtrAction News

Keeping up with extraction news is a full time job. Organizations like FracTracker and other citizen scientist groups keep us updated on breaking news from all fronts. For example, while finishing the PA issue, the editors had to “stop the presses” in order to insert unexpected news from sociologist Kate O’Donnell into the conclusion of one contribution. On Earth Day, April 22, 2016, New York’s Department of Environmental Conservation denied a needed 401 Water Quality Certificate to the Constitution Pipeline, a move unprecedented in pipeline history. Community groups in the Northeast were still reeling from the announcement two days before, that a second parallel pipeline project (NED) had been suspended. Needless to say, the battle now moves to the courts, pitting state’s rights against federal regulation.

The Livelihoods Knowledge Exchange Network (LiKEN, <http://www.likenknowledge.org/>), a link tank for sustainable livelihoods to connect communities, organizations, scholars, and policymakers would like to announce: (1) The True Cost Collaboratory, which includes the social, cultural, and economic costs of energy development and boom and bust economies, brings together community members, organizers, government representatives, and scholars to develop and field-test data toolkits and interactive web platforms so that frontline communities can imagine, and debate, diverse scenarios for sustainable development, poverty alleviation, and livelihood creation. The

participatory design process -- through community forums and an online questionnaire -- for the True Cost Collaboratory project is now underway.

A second initiative is Protect our Public Lands Tour: The Human Faces of POPLA (Protect Our Public Lands Act). In the weeks leading up to the "March for a Clean Energy Revolution" in Philadelphia, PA on July 24, LiKEN, in partnership with the Kentucky Environmental Foundation, the Intertribal Council on Utility Policy, Food and Water Watch, and the Permanent Peoples' Tribunal, plans to visit frontline communities from California to Philadelphia, learning from and documenting stories of both the environmental groups and the tribal communities that are leading the way in the fight against toxic, extractive industries, specifically hydraulic fracturing. This will also be part of the testimonial gathering for the International Peoples' Tribunal on the Human rights implications of unconventional fossil fuel development, which will be held in 2017. For more information, contact Julie Maldonado, Director of Research, LiKEN, research@likenknowledge.org.

The tangle of federal, state and local regulations in the US as well as in other parts of the world where communities face extraction of all kinds creates continual news. Though in New York, state government has so far prevailed, in Colorado the city of Longmont lost again in Federal court. Please keep us posted concerning events in your region.



Looking Ahead

As summer begins and all of you return to the field, it is not too early to start planning for next year's SfAA meetings, to be held in Santa Fe, New Mexico. Think about Sierra Shamer's call for research as needed by the communities we work with:

- Comprehensive socio-economic impact studies of natural gas extraction
- Studies of alternative systems of societal organization
- Studies of transitioning single-issue community groups as they become part of a broader movement
- Studies of communities who have experienced repeated boom-bust extractive industries throughout time

Please become active members of the ExtrACTION TIG. If you have news, post it. If you have ideas for future sessions, share them. If you have questions, ask them. If you are not on the list, email me at simonejm@wfu.edu. Also, look for news on the SfAA community page.

I still marvel at the fact that five years ago, when a small group of anthropologists and other social scientists began reporting on their work with communities facing fracking, it was difficult to put together one session. Whether our work will have an effect on the behavior of corporate entities motivated by energy profits or provide support for struggling, but committed communities remains to be seen. But the more we share our work and actions, the stronger the base of legal precedent becomes. **Stay involved!**

Cross Cultural Studies In Gender-Based Violence Series

Jennifer R. Wies and Hillary J. Haldane
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hillary.haldane@quinnipiac.edu)



The Society for Applied Anthropology (SfAA) initiated a gender-based violence topical interest group (GBVTIG) in 2008. The SfAA provides the GBVTIG with space in the annual conference schedule for panels devoted to research on all forms of gender-based violence; a scheduled business meeting at the annual meetings; and a regular column in the SfAA newsletter. With this support, the GBVTIG is now the longest running TIG in the Society, and the membership has grown from two to over sixty regular attendees and participants.

The GBVTIG has produced a number of scholarship endeavors to date: a special issue of *Practicing Anthropology* (Vol. 33, No. 3, 2011) was a product of the collaboration made possible by the GBVTIG, and our newest edited volume, *Applying Anthropology to Gender-Based Violence: Global*

Responses, Local Practices (Lexington Books, 2015) is a collection of chapters written by TIG members who initially presented the research at the 2014 SfAA meetings in Albuquerque. In addition to these examples, TIG members have collaborated on grant proposals, presented at each other's universities, and shared resources and ideas to help grow the knowledge base on gender-based violence in our discipline, as we continue to bring anthropological insights to bear on a seemingly intractable issue.

Recently we were presented with the possibility of creating a book series devoted to the field of gender-based violence. We thought the idea over for a few weeks, ran it by various colleagues, and, largely due to the strength of the TIG, decided there was an audience for a series, as well as a wide range of scholars who could contribute to its success. In March 2016 we were given a contract from Lexington Books for the new series *Cross-Cultural Studies in Gender-Based Violence*. The series will publish single and multiple-authored monographs as well as edited volumes on a range of topics, from across a variety of cultural contexts, and drawing from different disciplinary backgrounds. The framework for the series is as follows:

Around the world, people are directly and indirectly affected by gender-based violence on a daily basis. With a commitment to methodological rigor, the *Cross-Cultural Studies in Gender-Based Violence* series draws from a range of cross-cultural contexts, with a global representation of different experiences, diverse responses, and innovative solutions.

With attention to structures at the macro-level, within and between organizations, and local level individual experiences, the *Cross-Cultural Studies in Gender-Based Violence* series emphasizes the role of applied and engaged social science research for addressing human suffering. The series will include monographs and edited collections, volumes which integrate social sciences frameworks and mixed methods to influence, shape, and change gender-based violence intervention systems and policy domains.

As co-editors of the series, our goal is to publish work that brings anthropological and other social science insights on the issues of gender-based violence to a wide audience. We envision this series as cross-cultural in multiple senses: we will publish work from across the globe, expanding our ethnographic knowledge of how people categorize, prevent, and discuss violence in diverse ways; we will publish work from an array of disciplinary backgrounds to highlight what we can learn from other disciplines and usefully incorporate their contributions into our own; and we aim for a readership that is wide in scope, from undergraduate students in anthropology classes to first-year medical students, from women's studies scholars to social work practitioners, and development and humanitarian programs to psychology and legal studies experts.

This series exists because of the TIG. We have been fortunate to learn about our colleagues' rich and exciting research at the annual SfAA meetings. Our research has been challenged and productively changed because of this exchange of ideas. We see this series as a means to publish the best of what our colleagues have to offer and to circulate their wisdom to as wide an audience as possible.

Tourism And Heritage Topical Interest Group: Sfaa Annual Meetings Recap



Contributing editor:
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2016 SfAA Annual Meetings
Tourism and Heritage TIG
Recap

Welcome to the Tourism and
Heritage Topical Interest

Group! If you were able to attend, we hope you had a great and insightful trip to the SfAA annual meeting in Vancouver, where over fourteen tourism and heritage related panels were organized between March 30th and April 2nd, including a diverse array of presentations adding to the depth and breadth of our field. The Tourism and Heritage TIG hosted two special panels on Thursday morning, March 31st, titled the "Intersections of Travel and Culture: The Winning Papers of the 2016 Tourism and Heritage Student Paper Competition, Parts I & II" in addition to the 10th annual Valene Smith Tourism Poster Competition during the student poster session on Thursday afternoon. Our special panels and sessions showcase innovative applied research of emerging anthropology of tourism and heritage scholars, and award travel funds to students with the top tourism and heritage papers and posters.

During the conference, we also held our annual business meeting between 5:30 and 7:00 p.m. on Friday, April 1st, in the Thompson room at the Westin-Bayshore to discuss the annual student paper competition, ideas for our column's content in SfAA news, fundraising possibilities for the TIG, plans for events and involvement by the TIG leading up to the 2017 SfAA annual meetings in Santa Fe (including the possibility of additional sponsored tourism and heritage sessions and roundtables), and other topics concerning the tourism and heritage TIG. As part of these discussions, new task positions were delegated to TIG members at the meeting including a social media coordinator, special roundtable session planners, fundraising coordinators for the student paper competition, and a group to plan a meet-and-greet lunch / dinner at the next SfAA meetings with

a prominent tourism and heritage anthropologist, among other positions.

Over the past year, joining the THTIG coordinators Tim Wallace and Melissa Stevens, Russell Edwards, a PhD student in anthropology at the University of South Florida has become the Valene Smith Tourism poster competition coordinator, while Eric Koenig, also a graduate student at USF, has taken the position of contributing editor for the THTIG column in SfAA News.

2016 Student Paper Competition Sessions

The winners of the fifth annual Tourism and Heritage Student Paper Competition presented in a double paper session titled "Intersections of Travel and Culture: The Winning Papers of the 2016 Tourism and Heritage Student Paper Competition, Parts I & II" between 8:00 – 11:50 a.m. in Salon E at the SfAA meetings in Vancouver. Nine undergraduate and graduate students presented in the stimulating double session, after being selected by a THTIG review committee earlier this year.

Their papers covered issues of heritage contestation, commodification, and politics at various scales, ethnic representation, coastal community authenticity, tourism and heritage imaginaries, poverty reduction, and coupled bio-cultural heritage. Yu Luo, a PhD student in anthropology at Yale University won the top prize for her paper "Touring "Our" Own Museum: Community-Based Identity and Heritage Politics in Multiethnic Southwest China," which examines how Buyi ethnic villagers engage with the creation of a community-based museum as its primary audience while their village is being packaged by the local state into a destination for heritage preservation and cultural tourism development. First Runner-up in the paper competition was awarded to Emily C. Donaldson, a PhD candidate in Anthropology at McGill University, for her paper "Hopeful Future, Fearful Past: Heritage and Tourism in the Marquesas Islands." Emily's paper explores the contradictions and opportunities of coupling heritage preservation and tourism in the Marquesas Islands of French Polynesia, specifically examining how a UNESCO World Heritage nomination is silencing local heritage place and landscape interpretations while promoting their international value to humankind. Kristen Ounanian (a PhD student in the Department of Marine Affairs at the University of Rhode Island and a Dual Degree PhD student at Aalborg University, Denmark) was awarded Second Runner-up in the competition for her paper "Not a "Museum Town": Discussions of Authenticity in Coastal Communities." Kristen's research, drawing upon theoretical concepts coined by anthropology of tourism, geography, and history scholars, examines the discourse of "museum town" and its implications for perceptions of authenticity and change in three Danish coastal communities.

Congrats again to this year's Tourism and Heritage Student Paper Competition winners, and thanks to all those who contributed to an engaging double

paper session! Yu Luo was honored at the SfAA Awards Ceremony on Friday evening, April 1st, for the top tourism and heritage paper, and received a cash award of \$500, which was generously donated by THTIG members. In order for the competition to continue to celebrate and support the work of future tourism and heritage scholars, a more permanent fund for the competition will need to be established, so please consider 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).

The 2017 SfAA student paper competition will begin with the submission of extended paper abstracts by September 15th. For additional information on the competition and the submission process, please contact Melissa Stevens (melissa.stevens7@gmail.com) or visit the link below:

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

Valene Smith Tourism Poster Competition

We are excited to announce the winners of the 10th annual Valene Smith Tourism Poster Competition! On Thursday, March 31st, during the Student Poster session between 3:30 – 5:20 p.m. in Salon E at the Westin-Bayshore, we had eleven tourism posters by students and faculty in anthropology and museum studies represented in the poster competition. Among these eleven entries, three research posters focused on museums and cultural representation / identity, four related to cultural representation / marginalization and the impacts of tourism in various locales around the world, three posters focused on intersections between identity / gender / health and tourism, and one poster centered on collaborative / community archaeology and heritage.

One poster was selected to receive the top Valene Smith prize of \$500 and two posters received honorable mention with travel awards of \$250 each. The three top tourism posters then were displayed at the SfAA Awards Ceremony on Friday evening, April 1st. The top prize was awarded to Donna "Shalana" Kelley, a MA student in anthropology at Northern Arizona University for her poster "Representations of Culture in a Museum Setting." Her poster examines issues with cultural representation in museum exhibits, drawing on an ethnographic case study from an internship at the Western Museum of Mining and Industry in Colorado Springs that resulted in the construction of an exhibition plan centered on lifestyle in Morenci, Arizona. Honorable mentions were awarded to Traben Pleasant (a PhD student in Applied Anthropology at Oregon State University) for his poster presentation "Tourism as a Liminal Space

and Its Cultural and Economic Effects on the Host Population of Bocas del Toro, Panama," in addition to Kathryn Stutz (an Undergraduate student in Sociology / Anthropology and Classics at the University of Puget Sound) for her poster "Native Identity in Pacific Northwest Coast Museums and Cultural Institutions." Congratulations to this year's Valene Smith Prize winners and thanks to all those who contributed to an engaging poster session! More information about the Valene Smith Tourism Poster Competition and the 2016 winners 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/>

The 11th Annual Valene Smith Tourism Poster Competition will be held during the 2017 SfAA meetings in Santa Fe, New Mexico, and the process will commence with the submission of poster abstracts to the SfAA in October. 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).

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 THITIG 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)

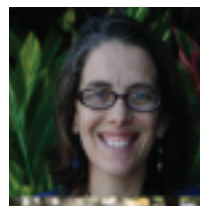
Facebook: www.facebook.com/pages/SfAA-Tourism-Topical-Interest-Group/139663493424

Twitter: www.twitter.com/sfaatourismtig

About the Contributing Editor

Eric Koenig is finishing his MA 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. 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.

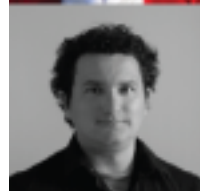
The Risk And Disaster Tig In 2015-2016



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The SfAA meeting in Vancouver this spring was quite productive for the Risk and Disaster TIG. We organized 16 panels and celebrated our third anniversary as a formal group. At the annual Risk and Disaster TIG planning

meeting we reflected on the group's accomplishments during the past year and discussed a range of issues of interest to TIG members. We would like to share these accomplishments with the SfAA community more broadly by highlighting just a few of our activities over the past year.

First, we co-sponsored an international anthropology workshop in Chengdu, China in October of 2015. A full update on that conference is forthcoming. Second we are co-hosting two panels with the European Disaster and Crisis Anthropology Network (DICAN) at the annual conference of the European Association of Social Anthropologists in Milan, Italy this July. Third, we want to congratulate TIG member Mark Schuller who was this year's recipient of the SfAA Margaret Mead award for his book *Killing with Kindness: Haiti, International Aid, and NGOs*.

The TIG has also been productive in terms of publications this past year. The plenary session hosted at the 2015 SfAA meeting in Pittsburgh will be published as a special issue of the *Annals of Anthropological Practice* (forthcoming) and several of the papers presented at the 2014 SfAA meeting in Albuquerque were published as full length articles in a special issue of *Human Organization* in December 2015. Additionally, many of our members have organized panels and given papers in several other conferences throughout the year and around the world, and many of our members have new publications coming out. Finally, TIG members Gregory Button, Mark Schuller, and Anthony Oliver-Smith are accepting proposals for monographs and edited volumes for a book series with Berghahn Books called *Catastrophes in Context*. If you are interested please see the website http://www.berghahnbooks.com/series.php?pg=cata_cont.

TIG members at this year's annual meeting were interested in three main projects for the coming year: a TIG directory, a practitioner-lead workshop, and a workshop facilitating interaction between practitioners/scholars/survivors from different places around the world. We are currently working on getting each of these projects underway and may be calling for volunteers in the coming months, so please join our listserv or facebook page if you want to remain informed. A survey link to be included in the directory has already been posted.

As we gear up for the 2017 annual conference we consider the program theme: *Trails, Traditions, and New Direction*. This theme invites a focus on historical perspectives that will encourage us all to consider the deeper temporal context of our theoretical perspectives and of the communities we work with. Ultimately the value of such an approach is in identifying new directions for research and practice. A call for papers and an update on our plans for the SfAA annual conference in Santa Fe will be forthcoming, so stay tuned for

that as well.

Please join the Risk and Disaster T.I.G listserv at <http://goo.gl/zrXgmj>. Follow us on Twitter at @RiskDisasterTIG or join our Facebook group at <http://goo.gl/mRaloF>.

Disasters And Upheavals Scholarship And Fieldwork In Sichuan Province, China

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*A.J. Faas
(San Jose State University)*

*Yun Tang
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*Yuan Zhang
(Southwest University for Nationalities, China)*

The global expansion of disaster anthropology in the 21st century has included the formation of several interrelated networks of scholars working in this area, including the Risk and Disasters Topical Interest Group at the Society for Applied Anthropology (est. 2013), the Disaster and Crisis Anthropology Network (DICAN) as part of the European Association of Social Anthropologists (est. 2014), and a recent series of workshops, special events, and a fieldtrip featuring disaster scholars from around the world in Chengdu, China in October 2015. The international anthropology workshop “Comparative Study of Disasters and Upheavals: Perceptions and Responses” was held at Southwest University for Nationalities (SWUN) in Chengdu, October 16-18, 2015. It was sponsored by the School for Ethnic Studies at Southwest University for Nationalities (SWUN), the Research Center on Modern and Contemporary China at the National Centre for Scientific Research (France), and the Risk and Disasters Topical Interest Group (TIG) of the Society for Applied Anthropology (USA). Yuan Zhang and Yun Tang of SWUN, Katiana Le Mentec of the Research Center on Modern and Contemporary China, and Qiaoyun Zhang, co-chair of the Risk and Disaster TIG, were the co-organizers. Following the workshop, many participants embarked on a four-day field trip to tour the areas affected by the 2008 Wenchuan earthquake.

Providing a platform for cross-cultural comparative research, this workshop promoted the exchange of ethnographic cases, theoretical frameworks, and ongoing research initiatives for the study of disasters and upheavals. It also aimed to contribute to solving the problems and challenges in

sustainable living across human societies. The workshop consisted of seven panels and two special events. Forty scholars from thirty different academic institutions in China, the United States, United Kingdom, France, Germany, Italy, Singapore, Hong Kong, and other countries/regions attended and participated in the workshop[i]. The workshop was an interdisciplinary event where scholars of anthropology, history, political science, art history, and other disciplines discussed issues concerning disasters and upheavals from a variety of perspectives. Presentations in the workshop covered a wide range of case studies in China, Nepal, Hong Kong, Canada, the Philippines, Ecuador, Sri Lanka,



Participants in the workshop, “Comparative Study of Disasters and Upheavals: Perceptions and Responses,” held at Southwest University for Nationalities (SWUN) in Chengdu, China, October 16-18, 2015. Photo courtesy of Wang Huaiyu.

Mexico, Japan, the United States, and Italy.

The panel “Disasters and Upheavals in the Perspective of the Humanities” discussed the importance of adopting historical, comparative and cross-cultural perspectives in studying disasters and upheavals. Ethnographic fieldwork, a trademark of anthropological projects, can be of great value for investigating culturally varied ways of disaster prevention, relief and recovery. The significance of culturally-specific disaster perception, mitigation, and reconstruction was reflected in a number of ethnographic case studies in the panel, “Theoretical Reflections on Disasters and Upheavals.” The panel, “Rethinking the Socio-political Relations in Disasters and Upheavals,” included studies of power, agency, and discourse in the perception and management of risk and disasters. In the “Community Resilience and Cultural Reconstruction in Post-Disaster” panel, presenters explored the discrepancy of state planning and local demand, as well as the clash between cultural recovery and tourism development. The panel “Shaping Narratives and Memories of Disaster” discussed the narratives, rituals, and political campaigns in memorizing and mitigating disasters. “Perception and Representation of Disaster” panel included studies on the historical transformation and local variation of risk and disaster perception and response. Finally, “Artist Representation of Disaster” panel, a public event held at Chengdu’s Bookworm Bookstore, discussed the role of art

works in representing and shaping the meaning and emotions of disastrous social events. One of the special events celebrated the launch of the disasterhistory.com website, where workshop participants shared opinions on international cooperation in studying disaster histories worldwide. At the other special event, independent filmmaker Zhandong Ma showed his documentary film, “One Day in May,” which documented the post-disaster life and hardships of a Sichuan peasant family who lost their single child to the 2008 Wenchuan Earthquake.

Our fieldtrip took us to examples of successful adaptations to natural hazards in ancient China, multiple sites of the most acute impacts of the 2008 Wenchuan earthquake, memorials of the Wenchuan quake, and sites of post-earthquake reconstruction and resettlement. Our first stop on the field trip was a day hiking around the Dujiangyan irrigation system,

which sits just outside of Chengdu. This noteworthy example of scientific and cultural adaptation to disaster was completed in 256 BCE under the direction of Governor Li Bing. Seasonal flooding had long beset riverbank settlements, so Li Bing organized the construction of an earthen levee system to redirect the flows into two channels, minimizing the flood hazard and enabling the expansion of agricultural production in the areas around what is today the city of Chengdu. The site was further imbued with cultural significance by the construction of two notable temples on the riverbanks near the levee complex. Two Kings Temple and Dragon-Taming Temple both commemorate the work of Li Bing and his son and are the sites of different local rituals throughout the calendar year. The feat of engineering at Dujiangyan achieved world renown and designation as a UNESCO World Heritage Site in 2000. The construction of the levee system—reinforced periodically since its initial construction—was such that it did not sustain any significant damage in the 2008 Wenchuan earthquake.

We then proceeded to visit the sites most gravely impacted by the 2008 Wenchuan earthquake. Our first stop was the Yingxiu Middle School in Yingxiu Township, Wenchuan County. The collapsed buildings in the complex are maintained in their immediate post-quake state. Upon entering, visitors’ eyes are drawn to the massive sculpture of a clock stopped at 2:28 in front of one of the main school

buildings, next to which stands a large concrete testament to the triumph of the Chinese State, the Communist Party of China, and the Chinese people in the face of this devastation. Visitors are invited to tour the ruins and contemplate the devastation as they walk the pathways that meander through the complex.



The memorial 2:28pm clock sculpture at the Yingxiu Middle School in Yingxiu Township, Wenchuan County. Photo by A.J. Faas.

From Yingxiu, we proceeded to the mountaintop village of Luobo. Prior to the 2008 earthquake, Luobo village was a somewhat popular destination for tourists looking to peer into the culture and livelihoods of the Qiang ethnic minority. Though China's ethnic minority groups were long suppressed by the State and CCP, the promotion of Qiang ethnic identity and attendant tourist ventures has been an important feature of state- and party-led recovery and revitalization efforts since the disaster (Zhang 2012). Our group spent the day touring the pre-quake village site on the hillside before proceeding further up the mountain to tour the newly reconstructed village and spend the night. Our Qiang hosts in the village treated us to a generous variety of local foods and prepared goat meat on a local barbecue. Afterwards, they showed great humor and patience with us as they led us through traditional Qiang dances around the barbecue pit and we followed along, generally clumsily and uncoordinated. In the morning, we toured the hillsides, observed locals tending to their fields, and visited village sacred sites before heading to Beichuan, the town that, along with Yingxiu, sustained the most severe damage in the earthquake, aftershocks, and landslides.



Fieldtrip participants in Luobo Village. Photo courtesy of Wang Huaiyu.

Our first stop in Beichuan was the Wenchuan Earthquake Memorial, where we were granted a private tour. The design, materials, and discourses of the museum are far too numerous and complex to summarize effectively in a short news item. Like Yingxiu, a welcome message makes clear that the disaster, far from revealing any weaknesses of the Chinese State and Communist Party, instead proved their strength and resolve:

"Guided by the Central Committee of Chinese Communist Party and the State Council, CPC (Communist Party of China) members, PLA (People's Liberation Army) members and people of all ethnic groups are united together to combat the disaster and commence relief work in its immediate aftermath. The earthquake relief was a great success as Chinese people made concerted efforts and demonstrated fearless spirits in the swift rescue work"



Images from the Wenchuan Earthquake Memorial. From left, physical artifacts of the earthquake damage surrounded by a collage of images of the day of the quake, a pile of broken clocks all stopped at 2:28pm, images of then President Hu Jintao and other Chinese State and Communist Party leaders making public statements about the Wenchuan earthquake. Photos by A.J. Faas.

Throughout the museum, visitors were treated to a sensory-rich experience, with large, fragmented collages of images of the devastation and video and audio simulations. Among the remnants displayed was a pile of collected clocks, all damaged and stopped at 2:28. Throughout the exhibits, Chinese leaders, the State, and CCP are all repeatedly portrayed as heroes and visitors' attention is also called to the now legendary "salute boy," Zhen Lang, a then three-year-old boy whose now iconic image was captured as he saluted the soldiers who rescued him from the rubble.

The final day of the fieldtrip was principally devoted to touring Beichuan—a site now known as "Old Beichuan." The administrative township was home to many state and CCP administrative buildings as well as many schools and businesses, almost all of which were destroyed by the initial earthquake, several aftershocks, and resulting landslides from the steep hillsides surrounding the town. Like Yingxiu, the town has been actively preserved in its immediate post-quake state of destruction, and it has become a popular destination for Chinese tourists. Indeed, as our group made its way through the devastation,

dozens of Chinese tourists also visited the site, even on this rainy October morning. As we toured the site and reflected on the devastation visited upon the people here, the root causes of such catastrophes, and the intense constellations of discursive and representational dynamics at work in such as site, a train of cars from a wedding party made its way past us, winding its way up the hill out of Old Beichuan. It was explained to us that the people in this procession were from a small town that is only accessible through Old Beichuan, and so they must travel through to enter or exit. What is more, this meant that, though it is considered taboo for a bride to be in the company of the dead, there was no way for their procession to proceed but through the ruins of Old Beichuan.

Our final afternoon and evening on the field trip, before returning to Chengdu, was at the site of New

Beichuan, a town built in some ways in place of Old Beichuan, but also as accommodations for disaster tourists visiting the area. The vast majority of businesses in this town built in grandiose reference to the styles of Qiang architecture consisted of hotels, restaurants, and gift shops. To many of us, it seemed somewhat fantastic; it was not the modernist (however poorly constructed), functional, administrative apparatus that was Old Beichuan,



Chinese tourists make their way through the preserved ruins of "Old Beichuan." Photo by A.J. Faas.

nor was it a settlement built as an alternative to the now devastated town. Instead, it seemed a resort accessory to the precarious flows of bodies and currency in the inchoate disaster tourism economy that has become a feature of the region.

The Chengdu international anthropology workshop and field trip served as the first event of its kind where the Risk and Disaster TIG collaborated with international research institutions and groups to promote conversation and cooperation among worldwide disaster scholars and practitioners. It also became a precious opportunity for international scholars to have a first-hand experience of the

Chinese state-led disaster relief and reconstruction efforts, providing a unique case study of a state-sponsored and officially-claimed culturally sensitive disaster recovery. As disaster anthropology has drawn increasing attention in China and worldwide, the Risk and Disaster TIG looks forward to working with more international institutions to organize similar workshops and field research in the near future.

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Zhang, Qiaoyun

2012 Phoenix Out of the Ashes: Converging Disaster and Heritage Tourism in Jina Qiang Village, Sichuan Province, China. *Practicing Anthropology* 34(3): 24-26.

[i] Workshop participants included: Gregory Bankoff (University of Hull, UK), Roberto Barrios (Southern Illinois University Carbondale, USA), Mara Benadusi (University of Catania, Italy), Alice Bianchi (Paris Catholic Institute, France), Minghao Cao (Artist, Chengdu, China), Fabio Carnelli (University of Milan Bicocca, Italy), Jianjun Chen (Artist, Chengdu, China), Chris Courtney (National University of Singapore, Singapore), Danielle Elisseeff (National Centre for Scientific Research, France), A.J. Faas (San Jose State University, USA), Pierre Fuller (University of Manchester, UK), Michele Gamburd (Portland State University, USA), David Gellner (Oxford University, UK), Jianxun Guo (SWUN, China), Elisa Horhager (Goethe University, Germany), Frédéric Keck (National Centre for Scientific Research & Musée du quai Branly, France), Anne Kerlan (National Centre for Scientific Research, France), Katiana Le Mentec (National Centre for Scientific Research, France), Tianlai Lei (East China Normal University, China), Jin Li (Sichuan University, China), Yongxiang Li (Yunnan Academy of Social Science, China), Wenbin Peng (University of British Columbia, Canada and Chongqing University, China), Judith Pernin (French Center for Research on Contemporary China, Hong Kong), Edwin Schmitt (Chinese University of Hong Kong, Hong Kong), Yun Tang (SWUN, China), Christine Vial-Kaiser (Paris Catholic Institute, France), Xiaokui Wang (East China Normal University, China), Ximing Xue (SWUN, China), Zhengwen Yang (SWUN, China),

Qiaoyun Zhang (Tulane University, USA), Yuan Zhang (SWUN, China), Shaoxiong Zheng (Chinese Academy of Social Sciences, China). CALL FOR

Malinowski Nominations



The Society for Applied Anthropology considers each year nominations for the Malinowski Award. This Award is presented to a senior social scientist in recognition of a career dedicated to understanding and serving

the needs of the world's societies.

The deadline for receipt of nominations is January 15.

A nomination should include a detailed letter, a curriculum vitae, letters of support, and sample publications. A more detailed description of the Award and the nomination process is included on the SfAA web site at:

<http://www.sfaa.net/malinowski/malinowski.html>

The Malinowski Award was initiated by the Society in 1973. Since that time, it has been presented to distinguished social scientists including Gunnar Myrdal, Sir Raymond Firth, Margaret Clark, and Conrad Arensberg.

The nominee should be of senior status, and widely recognized for efforts to understand and serve the needs of the world through the use of the social sciences.

Please contact the SfAA Office if you have any questions or wish additional information by calling (405) 843-5113, or emailing at: info@sfaa.net

Call For Nominations Sol Tax Distinguished Service Award

Sol Tax provided distinguished service to the field of applied anthropology. **The Sol Tax Distinguished Service Award**, initiated by the Society for Applied Anthropology in his honor, is to be presented annually to a member of SfAA, in recognition of long-term and truly distinguished service to the Society.



Nominees should be those who have made long-term and exceptional contributions in one or more of the following areas: 1) leadership in organizational structure, activities and policy development; 2) central roles in communication with other disciplines or sub-disciplines; 3) editing and publishing; 4) development of curricula in applied anthropology; 5) formulation of ethical standards of practice; and 6) other innovation activities which promote the goals of the Society and the field of applied anthropology.

Each nomination should include:

- a detailed letter of nomination outlining the distinguished service accomplishments of the candidate
- a curriculum vita
- other pertinent supporting materials.

Nominations are valid for three years from the date of submission. The deadline for receipt of all materials is October 1, 2016. Supporting documents will not be returned unless specifically requested. Please email nominations to:

Society for Applied Anthropology
Attn: Chair, Sol Tax Award Committee
Email: info@sfaa.net
Telephone: 405 / 843-5113
Fax: 405 / 843-8553

The Award winner will be announced at the 2017 SfAA Annual Meeting in Santa Fe, NM, and will be invited to offer brief reflections about his/her career.

Please visit the SfAA website at www.sfaa.net to obtain additional information on the Award and prior recipients.

Nominations Needed! Pertti J. Pelto Pelto International Travel Award



The SfAA is seeking nominations for the 2018 Pelto International Travel Award. The Pelto award was created in recognition of Dr. Pertti J. Pelto's lifelong interest in developing and nurturing scholarly networks on a cross national basis. It

provides a travel scholarship for an international scholar/practitioner to visit the US in conjunction with the annual meeting of the Society for Applied Anthropology.

The purpose of the award is to strengthen the applied social sciences in low and middle income nations and to encourage the development of international professional networks. It is available to mid-career applied social scientists who are citizens or permanent residents of a low or middle income country.

The recipient will receive a cash award (approximately \$2400) for travel expenses, registration at the SfAA meeting, and a hotel room

for the duration of the conference. A special session will be organized at the meetings for presentation of the recipient's paper, followed by a reception. Members of the Committee will also organize additional activities and arrange for the recipient to interact with a wide range of scholars and practitioners while he or she is in the US.

Criteria that will be used to select a recipient include:

- Has a masters degree or higher in a social science field of study
- Is in or affiliated with an educational institution, governmental agency, or community based organization in the home country
- Demonstrates innovative application of social science theory and methods to address social problems
- Works with grassroots programs, organizations or other entities that address social inequities, to build community capacity to understand and address these issues.
- Demonstrates involvement in capacity building for applied social science in their country

The Pelto Award is offered every other year. Nominations for the 2018 meetings are due to the SfAA office on February 15, 2017. The selected recipient will be notified by April, 15, 2017. Nomination materials should include:

1. A letter of nomination made by any SfAA member.
2. A supporting letter from a SfAA member or from an applied social scientist in the nominee's home country
3. An application from the nominee which includes:
 - Name of Nominee
 - Address, telephone number(s), e-mail address of Nominee:
 - Name and address of nominee's institution
 - Statement from the nominee about how this opportunity will advance the application of social science in his or her home country
 - An abstract of the talk the nominee proposes to deliver at the annual meeting of the SfAA.
 - Nominee's resume or Curriculum Vitae.

Peter Kong-Ming New Student Research Award Competition



The Society sponsors an annual student research paper competition in the name of a former President, Peter K. New. The Competition is open to any person

who was registered as a student at the graduate or undergraduate level in a college or university during the calendar year, 2016. An eligible student is one who does not have a previously earned doctoral degree.

An eligible manuscript should report on research that in large measure has not been previously published. The Competition will be limited to manuscripts that have a single author; multiple-authored papers will not be eligible. The paper should be double-spaced and must be less than 45 pages in length. Electronic submissions are preferable.

The first place winner of the Competition will receive a cash prize of \$3,000 as well as \$350 to partially offset the cost of transportation and lodging at the annual meeting of the Society. In addition, the winner receives an engraved Baccarat crystal trophy. Cash prizes of \$1,500 to second place and \$500 to third place will also be given as well as a \$350 travel stipend.

The research and the manuscript should use the social/behavioral sciences to address in an applied

fashion an issue or question in the domain (broadly construed) of health care or human services. All submissions must be received in the Office of the Society by December 31, 2016. The winners will be recognized and the papers presented at the annual meeting of the Society in Santa Fe, NM, March 28-April 1, 2017.

Student Travel Awards

A new student award will be available in 2017 for travel to the Annual Meeting in Santa Fe. The award will honor the distinguished teaching/research career of Prof. John Bodley, and will carry his name. A single award of \$500 will be available.

For additional information on all awards, visit www.sfaa.net/awards

Other Student awards

Beatrice Medicine Travel Awards

The Society sponsors two student travel scholarships to honor the memory of Dr. Beatrice Medicine. Dr. Medicine was a descendant on both sides of her family from the Lakota Sioux; she was enrolled throughout her life on the Standing Rock Reservation. Both scholarships are for \$500. They are for Native American students to attend the Annual Meeting.

Del Jones Memorial Travel Awards

Del Jones was a distinguished African

American anthropologist who developed perspectives that could assist and transform the lives of oppressed and disadvantaged peoples. The winning papers will best reflect the contributions and/or life experiences of Del Jones. Two travel grants of \$500 each are awarded for students to attend the annual meeting of the Society.

Human Rights Defender Award

This Award provides a \$500 travel scholarship for a student to attend the Annual Meeting. To be eligible a student must have submitted an abstract for the Program and prepare a brief statement which describes their interest in human rights. The Award seeks to promote an interest in the conjunction of the applied social sciences and human rights issues.

Edward H. and Rosamond B. Spicer Travel Awards

Two awards of \$500 commemorate the lifelong concern of Edward H. and Rosamond B. Spicer in furthering the maturation of students in the social sciences, and their lifelong interest in the nature of community. Papers should be based on "community," broadly conceived.

Gil Kushner Award

The award honors the memory of Prof. Gil Kushner, who was responsible for groundbreaking work in establishing applied anthropology as a graduate discipline. To be eligible, a student must submit an abstract (paper or poster) for the annual meeting program, and prepare a brief statement on the theme of the awards - the persistence of culture.

Student Endowed Award

The award is \$500 for travel to the SfAA annual meeting and a one-year membership. The applicant must submit a Student Information Sheet, CV, and a brief essay on "How applied theories and methods influenced your research or career goals, and how participation in the SfAA might help you to achieve these goals?"

Texas Applied Anthropology Summit

Texas Applied Anthropology Summit to be held on Saturday, September 17, 2016, hosted by the Department of Anthropology at Texas State University. The mission of this summit is to explore non-academic career options for anthropologists.

The summit will be a full-day event, with professional workshops, invited panels representing different sectors of applied anthropology, and a keynote speaker. Our goal is to bring together professionals, across a variety of industries and

settings, to enable new conversations and collaborations around applied cultural anthropology. We also want to provide students an opportunity to learn first-hand from professionals who are using their anthropological knowledge and skills in their work outside of academia.

Registration is only \$20--breakfast, lunch, and full-admission to all conference events included. Further details and the initial program, can be found at:

<http://www.txstate.edu/anthropology/applied-summit.html>

Registration begins July 2016! We will send a separate registration announcement in July and a reminder at the beginning of the school year. We hope to see you and your students at the summit!

The Texas State University Department of Anthropology aims to educate and train students to practice anthropology in the 21st century. The department offers BA and BS degrees in anthropology as well as MA degrees in archaeology, biological anthropology (forensics), and cultural anthropology.

The purpose of the Cultural Anthropology Program in particular is to provide students with relevant and competitive skills for the application of anthropological perspectives, methods, and theories to real-world issues. To supplement these efforts, the Department of Anthropology at Texas State University is sponsoring a new applied conference, the Texas Applied Anthropology Summit, which will be held on Saturday, September 17, 2016.

Tourism and Heritage TIG Student Paper Prize

Student papers should entail original research on the themes of "tourism" and/or "heritage" broadly defined, including topics such as heritage, archaeology and tourism, ecotourism, and cultural resource management. Top papers will be selected for inclusion in an organized paper session at the SfAA Annual Meeting, and an award will be presented to the best paper in the session. Eligible students must be enrolled in a graduate or undergraduate degree program at the time they submit their paper. The winning paper will receive a cash award of \$500. Expanded paper abstracts of 500 words or less should be submitted by the deadline for consideration.

Deadline September 15

POSTERS

Valene Smith Tourism Poster Prize

Students are invited to submit posters on the theme of tourism for a special competition honoring long-time member, Valene Smith. Three cash prizes are awarded - \$500 for 1st place, and two honorable mentions of \$250. In order to qualify, the posters should be concerned in some way with the applied social science of tourism.

Student Poster Prizes

SfAA also sponsors an open student poster competition. Award amounts are \$300 for 1st place, \$200 for 2nd place, and \$100 for 3rd place.



Society for Applied Anthropology
PO Box 2436
Oklahoma City, OK 73101
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www.sfaa.net

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Regional Commitments And An Engaged Academic Program: An Interview With Stanley E. Hyland



The work of Stan Hyland and his colleagues at the University of Memphis has served as a model across the discipline for effective application and practice. His work models effective engaged anthropology for us all. This entailed long-term and highly effective research and service involvement in his region, which is Memphis and the Delta. This work effectively incorporated students, benefitted the communities with which he worked, strengthened the relationship between his University and the region while it served as an important aspect of his home Department's graduate program. This interview was conducted on behalf of the American Anthropological Association's Committee on Practicing, Applied, and Public Interest Anthropology and is now part of the Society for Applied Anthropology's Oral History Project Collection at the Nunn Center for Oral History at the University of Kentucky. Prof. Hyland, in 2012, was awarded the Solon T. Kimball Award of the American Anthropological Association and has been selected as the 2016 winner of the Sol Tax Distinguished Service Award of the Society. The interview was done by Barbara Rylko-Bauer and edited by John van Willigen.

Rylko-Bauer: I am interviewing Professor Stanley E.

Hyland on Friday, November 20, 2015 in Denver, Colorado during the annual American Anthropological Association meeting. The focus of the interview is Professor Hyland's work in applied anthropology and public policy, which was recognized by the AAA when he received the Solon T. Kimball Award. Welcome, Stan.

Hyland: Thank you, Barbara.

Rylko-Bauer: It's a real pleasure to get a chance to talk with you. I appreciate that you're willing to do this. I think just to begin, you know, it was 2012 when you received the [Kimball] Award. Just for the record, the award honors exemplary anthropologists for their outstanding recent achievements that have contributed to anthropology as an applied science, and that have had important impacts on public policy. The first question that I want to ask you is:

Did Solon T. Kimball have an important influence on your work and your vision of anthropology's role in social change in public policy? If so, could you elaborate a little bit on that?

Hyland: At that time when I began my career in 1976 to '77 in anthropology, I came out of the University of Illinois which was very much a siloed approach; that is you had specialists in a particular area. Solon T. Kimball, in [Elizabeth] Eddy [and William Partridge's] book, had a wonderful quote that I'd like to use as a beginning point, because you can deconstruct that quote and map a lot of my thinking and how it influenced me. Again, it was the chapter ["Anthropology as a Policy Science"] that he wrote in the Applied Anthropology in America book, that stated that anthropologists needed to expand their research emphasis on contemporary and complex societies and develop a rigorous applied anthropology so that data may be provided for the better understanding of the consequences of strategies used to achieve programmatic goals, and to test theories of change [Columbia University Press, 1987, p. 383].

Well, at that time the book was very influential as I began my career at the University of Memphis. First, I had followed Kimball and [Conrad] Arensberg's work on communities, how in fact one goes about looking at communities as a unit as opposed to culture. And then second, and perhaps most importantly, that community was a process that linked time and space together; hence, you were looking at a change situation at the local level. It became to me an important framework.

One of the first courses that I introduced at the University of Memphis, because we were viewed as largely archeology, was a course on American communities. Partly, that was influenced by Demitri Shimkin's work in Illinois, but then also the fact that Arensberg and Kimball had pioneered that and gave us the framework to say to students, "Anthropologists have a real say and a real interest in looking at the nature of American communities and how in fact they change."

Rylko-Bauer: Did Marion Pearsall also fit into that?

Hyland: Yes, in fact, I had read both her work and Eddy's work in the rural area of Appalachia. That was actually part of my master's degree at the University of Cincinnati where I was looking at Appalachian studies and migration from Eastern Kentucky to Cincinnati and what happened in that

process. Yes, that was really a framework that went beyond, you know, Shimkin's critical work, but then what's the broader context of this? How can we link it to get out of the silo that this is just what we do here and link it to a much larger scale? And so, that sense of community as a process through time was really critical.

The second part of that was Kimball's work on saying that we need to focus on the American South. At a community level what that meant is that homogenous notion of the American South was falling apart — was breaking apart — by anthropologists doing these studies. It was part of what the University of North Carolina was doing and part of what the University of Kentucky was doing in building a different type of knowledge base. And then part of that was the Recognition that a lot of the work was largely not in the Mississippi Delta in Memphis where I was. The issue that Kimball was raising is how can we connect these pieces together in a larger framework through the [Southern Anthropological Society].

Rylko-Bauer: So it's like a regional community?

Hyland: Right, and then the region has different components. You're looking at it not as a static concept, but as a dynamic concept where there are migration patterns and this fits into anthropology, so that at the University of Memphis we were no longer the anthropology of the exotic.

And then the third component that I think is often overlooked is when Kimball was talking about complex societies and the specificity of complex societies. He worked and he supported Elizabeth Eddy in creating an urban center at the University of Florida. That was my first role [at the University of Memphis] in that I was hired as an urban anthropologist. They asked me, for whatever reason, to coordinate the urban studies program. I was looking for well, who else in anthropology is doing this? So then the fact that it was being done and pushed by Kimball and Eddy and [at the University of] Florida that gave me sort of a legitimacy in anthropology in a time period where there were very few people looking at cities from a community or a neighborhood point of view. Those are sort of the factors that I thought were critical.

And then the last component was that we needed better data, you know? That was part of that quote where he said that we need to collect data more rigorously to provide for a better understanding of the consequences of social change. This sort of leads into your next question which I will anticipate. [Discuss highlights of your long term research and engagement with public policy related to issues of poverty and social inequalities in Memphis and the Mid-South Region, with a focus on housing and neighborhood revitalization].

I got to the University of Memphis — urban anthropologist, head of urban studies. There was no database. I asked my colleagues in history,

"Well, tell me about Memphis neighborhoods as a beginning point." "Well, we don't have neighborhoods in Memphis. We just have a black Memphis and a white Memphis." I went downtown to the Office of Planning. "No, we don't have neighborhoods. We just have geographic districts." I went over to the Chamber. "No, we just have a great vision of Memphis as a progressive city."

I taught my first course. This was a lesson that I think is absolutely critical that turned my career in a certain direction. I taught my first course on culture change. I started working with students. They said, "Oh, I live in the Orange Mound neighborhood, oh, I live in Boxtown, oh, I live in Central Gardens." I said, "Well, take me around and educate me."

It was the students coming from the regions. This was just not the urban areas but the rural areas that began to say, "Yes, the reason we have Orange Mound is connected to Frog Jump, you know, where there is a migration pattern." You could have in a neighborhood — again, going back to the community notion of being dynamic, in Orange Mound planners were saying, "Well, I don't understand why there is so much divisiveness there."

Well, if you trace the migration routes, there were different migration routes and the different extended families that set up different churches. They weren't on the same page. Well, this was a whole new interpretation of where Memphis is and how we go about understanding it, and so that the students through these mini-ethnographies, et cetera, began to provide the kind of better data that challenged all of the traditional and conventional interpretations of what was happening and why in fact neighborhoods or areas of cities were so problematic.

Rylko-Bauer: That's really fascinating. The students were your teachers!

Hyland: The students became my best allies.

Rylko-Bauer: Informants, yes.

Hyland: And then the interesting part of that is they came back and said, "Okay, we've got this data. We're building this new database rigorously through these ethnographies." The second component was well, what do we do now that we're building these databases? What became apparent again going back to Kimball and Arensberg's work is again, these neighborhoods were constantly being smashed by the traditional agencies and organizations, so that it was all top-down planning from the utility company to the school system to the planning department to local government.

The students and I were faced with this dilemma; that is that we're collecting this data. It's about struggles in the neighborhood and getting constantly creamed by the land use board, by OP

(Office of Planning and Development), by the utility company, and so how can we break into this niche? How can we use this data and hence, the applied part of it? You had to have good data.

Rylko-Bauer: Before you could use it.

Hyland: Before you could use it, and then the good data leads you to a different set of questions than was coming out of the literature. It wasn't "I'm going to describe this." It's "hey, I'm at the grassroots. I'm damn mad about this." So then we began to see the link between the neighborhood activist who had been involved in union activity and civil rights activity. There was this tremendous, almost what Dillard talked about earlier, an energy at the grassroots that had training and social organizing skills, et cetera, that was located in neighborhoods and that was linked to again, the civil rights in the '60s.

The union has always been a struggle in a right-to-work state like Tennessee. They were actually very much interrelated. We began to say that that's interesting, too, because this is giving us a whole new picture. The struggle is how can we ever change things?

This then led to what Kimball had been talking about at that time. Again, anthropologists weren't studying policy. It was like "I'm going to study my little community." So then I began with well, how do I get a handle on policy? Where is this philosophy? Instead I went back to the history literature and at that time Blaine Brownell and David Goldfield were publishing some new work about Southern progressivism that was rooted in the turn of the century, 1900s Teddy Roosevelt progressivism. Well, it turns out in Memphis and in the Delta and in most of the South, like New Orleans and Birmingham and Atlanta, that the variant of that was Southern progressivism which was a few enlightened whites will take care of the poor blacks and the poor whites — that is a charity approach. "Trust me, I'll take care of it for you."

That is where policy was rooted. We began to build a knowledge base about "gee, do you understand that your policy at the utility company or at the school board is that these people out there are poor and stupid, and they need a new program to help them?" We were saying, "You've got it wrong. The people out there are very bright; they're energetic, they're innovative and they want to not have a program dumped on them, but they want to say what is that program going to be."

And then the other part of it is that students began to write proposals about how to do change to work with the neighborhood groups, grassroots groups to change. And then as a result—you had in your question asked about housing, and so we had one student; there was an internship and we convinced them that here is a very bright student. We didn't say that here is a very bright anthropology student, because most of them thought that was archeology.

"Here is a very bright urban student, and they would like to work in your research office and write proposals." They'd be writing a proposal to create a new program and the fact that they were successful and got money totally confused upper administration, but they liked the money part of it and so they had to innovate the program. We began to make that link that students had to create jobs and the vehicle was internships that would involve coming up with new proposals and getting the resources and doing it in a different way. That was absolutely fascinating.

And then we got a call. We were highly critical at that time of the utility company and weatherization that in neighborhoods you had — this was the energy crisis back in the early 1980s. The TVA [Tennessee Valley Authority] major change agent [said], "we want to help low-to-moderate income people and cut their utility bill by weatherization." We looked at it and found that the only people using weatherization were educated middle-income people; that whom it was designed for was not working.

Rylko-Bauer: Why was that?

Hyland: There was this tremendous distrust between the utility company and the neighborhoods. The grassroots people viewed the utility company as ripping them off and so they had no relationship. There actually was a song, "Memphis Light, Gas and Robbers," that was played and circulated. We challenged the utility company to come up with a different approach. We actually think that we can innovate a program of weatherization in one of your inner city neighborhoods — in this case it was Binghampton — and increase your weatherization rate which will make you look much better, too. Of course, they were highly skeptical, [but said] "well, okay, we'll give you a six-month research contract to do that."

The interesting part about that is that sure, we'd do it, and we began with the mini ethnographies about the perceptions of the utility companies. And then we also got former students, who were now practicing anthropologists—who were the head of the housing program, the Head Start program, and one from the Community Foundation — and we said let's look at this as a collaborative effort.

We went out and did these mini ethnographies. Boy, there were all sorts of myths. There were beliefs in Binghampton about the utility company — all very negative. We presented that back and the utility company's response was, "Well, none of these are true. We're going to educate them." We said, "That's the wrong thing to do in light of what we know. The right thing to do is to acknowledge that they have beliefs out there and to change your behavior so that you can work with them as opposed to trying to change them. The neighborhood people were interested in local school issues; they were interested in social services, and utilities happens to be one of the things.

In order to deal with change like Kimball was talking about, we had to come up with a different strategy for change. We said that you need to get a couple of employees out in the community center and work on the issues that aren't just related to weatherization, but neighborhood problem solving. They gave us another six months and we did that. All of a sudden the weatherization rate in Binghamton exceeded the mean. It went from like very low to above the mean. They said, "Wow, that really is neat."

Subsequently, a different part of the story, but they ended up working with us over time and hired a full-time graduate of our program. We still have a full-time practicing anthropologist in the utility company. That was a major success that gosh, the utility company of engineers now recognizes that neighborhoods are important and you can work with them but not on them. Anyhow, that sort of got into your second question.

What we were then doing was putting together three things in our strategy that I think are still there today in what we do. First, building solid knowledge bases on the grassroots and their struggles; second is to look at how you can change the utility company's policy or United Way's policy and move it from a charity approach to a community building approach which then fits back into Kimball's second point; and then third, well, what do you do about it, how do you engage, and how do you develop a different strategy.

That began when we started actively saying that we can create a different type of program, but you've got to change your policy in order to deal with it. That set the stage that it wasn't just the study of housing or neighborhoods. It was the issue of understanding the database. It's the understanding of policy and studying that policy, and then let's come up with something that will result in change that the neighborhood people embrace and want to champion, rather than change that we think is important or the utility company thinks is important.

Rylko-Bauer: It sounds to me also like a really great example of this whole notion of studying up and also studying out, and then studying back down. It's very dynamic, yes.

Hyland: That goes back to, part of the thinking in Kimball was that it's a dynamic system. It's a process. Let's not keep calling it that we've now got this and that there is this constant change. There are people moving in and out and stakeholders are changing. Maybe you capture something for six months and then it changes again, and then you've got to go back in and treat it that way.

The idea was dominant in Memphis that: "Oh, we just look at the data." The data to me is the worst. Statistical static data is meaningless to me. I totally think that tells you nothing about how you go about change, et cetera. Now every project, we move from

project to project depending on where the opportunities were. We got involved in Orange Mound.

Rylko-Bauer: And that's an urban neighborhood?

Hyland: Yes, it was the oldest African-American neighborhood where African-Americans could own their own houses in the U.S., and so you had Harlem and then you had Orange Mound.

Rylko-Bauer: Isn't that interesting, because I had never heard of Orange Mound.

Hyland: In that area we got a HUD grant. Again, the city's division of housing and community development is very top-down. We met with residents and what they wanted was good data and maps. I went back to the University and said, "Oh, yeah, we can provide maps, et cetera." That's how we began. We then went back to the neighborhood and they said, "No, we want maps that we can make. After a long discussion it ended up that we said that we'll work with the local high school and get kids to learn how to do GIS mapping. We got our engineering department to train these kids at a summer program. While the maps they produced would not be the same as planners would produce, the people in the neighborhoods absolutely loved them. They thought that this was great, you know, that Billy did this map and it emphasized what we think is an important asset in the neighborhood. We can build around that. And here is where Billy thinks it's not so safe.

Rylko-Bauer: And the planners would never know that. That's not their knowledge, right.

Hyland: That's exactly right. We got the best practice award from HUD, which again part of it wasn't that oh, we get an award. It was the fact that our approach to change was an alternative approach and it seemed to work better. It had greater credibility and so you were beginning to bridge, which again—I think, in retrospect, Kimball is what I would call a bridge. Like you said, he was bridging the bottom to the top. He was bridging outward, et cetera. Well, that became part of how we were operating in Memphis. Our students were an integral part of that and then they became practitioners, and then became agents of change that was more sustainable than if it was just simply located in the University.

Rylko-Bauer: Also, this maybe can segue into the third question because it's clear that you're not only studying and gathering information, but then that information is being put to use not only by yourselves, but also by the community. It's a collaborative effort with the community, and you can see the dynamics between theory and practice. That's really I think the third question that I'd like to ask you: How has this long-term work informed that dynamic relationship? I think that people still don't understand that there is this dialogue between theory and practice within applications.

Hyland: Yes, in fact, one of my weaknesses that I've never really published as much as I should, but what Jean Schensul was writing about and Marietta Baba was writing about in terms of theory building in practice provided again, the framework that I could build upon. What was happening is that we were realizing that practitioners were often in better positions to work with the grassroots constituents on what is the Real issue, Rather than us in academics. The practitioners would then bring issues back and say, "Can you and your students help us on this?"

We became not the primary drivers—which in academia, we think that we are the primary drivers—but we became or our role became how can we be value-added to this so that questions and issues were being generated out of the grassroots. Then the theory part of it is that we would bring it back. We would put it into a conceptual framework and the conceptual framework could be ecological. It could be political/economic, that here are the global trends, and here is how this plan is fitting into that.

We then worked as a department to link our theory to what questions were being raised at the grassroots, mediated by the practitioners. Again, going back to Kimball in order to understand change, it wasn't simply us going in and discovering what it was, but we now realized that we had a different role to be value-added, and to link what was happening there to theoretical constructs like ecology that Jean Schensul was talking about — political ecology, political economy, et cetera. And then that became where our students became more engaged. [Where they could say,] "Yes, I see how that fits into Paulo Freire's work on transformational change or how it fits into what Marietta Baba was talking about on theory building. I think again, where we're evolving or what we've tried to pull together in that SAR volume was theory of community building.

Rylko-Bauer: The SAR volume that you're referring to is *Community Building in the Twenty-First Century* (School for American Research, 2005).

Hyland: Right. Again, what we were framing in that from different perspectives was that we're now looking at an engaged scholarship where it is very interactive. There are certain best practices that we now understand — Tony Oliver Smith talking about inventorying stakeholders and how you get them engaged on linkages to rituals and Marietta Baba's framework about virtual communities and how YouTube and other things could be part of the community-based, and Jean Schensul's work on art in grassroots. We were beginning — your mentor John van Willigen—linking it to McKnight and Kretzmann's community assets and mapping. The book to me was a really serious effort to provide that theory and praxis framework that was evolving, and you were trying to pool elders to get our collective wisdom at that point in time.

Rylko-Bauer: I see the work and I've heard you give talks at different sessions, and also some of your colleagues — Linda Bennett and so forth. What do we need to do within the discipline and the profession to move this kind of model forward? I think that what you've been doing at the University of Memphis is a great model; this partnership of academic and community and praxis.

Hyland: One of the things that we or I realized in talking to Linda Bennett and a good colleague, Dave Cox, in public administration, whom I've worked with over the years, is that the academy needed to change; that we could do the interesting projects we described, but our University behavior had to change.

We framed engaged scholarship and I forget exactly, but back in 1989-90 or something like that, Ernest Lynton was a leader in higher education and talking about engaged scholarship. What appealed to Dave Cox and I was the notion that it's not just anthropology that needs to change. We've got to be putting together and working with engineers. We need to be working with nurses in the nursing college, and we need to be working with architecture, et cetera.

Setha Low and Sally Merry wrote that article in *Current Anthropology* about engaged anthropology, which was very broad and inclusive ("Engaged Anthropology: Diversity and Dilemmas," v. 51, p. S203-S226, 2010). My response to that is that's good for us to begin to talk about it internally, but we've got to have a conversation with the larger academy at every University.

And then I saw, because I was involved in being a dean, Michigan State had a president [Lou Anna Simon] that said that seventy percent (70%) of the faculty at Michigan State are doing engaged scholarship and it's multi-tiered. It's focusing on food inequities at a global level and involving the city of Detroit. I'm going oh, wow, she's right. If we can at Memphis or Kentucky or wherever else we're doing applied anthropology begin to say how can we be more collaborative — and then focus on important community problems like food inequality at a higher level that bring expertise — in Memphis that led us to work with public housing, which was, like in Baltimore, an absolute disaster. The housing authority was corrupt and was going to be taken over by HUD.

We put together using that model of engaged scholarship, we got anthropology involved, but we got architecture, we got planning and we got social work, the bureau of business and public administration. We looked and gee, this is really a complex issue. The policy part of it is HUD and Congress, like it or not, was going to wipe out public housing that was deplorable.

Now, I do think that yes, it's too bad that people are going to be displaced, but I don't have the power to stop it. What I have the power to do is to say, "Can

we make this situation better for the residents involved?" And then I would listen to the economists and whatever and they would have different angles. We became actively engaged in the transformation of public housing in Memphis and working with residents to set up wraparound social services that were community-oriented. The women's foundation then got involved, etcetera.

My point being that what anthropology has to do is not just talk internally about this, but it has to talk to these other disciplines, and then it also has to look at institutional reward systems. This is where Linda Bennett did this incredible work on changing how we go about tenure and promotion and rewards. So then based upon this I said, "Well, how can we encourage this when the University just wants to get NSF and NIH overhead grants to make money?"

I went to the Community Foundation and United Way and I said, "Can't we set up a grant fund that would fund engaged scholarship programs that would be collaborative between the community, a faculty member, and that would involve students?" We now award, for the past six years, grants up to \$18K at about four a year to do this; so that nursing now has a grant and the law school has a grant. Engineering has two grants and architecture has three grants. Of course, anthropology has grants, too, but it becomes a social movement as opposed to gee, I've just got this little thing I'll publish about that. You're trying to transform the University to say that this is where we need to be going. While STEM [science, technology, engineering and math] is important and biogenetics is important, for a University like us, we've got to be working with the community and making a difference in everyday life. I guess that part of the answer to your question is that I'm really a proponent that anthropology . . . and Linda Whiteford and Linda Bennett put together a NAPA Bulletin about how different programs are moving to do this (Anthropology and the Engaged University: New Vision for the Discipline within Higher Education, *Annals of Anthropological Practice*, v. 37, nr. 1, 2014).

Rylko-Bauer: The engaged University—?

Hyland: The engaged University of which anthropology can be a leader, but we've got to have some really strong partners.

Rylko-Bauer: Well, anthropology, I mean, one of our hallmarks is the ability to see how different aspects of a social system link together and influence each other. That's kind of what you're talking about.

Hyland: So when the economist says, "Well, here's the bottom line," we're saying, "no, that ain't the bottom line. What you're doing is you're just helping developers, but you're not helping people." When social workers say, "Well, we've got to take all of these resources and do wraparound social services," we say, "yes, you're right, but we also have to think about how to fund and sustain that, and then how does this relate to education and how

we work with the school system and the counselors." All of a sudden it becomes a far more interesting discussion. To me that's where we need to go in the future.

Rylko-Bauer: In CoPAPIA [AAA's Committee on Practicing, Applied, and Public Interest Anthropology] we've been doing some work in talking about anthropological training and what students need. That's kind of, part of our mission is to assess what it is that students need so that they're prepared to really be successful in whatever career paths that they take. And then even if your initial career path is academic, these days very few people have one career path. That's predicted to be even more so in the future. How do we improve that? What do students need to know? If you were to give a message to anthropology departments across the spectrum, what minimum kinds of knowledge and training should students have so that they have actually a lot of different alternatives?

Hyland: I thought about that. I think that there are probably at least six dimensions to that. At one of these conferences that I went to, Nancy Zimpher, the Chancellor of the [State University of] New York system who is a big proponent of engaged scholarship, invited the vice president of Boeing to talk about employability. I just found this fascinating, but Boeing just completed a 30-year study. The basic hypothesis is that Boeing hires the cream of the crop coming out of the best engineering and math schools. They looked at a 30-year period of performance.

It turns out the hypothesis [was not confirmed] — that the best and brightest coming out with the highest scores from elite engineering performed in the bottom third of their workforce, and so they had to go back and redo it. They looked at what contributed to the top third. What they found is a common variable which was that all of the employees in the top third had been involved in programs that were multidisciplinary in problem solving. I thought well, isn't that just what we've found in anthropology? Our best students aren't necessarily the ones that perform best on essays, nor are they the best grade point average. They're the ones that have been involved in a project with Kerri Brondo or Katherine Lambert-Pennington or myself in problem solving on a significant issue that has many dimensions to it.

When we looked at our students we found that that was true. To me that problem solving focus, we need to have as a discipline more of our students engaged with faculty in working on change issues. Now, how that happens it seems to me that we have to then really go back to your article and Schensul's article on looking at participatory action research as our strength; that we do ethnographies and then we come up and reframe themes. Our methodology is that we can't stay with just that we're going to teach ethnography and study the community, I mean, because those times are gone and so it's got to be

more participatory action research (PAR).

This last year I had two students that had gone through boot camp in entrepreneurship training. They had worked on a methodology that the business world uses coming out of Stanford called Design Thinking, but it begins with ethnographic interviewing as opposed to a marketing survey on a product. And then it does brainstorming through a thematic analysis. There is the creation of a product, and then after the product there is a presentation to all the stakeholders to get feedback on the product. And then they redo the product in order to come up with a final product. Well, that's a variant of ethnography and PAR. The fact that the business world, you know, accepts this, gives us an entry into how we as anthropologists can be involved.

The two lead students that led this, they actually trained the class. I didn't train in this Design Thinking. They ended up getting jobs at St. Jude's Hospital which is the most traditional hospital in the U.S. in terms of data and science. Not only did they get jobs, but they demonstrated how this Design Thinking ethnography leads to alternative solutions. Keri Brondo followed up and now St. Jude has created a fellowship for a graduate anthropology student to do that.

I'm thinking that this is where we need to go as a field, and that is to constantly be doing more problem solving with innovative methodologies that have to be based in participatory action research — the variants of that — and then to produce results or products that show that change is better this way than a traditional approach of marketing or focus groups, or traditional stuff.

And then the third part of it, or the fourth part of what we have to do with our students in the discipline is to come up with a better understanding of social movements and how this project here is linked to a bigger social movement and sustainability so that students need to be looking at not just themselves in isolation, but is there a trend that's occurring that you can map things together. This is sort of what we were talking about so that this becomes not just isolated and marginalized, but that multiple stakeholders become interested and sort of change.

I think that the whole idea of risk-taking and entrepreneurship in anthropology through problem solving in the real world, we should be rethinking the curriculum of what supports that and what doesn't support that. I was talking to Margaret Buckner yesterday, you know, as a linguist. She's got a number of projects from a linguistic perspective that do that. You can do it from physical anthropology. It's a movement against the overspecialization that we're getting in the discipline to more of here's the core of what we need for the employability of our students through case studies that this works. They begin to think more entrepreneurially about change, which again maps back to Kimball's thing about where we really are

about change in a world that is stacked against the grassroots.

Rylko-Bauer: Well, I know that all of this different work you've been talking about, one of its goals is to find ways of addressing poverty and social suffering and inequities in ways that are not only sustainable, but then also in ways that honor, as you said, the lives of the people who really know what the problem is really at its core.

Hyland: Now, my latest as I descend into—

Rylko-Bauer: Yes, what are you working on now, as kind of a way of winding up [the interview]?

Hyland: I'm on a number of boards. I always like to frame this as maybe an overstatement, but I became very anti-program. I keep saying that our approaches to poverty and health disparities have to be based upon relational programs or activities. In Memphis we've been involved with poverty for some time; for example, we're working and are actually on the board of the Urban Child Institute. Zero to three is so critical for child development, I mean, and the whole brain wiring. The Urban Child Institute with the traditional medical model, they said that all we need to do is to educate parents about the importance of touch and play, and so they put in a gazillion dollars towards education programs and work with community-based groups to get people trained.

Cynthia Sadler and I said, "Well, you know, is it really making a difference?" We went and again, anthropologically did ten families that had gone through training. We found out that boy, they really knew everything, but their behavior hadn't changed one bit. In the neighborhood transportation issues, personal crisis issues, domestic violence issues and all of this they just said that yeah, I know that I should be dealing with my child, but I've got to survive. Cynthia actually became what I call a personal trainer/investigator. We took this back to the Urban Child Institute and they didn't want to hear it.

Now I'm working on how in fact we can support approaches that identify neighborhood navigators — people that live in the neighborhood — that you can link with to expand their knowledge and network so that they are at the core of approaches to job creation, to youth development, to schools, etcetera. We've got two groups now that have embraced that philosophy so that any poverty initiative we're now going to counter by saying, "How is that supporting it? How is that building capacity? Community building from the neighborhood navigator point of view?" That is if you can't embed it there, it's not going to be sustainable and it's not going to be credible.

That is my passion now is to keep working with former students who are now in positions to look at how we embellish relational approaches that are embedded in the neighborhood with navigators and

build that as our beginning point. And then it's to broker and get resources around that, rather than simply oh, we're going to invade with another program of 25 social workers that are going to treat them as clients. It's an empowerment model. I mean, it truly goes back to changing southern progressivism from charity to empowerment. And then it's how do we fund empowerment without destroying the fabric of the neighborhood, and so it's got to be done sensitively and with understanding the context.

Rylko-Bauer: Well, this has been really fascinating. I have enjoyed talking with you and have really learned a lot. I can see number one, I mean, it's very neat. The focus or the beginning or the incentive for this [interview] was because you got this very well-deserved Kimball Award; yet, I can see how Kimball kind of is a thread throughout all of this. Yes, that's really neat.

Hyland: Again, I think what we do, or what Kimball did as a bridge builder was to create a platform that we could weave Shimkin and we could weave Schensul and the John van Willigen stuff. He helped to change the platform that anthropologists like me could come along and build upon, and that to me is a vision issue that anthropologists were looking at. In a changing world we had to have an alternative vision of who we are and what we're doing, and I think that he provided that. It's not exclusively, but it helped to create a platform, and then other people could relate to that platform and build upon it where today it's now a given as opposed to a novelty. I no longer feel like I'm the weirdo in the field.

Rylko-Bauer: Well, I think that's really great.

OBITUARIES

Eva Friedlander



In Memoriam

Eva Friedlander, age 74, died suddenly at home on Dec. 24, after a prolonged struggle with ovarian cancer. Born in England to Holocaust refugees, Eva migrated to the US as a child with her parents. She attended Hunter College

and received her Ph.D. in anthropology from Brown University. She conducted her dissertation research in West Bengal, India, and she maintained contact with friends there for the rest of her life. Eva's long career as a social anthropologist combined research and teaching with consistent, principled advocacy for issues of peace and social justice. Her areas of research expertise included gender and development, public health, disability studies, international development policy and participatory program evaluation.

As an applied anthropologist, she not only researched but advocated for the communities she studied, be they workers and women in South Asia, Native Americans in the Southwest, immigrants and refugees in the US, or persons with blindness or vision problems around the world. She was a Partner in the consulting firm, Planning Alternatives for Change LLC, established in 1997 together with fellow anthropologist Suzanne Hanchett. As a consultant, she worked with UN Women, the United Nations Development Programme, the International Labor Organization, and the Women's Commission for Refugee Women and Children. She turned to studying disabilities while working for the Lighthouse for The Blind. During the UN Fourth World Conference on Women (1995), Eva joined the NGO Forum as editor of "Look at the World

Through Women's Eyes". Eva served as Secretary of the National Association for the Practice of Anthropology (NAPA) from 2010–2012, and as co-editor of the AAA Committee for Human Rights' column in *Anthropology News* from 2012.

Eva was very close to her brother, David Friedlander, who predeceased her in August 2010. She is survived by her beloved nephew, George Friedlander, sister-in-law Edi Friedlander, cousins: Alan Braun, Doris Braun, Joe Braun, Renee Bannister, Marcia Kuntz, Margaret Braun, Margaret's husband Richard Cohen, and numerous dear friends and colleagues. All will miss her loyal friendship, her warm smile, and her affectionate nature. (*Eva's Family, Johanna Lessinger, Suzanne Hanchett, and Barbara Schroder*)

Brigitte (Gitti) Jordan

Brigitte (Gitti) Jordan was a trailblazing anthropologist whose work spanned from childbirth to autonomous vehicles and from village huts to corporate halls of power. Gitti died of pancreatic cancer May 24, 2016 at her home in La Honda, California surrounded by loved ones. She was 78. She is survived by her beloved husband, Robert Irwin, and three children, six grandchildren and two great-grandchildren.



Gitti was born in a brewery in the postcard-lovely Bavarian city of Passau, and spent her early childhood, as her husband Bob recounts it, alternately chasing snakes in the family garden and avoiding Allied bombs in the bomb shelter. She came to the United States following her marriage to an American GI. Later divorcing, they had three children. Upon deciding to return to school for graduate studies, Gitti sat down with a university course catalogue and, starting with the A's, she came across Anthropology. There she made her professional home.

Gitti's seminal research as a medical anthropologist among the Maya in the Yucatan led to her pivotal role in launching the Anthropology of Birthing. Gitti's *Birth in Four Cultures: A Cross-cultural Investigation of Childbirth in Yucatan, Holland, Sweden and the United States*, first published in 1978 won the Margaret Mead Award in 1980. Last updated in 1993 (4th edition, with Robbie Davis-Floyd), the book remains a foundational text in reproductive and feminist anthropology to this day, clearly demonstrating that "birth is everywhere culturally marked and shaped" and that biomedicine is but one way of knowing about birth. Gitti's theoretical concept of authoritative knowledge has been employed by countless scholars to account for the subsuming of some ways of knowing by others and also to show how knowledge can be laterally distributed, shared by all, from midwives to air traffic controllers.

Over a span of 13 years, Gitti interspersed regular field visits to the Yucatan with her life in Michigan where she was working as a professor at Michigan State University. This extended engagement convinced her of the significance of long-term fieldwork as a means to both heighten sensitivity to the specificity and systemic impact of cultural beliefs and practices and as a filter for observing social change.

Gitti always seemed to sniff out the leading edge in her explorations. And yet her approach always centered attention on the everyday. Already at the

time of her Masters' she was exploring how computer simulations might be better exploited by anthropologists. Her thesis *Diffusion, Models and Computer Analysis: A Simulation of the Diffusion of Innovations*, earned her an MA in 1971 from Sacramento State College, and she sustained an engaged yet highly critical relationship with computer modelers, cognitive scientists and artificial intelligence researchers throughout her career. In the last years of her life, she consulted to the Nissan Research Center in Silicon Valley, a lab led by artificial intelligence scientists and roboticists aiming to develop autonomous vehicles where Gitti, not surprisingly, insisted on the need to equally dedicate attention to the very human implications of this emerging technology.

Gitti did her PhD at the University of California, Irvine, where she engaged deeply with developments in ethnomethodology and conversational analysis, emerging thinking in cognition (now known as situated and distributed cognition), learning theory and more. She also furthered her interest in computer science, taking a course with the young professor, John Seely Brown. Their close collegial relationship spanned the next several decades and she ended up leaving her position in academia at MSU to join JSB (as she fondly knew him) at the famed research labs of Xerox PARC (Palo Alto Research Center). There she worked with Lucy Suchman, Jeanette Blomberg, Julian Orr and other intrepid pioneers to advance the contributions of anthropological and ethnographic study of complex technology. At the same time she became a senior researcher at the Institute for Research on Learning (IRL), where she played a central role in establishing IRL's depth of focus and understanding of processes of social learning wherever it is found. She led numerous teams through rich and challenging projects in corporate workplace settings to examine and help support meaningful knowledge economies. Following on her key interest in methodology, Gitti led regular interaction analysis labs at both PARC and IRL. Whether she recognized it at the time or not, Gitti was also pivotal in establishing yet another whole field of work in anthropology, that of business or corporate anthropology.

Gitti was characterized by her boundless curiosity and personal warmth and encouraging style. Her standards regarding ideas and empirical realities and their interactions were high and exacting. Again and again people point to her as the reason they are doing what they are doing, and more importantly, for finding and rekindling their sense of excitement and importance in the work that they do. She was respected, admired, and loved by her colleagues, family, and friends, and her multiple legacies will live on as others continue to carry forward her work in the major fields she helped to found.

Melissa Cefkin
with assistance from Robert Irwin, Robbie Davis
Floyd, Lucy Suchman, and Susan Stucky

NEW PUBLISHING OPPORTUNITY FROM THE NATIONAL ASSOCIATION FOR THE PRACTICE OF ANTHROPOLOGY (NAPA)

*Submitted by: John Massad, NAPA President
and John Brett, AAP Editor*

Currently, the Annals of Anthropological Practice (AAP), NAPA's flagship journal, is undergoing a major refocusing, shifting from its current single-theme format to an all volunteered submission structure. Given the substantial and ongoing increases in the number of anthropological practitioners, NAPA felt that there is a clear need for another high quality, peer-reviewed publication to meet the needs of these applied, practicing, and engaged anthropologists. To that end, NAPA has decided to transition the AAP from its current, single-theme monograph format to a focus on publishing volunteered submissions on a range of topics. Through the two issues of volume 40 (2016), the journal will be a "hybrid," with part of each issue being devoted to a single theme, and the remainder dedicated to volunteered papers. Beginning with volume 41 in 2017, the AAP will be a fully volunteered journal, providing an important new venue for practicing scholars and widening the field of offerings in the AAP.

NAPA is currently accepting volunteered papers, to be submitted through the ScholarOne platform at <https://mc.manuscriptcentral.com/annals-ap>. If you have any questions or inquiries, please contact the editor, John Brett at john.brett@ucdenver.edu.

For more background information and author guidelines, see the AAP page on the NAPA website, at

<http://practicinganthropology.org/publications/annals/>

To submit a manuscript through ScholarOne, please go to <http://mc.manuscriptcentral.com/annals-ap>, which will take you to step by step through the submission process. First-time users will need to create a ScholarOne account. It's a simple process, so we look forward to your submissions!

