



NEWS

A Publication of the Society for Applied Anthropology

A Quarterly Newsletter

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President's Message

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Santa Fe

Other than falling off the stage during my "inauguration", our 2017 meetings in Santa Fe were outstanding. There are two ways of looking at my particular episode. One: I did "land on my feet"—hopefully a metaphor for my future abilities to manage Society challenges. Two: as a Zen practice, artists and craftsmen always place one flaw into an object as a means of creating unity out of duality and as a warning against undue pride.

Back to the meetings, let me express the Society's collective gratitude to Nancy Owen Lewis and her program committee for exceptional service to the

Society. We have met four times now in Santa Fe and there has grown a unique symbiosis with that city. The mayor declared our week there "Applied Anthropology Week". How cool is that! The Santa Fe/New Mexico Day was among the very best we have had in our relatively recent devotion of a day in collaboration, with free attendance to community members, and while having sessions bringing anthropologists together with local people and topics. One of the sessions that I took a particular interest in was on the nature of sanctuary cities. Santa Fe is among four sanctuary cities where we will have held meetings in sequence—the others being Philadelphia, Portland, and Albuquerque. After these we will seek a venue in Mexico and collaboration with colleagues there.

The Immigration Initiative

This brings us to perhaps what the Board and other members have seen as our biggest concern for the next several years—that which has come to be known as the "Immigration Initiative". The new U.S. Administration had early issued restraints upon travel from selected regions, signalled restrictions on immigration, and stepped up policies of deportation. Of all the academic disciplines and

any practice branches they may have, I cannot imagine any having more expertise and research experience on this topic than anthropology. Beyond that there is the huge collective empathy that we have for the men, women, and children in many different circumstances of desperation, even extreme anguish, who have been placed in peril as migrants.

This is close to my own experience; I spent a decade in the '80 and '90s

working as both a researcher and a practitioner with a refugee resettlement organization in my Canadian



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city that helped to relocate government sponsored refugees from over sixty nationalities and ethnic groups. Accordingly, these new American policies are astonishingly widespread in their impact. Even Canada is affected with thousands of crossings of those seeking refugee status by way of the Canadian border during the worst of our just finished winter months. Clearly, though, the countries most affected are the United States itself, Mexico, and a range of Middle Eastern and Northeast African countries. Beyond North America, contemporary migration policies and geopolitics have huge impacts involving Europe, Africa, and the Middle East.

Feeling the same concerns and the recognition that anthropologists have the most to offer to policy and practice here, Tom May, our retiring Executive Director contributed \$10,000 to a broadly conceived "Immigration project". Since then another \$7,000 has been collected and the Board has authorized Past President, Don Stull, chairing a committee to mobilize the SfAA's efforts to the maximum possible. Anticipating some possibilities—we are likely to continue our local connections to networks of sanctuary cities, write well-researched opinion pieces on the topic as Mark Schuler has recently done in *Counterpunch*, and perhaps even commission a K-12 curriculum on immigrants in the style innovated by Ruth Benedict and Gene Weltfish on *Race with the U.S.* military and American schools during the 1940s. You will be hearing much more about this project and requests will go out to the entire membership.

While highlighting this issue, we were reminded at our annual general meeting of the need to remain vigilant about at least two other issues—global climate change and the devastating impacts upon Native Americans of resource development, the latter having been exemplified by the recent Dakota Access Pipeline controversy.

SfAA in Philadelphia and CASCA Cuba (Santiago de Cuba) 2018

There have been requests for offshore meetings of the Society parallel to the way we have met previously in Amsterdam, Edinburgh, and York. There have also been concerns from non-American members recently about travelling to the U.S. for our meetings because of the travel restrictions mentioned above. A third request has been to have a SfAA presence in distant non-American contexts where we might be of service to local social scientists. One restraint has always been the necessity to have yearly "continental" meetings large enough to gather sufficient revenue to maintain our annual operations and to serve our students, practitioners, and more junior faculty who may not be able to afford travel to such locations.

Several weeks ago, after a transition meeting in Oklahoma City, we identified an opportunity to pilot such conference partnership in a non-

traditional location. The Canadian Anthropology Society (CASCA) is meeting in Santiago de Cuba jointly with Cuban social scientists, 16-20 May 2018. As a member of CASCA and as a delegate to the World Council of Anthropological Associations, I travelled to Ottawa to the joint CASCA/IAEUS meetings and negotiated with the CASCA Board an agreement for the SfAA to be a junior co-sponsor. Out of 500 non-Cuban slots, CASCA has guaranteed us 50 slots with registration based on SfAA membership. I have agreed to act as liaison with the CASCA program chair and hope to present a distillation of the best that the SfAA has to offer. This is an historic occasion for both ourselves and our Canadian colleagues. It will be especially satisfying for me to see American colleagues having an opportunity to dialogue with Cuban social scientists. They, like ourselves, are very practically oriented in the use of social science principles in solving human problems. Please contact me if you are interested in participating remembering that numbers are limited. More information will be provided in the next several months.

Our biggest event, of course, will be our annual meetings in Philadelphia, April 3-7, 2018, with the theme of "Sustainable Futures". This region including the Washington D.C. area has a high concentration of practicing anthropologists. So, let's try and make it our largest meetings yet. Having served on the Board previously with Carla Guerron, I know that her capacities, good cheer, hard work, and imagination, as program chair, will lead to an excellent experience for us all.

March 2017 Board of Directors Meeting Highlights

Jane W. Gibson, Secretary



The 2017 March meeting of the SfAA Board of Directors saw several smooth and important transitions. Outgoing President Kathleen Musante will now serve on the Board's Executive Committee with our new President, Alexander (Sandy) Ervin. In February, Neil Hann succeeded Tom May as Executive Director of the SfAA business office,

PMA. Tom May, whom the Board honored for his 37 years of extraordinary service to the Society, will continue in the role of Director of Development. Board members James Loucky and Alicia Re Cruz rotated off the Board to be replaced by newly elected members Heather Reisinger and Sunil Khana.

President Musante led the Wednesday meeting that included time devoted to discussion of numerous reports. These provide key information on TIGs' and standing and ad hoc committees' activities and needs that the Board can address. These volunteers do crucial work for the Society. Among other things, committee members read nomination packets, review CVs, read papers and books, and make tough decisions concerning various awards; they build our oral history collection; some raise money to support Society activities, assuring its financial health and longevity; others attend to the Society's concerns for human rights and social justice, writing articles for the SfAA News; and most organize exciting sessions for our annual meetings.

Erve Chambers reported on progress toward development of the 2018 meetings in Philadelphia. The plans are shaping up nicely with an excellent program chair in Carla Guerrón Montero who hit the ground running and has been working hard with the program committee. As always, the Society and Philadelphia meeting organizers are committed to international participation, but conditions around the meetings may present challenges the Society began to see at the Santa Fe 2017 meetings. From Ted Downing, the Board learned that the International Network on Displacement and Resettlement (INDR) will be unable to meet with the SfAA in the future because of threats to their members at the U.S. border. INDR membership is about 85% from outside the U.S. Yet members traveled from as far away as China to participate in the Santa Fe meetings where the INDR organized 11 important sessions on displacement and resettlement. The Board expressed its sincere regret at the loss of INDR participation at the annual meetings of the Society.

To help other members from abroad, the Board discussed the possibility of setting up more virtual sessions or remote access for colleagues unable to come to Philadelphia or unwilling to take the risk. Colleagues in the federal government, too, may be unable to travel, use time at work for a virtual session, or use government-owned computers. It might be possible to address those limitations with Saturday sessions.

The Board considered future meeting venues, always a topic that generates interest and excitement, but one that underscored problems associated with the current political climate. Board members noted that some international students at U.S. universities have been advised not to leave the country in case they are prevented from returning to school. That advice could also preclude attendance

by members or their partners, even if U.S. citizens, if they have last names that make them targets of the U.S. border patrol.

With these frustrations in mind, Board members were pleased to have selected sanctuary cities Santa Fe and Philadelphia for our 2017 and 2018 meetings, and the unanimous vote for the 2019 site favored another, Portland. The 2020 meeting will return Society members to New Mexico. Board members also expressed strong interest in getting back to Mexico since the last meeting in Merida occurred in 2010. At the Board's request, the SfAA Office will investigate possible meetings in Guadalajara, Mexico City, Merida, and Oaxaca for 2021. To share the travel burden and move meetings to the east again, the SfAA Office will also research the possibilities and new challenges such as contract laws related to meeting in a Native American nation.

The PMA report delivered by Neil Hann noted the work of highly competent staff who handle everything from day-to-day activities to managing audio-visual needs to completing significant projects such as production of the annual meeting program. Erve Chambers, Trish Colvin, Melissa Cope, Silas Day, Connor Garbe, Jeremy Colvin, Rosie May, and Kelly Qandil may be invisible to most members of the SfAA, but PMA and the Board recognized their responsiveness and competence in the work they do to enable our successful annual meetings.

Among the highest priorities for the Board are the searches for new editors for SfAA publications Human Organization (HO) and Practicing Anthropology (PA). Sarah Lyons will continue as HO editor through 2018. PA team editors Judith Freidenberg, Shirley Fiske, and Amy Carattini will complete their terms at the end of 2017. Interested members should watch for the call for applications.

On Saturday, the Board met under the direction of its new President Sandy Ervin. It was our pleasure to hear the report on the Santa Fe meeting from program chair Nancy Lewis. There were many successes to celebrate, not least among them attendance that approached the highest seen in Vancouver, and the highly-publicized and very well-attended Santa Fe Day. Such outcomes do not happen without great effort, of course. Among their many activities, the Santa Fe team planned tours, scheduled sessions, sent out e-blasts, developed press releases and flyers and gave interviews, met with university and city officials, solicited support and local participation, organized a film festival, and arranged for a mariachi band to play at the welcoming event. Nancy shared lessons learned that will be added to updates of the program chair's handbook and passed on to future program chairs, and she reported taking great satisfaction in organizing the meetings.

Don Stull joined the Board meeting and agreed to chair a new committee created, but awaiting

members, by the generous contribution of Tom May to enable the Society to focus some of its energies on issues of immigration, migration, and collaboration, all broadly construed. Because this loose definition could encompass refugees, undocumented and legal immigrants, and citizens affected by migration, the committee was charged with proposing parameters, naming an award, and suggesting actions to bring the issues to the fore more rapidly. Don will return to the Board in November with the committee's recommendations.

The last highlight of the March 2017 Board meeting I will include here is that, when they called the roll at the Science March in Washington D.C. on April 22nd, the Board agreed the SfAA should be present! Board member and practicing anthropologist Laurie Krieger volunteered to carry the SfAA banner. See her report and photographs in this issue on that proud moment in Society history.

Editor Search: Editor-in-Chief, Human Organization

The Society for Applied Anthropology announces a search for a new Editor-in-Chief of Human Organization, a journal that has been recognized as a leading scientific publication in applied social science since its founding in 1941. It is published four times annually and is directed toward interdisciplinary as well as anthropological audiences. Human Organization is a benefit to SfAA's membership of nearly 3,000 individuals, and has subscriptions with over 600 institutions.

The term of the current Editor, Sarah Lyon, ends in December 2018. The successor's term will begin on January 1, 2019. The search is being initiated now to provide for a smooth transition.

The initial term of service for the new Editor-in-Chief will be three years. The term is renewable for one additional three-year period. Human Organization's editor is appointed by, and reports to, the Board of Directors of the Society for Applied Anthropology. On appointment, the editor becomes a non-voting member of the SfAA Board.

In addition to making at least a three-year commitment to the journal, candidates for the position should be able to secure release time (where possible) and other institutional support to supplement SfAA resources, constitute an Editorial Board, promote and cultivate the journal, and offer editorial expertise and direction.

Additional criteria include:

1. Experience as a journal editor, associate or guest editor, and/or editorial board experience
2. A strong record of publication in applied social sciences

3. A history of involvement in applied social science research/practice

Persons interested in applying for the position should provide the Human Organization Editor Search Committee early on with a letter of intent, which can help initiate discussion and provide preliminary information.

The actual application should contain the following:

A letter of interest that indicates the candidate's experience, ideas, and vision for the journal, and any support (such as release time, space, equipment and editorial assistance) that will be available from the host institution

1. A letter of support from the institution
2. A copy of the candidate's vita or resume
3. A proposed budget

Additional material may be requested by the Human Organization Editor Search Committee at a later date.

Applications will be reviewed as received, with a deadline of December 31, 2017. Applications should be sent to:

Society for Applied Anthropology, HO Editor Search, P.O. Box 2436, Oklahoma City, OK 73101-2436, or via email at: info@sfaa.net. Questions concerning the position can be directed to the SfAA Office at (405) 843-5113, or info@sfaa.net. We especially encourage interested individuals to contact current editor, Sarah Lyon (sarah.lyon@uky.edu).

"Happy Trails to You" — Reflections on SfAA 2017

By Nancy Owen Lewis, Program Chair

2017 SfAA Meeting

All trails led to Santa Fe for the 2017 SfAA meeting—or so it seemed. For with 2,046 registered participants from 33 different countries, it was the second biggest meeting in the society's 77-year history. The 1989 conference in Santa Fe was the first to top 1,000, while this meeting was the second to exceed 2,000. A total of 334 sessions comprised of some 1,225 papers were presented at the La Fonda, Inn at Loretto, and Drury Plaza hotels—with the nearby Collected Works Bookstore hosting events as well. Over 90 posters were featured, 12 workshops presented, 7 different tours offered, and 21 historic and contemporary films shown during a two-day "Film Feast."

Hundreds of local residents attended Santa Fe/New Mexico Day on March 28, making this the best-

PRACTICING ANTHROPOLOGY

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Editor Search

The Society for Applied Anthropology (SfAA) announces its search for the next editor of its journal, *Practicing Anthropology*. The current editors—Judith N. Freidenberg, Shirley J. Fiske, and Amy Marie Carattini—will complete their term on December 31, 2017. The new editor(s) will assume responsibilities for a three-year term on January 1, 2018.

Practicing Anthropology's editor is appointed by, and reports to, the Board of Directors of the Society for Applied Anthropology. On appointment, the editor becomes a non-voting member of the SfAA Board.

Practicing Anthropology is a quarterly publication that focuses on timely issues and breaking topics related to the application of the social sciences to contemporary issues. PA's reputation is based on publishing relevant and concise articles and commentary that appear quickly so as to be valuable to projects, organizations, and practitioners in the field. *Practicing Anthropology* is a benefit of membership in the SfAA; there are also approximately 500 institutional (library) subscribers.

The journal's editor determines the content of the publication within certain broad guidelines, executing this responsibility through the nomination of an editorial board as well as the

review and selection of manuscripts. The editor reports biannually to the SfAA Board of Directors.

Applications should describe prior editorial experience and outline institutional support (such as editorial office space, equipment, editorial assistance, and other in-kind or financial support) for the proposed editor. The editor should expect to devote 8 hours per week on average, with additional time prior to issue publication. Essential to a successful editorship is to have a good student editorial assistant, preferably with combined interests in anthropology and English.

The statement of application should also recount the applicant's particular interests and how these might influence the future direction of the journal and its contents. Applicants are expected to be members in good standing of SfAA. **Applications are due September 1, 2017.**

Interested individuals should contact the SfAA Office for additional information and sample copies of past issues. Applicants may wish to communicate with previous editors for a description of the workload, the resources required, and the benefits of this office. The SfAA Office will provide addresses and contact information for previous editors.

Society for Applied Anthropology | PO Box 2436 | Oklahoma City, OK 73101-2436
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attended SfAA Community Day since the program began in 2005—or so I was told. Enthusiastically supporting the meeting, Mayor Javier Gonzales proclaimed March 28-April 1 as Applied Anthropology Week. He prepared a proclamation, which was read during the opening reception by Councilor Peter Ives.



Figure 1: Mora High School Mariachi Band performs at Welcome Reception

Embracing the theme, “Trails, Traditions, and New Directions,” the conference began March 28 with “All Trails Lead to Santa Fe” presented by local historians to a standing-room only crowd at La Fonda’s Santa Fe Room. At the suggestion of program committee member Carol MacLennan, I prepared a special pamphlet for Santa Fe/New Mexico Day, which listed the sessions by topic as well as chronologically, and circulated it locally as well as at the registration desk. The 300 copies available there were quickly gone. Whether it was the brochure, the coverage provided by the local media, and/or the “email blasts” to members of local organizations, Tuesday’s sessions were very well-attended.



Figure 2: Orit Tamir (l) and Jeanne Simonelli (exec. committee) with Susan Andreatta (middle)

Participants flocked to Rob Martinez’s lecture on the “Enduring Musical Traditions of Northern New Mexico” and Tim Maxwell’s session on “Ancient and Modern Farming and Food in the Southwest.” A surprising 100 people attended “A Changing Climate: How Will the West Survive” co-chaired by Shirley Fiske and Susan Crate. The two sessions on “The Moral Ecologies of Water in New Mexico” attracted a sizeable audience, as did “Writing the Southwest,” showcasing authors Anne Hillerman, Michael McGarrity, and Nasario Garcia. Also well attended were the sessions on historic preservation, collections, food and farming, culinary traditions, migration, extraction, and public health. Several

hundred participants attended the evening film presentation of *Neither Wolf nor Dog*.

As for the rest of the meeting, the conference theme proved very timely given the dramatic “new directions” in our national leadership. In protest to Trump’s immigration policies, Salomon Nahmad, a prominent Mexican anthropologist, cancelled his travel plans. Agreeing to be interviewed by the *Santa Fe New Mexican*, his account was the lead story in a front page article “Trump’s Policies Thwart Travel Plans of Some Santa Fe Visitors” published on March 5.



Figure 3: Sandy Ervin becomes board chair

Ruth Gomberg-Munoz submitted the abstract for her roundtable on “Immigration Politics After the Election” in anticipation of a different result. “Given his hard stance on immigration, this session,” she explained, “has provided us with an opportunity to examine the implications of a Trump administration.” Similarly, the Crucial Conversations Roundtable on “Sanctuary vs. Sanctions,” organized by Ruthbeth Finerman, Amy Foust, and James Loucky, enabled participants to explore the new federal mandates that challenge the status of sanctuary cities such as Santa Fe. Presented March 28, this well-attended session included several local leaders.



Figure 4: J. Anthony Paredes Memorial Plenary

Exploring the concept of resistance, Kristin Sullivan organized “Resistance Experience,” which featured a Pop-up Exhibit and Open Mic. The Maxwell Museum of Anthropology at the University of New Mexico hosted special exhibits on the Dakota Access Pipeline Protest, Responses to the Presidential Ban on Travel, and *La Frontera y Nuevo Mexico: The*

Border and New Mexico—and invited SfAA participants to attend.

For many, the SfAA conference offered an opportunity to discuss the far-reaching implications of our changing national policies on the work we do. As Barbara Rose Johnston pointed out, “It is really amazing that we have this large number of anthropologists who have so much to say and so much to contribute and are living at a time when our words are not just relevant, not just resonant, but they really matter.” (Lessons from the Dawning of the Anthropocene).

The meeting was also a time of transition, with board chair Kathleen Musante passing the mantle of leadership to Alexander (Sandy) Ervin during the March 30 business meeting. Neil Hann was officially recognized as SfAA’s new executive director, succeeding Tom May, who received the first “President’s Award for Outstanding Service in Applied Anthropology” at Friday’s award ceremony. Although unable to attend—his daughter Rosie May accepted the award on his behalf—he addressed the audience through a live feed. Referring to his thirty-plus years of involvement with SfAA, including sixteen as executive director, he thanked the society for “allowing me to do something all these years for which I had such a great passion.”



Figure 5: SfAA Award Ceremony

This ceremony was one of twenty sessions recorded by the Podcast Team. Sponsored by the anthropology department at the University of North Texas, these podcasts are now available through the SfAA web site at <http://sfaa.net/podcast/>. This program, now in its eleventh year, offers a range of recordings, from the J. Anthony Paredes Memorial Plenary on “Decolonizing Both Anthropology and the Museum: Native American Practitioners’ Perspectives” chaired by Kelly Fayard to Friday evening’s award ceremony.

So if you missed that event, you can still hear the speeches by Louise Lamphere, winner of the Malinowski Award; Peter Kunstadter, recipient of the Sol Tax Award; and Jason De Leon, who received the Margaret Mead Award for his book, *The Land of Open Graves: Living and Dying on the Migrant Trail*. In closing, I’d like to thank podcast chair John Sarmiento, co-chair Jodi

Williams, and their team for recording these important sessions and making them accessible to a broad audience.

2018 Annual Meetings: Back to Philadelphia after 39 Years



Carla Guerron-Montero

University of Delaware

2018 Program Chair

The 78th Annual Meetings of the Society for Applied Anthropology will convene in Philadelphia April 3-7, 2018, to consider how participants can contribute to and build “Sustainable Futures” in a full variety of interests related to the disciplines and practices of the applied social sciences.

Last time SfAA met in Philadelphia was in March 1979 with Jasper Ingersol as chair. At the meetings, Laura Thompson received the Bronislaw Malinowski Award. The Margaret Mead Award was conferred for the first time at the Philadelphia meetings to John Ogbu, author of *The Next Generation* (1971). The meetings welcomed symposia, individually volunteered papers, posters and workshops. Although it did not have a formal theme, the Program Chair encouraged “contributions that focus on outputs rather than inputs, of applied anthropology—that is, emphasis on issues of use of anthropological work by different

types of clients, rather than the preparation and carrying out of that work.” (Anthropology News 1978:11)

In 2018, Sustainable Futures brings to the forefront the ways in which anthropologists and other applied social scientists and professionals are tackling the most pressing issues of our times: among others, migration and displacement, climate change, technological processes, travel and mobility, access to education, the preservation of natural and heritage resources, health care and well-being, and global economic and political crises. The 2018 Program Committee and I are busy spreading the word about the meetings worldwide. I have an especially strong commitment to increasing the participation of social scientists from outside the United States and to this end I have invited five colleagues from other countries to serve on the Program Committee. In addition, Judith Freidenberg and Alejandra Colom have agreed to assist me in encouraging international participation. I hope others of you will join in this important initiative.



Philadelphia is an ideal venue for such a meeting, both geographically and as a metaphor. The birthplace of the United States experiment of government is an appropriate setting to explore and recommit to a sustainable 21st century aligned to community involvement and expansive social engagement. The 2018 program will include themes related to Philadelphia as well as current global crises such as deportation, refugees, immigration, and diversity, emphasizing the value of facts and evidence in our research.

The meetings will take place at the Loews Hotel, a national historical landmark since 1979, recognized as the first international style skyscraper built in the United States. The building was formerly the Philadelphia Saving Fund Society Building, or PSFS Building, the nation’s first savings bank. The hotel is centrally located and easy walking distance to a considerable variety of eating places, the Reading Terminal Marketplace, “Chinatown,” and Philadelphia’s Avenue of the Arts. Independence National Historical Park and the newly opened Museum of the American Revolution are about a twenty-minute walk from the meetings hotel.

The first day of the meetings has been designated “Philadelphia Day.” All the sessions and activities scheduled for that day will be of direct relevance to the residents of Philadelphia and its surrounding

regions. The public will be invited to participate in this one day of the meetings free of charge. Local days have become something of a tradition within the Society, and serve both as a means of broadcasting the immediate relevance of the applied social sciences and of thanking residents for their hospitality during our meetings. We have met with a variety of members and other colleagues both in Philadelphia and at the 2017 Annual Meetings in Santa Fe to discuss possibilities for this special day and I anticipate a wide variety of activities related to such topics as social and economic inequality in Philadelphia, the city’s dynamic murals project and food culture, and historic and community gardens. At the 1979 Philadelphia SfAA meetings plenary sessions addressing accreditation and certification in applied anthropology were featured. For 2018, in conjunction with the Biden Institute at the University of Delaware, we are in conversations with Joseph Biden, the 47th Vice-President of the United States, to organize a plenary session on domestic public policy to be presented during Philadelphia Day. There will be other plenary sessions as well scheduled throughout the meetings.

I am very thankful for the opportunity to serve as Program Chair for the 2018 Annual Meetings. I hope



you will start thinking now about how you will participate in the meetings and how you might encourage others to join in. The deadline for submission of abstracts for symposia, individual papers, panels, and workshops is October 15, 2017. You will find more information about the conference and the annual theme (with translations to Spanish and Portuguese) at <https://www.sfaa.net/annual-meeting/theme/>. If have any questions or recommendations, please feel free to contact me (cguerron@udel.edu) or Erve Chambers, annual meetings coordinator (echamber@umd.edu). See you in Philadelphia!

Make a Difference: SfAA Board Seeks Program Chair for 2019 Annual Meetings in Portland, Oregon



The Society will convene the 79th Annual Meetings in Portland, Oregon, March 19-23, 2019. The Board is actively seeking applications for the position of 2019 Annual Meetings Program Chair, with a deadline of February 1, 2018 for receipt of completed applications. The Officers and Board of Directors plan to review all materials and select a Program Chair before the beginning of the 2018 Annual Meetings in Philadelphia.

With Board approval, the Program Chair develops the theme for the Meetings and selects members of the Program Committee. The Program Chair is responsible for inviting participation in the Meetings and for selecting the abstracts that are included in the Program, and thereby has the opportunity to significantly influence the focus and direction of the Annual Meetings and of the applied disciplines and careers that are represented by our Society. The Program Chair occupies one of the most important leadership positions in the Society, having the charge of guiding the efforts of the Program Committee and others, facilitating the recognition of first rate scholarship, extending the global and interdisciplinary research of our Society, encouraging the recognition of practice into our disciplines, and nurturing students as they take their first professional steps among us.

Increasingly, the SfAA Annual Meetings have also become a means for reaching out to the public to engage them in sharing their knowledge, experiences and concerns. The Program Chair is an active participant in the development of the first day of the Meetings as a "local day" in which sessions and events are focused on the region in which we meet. The public is invited to participate in this day free of charge. The SfAA Office provides staff support for the Program Chair and Committee. In addition, the Chair will have a small budget for office services.

The Board invites statements from individuals who are interested in the position of Program Chair. The statement should include a brief account of the reasons that the applicant seeks this position, a description of prior experience with program planning, evidence of experience/ability to manage and coordinate the activities of colleagues, and some indication of the extent and type of institutional support that would be available. The deadline for receipt of this statement at the SfAA Office is February 1, 2018, and may be sent to:

SfAA, P.O. Box 2436, Oklahoma City, OK 73101; or via email to info@sfaa.net

It is not required that applicants reside near the location in which the meetings are scheduled to take place. Questions regarding the position or application procedures can be addressed to any of the following individuals:

Alexander (Sandy) Ervin, SfAA President:
a.ervin@usask.ca

Neil Hann, SfAA Executive Director: neil@sfaa.net

Erve Chambers, SfAA Annual Meetings Coordinator: echamber@umd.edu

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 December 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:

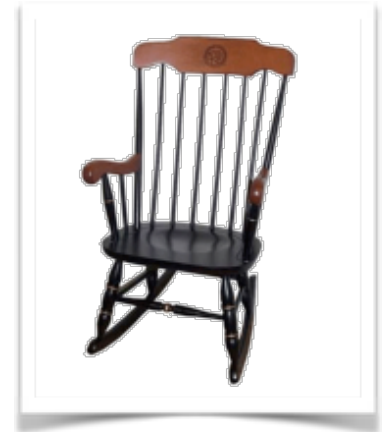
<https://www.sfaa.net/about/prizes/distinguished-awards/malinowski-award/>

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, 2017. 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 2018 SfAA Annual Meeting in Philadelphia, PA, 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.

Peter Kong-Ming New Student Research Award Competition



PK New 2017 1st Place winner - Amanda McMillan Lequieu

For her paper *"We made the choice to stick it out": Negotiating a stable home in the rural, American Rust Belt*

Amanda is scholar of home, place, and economic change. She is a PhD candidate in the University of Wisconsin-Madison's joint departments of Sociology and Community and Environmental Sociology, advised by Michael Bell. Her research interrogates the relationship between structural, environmental, and economic change and lived experiences of home and community. Specifically, she is interested in how low-income communities adapt to globalizing economies and changing environments over time, through the lens of land tenure, environmental history, and economic development/post-development. Her qualitative field work has taken her from homesteads in Swaziland, to kitchen tables in dairyland Wisconsin, to red-dirt roads post-war northern Uganda, and most recently, to urban and rural Rust Belt communities. Amanda's research situates the stories people tell about their places and their people within patterns of macroeconomic transformation.

Student Travel Awards

The Society for Applied Anthropology announces Student Prizes and Awards for the 2018 Annual Meeting in Philadelphia, PA. The deadline for applications is December 20, 2017.

For additional information on all awards, visit:

<https://www.sfaa.net/about/prizes/>

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.

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.

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.

John Bodley Student Travel Award

The John Bodley Student Travel Award was initiated by former students, and honors an international scholar whose career focused on the impact of development on indigenous peoples. More recently, his research turned to the issue of scale as a way to best understand the contemporary concentration of wealth and power. A travel award (\$500) will be presented each year to a student presenting a paper/poster at the SfAA Annual Meeting.

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?"

GBV-TIG Column: Teaching Them "How to Cry": Fostering Men Leadership on Addressing Sexual Violence on University Campuses



By Dr. Tal Nitsan, Hebrew University of Jerusalem

Men who want to support women in our struggle for freedom and justice should understand that it is not terrifically important to us that they learn to cry; it is important to us that they stop the crimes of violence against us. (Dworkin 1976:45)

As a young feminist I found this statement inspiring. For me, it reflected great strength, claiming one's voice, and putting women's experience and needs in the center. It politicized violence against women as an act closely related to issues of freedom and justice, and made a clear demand to change the situation.

Today, more than 40 years of feminist activism and scholarship later, we see a partial shift in the reality of violence against women. First, there is a greater recognition of the types of actions, behaviors and attitudes seen as acts of violence against women on the

local, national and transnational levels. Second, they are seen on a continuum and as a political, not private matter, closely related to social oppression and inequality. Notably, our view of inequality is now more complex and includes intersections with race, ethnicity, body ability, sexual orientation, and age. And finally, we have developed legislation, policies and institutions aimed specifically to confront sexual and gendered violence and support individuals harmed by such violence.

At the same time, a 2015 survey of 27 U.S. colleges conducted for the Association of the American Universities (Westat 2015) revealed that the prevalence of sexual violence and rape on college campuses is the same as it was in the 1970's and 80's (Koss et al. 1987). That is, one of four college women experience sexual violence, and between one-fifth and one-quarter of female college students will experience a completed or attempted rape (Wies 2015:276).

So what are we missing? Following Sanday's work (1981, 1990), I believe that gender in/equality should be the departure point for understanding and confronting sexual and gendered violence. However, while we have done a lot of work trying to foster strong, empowered subjectivities among young women, we have not done enough to promote new, equitable ways for men to experience social relations and develop new ways for them to "be" in the world. Because of this oversight, we have reproduced, not challenged the gender binary and thus created an even greater gap between women and men, as individuals and as social groups.

In 2015, a group of former male students at the University of British Columbia wished to continue some of the conversations that started in a class I was teaching about gender-based violence and inequality, but they were not able to find an accommodating space to do so. I then found myself creating such space for and with those "we" usually view as the main beneficiaries of these inequalities: young, able-bodied, white, heterosexual, middleclass men. Hence, the group's departure point was not inequality, but privilege.

Through several public events and bi-weekly summer reading groups, Reimagining Manhood, looked closely into the construction of hegemonic masculinity in North America. During these exchanges, three main themes became evident:

First, violence—against individuals of all gender identities—is central to the process of achieving, securing, and maintaining "male status." Second, an unapologetic anti-women ideology is evident in both every day and ritualistic experiences. And third, hegemonic ideas of manhood are paradoxically constraining.

Through our conversations, it also became evident that men, as the main perpetrators of said violence, are essential to the struggle against it. As much of the violence is performed, supported and justified in relation to constructing hegemonic masculinity, men, especially ones who achieved such status, are better heard by other men if and when they challenge such violence. But why would they challenge such violence to begin with?

As a group, we recognized that this structure of gender inequality benefits many men and challenging it could put certain men in danger. Therefore, we needed to be thoughtful about how we framed and justified our interventions, and we analyzed programs meant to invite men into the conversation, such as bystander and peer intervention programs at UBC and beyond.

The most common strategy we identified from these interventions we called "the good man." Relying on viewing men as protectors of vulnerable women, it depends on asking men to imagine that the women suffering from violence are women they are related to (a sister or mother, for example). While effective, it maintains and reproduces gender inequality. The second practice, which we titled "the good guy", acknowledges that the majority of men are not violent towards women and that violence performed by some men also harms men as a group, as it makes them all appear as potential violators. While such an approach can be helpful, it puts male social bonds at the center, and therefore reproduces conservative gender roles and the construction of hegemonic masculinity. A third approach, that I call "the good life" brings us back to Dworkin's dismissive comment about men who "learn how to cry."

Through our informed discussions and a series of public workshops called Alternative Guys' Nights, we all learned that men who learn "how to cry" actually deconstruct hegemonic masculinity. To learn how to cry means that individual men can recognize that they are harmed by the current view of hegemonic masculinity, as it limits their ability to explore their full human potential. Namely, it limits their ability to build emotional connection with partners, family, and community, to explore their sexuality, to choose a profession and hobbies, as well as to acknowledge vulnerability and harm and seek support. Such a take also helps us recognize the harm sustained by the "male bond," which actually benefits some men more than others, and maintains the power and hierarchy among them. "Learning how to cry" can be viewed as a new way for men to experience social interaction, one that is more equitable and better corresponding to the changing world around them.

Teaching men how to cry is, in fact, directed not only towards "them" but also at "us." While Reimagining's Manhood's main challenge was to recruit men, we faced a great challenge from

another front: men are still not well welcomed into the discussion because they are not viewed as part of the conversation, and they often feel alienated. It is certainly important to create safe spaces for women, gender queer, and trans individuals. At the same time, encouraging men to join the conversation, and make space for them to do so, is also central for promoting safer environment for us all.

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Biography: Dr. Tal Nitsán holds the Sophie Davis Post-Doctoral Fellowship on Gender, Conflict Resolution and Peace at the Davis Institute for International Relations, Hebrew University of Jerusalem. Her work critically examines socio-cultural global and local perspectives of the intersections between gender, violence, and social change. Her interdisciplinary projects navigate between three main research sites: Israel/Palestine, Guatemala, and North America. Before accepting this position she taught for several years at the University of British Columbia (UBC), and actively

implemented insights from her fieldwork with the Guatemalan movement to end violence against women into campus-based activism on gendered violence. The research-action group "Reimagining Manhood" was part of these efforts and involved reading groups over two summers and workshops for peers run by the group's leaders through the school year.

SfAA Risk and Disaster TIG



Roberto E. Barrios

Southern Illinois University Carbondale (center)

Jennifer Trivedi

Disaster Research Center, University of Delaware (left)

Melissa Sedlacik

University of South Florida (right)

As the Risk and Disasters Topical Interest Group (R&D TIG) completes its fourth year of existence, we can look back on an exciting and accomplishment-filled 2016. Since the 2016 SFAA annual meeting in Vancouver, Canada, R&D TIG members have organized National Science Foundation-funded workshops and published a number of edited volumes that showcase the work of our diverse group. Most notable are Michele Companion and Miriam Chaiken's *Responses to Disasters and Climate Change: Understanding Vulnerability and Fostering Resilience*, Gregory V. Button and Mark Schuller's *Contextualizing Disasters*, and the National Science Foundation-sponsored workshop organized by Kate Browne and Caela O'Connell on the topic of culture in disaster recovery. Browne and O'Connell's workshop brought together a diverse group of NGO staff, practicing anthropologists, and academics for an intense two-day critical discussion of the challenges and possibilities of adapting disaster aid to the socio-cultural particularities of disaster-affected peoples. The workshop provided a productive environment for forging collaborative relationships across the professional and institutional boundaries of disaster reduction that will contribute both to the

practice of mitigation and the growing scholarship on disaster anthropology.

At this year's SFAA annual meeting in Santa Fe, New Mexico, the R&D TIG was glad to present a plenary panel in honor of the upcoming publication of the second edition of Anthony Oliver-Smith and Susanna Hoffman's edited volume *The Angry Earth: Disaster in Anthropological Perspective*. Oliver-Smith's and Hoffman's book is a foundational and genre defining volume that represents the discipline-transcending quality of disaster

anthropology. The book is renowned at the international level and cited by professionals in a variety of disciplines involved in vulnerability reduction. Other conference highlights included the sandtray workshop on secondary traumatization and mental health organized by Laura Olson and nearly 30 additional panels and roundtables on the topic of risk and disaster work. With the passing of another annual meeting we also see the ceremonial relay of the baton among TIG co-chairs and we are glad to welcome two new members to the team. Jennifer Trivedi of the Disaster Research Center at the University of Delaware and Melissa Sedlacik of the University of South Florida will join us as TIG co-chairs for the 2017-2018 year, and we look forward to seeing the new and exciting directions they will take the group in years to come. We also thank Sarah Taylor and Qiaoyun Zhang for coordinating and scheduling the multiple panels and workshops of the Santa Fe meeting as well as all the work they did during 2016 for the TIG.

In an effort to share the wide range of R&D TIG members, their research areas, and their willingness to work with researchers, government agencies, and the media, the R&D TIG continues to maintain its directory available online at <https://docs.google.com/spreadsheets/d/1XPJUZMxj3Krb5ORi8jJw3rNxmjFblwd3LfKkayGjml/pubhtml>. The directory is a valuable resource for promoting communication between experts and the public and our goal is to continue updating it as the R&D TIG continues to grow. If you are interested in being added, please contact Roberto Barrios via email at rbarrios@siu.edu. We also encourage SFAA members to join us on our listserv at <https://groups.google.com/forum/#forum/>

disasters-and-applied-anthropology or to follow us on Facebook (<https://www.facebook.com/groups/1481802688698765/>) and Twitter (@RiskDisasterTIG).

The SFAA annual meeting continues to provide a dynamic forum for conversations between scholars and emergency management and risk reduction specialists who work in academic institutions, governmental and inter-governmental organizations, and NGOs. The meeting at Santa Fe continued this trend and, with the assistance of Heather Lazrus and Thomas Hanson, the TIG co-chairs are planning a workshop and plenary panel for next year's meeting that engage the topics of communication among professionals working in different institutional contexts and the relationship between practice and theory. Beyond the SFAA conference, a number of R&D TIG members are headed to the UNISDR-sponsored Global Platform for Disaster Risk Reduction meeting in Cancun this May. We look forward to hearing their reports on the meeting, advances in disaster risk reduction, and their contributions to enhancing mitigation.

Creative action in response to current tragedies

By Betsy Taylor, Chair, Human Rights / Social Justice (HRSJ) Committee

New HRSJ working groups: We used participatory research methods to brainstorm during our HRSJ committee meetings in Santa Fe. This fomented a wonderful buzz of energy and creativity, as people jumped in and generated many new ideas and possible actions. In our first HRSJ roundtable (on 'emerging issues'), Julie Maldonado facilitated the technique of 'card-storming'. People were asked to identify important emerging issues of human rights and social justice and to write them on cards, with one issue per card. Then, two days later, in our committee meeting, Nathan Jessee facilitated a process in which these cards were spread on the floor in the midst of our group. People pondered the array, identified gaps and added new cards. We then sorted the cards into a few broad categories and people broke into small groups. From these breakout sessions, four new HRSJ working groups have formed:

1. Environmental Justice (Julie Maldonado, convener)
2. Immigrant / Refugees (Elizabeth Wirtz, convener)
3. Diversity, access, inclusion, rights, gender (Krista Billingsley, convener)
4. Labor, corporatization of academe (Bill Westerman, convener)



Fig. 1: Nathan Jessee facilitates 'card sort' of HR & SJ issues, leading to formation of four working groups

Please contact me or the working group convener if you would like to get involved with these working groups! Things are still in flux. People are exploring a range of possible actions that could emerge from these new working groups, such as: reaching out to relevant HR and SJ groups in Philadelphia to plan events for "Philadelphia Day", developing digital commons to share syllabi and popular education materials, working on making meetings more accessible (for disabled or those who cannot afford to travel, etc.), proposing and drafting possible SfAA resolutions or issue/policy briefings, and liaising with national professional associations working on similar issues.

Requests to SfAA Executive Board (EB): Part of the mandate of the HRSJ committee is to identify actionable issues of HR and SJ on which SfAA could and should work. But, it is tricky to prioritize the many issues that we could tackle. In our era, professional associations face daunting responsibilities as they try to identify the leverage points where we can impact systemic patterns that safeguard rights and nurture a more just society. In March, we identified the following issues that we felt were serious enough that we should propose that the SfAA Executive Board consider taking action:

- Recommend that SfAA divest from fossil fuels and associated pipelines: the committee stands ready to conduct background research and scope what other professional associations are doing
- Recommend SfAA post written statement on website regarding labor/rights/justice policies in selection of hotel and city for annual meetings
- Recommend that SfAA have a reimbursement policy if international scholars are unable to attend SfAA meetings because of the current administration's travel ban

We are delighted to welcome Laurie Krieger as our new liaison between the EB and HRSJ, who transmits our recommendations and research to the EB for debate and decisions. We appreciate her careful attention to the very complex HR and SJ issues that we all face. As our committee and working groups try to clarify the multiple

dimensions and implications of various possible scenarios for action and research, it is very helpful to be in steady dialogue with other parts of SfAA.

Please contact me if you would like to join our HRSJ listserv, or get involved in any of this work (EMAIL: betsy.taylor@gmail.com).

On the Evolution of an Applied Anthropologist and Healer: An Interview with Paul Farmer

By Barbara Rylko-Bauer

Michigan State University

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Paul Farmer is a medical anthropologist and physician who has dedicated his life to improving health care for the world's poorest people. He is a co-founder and chief strategist of Partners in Health (PIH), an international non-profit organization whose mission is to provide a preferential option for the poor in health care, to bring the benefits of modern medical science to those living in great poverty, and to undertake research and advocacy activities on behalf of the destitute sick. PIH has operations in twelve sites in Haiti, as well as major programs in nine other countries, including Rwanda and Sierra Leone. Paul Farmer and his colleagues have pioneered community-based treatment strategies for AIDS, TB, and other infectious and chronic diseases, thus demonstrating the delivery of sustainable, high-quality health care in resource-poor settings.

Paul Farmer holds an M.D. and Ph.D. from Harvard University, where he is Kolokotronis University Professor and chair of the Department of Global Health and Social Medicine at Harvard Medical School. He also serves as Chief of the Division of Global Health Equity at Brigham and Women's Hospital in Boston, and as U.N. Special Adviser to the Secretary-General on Community-based Medicine and Lessons from Haiti. He has written extensively on health, human rights, and the consequences of social inequality and his books have garnered major awards in anthropology, including the Wellcome Medal, the Eileen Basker Prize, the Margaret Mead Award, and the J. I. Staley Prize. His most recent books include *In the Company of the Poor: Conversations with Dr. Paul Farmer and Fr. Gustavo Gutiérrez*, *Reimagining Global Health: An Introduction*, and *To Repair the World: Paul Farmer Speaks to the Next Generation*.

This interview was conducted for the Society for Applied Anthropology Oral History Collection which is archived at the Louie B. Nunn Center for Oral History at the University of Kentucky Libraries. The interview was conducted by Barbara Rylko-Bauer on April 2, 2016, in Vancouver, British Columbia during the annual SfAA meetings, when Paul Farmer was honored as the 2016 recipient of the Bronislaw Malinowski Award. His lecture, "The Second Life of Sickness: On Structural Violence and Cultural Humility," was given on April 1, 2016 and subsequently published in *Human Organization* (Winter 2016, vol. 75, no. 4, pp. 279-288).

The interview was edited for accuracy and continuity by Barbara Rylko-Bauer; added material is presented in brackets.



Dr. Paul Farmer meets with Ebola survivors in Freetown, Sierra Leone.

(Photo by Rebecca E. Rollins / Partners In Health)

Barbara Rylko-Bauer: This is Barbara Rylko-Bauer, a member of the Society for Applied Anthropology's Oral History Committee. Today is April 2, 2016. And I am interviewing Dr. Paul Farmer, who is this year's recipient of the Bronislaw Malinowski Award. The interview is taking place in Vancouver, British Columbia, during the annual SfAA meetings.

First of all, Paul, it's wonderful to see you.

Paul Farmer: It's great to be back in your presence.

Rylko-Bauer: And it's great to have this opportunity the day after you gave this really amazing lecture.

Farmer: Thank you.

Rylko-Bauer: In fact, my first question is linked to the lecture, because [in it] you noted that as an undergrad at Duke, you were a biochem major before you discovered medical anthropology. And you related an incident that occurred in the dining hall, where—and I'm paraphrasing—you had a conversion experience. You were engaged in a heated conversation with a friend about, you know,

racial intelligence or disparities in intelligence testing, and offered, kind of naively, what we would now term an argument in biological determinism. And some stranger, who was either seated at the table behind you or walking by, said—and now I'm quoting: 'It's because their grandparents were slaves, asshole.'

So, how did that experience actually lead you into anthropology?

Farmer: Well, you know, I misspoke a little bit, not alas about the ...

Rylko-Bauer: Asshole part? [chuckle]

Farmer: Asshole part [chuckle], or the kind of foolish things that I must have been saying. That was not a conversion experience. Anthropology was a conversion experience. And as I said, I'm not even sure what year that was, that exchange.

Rylko-Bauer: But it was at Duke?

Farmer: It was at Duke and I'd like to think it was early in my undergraduate education and not later than freshman year. But, you walk into a university with the prejudices and experiences of your first 18 years of life, and then, you know, the whole point of the liberal arts education is to ... the books that cracked my mind open. That really happened later in anthropology. In fact, I've never even recalled or certainly [never] shared publicly that somewhat embarrassing story of personal ignorance. But it was really in the classroom, in the course of semesters.

Rylko-Bauer: But that was actually a very important story to share, because I think people forget that we—those who have become conscientized [about these issues]—don't spring out of the womb that way.

Farmer: Yeah.

Rylko-Bauer: And that we all, at some point in our lives, you know, had blinders, didn't understand.

Farmer: That's right. And I think that another wonder of anthropology, which I didn't really comment on, is that part of what we do is look for how other people are socialized or conscientized, as you just said, the people that we're living with and studying, and in my case, happily taking care of. I can't help thinking, that was last night, about Michael Jackson's warning (our colleague, not the singer) that that process—of looking for how people are socialized, what worldviews, cosmologies, understandings, beliefs, praxis they bring to their everyday life, and trying to set that in stone, set it as a coherent system of logic—is also a kind of symbolic violence to the messiness of everyday life.

Rylko-Bauer: Un-huh.

Farmer: So it's, you know, inevitably a multi-step process. That's why I was talking about the second life of sickness, and the third life, and the fourth—as stories, as recountings, as recollections. And you

know, we get to collect those, just as you did with your mother. And if you remember that the bedrock is human experience, lived human experience—and that includes the willingness to collect, listen to, understand people's life stories—[then] you're going to get what they say they felt or say they thought, which is not necessarily the same, of course, as what they felt or thought.

Rylko-Bauer: Right.

Farmer: We don't have a way of finding out what people [think]... there's no diagnostic for that except through conversation and experience. And you know, that's a sophisticated and difficult process. And one that you can only start to learn about as a student or as a fieldworker. And then come all those ex-post-facto interpretations. So, you know, I've been lucky enough to have some formal training in that, as an anthropology student, whereas most people have to figure it out in other ways.

Rylko-Bauer: Right.

Farmer: That's probably one of the greatest debts I have to anthropology, the notion that we come with our own prejudices or experiences, and so does everyone else, and we can try to decipher that. I tried to do that, as you know, with the "hermeneutics of generosity," toward the people I was living with and getting to know in Haiti. And it's come in handy as a physician as well.

Rylko-Bauer: Why don't you explain what that phrase means for people who have not heard it before—the hermeneutics of generosity.

Farmer: Well, I think anthropologists write more about hermeneutics of suspicion, at least the anthropologists that I've read. And a lot of the people we've been writing about have endured historically and personally a great deal of misfortune compared to, for example, the anthropologists who are studying them. And that's true not just if you're working in rural Haiti or rural Sierra Leone, but also in Detroit, or Flint, you know. The anthropologists are studying down very often, and much less rarely, studying up. Laura Nader has written about this.

So, people who are subjected to marginalization, poverty, exclusion, the long sorry list we all know, often see the world in a negative way. They project suspicion, doubt, fear, but again, these are crude generalizations; but sometimes those feelings are projected on their fellows, people they live with—sorcery accusations, witchcraft accusations. Or you can look at the United States right now and you can say: well, what is it about demagogic political claims that are appealing to so many Americans right now?

Rylko-Bauer: Right.

Farmer: Unemployment is low, it's an affluent country. That's what I meant by the hermeneutics of suspicion. For example, to look at politicians,

American politicians and expect the worst of them, or think the worst of them. In a way, a sorcery accusation is pretty similar.

Rylko-Bauer: It is actually.

Farmer: You know, when I was a grad student it was all so different and new. [It was] wonderful to learn a new language, and learn about a new place that was so different from where I'd grown up and where I studied, that I found even sorcery accusations fascinating, certainly, but also there was a kind of immature thrill in hearing them. That fades with time, you know. And then you think, well, they're projecting a hermeneutic of suspicion on their own neighbors or family members. But, projecting a hermeneutics of generosity toward the people who are displaying or sharing what is fundamentally a pretty uncharitable reading of human behavior, that was a struggle for me. And it's still a struggle.

When I hear something along those lines, whether it's AIDS in rural Haiti or Ebola in Sierra Leone now, there is that disturbing side of the equation, right?

Anytime you accuse a neighbor or friend of somehow wishing you ill, it's not a very pleasant thing to contemplate. Extending that hermeneutics of generosity to people living in deep poverty or experiencing illness is easier in some ways than extending it to fellow Americans who are drawn to an anti-immigrant, anti-Muslim, anti-Black ... that's been harder for me, it's a harder project.

Rylko-Bauer: Yeah, it's a real challenge. I agree with you. What, um ...

Farmer: Anytime I don't answer your question, just push me back.

Rylko-Bauer: No, no, no. That was great, because you really expanded on a lot of stuff that I probably wouldn't of even asked you. But, let me put it this way. What came first, anthropology or medicine?

Farmer: Well, in a sense, I've never been able to choose between those, one [a] profession, one [a] discipline. I always wanted to be a doctor. I say always. Why on earth? I don't know. In fact, I never really met any doctors [when young]. I never received any real medical care, except for when I had broken my arm and that was like an hour in the emergency room. And that was it. So, I must have been enchanted with the idea of being a physician. I certainly was set on it by the time I went off to college. But that wasn't a very reflective process, you know. It wasn't as if I did soul searching and ended up deciding I wanted to be a physician. I didn't have a soul to search really back then, not in the sense of the maturity required.

Rylko-Bauer: Do you think many medical students do?

Farmer: No, I don't. And in fact, I wish ... you know, some of the best students we have at Harvard Medical School are those that have spent a little time

doing something other than being a student. You know, working as a nurses aide, working as what are these days called a scribe in the emergency room, working in the Peace Corps. Or anything, you know, that broadens their experience. Sometimes these kids, because they seem like kids, have had the experience of serious illness in their family.

Rylko-Bauer: Yeah

Farmer: But the numbers are not ... I mean, how many 22 year-old Americans have lost a sibling? Not many, you know. But sometimes they've been deeply involved in the care of a parent or a grandparent. And so, they have a deeper claim on being reflective about it. Now fortunately they're young, they're talented, it doesn't matter that they didn't work it out. They do by the end of their medical training. But for me, in a way I chose anthropology much more carefully, much more thoughtfully—and later.

Rylko-Bauer: And later ... OK.

Farmer: Not later than the real discernment of ... it's almost as if I said I wanted to be a doctor and then I grew into it. I grew up into that aspiration.

Rylko-Bauer: What was your first course in anthropology?

Farmer: Medical anthropology. With Patricia Pessar and Teresa Graedon at Duke. It was the first time, I think, that it had been offered at Duke. And they had never taught it before, but they pulled together a wonderful syllabus. And there was a terrific physician-anthropology graduate student, Virginia Nichols is her name, who was a teaching fellow. And it just opened a whole new world to me. That's when I read Shirley Lindenbaum. [Note: Farmer's Malinowski Award Lecture is dedicated to Shirley Lindenbaum and Arthur Kleinman].

Rylko-Bauer: OK! Oh, so that was kind of a formative moment.

Farmer: It was! Yeah. It was. And then when Atwood Gaines came to Duke that year for a job talk. If I'm not mistaken, he joined Duke in 1980. And he used Arthur Kleinman's new book, *Patients and Healers in the Context of Culture*, which was still in proofs, if memory serves me right.

Rylko-Bauer: Oh, really [chuckle].

Farmer: In my written version, there's a proper tribute to him. I was able, even as a junior with only one year to go, to switch majors to anthropology because of him.

Rylko-Bauer: From biochem?

Farmer: Yeah, from biochem. Well you know, I loved it, I had a great teacher at Duke. But I don't imagine that I wouldn't have ended up somehow engaged in anthropology, because the match was so perfect, it seemed to me, that I think I would have

come to it anyway. I was just lucky it was as an undergraduate. And Kleinman's work, he makes an appeal at the end of his first book ... I remember he said he hoped to send its echoes resounding down the halls of medical schools. So he was really speaking to physicians and student physicians. And it worked with me.

Rylko-Bauer: I think that was one of the really unique things about him, because he was one of the first people who crossed over. I mean, it's medical anthropology, and yet you have to do more than just write about other cultures to reach people in our medical system.

Farmer: You know, you can look back at the history of the discipline and find forebears, as he has, and as I tried to do a little bit last night by talking about W. H. R. Rivers. It's a tradition that starts in the late 19th century, the physician-anthropologist, but some argued later that [those physicians] were amateur ethnographers. Um, better an amateur ethnographer than an amateur physician, though.

Rylko-Bauer: Yeah, exactly [both laughing]. Well, you know, you mention Arthur Kleinman and you mention Shirley Lindenbaum. But what other anthropologists that you met or worked with or whose work you read, influenced [not only] your worldview, but also this integration of medicine and anthropology with praxis? Because I think that's a real hallmark of what you do. And I think it's really unique. You term it pragmatic solidarity, that's really what you're talking about. Am I right?

Farmer: You are right. I admired activists early on in this process. I mean, I'm not able to parse as entirely different some of the activists I met or wanted to emulate in other fields. Such as, for example, in writing about migrant farm workers in North Carolina, particularly Haitian migrant farm workers, as an undergraduate, I met these amazing nuns.

Rylko-Bauer: I remember you talking about that.

Farmer: They were inspired by liberation theology, this was in Eastern North Carolina. They'd been working with United Farm Workers, probably in California, first.

Rylko-Bauer: Is that your first introduction to liberation theology in practice?

Farmer: It was. Sticking with the notion of practice. So that was outside anthropology. And you know, anybody who is aiming to be a physician or a nurse or a social worker, is involved in praxis, so, it was never an option. Arthur Kleinman wouldn't mind me saying that he initially looked with some doubt on my commitment to anthropology. I wouldn't have repeated it, if he hadn't said it very openly. He had his doubts and he later would say, 'I was wrong about that. It was always the way you were going to shape your life.' And I knew that by the time I entered medical school, if not before.

This was a time too, on American campuses, when the wars in Central America were on the plate of activists along with the fight against Apartheid. I very much admired the principled stances of people, even if they couldn't do much from a college campus ... these were other students, faculty. I had some terrific faculty. One of my classics professors wrote these humble letters for Amnesty International to prisoners of conscience.

Rylko-Bauer: Really.

Farmer: Yeah. Peter Burian is his name. So, I got to meet at Duke a lot of progressive activists and [that] got me to Haiti, too, indirectly. Another thing I do want to underline, is that Marxist anthropology or political economy-focused social science was also very important to me.

Rylko-Bauer: Still is.

Farmer: Still is, yeah. Because it seemed to take an honest and critical look at the ways in which poverty and other forms of social inequality shaped lives so profoundly. And I knew that was true. I had seen that growing up. And as years went by, after time in Haiti, it seemed even more true. Anyway, by the time I got to Haiti, the idea of being a dispassionate neutral observer was dead to me. And for me. I had no interest, very little interest in that ahead of time, before going there. But none within my first months. By then I knew that not only would I like to be partisan on behalf of sick people, but on behalf of poor people, and that would involve pragmatic solidarity.

You know, I joke with my friends who are surgeons. [They're] like, 'Well we'd like to be helpful but there's no operating rooms.' OK, so you want me to build the operating room? 'Yes!' So you want me to put in the electricity? 'Yes!' And that's pragmatic solidarity, you know. What is it that you need to lessen human suffering? And you know, I had been tutored by the Haitians. They were my real teachers on activism, and my most important teachers. So that was a big part of my undergraduate experience.

Then, meeting Jim Kim; it's the kinds of things we talked about in graduate school ... Jim sometimes called it political commitments, which is just another, and fine way, of putting it, but it was really a moral engagement.

Rylko-Bauer: Well, you could have political commitment but not be pragmatic about it.

Farmer: That's right. That's right. And that's what I wanted to avoid. And then, reading [Gustavo] Gutiérrez and others, in Haiti, and understanding ... I mean, it's such a straightforward sounding notion, the preferential option for the poor, but when you spend time on it, you know, it can be really quite revelatory.

Rylko-Bauer: Well, revolutionary.

Farmer: Revolutionary, radical commitment. So [those were] some other teachers. It's been noted before that liberation theology is a branch of theology that has been most informed by anthropology.

Rylko-Bauer: Yes.

Farmer: So there was already a great link there. My introductory anthro teacher, who is a Marxist anthropologist, the books he chose for us to read, I actually read them.

Rylko-Bauer: Were there books that, I mean other than Shirley Lindenbaum's *Kuru Sorcery* ...

Farmer: That was actually in medical anthropology.

Rylko-Bauer: Can you think of a couple of books that really had an impact on you? Because I know that I can, from graduate school.

Farmer: Sure. This is undergraduate still.

Rylko-Bauer: That's true.

Farmer: I can give you a couple. I mean like *Tally's Corner*, by Elliot Liebow, which was really not anthropology, but it was ethnographically inspired sociology ... Or you know, Richard Fox's own book, *Lions of the Punjab*. In other words, these were materialist readings of the social world. And I thought it was very healthy to understand how material conditions, whether in Punjab or on a street corner in the urban United States, how those shaped people's ways of reading the world.

And then there was a lot of ... You know, one of my great friends at Duke was Weston La Barre, who was firmly in the psychoanalytic camp, as was his friend, Georges Devereux, who was a character. And I learned a great deal from them, but never had that real connection, intellectually or personally, that I did with some of the more political economy-inspired anthropologists. We read [Max] Weber, which I really didn't pay much attention to until I went to grad school. But you know, in those first years, there were terrific things that stuck with me. And still do. I still refer students to some of these works.

Rylko-Bauer: One of the advantages for me of having to think a little bit before we did this interview, was that I thought about the Paul Farmer that I know. And you certainly influenced me. I mean, I already had a political economy perspective of sorts, but it really grew in our collaborations. But I think of you as more than just ... You're not a Marxist anthropologist. I see you as eclectic and I know that we've talked about the dangers of ideologies.

Farmer: Yeah.

Rylko-Bauer: And so, maybe you could talk a little bit about the other arenas of scholarship, philosophy, and knowledge that informed that

political economy, which is kind of at the core, but it's more than that.

Farmer: Oh much more. And you know, in fact ...

Rylko-Bauer: And liberation theology is one of those

Farmer: Yeah

Rylko-Bauer: But there's a lot out there on that. *Pathologies of Power* has a chapter on it [Note: See also *In the Company of the Poor*]. But I think that it's nice for us to get a little better sense of the other things that seemed to have [had] an influence on you.

Farmer: Absolutely. I mean, interpretive anthropology. Again, this is a function, I think, less of ... certainly not of ideology, which I think it's ok for us to mistrust. But of also the time that you go into the field. So, I loved reading Clifford Geertz. You know, it was beautifully written. It was, as advertised, thick description. What's not to like? I loved reading [Karl] Marx [who] is a great writer, right? But that didn't mean that it was the end all in understanding commodity fetishism, or whatever it may be called. Last night, I called this mash-up anthropology. So, psychological anthropology—well I got a lot of that through Woody [Atwood] Gaines, Weston LaBarre. Political economy and anthropology, you know, I got a lot of that through reading.

Rylko-Bauer: Well, Erika Bourguignon was ...

Farmer: Oh yeah, another example, once I got to Haiti in that first year. Sidney Mintz and Erika Bourguignon are in many ways—there's two people with very different traditions in anthropology, right? Erika and Sidney Mintz. But their work was so beautifully complementary when you're reading them in the field, which, I read even in that year. I say 'in the field' because that's what anthropologists taught me to say, but in Haiti, is all I mean.

And don't forget going to France ... I went to France from Duke in probably May of my junior year all the way until December. And you know, that's when I started reading [Pierre] Bourdieu, whom I later befriended. And, as I said last night, I came to revere him. A wonderful scholar, very eclectic, not caught up in any ideological model, open to any kind of discussion or study of human suffering. And really interested in activism. He was an activist. And not many great French intellectuals were. So I got interested in him as an undergraduate and stayed interested, and still am.

Rylko-Bauer: And what, in particular, of his work inspired you? Or that you found really powerful as a tool?

Farmer: Well, this was what I was going to say about [Claude] Lévi-Strauss and others, if you're willing to put in the work of reading them carefully, you end up loving them anyway, you know what I

mean? You put time into reading someone, you're not easily going to discard his or her views, even if you are classed as somehow in a different school of thought. And I think that's true in social theory in general. It's a lot to read a 500 page book, you know. It's a lot to pay attention in a seminar on marriage conventions that Lévi-Strauss gave. So if you're going to put in the work you're going to end up taking something from them, a debt. And I had a very deep one to Bourdieu, and a solid one to Lévi-Strauss, whose work, when I look back, reminded me a lot of cognitive anthropology, which was very overly structured, in my view now. But then, it's just, you pay attention to people.

For Bourdieu, here's what I think. . . you know, he was more compelling at that point in my life than anybody else I'd read. And that is [because] he was really struggling, and he really struggled to understand how historical experience and everyday social life get in the body. Right? So the idea of embodiment, that term is sometimes associated with [Maurice] Merleau-Ponty, but for me it was really Bourdieu.

Rylko-Bauer: And actually, in medical anthropology it's associated with Margaret Lock and Nancy Scheper-Hughes.

Farmer: Right.

Rylko-Bauer: But there's antecedents to that.

Farmer: And of course, Nancy Scheper-Hughes, you know, became a big influence and a friend. I really love the way she thinks and works and writes. She's a terrific writer. I read her book, I'm trying to remember when ...

Rylko-Bauer: Her Ireland book, *Saints* ...

Farmer: *Saints, Scholars, and Schizophrenics*. In a way, bringing all of these people together, they were scholars who were struggling with the ways in which adverse experience, misfortune, pain, suffering, got into our bodies and lives, and then ...

Rylko-Bauer: Made visible ...

Farmer: Made visible, but also made visible through connected families, their social suffering in their families and circles. And of course, Arthur [Kleinman] has picked that up and run with it for decades.

Rylko-Bauer: I'm glad you used the word struggle, because I think that we often times look at end products like wonderful books, and forget that there can be a lot of blood, sweat, and tears in getting to that point of understanding.

Farmer: Well, I mean, take your book about your mother. You know it wasn't easy, not just with her but for you to force yourself to do it. ... the struggle to really do it in less than a decade. That's quite apart from the struggle with the emotional impact of the interviews. It is a struggle. I can't imagine

anyone who's going to ... I'm writing a book about Ebola now.

Rylko-Bauer: Oh, ok.

Farmer: It's about all these same issues. The idea of writing about something so painful, difficult, lethal, and not struggling seems to me absurd. I mean, I don't know what Durkheim thought when he was writing about suicide in broad sociological terms. Maybe you struggle less when there's more distance, but if it's experience-near then you're going to struggle. And I would be a little suspicious if someone didn't struggle in writing ethnography.

Rylko-Bauer: Well, your mention that you're working on another book now is a nice segue to something I also wanted to ask. You put lots of time, energy, heart, and soul into your work as a physician and advocate. I mean, it consumes your life sometimes, especially in moments of crisis. And yet, despite the fact that you're busy, you still end up feeling compelled to translate your lived experience into some concrete form. And I wanted you to talk a little bit about what compels you to do that and also what you find helpful in writing.

Farmer: Well, I know some people who, when they speak about complexity, you're just convinced that they are able to do that on the fly. My friend, whom you've met a couple times, Haun Saussy, I mean, just listening to him talk about a subject with which he is not familiar makes me believe that he is one of those people. And I could go on. But for me, it is definitely not that way. And I look at the errors that so many of my colleagues make, scientific errors like the one I made about racial disparities and intelligence testing. And I think, I don't want to do that. Let me just give an example. The conflation of cultural difference and structural violence, right? Back to the example that was on my mind last night. People ask a lot, why did Ebola spread in those three countries and no others. Pretty true, right?

Rylko-Bauer: Right.

Farmer: And the most tempting thing for people to believe, the people asking that question ... they already often have a belief ...

Rylko-Bauer: They're looking for reinforcement?

Farmer: They're looking for reinforcement and they believe that it's something cultural. Not something structural and not something determined by history, political economy that stretches way back in time and across a very broad region, meaning the world. So, you know, I hear some of these misstatements and I think ...

Rylko-Bauer: Still today?

Farmer: Oh yeah, I mean, most of them are misstatements. Claims of causality about epidemic disease are usually rife with mistakes. I saw it a lot in the early years of the AIDS epidemic.

Rylko-Bauer: Sure. And you've written about that.

Farmer: The point I wanted to make is that only because I've written about it, can I say it with any kind of confidence. My confidence or grand proclamations [chuckle] about these matters comes out of working out with my hand. We used to write with things called pens or pencils, it's a metaphor ...

Rylko-Bauer: I remember you once telling me that you think through writing.

Farmer: Yeah, I think with my hand. Maybe some people we know, it comes right out of their ... you know, like Athena, is she the one that came out of Zeus' head fully formed? Or did I get that wrong? Is that Minerva? [laugh] I never studied ... Anyway, that's not it for me. For me it's hard won, it comes out of really thinking something through, trying to read literature critically. Making notes, taking my own fieldnotes or experience and really pushing that into some coherent analysis. And it happens in the process of writing different iterations. So there, that's why I do it.

Rylko-Bauer: And I know that you do many iterations.

Farmer: I do, you know. And not out of some belief that I'm ever going to get it right stylistically, but more out of the belief that there's no way people can know this without fighting for that knowledge. I mean, it would be infused knowledge, right? As if you believe it came into your head as a message from elsewhere, fully formed. I don't believe that. I believe we fight for our analysis and our knowledge, in everyday life, as well. And for me, that indispensably involves writing. You know, I was writing about Ebola fifteen years ago or more.

Rylko-Bauer: I didn't know that...

Farmer: Well, the cover of *Infections and Inequalities* [which depicts an Ebola burial site in Kikwit, DRC]. So, you know, you get engaged in a topic and by the time this big epidemic hit, I was already writing again, that first month of ... I wanted to figure it out, to go fight. [I wanted] the pragmatic solidarity to be correct, to be effective, to be pragmatic, for the praxis to be praxis rather than just practice.

Rylko-Bauer: That's an important distinction.

Farmer: For me it was about writing. And writing never is an end onto itself for me, although I certainly would not wish those who are able to write as an end, as something that is ... I'm glad people feel that way, novelists, or ethnographers, you know. But for me it's not that way. It's really to get better at the pragmatic solidarity.

Rylko-Bauer: I'm going to shift a little bit. Today, right now, do you think of yourself as an applied anthropologist.

Farmer: Of course. I mean, I have to say [that] I do think there's a little bit too much umbrage taken by

the applied anthropologists, you know. They're still fighting a battle between theoretical and applied. That was never a significant struggle for me. I was always going to be an applied anthropologist, from the get go. So, it's kind of like when someone says, well, are you a Marxist anthropologist? I feel like saying, yes, just to dispense with the discussion. Not really to say that I want to fit under some ideological label. It's just ... so of course I'm an applied anthropologist. No doctor, who's an anthropologist, should be anything other than an applied anthropologist. And I never had any interest in anthropology that wasn't related to pragmatic application. That said, I have a lot of debts to people who really haven't done that. My graduate school and undergraduate school professors, Nur Yalman, Sally Falk Moore ... prior to being an anthropologist, she was a lawyer. She was the youngest lawyer at the Nuremberg Trials.

Rylko-Bauer: Seriously?

Farmer: Seriously, you should read about that. In fact, you should interview her, she's emeritus now. Her way of doing anthropology when she was my professor would not be classed as applied anthropology.

Rylko-Bauer: But that experience had to have ...

Farmer: Shaped her. Indeed, she's best known for her legal anthropology. Her book on customary law in Kilimanjaro, which is the one I read; it may have been called *Social Facts and Fabrications*, or some other groovy title. And then there was Arthur [Kleinman], of course, who regardless of what other label he or others may choose to apply to him, is a physician-anthropologist who is practicing medicine and teaching medical students, and thus applying.

Rylko-Bauer: Although, he wouldn't, I think, classify himself that ...

Farmer: But I'm saying, that is sometimes a hang-up that I never labored under. I have other hang-ups, but not that one. I think it's passé. It should be done.

Rylko-Bauer: Well, it should be done. And what's been interesting at these meetings, is to get affirmation that in Canada that's really not an issue. Those boundaries aren't there. I've heard Canadian anthropologists, when I've gone to a couple of sessions, say that everybody does some applied work, whether they're teaching applied or not. And so they see it as this false divide in the United States in certain areas.

Farmer: Yeah. Well, even then, I would say that Canada-United States is a false divide. I mean, I don't identify with a nation state, right? Of course, I grew up in the United States and trained in the United States. But I also studied in France, and spent much of my professional life in Haiti. I do think that that's one of my critiques of the notion,

the fetishized notion of applied anthropology. Stop already with the fussing about whether or not we need applied. I'm saying, 'I'm in.' I've always been in. Since the time I was an undergrad.

My first project as an anthropologist, a paper in that first course, was to go to the emergency room at Duke and I was a participant observer. I'd just learned the word, you know. And who was I observing with? Residents, nurses, people who had no hang ups about whether or not they were doing something applied, otherwise they wouldn't be in those rooms, right? And, you know, I just never ... I guess what I'm saying, when I saw this elevated in a seminar room, I thought 'seminar room warriors, stop.' I would sometimes even tune it out. Same at the meetings. We should all be applied anthropologists. What's the point?

Rylko-Bauer: Well, you know, I have one mentor and that's John van Willigen. And he always talks about 'anthropology put to use' in one form or another. That's kind of his core definition of what you would call applied.

Farmer: That's a beautiful term. Yeah. On my gravestone you can put: Paul Farmer—Was Of Use. I'll be happy. [both laughing]

Rylko-Bauer: Ok!

Farmer: I mean it! You know, who wouldn't want to?

Rylko-Bauer: Who wouldn't want to, right. I think, we have just a few minutes left, so, I want to conclude at least this first part, because we're going to ...

Farmer: I hope!

Rylko-Bauer: This has been so wonderful, it really has.

Farmer: For me too, I don't get a chance to talk about anthropology very much, because I'm in between places like ...you know, Brigham Women's Hospital and Haiti.

Rylko-Bauer: No, we'll do this again and I'll make the effort.

Farmer: Thank you.

Rylko-Bauer: Since you gave the Malinowski Lecture yesterday, I want to conclude with a final question that goes back to one thing you talked about, which was cultural competence and cultural humility. And I want you to expand on both of those terms, how you were using them and whether they are in opposition to each other, in tension with each other. And not just how you used them in the talk, but also how you use them ... because clearly this has some relevance in what you've been doing recently, which is why it appeared in the talk, I'm sure.

Farmer: I hope I didn't sound too glib about it. I mean, the short version is worth spelling out. The notion of cultural competence has arisen in a corporate context. For example, the idea that in order to be commercially viable, you have to understand your customer. And it's marketing research. Kind of like what I wrote about for you many years ago, about the novel *Les Choses* [The Things], by Georges Perec, you know. The marketers. Remember they were social scientist wannabes in that novel, right? So, using knowledge of a culture or language for instrumental ends. We talked a little bit about this yesterday just in a private discussion. Using this, you know, for nefarious ends. I'm not talking about making money, although that can also be nefarious. But talking about military endeavors and endeavors to prop up illegitimate power. So, I think it's ok to have a hermeneutic of suspicion about the idea of cultural competence.

Just sticking with a moral framework, it's a lot safer to be seeking cultural humility. That is to say, 'well, you know what, I don't know about this, I don't know this language, but I know that I don't know the language and that matters. I don't know what these people are thinking, how they're framing a question or understanding an event. But I know that I don't know, and someone else will.' So that's the cultural humility framework. And the cultural competence framework is, 'here's a series of key arenas of knowledge that you have to master to be competent.' Like, a urologist to be a competent urologic surgeon, or an internist to practice medicine in 2017, right?

And I just don't think culture is like that—you're competent or you're incompetent. And if I had to choose, I would just say, 'ok, I'm incompetent.' Which I did say last night. You know, I said I was incompetent, culturally incompetent regarding Sierra Leone. But that doesn't mean I can't figure out what people are thinking. Now that's the crude version. When I think within anthropology, if there's ever a discipline that fans that illusion that it's possible to be fully competent through study, it's ours.

Rylko-Bauer: So you're talking about two levels of this concept. Two applications.

Farmer: I am. You know I'm going to add a third that I do not think is in this high stakes world of promoting some product or really illegitimate goal around power, [such as] the use of anthropological information in war. But [in] a much more mundane area, where I think again maybe this zeal to show that applied anthropology is important may mislead us, and that's in medicine. You know, across American medical schools and teaching hospitals, there is this idea that students and residents and nurses need to have cultural competence. And then they end up learning these really silly kind of ... what do African Americans think about this, or what do Chinese people think about ...

Rylko-Bauer: As if they're all one homogeneous entity.

Farmer: I mean, that's a cartoon, right? It's bowdlerizing the way it's used. But it is a ... I've seen it, you know

Rylko-Bauer: So, it comes out of a recognition that you've got cultural diversity and that ...

Farmer: And that we need to understand other people. It comes out of a good place. But ...

Rylko-Bauer: Yeah, right. But it's been applied wrong?

Farmer: It's been applied wrong. And part of the way it's been applied badly may be related to our zeal to show that applied anthropology's important. Now, I looked around that room last night, a room that was packed. And the people ...

Rylko-Bauer: It was standing room only!

Farmer: No, no, no. People I know there, all of us who consider ourselves applied anthropologists, do not do this. They're not guilty of what I'm describing. It tends not to be professional anthropologists, right?

But the good ideas, that we need to understand cultural diversity, cultural constructs in general, how social construction works, how we need to value other people's ideas when we seek to understand. All these things are good, right? But then, how does it become bowdlerized or even fetishized as something, you know, a checklist. And that's ... if we, the applied anthropologists, including medical anthropologists, are guilty of trying to show how important we are, then we should stop doing that. You know, we don't have to do that.

There's no question that epistemologically we're right, in the sense of the world as socially constructed. Even biomedicine is a social construct. Certainly understanding illness, but also disease. So, ok, we won those arguments. Let's not cheapen that argument by saying, 'oh, and here's the things that you need to become competent in this arena.' Because that is true of surgical practice, that is true of flying an airplane, that is true of car mechanics or building a bridge that won't collapse.

It's not true of culture. It's not true of solidarity. It's not true of compassion. These are, in many ways, ineffable or at least difficult to trace constructs, that we should be ... You know, we should say, 'sorry, you're not going to be competent in this, I'm not going to be competent.' Know that you're not competent. And then you can say, 'OK, I know I don't know this, so let me find someone who does.' I didn't mean it to be a cheap attack on a very good idea, right?

Rylko-Bauer: Right.

Farmer: But rather to say ... after all, I am saying it at a professional meeting of anthropologists. So, it's not like I'm going into the Dean of Students office at Harvard Medical School and assailing this notion. I'm talking to my peers who are the source of these ideas in anthropology.

Rylko-Bauer: Well, I think on that note we'll stop for right now.

Farmer: Just for now.

Rylko-Bauer: Just for now, because I know that you have something else.

Farmer: I can't wait until the next installment.

Rylko-Bauer: Me too. And I want to really thank you.

Farmer: Thank you for being there last night, helping me with this tough and inspiring material.

Rylko-Bauer: Well, you did a wonderful job. You deserve that award and you honored it by giving a wonderful lecture.

Farmer: Thank you very much.

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2017 WAPA Praxis Award Application Deadline- July 1

The deadline for applications for the 2017 Praxis Award is July 1. The biennial Praxis Award recognizes outstanding achievement in translating anthropological knowledge into action as reflected in a single project or specific endeavor (not career or lifetime achievement). Applications should demonstrate anthropology's relevance and effectiveness in addressing contemporary human problems, particularly in client-based contexts. The competition for this prestigious award is open to anyone holding an MA or PhD in any subfield of anthropology. WAPA strongly encourages self-nominations from individuals, and also groups or organizations wherein at least one anthropologist worked on the designated project.

The Praxis winner receives a \$1000 cash award, which will be presented at the 2017 AAA meeting in Washington, DC. Details can be found on the WAPA website, www.wapadc.org/praxis. Applicants are strongly urged to carefully read the award guidelines. This is a very competitive award, and applications that adhere to the guidelines are much more likely to enjoy success.

Texas Applied Anthropology Summit

Save the date! The Texas Applied Anthropology Summit (TAAS) will be held on Saturday, September 23, 2017, in San Marcos, TX. The summit—hosted by Texas State University—will be a full-day event, complete with professional workshops, invited

panels, and networking opportunities. The goal of the summit is to bring together students, faculty and professional anthropologists, across a variety of industries and settings, to facilitate new conversations and collaborations around applied cultural anthropology.

Registration is only \$20 for students and \$30 for professionals—breakfast, lunch, and full admission to all conference events is included. For further details, including the program, please visit: <https://txappliedanth.com/>

Registration is open and will continue through early September. We hope to see you there!

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Summit 2017

More about our host:

The Department of Anthropology at Texas State University 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 graduate program in Cultural Anthropology in particular is to provide students with relevant and competitive skills for the application of anthropological perspectives, methods, and theories to real-world issues.

Michael H. Agar

A Master of His Craft

May 7, 1945 – May 20, 2017



Michael H. Agar died on May 20, 2017, in Santa Fe, New Mexico. Although Mike was the ultimate craftsman with words, it is difficult to put labels on the life he lived. He was a linguistic anthropologist, a cultural anthropologist, almost a South Asianist, a drug expert, a medical anthropologist, an applied anthropologist, a practicing anthropologist, a public

anthropologist, a professional anthropologist, a professional stranger, a theoretical anthropologist, an academic anthropologist, an independent consultant, a cross cultural consultant, a computer modeler, an agent-based modeler, a complexity theorist, an environmentalist, a water expert, a teacher, a storyteller, an advocate, a mentor, a brother, a husband, and a friend.

Mike began his life on the day Germany surrendered to the allies on May 7, 1945. He grew up in Chicago until he was 11 when his parents moved him to Livermore, California, for his dad's job at Lawrence Radiation Lab. He considered Livermore his hometown and his AB from Stanford and PhD from Berkeley cemented his life as a California kid.

Mike studied abroad in Austria as a high schooler, starting his internationalist perspective and fascination and gift for languages. At Stanford, he arranged with his anthropology professor, Alan Beals, for a year of fieldwork in a small village in South India. He had all intentions of continuing this career at the Language-Behavior Research Lab at Berkeley when, in the midst of the Vietnam War, he became a Commissioned Officer in the Corps of the U.S. Public Health Service. With the vision and latitude of his graduate advisor, Paul Kay, Mike brought an anthropologist's lens to the drug field and forever changed the trajectory of the field.

Mike taught at universities around the world. In the United States, he was a professor at University of Hawaii, University of Houston, and he retired as a professor emeritus from University of Maryland College Park where he developed the Masters of Applied Anthropology (MAA) program with Erve Chambers. His most extensive international professorships were in linguistics at University of Vienna and at the Institute for International Management in Linz, Austria. In the mid-1990s, he formally left academia and worked on his own terms through Ethknoworks (www.ethknoworks.com).

Professional Stranger (1980, 1996) was probably his best known book, as one of the few texts that dared to guide graduate students through the morass of fieldwork. Mike is most known for making people think, and he did just that in *Independents Declared* (1986), *Language Shock* (1994), *Dope Double Agent* (2006), and *The Lively Science* (2013). His first book, *Ripping and Running*, helped start the field of cognitive science and was among the early anthropological ethnographies on a contemporary issues in the United States.

He continued to challenge the status quo of international drug policy up until his death (http://www.santafenewmexican.com/opinion/my_view/reader-view-ready-fire-aim-our-new-drug-policy/article_53627f17-48e2-5944-86d5-9dc2e138238a.html), and left behind a manuscript that shifts the

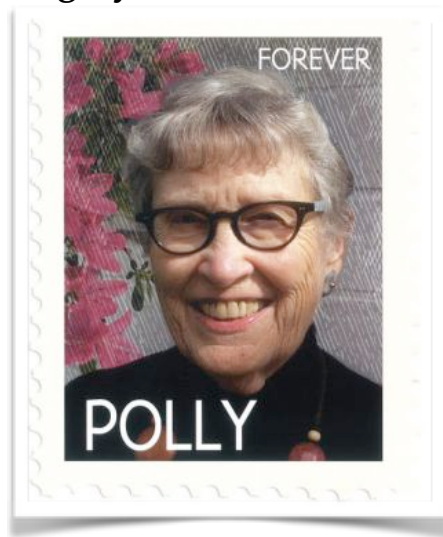
problem of "culture" to "Culture" as a solution. True to Mike, it is a philosophical masterpiece written as if you are having your last drink with him at the bar.

Mike will be deeply missed by his wife, Ellen Taylor, sister, Mary Elizabeth Agar, brother and his wife, Tom Agar and Helene Diament-Agar, and his nieces and nephews and great-nieces and nephews, as well as by his many friends and colleagues around the world.

Now it is time to go to your local jazz club, order a Jameson, and have that conversation with Mike.

(Michael Agar, Heather Schacht Reisinger, Ellen Taylor, and Erve Chambers)

Mary French (Polly) Doughty



October 11, 1930 - January 18, 2017

Polly Doughty died on January 18 at Shands Hospital in Gainesville, FL. Polly was born in Philadelphia and grew up on the family farm near Collegeville, PA, the daughter of Jeanne Rosset and J. Hansell French. She received a BS degree in Biology at Ursinus College in 1952 where she met her classmate and future husband, Paul L. Doughty. Upon graduation she and Paul married and they lived in Philadelphia where she worked as a researcher in hematology at the University of Pennsylvania. When he was drafted in 1953 at the end of the Korean War he was assigned to complete alternative service for two years with the American Friends Service Committee (AFSC). Polly accompanied him, and they participated in international rural development and earthquake recovery work in Mexico and El Salvador. This proved to be a life changing experience for both.

Returning to the USA in 1955, she continued her work at her previous job in blood research as Paul began Graduate school in Anthropology. In 1957 the couple moved to Ithaca, NY and Cornell University: he in Graduate School and she working in the Canine research Laboratory. Subsequently Polly accompanied him and assisted in his doctoral research in the Andean district of Huaylas in Peru in 1960-1. The Cornell Graduate program awarded her their 'PHT,' i.e., 'Putting Hubby Through' degree! The couple returned to Lima evaluating the Peace Corps impacts in Peru (1962 -64) and her daughter, the late Carol Doughty Nilsson, was born in Lima in 1963. In 1964 they moved to Indiana where he joined the Anthropology faculty at Indiana University. There, Polly was an active member of the Bloomington Friends (Quaker) Meeting, and, began her long 'career' in civic involvement: volunteering in various activities including several local political campaigns, the Women's International League for Peace and Freedom (WILPF) and other local affairs. In 1969 her son, Thomas H. Doughty was born. In 1971, the family moved to Gainesville where Paul joined the UF Anthropology department and she was active in the Alachua County Democratic Party and served on its Executive Committee. She was an organizer and then President of the newly-founded Florida Common Cause, 1972-5 and from 1979 to 1983 she served as President of the Alachua County League of Women Voters.

Polly's activities seemed to multiply each year to the point that when asked what she did, her reply was, 'executive volunteer.' Her unflagging interests covered a variety of activities and areas. She addressed Women's issues through her work with the Alachua county and Florida Commissions on the Status of Women as President; joined and developed a very active membership in the Altrusa International club and played a major role in the creation of the Altrusa House care center, earning the Altrusa-Easter Seal Award, 2012. In 1994 Polly received the Friends of Susan B Anthony award and as president of the Friends of the UF Women's Studies Program, from which she also received its 'Uppity Woman's Award.' Previously she had been the recipient of the Santa Fe College Women of Distinction award (1990). She went to China with a Gainesville delegation and delivered a presentation about women's issues in Gainesville at the 1995 United Nations IV International Women's Conference in Beijing.

Her deep involvement in Gainesville and Alachua County affairs was encouraged when she participated in the Leadership Gainesville Class IV (1979) and subsequently evidenced by her interest in the NAACP and ML King Day observances, and, more recently, the ongoing development of the Gainesville Cotton Club Museum, serving on its board (2008-present). She received Gainesville Chapter of Links, 2000 Award for her community work. Polly actively served on the Alachua County

Library Board and Foundation (2003-present). She was also involved with several other UF-related activities that included serving on the Board of the Florida Museum of Natural History and as its Board President (1989-91), continuing her interest in Museum activities to the present. She received the Gainesville Rotary Volunteer Award in 1986. Following through on her long work and residence in Mexico, Central America and Peru, she has actively supported the Latina Women's League and their program with migrant farm workers and families.

Polly sought to promote peace, equable international relations and development as she continued to support WILPF and helped found the Gainesville chapter of the U.S. United Nations Association (UNA). She and her husband were closely involved with the establishment of the Gainesville-Matagalpa Nicaragua sister City Program in 1985-present. With the Altrusa Club she actively supports the Maternal House (Casa Maternal) program there that has assisted over 17 thousand safe births for mothers in the Matagalpa region since 1989. She has served as the Gainesville UNA Chapter president, Florida state president (1994) and was a member of the national UNA board. In 1994 she was also honored with the Bahá'í Human Rights Award. She received the UF Model United Nations Club award (1988). Because of her long interest and experience in Peru with rural indigenous issues she joined her husband in becoming a board member of the Chijnya Foundation (2007-present) that promotes and supports community-driven development in 23 communities in the southern Andean highlands.

Her concern and work promoting opportunities for children in Gainesville began with her early involvement with the YMCA for which she received its Service Award (1974), made a Century Club member and served on its board 1987-91. The Alachua County Girls Club recognized her with its 'Board Member of the Year' award in 2001 and the Girl Scouts recognized her in 2007 as one of the 'Women Who Make a Difference' award. In 2013 Polly received the 'Heart of Girl's Place' Award and served on its Foundation Board.

Despite her busy calendar of activities, Polly always enjoyed the opportunity to travel and tour 'new' and interesting places in the USA and other countries. She regularly accompanied her husband to national and overseas Anthropology meetings in addition to often participating in his research. She always managed to find time to pursue her strong interest in stamp collecting that began in childhood and avidly pursued through membership in the Gainesville branch of the American Philatelic Society. Polly was an accomplished producer of impressive needlepoint works while not reading or attending book club meetings. She always enjoyed the opportunity to go fishing, have a picnic and visit friends and family, and, putting large puzzles together. Throughout her life, she cherished her

friendships and developing new ones. Polly's greatest 'hobbies' were her interest in, and tireless voluntary activities invariably dedicated to making all our lives better, peaceful and satisfying. Her loving smile and thought will continue to inspire us.

Polly is survived by her husband, Paul L. Doughty, son Thomas H. Doughty and grandson Nico Paulo Jepson Doughty and daughter-in-law, Lianne Jepson in Gainesville; granddaughter Maya Doughty Nilsson and son-in-law Bo Nilsson in Perstorp, Sweden; and sisters Jeanne French Berry and Huberta French Bishop in Pennsylvania.

See more at: <http://www.legacy.com/obituaries/gainesville/obituary.aspx?pid=183929672#sthash.IrTkdc5n.dpuf>