



SfAA Newsletter

A Publication of the Society for Applied Anthropology

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President's Message



By Alexander "Sandy" Ervin

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Is Anthropology Class Bound?

This could be controversial but let's give it a try. Anthropology as should be obvious to us all is primarily about diversity—mapping its nature,

accounting for its presence, and providing sympathetic portrayals of its existence. This has been true especially about those in subordinated power, status, and wealth positions. Yet are we as practitioners diverse enough in those tasks? What are the implications of the possible lack when considering gender, race, ethnicity, nationality, and class?

Much could and has been said about the first four, but, without any numbers available, I will speculate anecdotally on the most overlooked fifth—class. I have been pondering whether our profession is class-bound and what would be the implications of that in our work? North Americans, both Canadians and Americans, tend to downplay or even deny the presence of class. Yet as we should be aware it makes for significant differences in life-chances, the distribution of power, values, and public and political opinions and options. It plays a huge role in the contemporary crises of the United States as documented by popular books such as Chris Hedges's, *America, The Farewell Tour* (2018), Nancy Isenberg's *White Trash: The 400-Year Untold History of Class in America* (2016), and J.D. Vance's *Hillbilly Elogy: A Memoir of a Family and Culture in Crisis* (2016).

First full disclosure—as a Canadian, I would have to place my upbringing within the massive cohorts of North American “middle middle” or what I prefer to call “middling classes” a product of my parents' post-war upward mobility from families of working/farming class origin while privileged in being protestant and of British origin. By moving from a largely blue collar, urban residential district to a new suburb in the late 1950s, I entered into an academically favoured high school where all five of my closest friends ended up with PhDs and so did a remarkable number of acquaintances as my high school 50th reunion revealed. Since then I would have to admit myself as being classifiable as upper middle based on criteria that sociologists use in identifying class markers. The extent of my class consciousness, identification, and any solidarity with it does, however, deviate considerably.

Yet as I learned through self-examination and interesting contradictions in my early field notes, my upbringing revealed itself as having sometimes influenced my analyses. I made corrections, yet, without any baggage of guilt, I continue to wonder what extent my background still influences my

anthropology. The point of these admissions is to suggest that something similar applies to all of us, and that is a significant given that we, ourselves, are the most significant data-collecting, sensitive instruments in our work.

My impression is that anthropology was largely a rich or at least affluent person's profession up through to the 1960s--my own thesis supervisor came from an aristocratic White-Russian émigré family. Then with the baby boom, mass higher education, and low tuition fees along with much more public financial support for universities, we of the mass "middling" classes could find niches in anthropology. It was also a period when blue collar, working, or lower middle class people were also joining the profession.

During an American sojourn my graduate cohort at a Midwestern university had over 80 members. It contained a significant number of people who were older than me including veterans who had held enlisted, non-officer ranks with one a Korean War veteran who had also been a longshoreman. My two best friends there came from very definite blue-collar backgrounds—one had been a high school dropout and, as he described it--a "juvenile delinquent". Yet I considered these two the most brilliant of my cohort with the potential of making the greatest contributions to our field. Women and gays appeared to be roughly in

proportion to their demographics. There was, however, only one African-American and no Latino/as—and that represents a glaring issue in itself. Nonetheless, this was a period of a "sellers' market", and we readily got academic jobs.

Barriers did not appear to stand in our way. Except in the peculiar case reported by one of my blue-collar friends who had difficulty with his unusually class-conscious supervisor who bullied the former about his origins and claims that he would never succeed in academia. The professor (since deceased and a good anthropologist in his own right), an Ivy League graduate, was unusual in his eccentricities and in displaying his class origins. His peculiar class-conscious persona and obsessions, although not generally malicious, were further revealed over the years when I would run into him at AAAs, and several times he expressed his amazement "that you had made it in academia since you are a 'Newfie'". Newfie is a semi-pejorative term for residents of Newfoundland which is part of Atlantic Canada a region, which, in terms of poverty and thwarted life chances, could compare with Appalachia. I am from Nova Scotia not Newfoundland, yet it is part of Atlantic Canada, but he was mistaken about my presumed "disadvantaged" class origins.

It has been my impression that since my graduate school days that not only has the academic job market drastically shrunk but that the

opportunities for working class students to succeed both in general and at universities has gotten very much smaller. If I was an American I would be really concerned with the narrowed choices for low-income people that this implies—such as military enlistment as a desperate attempt for mobility and security. The fewer college opportunities for them would be due to the exponential rises in tuition and living costs and the fact that university supplementary supports have all but disappeared. For instance, I am amazed but concerned that graduate students attend conferences at very expensive hotels during AAA and SfAA annual meetings. I know that formerly as an assistant and associate professor, I found such costs burdensome—so why wouldn't students now? Back in my much more fortunate grad school days, the university would pay most attendance costs. To reduce costs for both faculty and students, CASCA, the Canadian Anthropology Society, holds its annual meetings on university campuses just after the school term and when inexpensive empty residence rooms and cafeterias are available.

My observations about recent American tendencies toward affluent backgrounds were reinforced through comments made by a colleague in my department who, independently from me, offered a similar noting of what appeared to him to be the predominance of an upper middle class tone at AAA meetings. His training was entirely at Canadian

universities, and his background is solidly blue collar/farming. Relatedly he also suggested that it is very hard for people with rural backgrounds in general to gain traction in university careers.

Now none of us should be held responsible for our original family backgrounds, and recruitment into anthropology is largely self-selected and voluntary. To a great extent and at one level, these class variables, while being pervasive in academia as a whole, may not matter that much in anthropology. I find anthropologists to be empathetic, devoted more to social justice, and, as it were bending over backwards to account for cultural differences while trying to be as inclusive as possible. We tend in our ideologies to occupy a liberal to social democrat continuum and beyond. Yet I make those upbeat assessments from my own perspective. Others in our profession, who have suffered barriers and slights might see it differently than I, coming from a relatively privileged position, do.

One of the sources that fueled my interest in this topic has been Adrienne Kupperman's *American Individualisms: Child Rearing and Social Class in Three Neighborhoods* (2004). This is a superb monograph, returning to an older but recently neglected topic—that of enculturation. Outlining in detail her own upper middle class background, she weaves in and out of three neighborhoods, two working class and one upper middle class and

their childrearing techniques. She frequently shows how her own upbringing may have played a role in fieldwork situations, and as far as I can detect does what we hope of all anthropologists—tries her best to overcome any cultural biases. Yet what is most important is her revelation how very different are the attitudes especially around what she calls “soft” and “hard” expectations concerning individualisms in what had been assumed to be broadly shared by all Americans. One of her revelations emphasizes the upper middle class emphasis on, as she puts it—“words, words, words”—self-expression and exploring ideas.

I recall Michael Kearney's *World View* (1984) where he recasts and sharpens Robert Redfield's concept of world view from his *The Primitive World and its Transformations* (1957). Kearney suggests, and I agree, that world views, while temporarily capable of perpetuation and revision within their context of assembled and reassembled ideas, have their ultimate origins and later transformations through the material realities of people having to make a living in challenging environments and with the possibility of being subject to exploitative people holding power over them. In possible implied criticism of Redfield himself, structuralists, componential analysts, Geertzian interpretivists, and perhaps post structuralists, he seems to suggest that many generators of anthropological theories are not only culture bound but are class bound.

This is so since their subcultures and professions provide opportunities and supports for intellectualizing and the luxury of living and ideationally operating in and out of their “heads” as it were. (Note how many anthropological theories, while having merit, over the last forty years have been derived from the involuted and opaque thoughts of Parisian philosophers whose class memberships seem pretty obvious). Overall, if you look at the trajectory of Kearney's work you can see that one of his concerns was that anthropology was class bound and he sought to reform it (see <https://www.sfaa.net/annual-meeting/distinguished-lectures/michael-kearney-memorial-lecture/> on the SfAA webpage.)

Back in the 1970s, while hanging out with three Dene friends in a non-research setting, they jokingly teased me about being an anthropologist—a frequent form of jibe that many other anthropologists have experienced. (When I worked in the Western Arctic, a local joke was that every Dene, Inuit, or Inuvialuit family consisted of a mother, father, two children, and an anthropologist—same with Navajo researchers, I hear). My friends suggested that, in a spirit of humorous, parodying pay-back, that they were going to do “an anthropological study of a white middle class suburb”. I told them that that was a great idea—the sort of thing that would make anthropology all the richer because one of the basics of ethnography was often the discovery of the startling unusual behaviors or

attitudes taken for granted by locals.

Yet these might be keys to understanding major patterns relating to the group. The ethnographer then goes about the challenge of respectfully discovering the reasons for the puzzling phenomena within their own contexts.

The only caveat about my friends doing a study of a white Canadian suburb might be the difficulty they would have in mustering the peculiar balanced tension between objective detachment and empathy required towards subjects of any research. For them, given the harsh reality of Canadian settler colonial history and the fact that they were all residential school survivors, it might be difficult to get beyond any internal conflicts. Plus, the fact that, although not as extreme, it might be comparable to the stress of an African-American anthropologist trying to do a study of an all-white community in Mississippi.

There is such a thing as a “native” anthropology where researchers concentrate upon peoples with whom they share a common ethnic heritage and broadly similar enculturation processes. To my relatively untrained Canadian eye, there seems to be a welcome addition to anthropology with the much larger presence of Latino/a American anthropologists researching immigration and border issues. Their activities as applied anthropologists and members of the

SfAA have greatly enhanced our profession.

Back to my blue-collar friend from graduate school days. He became an accomplished practicing anthropologist working for a non-profit in the addictions field. Another friend from that same institution tells me that the former, because of his particular sensitivities, has often been sent on assignment with great success to blue collar institutions such as unions.

Overall, then, more working class experiences might enhance applied anthropology as a whole since perhaps, among other things, “no BS” practicality while avoiding overly-complicated “discourses” is what is most needed in our practice.

There are the other factors mentioned in the first paragraph-- gender, race, ethnicity, and nationality. Where do we stand on these? Plus, there are the complications when the factors of class also overlap with them. Then there is the consideration of the lack of those coming from what we might label as “underclasses” and should they make it through they would be already highly acculturated in the process. Our educational systems including our own teaching styles are heavily predicated on middling and upper middle class assumptions.

I used to sardonically joke that academic anthropology, in its frequent esoterica, was largely a middle-class indulgence—although a self-mocking

and gross simplification, it contains some truth. Yet, surely, we do not want that to be true of applied anthropology—there is so much we can and do offer.

One final thing—social justice, the morality of class, and its associated notion of meritocracy are quite complicated. Check out this article in the New York Review of Books--<https://www.nybooks.com/articles/2018/10/11/michael-young-red-baron>

By Way of Introduction: Orit Tamir & New Mexico Highlands University

By way of introduction, I am Orit Tamir, one of the new co-editors of SfAA News. I joined the SfAA many years ago, when I was still an MA student. Nowadays, I teach at New Mexico Highlands University (Highlands) and encourage my own students to participate as presenters and volunteers at SfAA conferences.

New Mexico Highlands University is located at the southern base of the beautiful Sangre de Cristo Mountains in Las Vegas, New Mexico, less than an hour's drive from Santa Fe. For those interested in Southwestern cultural anthropology and archeology NMHU's location is an ideal place to study and experience the region's cultural and historic diversity.

At Highlands we have a tradition of providing a high-quality education, excellent instruction, small class size and several programs that offer enhanced career and work opportunities. We offer the BA in Anthropology/Sociology and a Master of Arts in Southwest Studies – Anthropology Concentration with thesis and non-thesis options. We also offer a Post Baccalaureate Certificate Program in Cultural Resource Management (CRM) that we are in the process of converting to a full Online Professional MA in CRM. Most of our courses have an applied bent. On my part, I engage undergraduate and graduate students who take my classes in applied projects that we later present at the SfAA and publish in journals like *Practicing Anthropology*.

Within the anthropology program our courses are attractive to those interested in obtaining tribal, state, and federal government employment, to educators wanting to learn more about the region's multicultural and diverse background, to individuals preparing for graduate school, to those involved in fields related to cultural and biological anthropology, and to individuals interested in CRM. Our program focuses on the Greater Southwest and offers classes in socio-cultural anthropology, archeology, forensics, indigenous peoples, immigration, and cultural resource management. For more information, please use this link <http://www.nmhu.edu/current-students/graduate/arts-and-sciences/>

[social-and-behavioral-sciences/](http://www.nmhu.edu/current-students/graduate/arts-and-sciences/)(you will need to scroll down a bit) or email me at otamir@nmhu.edu.



Six Fingers Petroglyph at La Cinaguilla, New Mexico - Orit Tamir and Joaquin Montoya

From the Program Chair



By Michael Paolisso, University of Maryland 2019 Program Chair

In my May newsletter article, I shared a vision for our conversations at the 2019 Annual Meeting in Portland, Oregon. I asked us to consider: “What do these turbulent times mean for applied anthropologists? How do these times challenge the foundational assumptions and debates within the applied social sciences? Are current political, cultural, economic, health, racial, immigration, and environmental discourses and practices combining to create new levels and forms of change, and how

are we responding through research, practice, and advocacy? How do we integrate a holistic understanding of these turbulent times into our teaching and training of future generations of applied social scientists?”

Based on submissions to date, we are well on our way to having rich and productive conversations in Portland. SfAA members and the Program Committee have enthusiastically responded to the meeting's theme, resulting in sessions on environmental and food justice, Native American heritage, climate change, health and wellbeing, coastal communities and fisheries, disasters, immigration and detention, higher education, refugees, gender-based violence, nursing, and indigenous-centered collaboration, and many more. For when you are not in sessions or networking, we have arranged a number of tours to help you explore the interesting and diverse Portland area, including trips to nearby Fort Vancouver, Portland Art Museum's Native American Collection, the Oregon Historical Society, and local popular food establishments specializing in donuts (my favorite so far is Voodoo donuts!), coffee, and beer. We also are partnering with Travel Portland to make their extensive materials and online apps easily available to meeting participants.

Registration has been very strong for the Portland meeting, so please make

your reservations while rooms are still available. The Hilton Portland Downtown Hotel will serve as the host hotel for the meetings. You can make your lodging reservation and obtain the special discounted guest room rate by going to: <https://www.sfaa.net/annual-meeting/hotel/>. Click on the online reservation to select your lodging dates and reserve your room. I strongly encourage you to make your lodging reservations at your earliest convenience.

I want to focus the remainder of this column on the meeting's local day, Tuesday, March 19. For our 2019 annual meeting, by local we mean Cascadia, the bioregion extending from northern British Columbia to northern California. SfAA dedicates the first day of each annual meeting to discussions of local issues, needs, and events. Space and time are created so that SfAA members can share their work and interests with local communities. Equally important, local day is designed to encourage residents and organizations to present their work to both SfAA members and the broader public. Our goal is to be of service to the host city and region through the promotion of mutually beneficial exchanges between SfAA members and local residents and organizations.

Historically, many of our members do not arrive at the annual meeting until Wednesday, in part due to limited travel budgets and competing work obligations. However, I encourage you

to stretch those resources and juggle those obligations so you can participate in and contribute to local day. To entice you to attend, here are three local-day activities in the works that showcase the diversity of activities we are developing:

- A critical conversation about poverty and homelessness in Portland and the Pacific Northwest, which is a priority, and often contentious issue, for the residents, government officials, and community organizations. The scope of this conversation will be broad, ranging from individual and family experiences to policy making and implementation. Included may be a field visit to Portland's Dignity Village <https://dignityvillage.org/>.
- A short play titled *The Folly of Frack* that aims to educate the public about the negative effects of fossil fuel projects. The players are members of Stop Fracked Gas/pdx. A panel will follow the play to talk about how the play has been used to educate people about fossil fuels and fracked gas and how audiences have reacted to it.
- An event to discuss and honor the work of Ursula Le Guinn, the Portland-based feminist and science fiction writer who passed away in January. The daughter of anthropologists Alfred and Theodora Kroeber, Le Guinn's prolific writings were grounded in a deep-seated commitment to cultural relativity and its implications for people and governance. As the anthropologist Phip Scher has noted, "her writing

was never simply about creating a magical or strange world. It was about crafting a laboratory to play with identities—race, ethnicity, gender, sexuality, or class—in a way that forced readers to think about how cultural prejudice colored their views of other people" (Scher 2018).

I look forward to seeing you in Portland. The number of sessions and events is growing daily. Portland offers extensive opportunities for the anthropologist-tourist. Please consider contributing to local day, if only through your attendance. It will be an enriching experience.

Student Travel Awards

SfAA offers several Student Travel Awards to help offset some of the expenses for traveling to the Annual Meeting in Portland. Please visit the links below to review the eligibility. Deadline for submission is December 20. [Click here for online submissions.](#)

John Bodley Student Travel

Award: honors an international scholar whose career focused on the impact of development on indigenous peoples. Awarded each year to a student presenting a paper/poster at the SfAA Annual Meeting.

The Human Rights Defender

Travel Award: provides a \$500 travel scholarship each year for a student to attend the annual meetings of the Society.

The Del Jones Memorial Travel Award : intended to increase minority participation in SfAA, particularly African American participation. Supports a travel grant of \$500 for a student to attend the annual meeting of the Society.

The Gil Kushner Memorial Travel Award : in memory of Gil Kushner's pathbreaking work in anthropology and his dedication to students' ability to experience early field research. Two awards of \$500 each are available to students accepted to the annual meeting and presenting work concerned with the persistence of cultural groups.

The Beatrice Medicine Award: two \$500 awards offered in honor of Dr. Beatrice Medicine to assist students in attending the annual Society meeting.

The Edward H. & Rosamond B. Spicer Travel Awards : commemorating the Spicers' concern in the intellectual and practical growth of students in social sciences. Two \$500 awards are available to students accepted to present a paper at the annual meeting discussing some concern for "community."

Student Endowed Award : a student-administered, \$500 award covering the costs of a one-year student membership and travel to the annual meeting.

Involuntary Resettlement Travel Award: A travel grant for students in Anthropology and related social sciences interested in researching and writing about development-caused population displacement and involuntary resettlement.

[Click here](#) for the Student Travel Awards online application form.

2018 Mead Winner



*Professor Jennifer Mack, KTH Royal Institute
2018 Mead Award Winner*

President Alexander Ervin announced that the Boards of Directors of the Society for Applied Anthropology (SfAA) and the American Anthropology Association (AAA) had selected Prof. Jennifer Mack to receive the Margaret Mead Award for 2018.

Prof. Mack was selected for her book, *The Construction of Equality: Syriac Immigration and the Swedish City*, published by University of Minnesota Press (2017).

Jennifer Mack is Associate Professor at KTH Royal Institute of Technology and Researcher at the Institute for

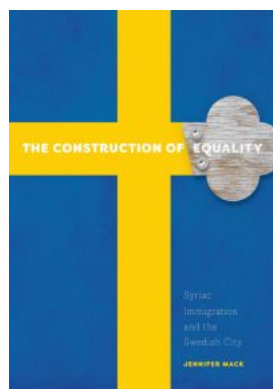
Housing and Urban Research at Uppsala University. She holds a PhD from Harvard University, an MArch and MCP from MIT, and a BA from Wesleyan University. Broadly, Mack's work focuses on social change and the built environment, with ongoing research on the architecture and planning of mosques and churches in Sweden and on how discourses of "sustainability" and "democracy" are used in the renovations of the green, open, and public spaces created around Swedish multifamily housing during the 1960s and 1970s. Mack has previously published work on the "right to the garden" (with Justin Parscher), mid-20th century youth centers, and architects and bureaucratic expertise, among other topics. She is the co-editor of three forthcoming anthologies. Mack has also worked as an architectural and urban designer and is a member of several international research networks, including "RESPOND" and "New Towns, Arrival Cities."

The Mead Award will be presented to Prof. Mack on March 22, 2019 at the 79th Annual Meeting of the Society in Portland, Oregon.

The Mead Award was initiated by the Society in 1979 and with the approval of Margaret Mead. Since 1983, the Award has been sponsored and presented jointly with the American Anthropological Association. The Award is presented annually to a young scholar for a particular accomplishment, such as a book,

which employs anthropological data and principles in ways that make them meaningful and accessible to a broadly concerned public.

The Award honors the memory of Margaret Mead, who in her lifetime was the most widely known woman in the world, and arguably the most recognized anthropologist. Mead had a unique talent for bringing anthropology into the light of public attention.



The Construction of Equality: Syriac Immigration and the Swedish City (2017)

Mack's 2017 book, *The Construction of Equality: Syriac Immigration and the Swedish City* (University of Minnesota Press), investigates the Swedish town of Södertälje, which has become the global capital of the Syriac Orthodox Christian diaspora. Since the 1960s, this Syriac community has transformed the standardized welfare-state spaces of the city's neighborhoods into its own "Mesopotälje," defined by houses with international influences, a major soccer stadium, churches, social clubs, and more. Mack argues that these Syriac projects – which often highlight the group's minority status – have challenged the postwar principles of Swedish utopian architecture and

planning that explicitly emphasized the erasure of difference. Neither are such projects merely the result of the grassroots social practices usually attributed to immigrants; instead, they emerge through dialogues between residents and accredited architects, urban planners, and civic bureaucrats. Using interdisciplinary methods from anthropology and architectural history, Mack investigates urban development and the immigrant experience in Europe over a fifty-year period.

Pelto Committee



The Pelto International Travel Award is meant to support the SfAA's claim to be a "worldwide organization of applied social scientists." The Award is an important component of this claim, especially since we have had to curtail our international meetings. If we are to truly be a worldwide organization of applied social scientists we need to reach out internationally to establish relationships with our worldwide colleagues. The Pelto International Travel Award is one way to strive to our international aspirations.

It's time to make nominations for the 2020 award. Yes, 2020 is very far away, but we like to give our recipients a year to arrange their visas and travel arrangements. We are scheduled to evaluate applicants prior to the 2019 meetings in Portland so the Board can vote on our recommendation in Portland. Applications are due to the SfAA office by February 15. Details about requirements and the application process are posted at <https://www.sfaa.net/about/prizes/bert-pelto-international-scholar-award/>

Making the Pelto Award annual. We currently give the Pelto Award every other year because the amount of money we have available each year is not enough to significantly help an applied social scientist from a low- or middle-income country defray the costs of international travel. By making the award every other year we can provide twice the support as we can on an annual basis.

Ideally, we should give the Pelto award annually, but that would require raising a lot more money to fund it. Therefore, the Committee is launching a fund-raising drive that depends on our members' commitment to our international focus, and their generosity. Donations made by check should be earmarked in the memo line as "Pelto" and sent to:

Society for Applied Anthropology
P.O. Box 2436
Oklahoma City, OK 73101-2436

Or, you may donate securely online at:
<https://www.sfaa.net/about/donate/>

P.K. New Student Award



Call for Papers

The **Peter K. New Student Award**, an annual student research competition in the applied social and behavioral sciences. Honoring the late Peter Kong-ming New, a distinguished medical sociologist-anthropologist and former president of the SfAA, this award offers an incredible opportunity for students to showcase their research and publish their work. There are three prizes available for first, second, and third place winners. The first place winner of the competition must be available to attend the Annual Meeting of the Society in Portland, OR, March 19-23, 2019, and present the paper. The winner is also expected to submit the paper to the SfAA journal *Human Organization* for review and possible publication.

This competition is open to anyone registered as a student at the graduate or undergraduate level during the calendar year 2018. The research and the paper should use the social/

behavioral sciences to address in an applied fashion an issue or question in the domain (broadly construed) of health care or human services. The first place winner of the competition will receive a cash prize of \$3,000. In addition, the winner will also receive a Baccarat crystal trophy. Second place will receive \$1,500, and third place receives \$750. All winners will receive a sum of \$350 to partially offset the cost of transportation and lodging at the annual meeting of the Society.

Award Submission

deadline: November 30, 2018.

See [here](#) for submission guidelines, eligibility requirements, information on criteria/judging, and the work of previous winners who have now been published: <https://www.sfaa.net/about/prizes/student-awards/peter-new/>.

Please submit your paper through the [Online submission form](#) by November 30, 2018.

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

ExtrACTION & Environment TIG



By Jeanne Simonelli

It has been a busy and complicated year for both extraction and our environment. At the last SfAA, the TIG added Environment as part of our interest area, and this year's meetings will reflect both foci. Organized events and sessions are ready to go, and we look forward to creating sessions from volunteered submissions after October 30.

We want to take this opportunity to invite and encourage you to attend Portland Day activities on Tuesday, March . Stephanie Paladino has been working with local activists and advocates and reports that there are 3 events currently scheduled: 1) "The Folly of Frack"; organized by Theodora Tsongas. A humorous theater piece connected to Stop Fracked Gas PDX that has been taken on the road regionally to inform the public; Roundtable on Facilitating Urban Resiliency through University-Community Partnerships; session organizers Rebecca McLain, Jihane Nami, and Fletcher Beaudoin; and Food and Community in the Age of

Trump; session organizer Rebecka Daye, Oregon State U.

During the regular meeting, Anna Willow offers three sessions on anthropology's relationship with activism, and Shirley Fiske and Keri Brondo take on Environmental Justice in Turbulent Times: Shifts in Power, Interpretation, and Alternate Realities. Elisabeth N. Moolenaar will host a roundtable that demonstrates intersections and rewarding dialogue between Extraction & Environment, Risk & Disaster, and PESO.

We also have several presentations on legal, illegal, community and international perspectives on extraction and environment. Look for more news!

Risk & Disaster TIG



By Jennifer Trivedi

Risk & Disaster TIG members have been busy putting out new publications on a range of issues including pieces on bridging academics and practitioners to strengthen disaster risk reduction and recovery work (Browne, O'Connell, and Yoder), the concept of community in disaster related work (Titz, Cannon,

and Krüger), on the production of disasters and disaster social constructs (Sun and Faas), and on teaching with the zombie apocalypse (Trivedi).

We're excited about the upcoming 2019 annual meeting and can't wait to hear from experts through a range of panels and round tables on issues like cross-cultural collaborations for change, writing against vulnerability, post-Harvey Houston, critical issues in the Global South, indigenous cultures and risks related to disasters and fossil fuel extraction, preventing disaster risk creation, and Cuba's disaster risk reduction and Tarea Vida.

Anthropology of Higher Education TIG

By James McDonald

This year's conference in Philadelphia marks another extremely strong year for the Anthropology of Higher Education TIG with 31 organized events. Ninety-four papers were presented in organized sessions along with 38 roundtable contributions. The sessions were remarkably rich covering an arc of topics almost too diverse to easily characterize. All of them, though, touched upon the diversity of higher education and the challenges of navigating a volatile environment.

The format for presentations is also evolving in some interesting ways. As in Santa Fe, we had two mini-clusters

of sessions. This year the focus was on higher education leadership in one, and the international credentialing of in health care in the other. There were also seven roundtables, including two that were capstone sessions summarizing different clusters of sessions.

The leadership mini-cluster had participants with intellectual backgrounds in communication, sociology, law, music, and anthropology / archaeology. Major session themes included adaptation and resilience within leadership and multiple identities in leadership roles.

Perhaps one of the most anthropological presentations was delivered by a non-anthropologist – a Professor of English – who did a masterful deconstruction and analysis of the tenure and promotion process. The health care credentialing mini-cluster major theme focused on preparing health care professionals for sustainable futures in a complex, global environment. Among that many topics addressed by papers and panelists was the thorny issue of understanding cultural differences beyond the surface notion of cultural competency.

As with previous years, the meeting was tied up with a final capstone session. Each capstone serves as a reflection and building opportunity. When all this kicked off in 2015 in Pittsburgh, the conference theme was “Continuity and Change.” Brian Foster

and Don Brenneis put together a series of panels that focused on volatility and transformational change in higher education. At that meeting there were three organized sessions, one capstone session, and an informal discussion about how the anthropology of higher education group might evolve within the SfAA: ten presentations and lots of interest. At that informal session, our main question was were we one and done or did the idea have legs.

From ten to 130+ presentations in three years is a remarkable building project. The capstone in Philadelphia focused on how we can best work to institutionalize our TIG. Fittingly the theme of the 2018 meet was “Sustainable Futures,” and that is our goal with the TIG as we move forward. We have succeeded in creating a new governance structure. We are working toward a centralized repository for our activity through a web site, a social media presence and listserv, and database management.

With the 2018 meeting barely in the rearview mirror, we need to already look ahead to the 2019 Portland meeting whose theme is “Engaging Change in Turbulent Times.” That certainly seems to fit thematically with the general thrust of the TIG.

Michael Paolisso (U of Maryland, mpaoliss@umd.edu) is serving as the Program Chair and Don Stull (U of Kansas, emeritus, stull@ku.edu) will serve as the Annual Meeting

Coordinator. While we have explored session, roundtable, and capstone formats, we might consider experimenting with workshops, plenaries, and posters. Nothing should be off the table.

Immigration Project

Giving and Seeking Sanctuary in France: A Traveler’s Notes

By Linda Rabben, University of Maryland

I visited France for two weeks in October 2017, to meet with people who help migrants in that country. The trip was part of my ongoing research on and involvement in grassroots movements’ sanctuary efforts. I have been working on migration issues as a volunteer, researcher, writer, activist, and speaker for more than 20 years. My eighth book, *Sanctuary and Asylum: A Social and Political History*, was published in 2016.

My first stop in France was Calais, where I met a Dutch friend who travels there regularly, to deliver humanitarian supplies to organizations that help migrants. We visited a warehouse where volunteers from many countries sort supplies and prepare meals for destitute migrants. My Dutch friend introduced me to other volunteers who work at the warehouse, and I spoke with them about their efforts. Some have been there for as long as two years, while others stay for weeks or months.

The migrants they try to help had fled from the “Jungle,” a tent city on the edge of Calais, whose population numbered about 10,000 when police destroyed it in October 2016. The Jungle was the fifth or sixth such camp that migrants had set up in Calais since 1992.

Apparently, most of the migrants were dispersed to temporary accommodations around the country.

However, as many as 3,000 might have stayed in the Calais area. Some (a few of whom we talked to) lived in “squats” in town and helped other migrants while waiting for their French asylum applications to be processed. Some camped out while trying to cross the Channel to Britain, where they imagined they could reunite with relatives, apply for asylum, and find work. It is extremely unlikely that they will ever reach that “promised land,” since the UK has paid the French government to prevent them from getting there. It is difficult to estimate how many migrants remain in the area, and more keep arriving from countries such as Afghanistan, Iraq, Syria, Ethiopia, Eritrea, and Sudan. Most have dispersed to towns nearby.

From Calais we drove about 15 miles north to Dunkirk, where we met several Dutch volunteers associated with a private foundation. They took us to a wooded area outside town, where hundreds of migrants were camping. We had to pass through a police checkpoint at the entrance to

the woods. The police took their time examining our passports, apparently trying to discourage volunteers from entering the area. Finally, we arrived at an open space where volunteers were setting up tables, from which they served food prepared at the Calais “community kitchen.” They told us that the migrants had no other source of food unless they left the woods. But most had no money to buy food and nowhere to prepare it.

The migrants slept on the ground, without mattresses, mats, blankets, tents or tarps. They said that the police invaded the woods regularly, destroying their shelters and personal items, beating them, and shouting racist insults. Apparently, the French government’s official policy is to create an environment so hostile that the migrants will go away. Where? “N’importe où.”

Trash was strewn throughout the woods. Among the more poignant pieces of detritus were scraps of a passport. One of the volunteers speculated that the police had torn it up, but it is also possible that the passport holder had destroyed it himself, to avoid being identified and sent back to his home country. Thus, he had lost everything, including his identity.

There was no potable water on the site, although volunteers set up a washstand where migrants could wash themselves and their clothes. While we were there, volunteers dragged a portable generator out of a van, and

dozens of migrants rushed to it to charge their indispensable cellphones.

The migrants did not seem to have clothing suitable for cold weather, which was starting when we visited in mid-October. Some were wearing flip-flops without socks. (Perhaps volunteers would bring them winter clothing from the warehouse.) They told us they had been in France for a few months.

We were told that some 30 families, perhaps hundreds of people, also lived in the woods. Local authorities set up a fund to put them up for brief periods at a local hotel. But while they stayed at the hotel, the police went to the woods and destroyed their shelters and personal items. What kind of respite was that, I wondered. Why didn’t the local authorities find places for the families to live? Where were the international relief organizations, such as Caritas, International Rescue Committee, and the Red Cross? They seemed to have left the area when the government withdrew its support.

I asked some of the volunteers why they had become involved in efforts to help the migrants. Most simply said, “Because they’re human beings” or “I like to help people.” They did not express any religious motivation.

However, one man identified himself as evangelical, smiled, pointed upward, and replied, “I follow the law that comes from above.”

I have visited some horrible places,

from squalid slums in Brazil to Soweto in South Africa, during decades as a researcher and human rights advocate. Nevertheless, those woods in Dunkirk seemed to me to be among the worst places I had ever seen. At least in Brazil and South Africa, wretchedly poor people had some sort of roof over their heads. They did not have to sleep on the ground without a blanket, food, water, or latrine. And this miserable situation was the result of deliberate government policy in one of the richest countries on earth. What I witnessed, I felt, was a crime against humanity. This experience in Dunkirk cast a shadow over the rest of my trip. (For more details, see www.theguardian.com/world/2018/jan/16/england-seemed-so-close-refugee-15-crushed-to-death-by-calais-lorry.)

Then I headed south, to Nîmes and Marseille, where I met local people who help migrants. In Nîmes I spent an afternoon with a gentleman who participates in a local collectif that helps migrants; three Syrian refugees, a mother and two children, live in his house. According to a French solidarity group, Sursaut-citoyenne.org, a thousand such local groups are active in France.

In Marseille, I met the coordinator of a local CIMADE office. CIMADE (Comité Inter-mouvements auprès des évacués) was founded in 1939 by French Jewish women to help migrants fleeing the Nazis. Its volunteers worked in secret during the

war. More recently, it became a refugee resettlement agency contracted by the French government. It sponsors more than 80 local groups of volunteers throughout France.

The Marseille group has about 80 active members in the metropolitan area, more than 200 donors, and one paid coordinator. They provide a variety of services, including French classes, pro bono legal aid, case management, and temporary accommodation. Migrants also get help from Catholic churches, two of which have given physical sanctuary to families for one to two weeks in Marseille. Individuals and local groups in the South, such as *Roya Citoyenne*, provide refuge to migrants who have just crossed the Italian-French border, and some of the sanctuarrians have been prosecuted for “harboring” them.

Many CIMADE members seem to be Protestants (a minority in France with a 400-year history of seeking and offering sanctuary); but CIMADE’s coordinator in Marseille grew up in a Catholic intentional community. She was conscientized “by living abroad and recognizing that foreigners in France don’t have freedom.” She worked for the Catholic Committee against Hunger and for Development (CCFD) for several years and started working for CIMADE in early 2017. It was heartening to meet her and other young people who are continuing a long tradition of refuge and rescue.

My next stop was Lyon, where I visited a refugee resettlement agency, Forum Réfugiés, and the local CIMADE coordinator. My host at the Forum had recently visited the United States under State Department auspices. He gave a talk to 15 staff members about his trip to refugee resettlement agencies in Washington, DC, Los Angeles, Santa Fé, and Minneapolis. After that I spoke about sanctuary and asylum as staff cheered me on despite my halting French. Later my host and I compared refugee and asylum seeker programs in the US and France. More generous than the US, the French government provides asylum seekers with free legal aid, case management, accommodation, and modest financial support.

The coordinator of CIMADE/Lyon told me about the organization’s activities in the area. Ten groups with 105 volunteers help about 6,000 migrants, especially unaccompanied minors and asylum seekers, per year, with accommodation, legal aid, French-language instruction, and other services. They also make presentations at schools and hold a multicultural festival to build solidarity with migrants.

CIMADE has an advocacy arm that monitors local government’s treatment of minors and endorses pro-migrant demonstrations and petitions. It carries out campaigns to counter widespread anti-migrant sentiment and policies. These campaigns and other solidarity

actions are necessary because, the Lyon and Marseille coordinators told me, there is no pro-migrant political discourse in France. CIMADE promotes human rights in general, to open people's minds in a hostile environment.

I spent the final three days of my stay in Paris. As I strolled along the boulevards, I saw homeless migrants' tents on grassy strips next to the pavements. Adults and children, said to have fled from the ruins of the Calais Jungle, were being expelled by police from encampments under bridges and overpasses.

My last stop was the very impressive National Immigration Museum. In front of the museum is a boat covered in metal tabs with the names, dates of arrival, and countries of origin of hundreds of migrants.

The museum testifies to the fact that the dedication and courage of thousands of individuals and groups around the country over hundreds of years have established and preserved France as a terre d'asile.

Since returning home, I have given presentations to diverse groups about my trip, and I have tried to answer friends' and colleagues' questions about the situation of migrants in France. They ask me, "What is the solution to the international refugee crisis?" I tell them that it has to be political, coordinated by many nations. Humanitarian responses by

grassroots groups and charitable organizations are beautiful acts in an ugly world, but they cannot resolve the larger problems that force millions of people to flee their countries. Even so, people of good will are needed to act as the standard bearers and protectors of human rights and international law. It was heartening to meet a few of the thousands who defend migrants' human rights in France. Their example will continue to inspire me as an activist and an engaged anthropologist.

Interview with Court Smith

Natural Resources, Applied Anthropology, and Citizen Engagements

By Shirley Fiske

Anthropology, as a discipline, has been very welcoming to entrants from other disciplines. Smith says that this is how he came to anthropology. He came from engineering, which is very appropriate for applied anthropology. Engineers are the practitioners for the physical, chemical, and biological sciences. As there are electrical, chemical and biological engineers, so are there marine, economic, and ecological applied anthropologists. Smith taught introductory graduate courses. In addition, he collaborated with many from other disciplines throughout his anthropological career, published in many non-anthropological and interdisciplinary journals, and spent much of his time

doing research with non-anthropologists.

Smith started anthropological coursework in 1964 at the age of 24 in the University of Arizona's graduate program. He spent most of his career at Oregon State University [1969-2003]. In retirement, he continues his interests in public engagement in natural resource decision making, perspectives of workers in natural resource industries, environmental and economic justice and equity, and how human well-being changes as a result of resource use and economic development. The interview was conducted by Shirley Fiske and was edited by John van Willigen and Court Smith.

Fiske: This is Shirley Fiske and I'm here with Court Smith. Courtland L. Smith is his formal name; he prefers Court, and we're doing an oral history project for the SfAA. The date is April 3rd, 2017, and we're in Santa Fe New Mexico, right after the SfAA meetings. We're going to start with taking from his earlier memories and associations and how he got into anthropology and begin from there and then go into the rest of the questions [SfAA Oral History Interview Suggested Topics] as we go through the development of his extraordinary life.

Smith: Okay, thank you very much. First off, I'd just like to lay a really broad context, because I perceive my association with anthropology as only part of my career, and I've really spent

part of it in anthropology, mainly with the Society for Applied Anthropology, but a very large part of my career I've spent with the American Fisheries Society and other interdisciplinary organizations that work on various natural resource topics. So, I don't want to give the impression that I have a lot of experience in the society. I've been to many meetings, and I've been to many in the American Fisheries Society, but I have not participated at the same level that many of the people who are giving these interviews are. I got into anthropology in a very backdoor way, in a way that's very fatalistic. I just took options that were available to me and, if it looked like it was fun, I'd try it. So, we'll start with my college; I graduated as a mechanical engineer.

Fiske: Where were you?

Smith: From Rensselaer Polytechnic Institute in Troy, New York, and I graduated in 1961, and I had a bachelor's in mechanical engineering, and I worked briefly for United Technologies as test engineer—testing jet engines, early in the jet engine process, and we were learning a lot about some of the problems with them for commercial use. But, I was only there for a short time, and then I had a commitment in the military.

Fiske: What does that mean?

Smith: The commitment in the military was that I was an ROTC student when I was an undergraduate,

and as an ROTC student, you had to spend two years in active duty. and I chose that rather than spending four years as an enlisted person—you get to spend it as an officer in active duty. So, it was somewhat an avoidance of military responsibility. So for my military post, I went to Fort Lewis, Washington, and when I was in Fort Lewis, you could take courses at the University of Puget Sound, and I think Pacific Lutheran University, for very low cost; like five dollars a term or something. I took three courses—psychology, sociology and economics, and I enjoyed them a lot.

I got married in 1961 to a woman who is very artistic, she's a writer, and she was always encouraging me to do something other than engineering, although I have to say I enjoyed engineering a lot. She was encouraging me to try other things, so that's why I took these courses. Well, as part of our stay in the military, my sister's husband knew an anthropologist that is well-known in the Northwest, maybe not everywhere else, Erna Gunther. She is the person that identified the first salmon ceremony and published in the *American Anthropologist* in the early 1900s about that ceremony and the importance of it to Native Americans and their concern and religious beliefs relative to salmon.

Anyway, we were at a dinner one night and I was a young person, I was about 21, 22, and I knew everything, and so I was pontificating about Native

Americans. We, my wife and I, had been to national parks and stuff like that and learned a few things, but we didn't know very much, and so I was mouthing off all the stuff that I knew. I thought I knew a lot, and so Dr. Gunther was very kind to me, and she said well, you ought to go into anthropology with your interests. And I said, well, that sounds interesting, I'm looking for something else to do.

My wife and I had talked about getting master's degrees and then going and teaching together in a private school or in a small town. So, it sounded good. Dr. Gunther said well, you should apply for the University of New Mexico, University of Arizona, University of Hawaii, and University of Chicago. The thing that encouraged me probably more to apply for anthropology were kind of two things: one is I really liked economics, but the economists kept saying well, you have to go back and get all the undergraduate courses, and I didn't want to do that. I said I got an undergraduate degree, I want one of these graduate degrees. So, I really didn't want to go backwards; I wanted to go forwards, and I was looking for a graduate program. The second reason for looking for a graduate program is I could get out of the military three months early, and I did not regard myself as a great asset to the military, so I was happy to do that, and I managed to get out almost exactly three months early.

I made these applications. Well,

Chicago and Hawaii turned me down right away. So, those were not a choice. New Mexico accepted me, but they said well, you've got to go back and get some undergraduate work and, to get out of the service three months early, you had to be admitted into a graduate program, so the University of Arizona admitted me into their graduate program and said well, we want you to sit in on these courses, but you can begin taking graduate courses. So good, I was out of the military and we could do that.

When I went to Arizona, I'd had only four courses in liberal arts in engineering [at Rensselaer]. I had an economics course, an architecture course, a reading course [reading several novels] and one other one course. That was all I had—I've never had a Western civilization course, I've never had an anthropology course in high school or a sociology course, so I really knew relatively little. Not relatively little: I knew nothing.

When I got into Arizona, ...

I remember taking notes, and this one sticks in my mind, that I—they were talking about Kroeber, so I wrote down C-R-O-B-E-R. Well, that's not right, but I had never seen Kroeber's name printed. I did read several books before I went to Arizona.

I

went through Arizona, finished the course work, and a master's program [consists] of course work and then some kind of a thesis, so at the end of the course work, you take an exam to qualify. I think it's called a qualifying

exam. And so, I took the exam and I passed it, which is fine, I thought well, now I'll do the thesis and get my masters. But, I learned that masters, as a degree, really wasn't worth too much, and it was kind of for people who actually failed their qualifying exam and didn't go onto a PhD. I didn't want to do a master's thesis if I'm going to get—have to get a PhD to get in anthropology. So, I never got a master's degree; I went right onto the PhD. And, I don't think either one of—either an engineer going to Arizona or going directly from no anthropology to a PhD program is possible in the current setting. I mean, I see the programs creating huge barriers to people moving between disciplines. So anyway, I got the degree there and I found anthropology very interesting.

Fiske: So, I think the first question is, when did you first become aware of applied, or how did you see yourself as an applied anthropologist or practicing, but the main question is, like other people that I have interviewed, you never—at first, you never thought of yourself as an applied anthropologist, even though you were working clearly on applied issues in your thesis and had two very applied mentors and professors, and so let's talk a little bit about your graduate [studies].

Smith: That's very true, and I never saw myself at Arizona as an applied anthropologist. I saw myself as more of the classical academic anthropologist who learned my theory

areas and that. One of the things, for me, about anthropology was I had difficulty thinking about myself as imposing my research on other cultures. I thought that if anthropology has something to offer, I ought to be able to use it in my own culture, so I was really more interested in taking anthropology and using it in my own culture.

So, I went through the PhD program and I worked on a very applied program, which was whether you [could bring] water from California—from the Colorado River to central Arizona, as part of the Central Arizona Project. And I worked with Harland Padfield as my major professor on that. It was one of the first grants that came out of the Water Resources Research Institute, which is a, I think it was—

Fiske: It's federal or state?

Smith: It was a program under the USGS, and so I think it was one of the first funded programs, and it actually funded my dissertation. And the basic question of my dissertation, while the overall question of the project was the economic value of bringing water from the Colorado to central Arizona, which ultimately happened, was how urban areas use water. And one of the assumptions was that as you urbanize you use more water; more people, more showers, more houses, more green lawns, all that kind of stuff, and so that was one of the assumptions, and then the other thing was that in

the Southwest, a lot of people who originally populated the Southwest came from the Midwest or the upper Midwest, and they brought the kind of northern green lawn, use water for plants and have lots of big trees and so on. So, they brought that to Arizona, and that really wasn't the ecology of Arizona, but that's the way people built their houses. So, if you go to the older, central areas of Phoenix—I don't know if they still have this—they'd [grade their yards as] these big bowls, which they'd fill with water, and water this Bermuda grass, so sometimes the roots would go down 10 feet because they'd get this irrigation water. So, people thought well, we're using much more water in the city than we're using in agriculture, so as we put water from agriculture into the city, we're going to need more. Well, it turns out the opposite was the case, and that was a finding that I made. The second—

Fiske: So, how did you make this finding? I mean what methods did you use and how did you find out? And that seems to me to be a relatively important finding.

Smith: Well, it was relatively simple. All I did was look at the water use for Phoenix over a period of time and compared it with population [This was incorrectly stated in the interview. I compared water use on urban with farm lands over time. See pp. 90-95 (1972); "Less water is used in the shift of farmland to urban uses."], and so, you know, and I was calculating for

the whole area of the Salt River Project, and so there was—it was a very simple regression that I did actually with the first course that I took as a graduate student, because I had been an engineer, was a statistics course.

Fiske: Right.

Smith: So anyway, I put that to use.

Fiske: That's great. So, and the bottom line is that people—the urban areas use less water in total than do rural areas—

Smith: Right.

Fiske: The Central Arizona Project, and then also Harland Padfield's role and your relationship with him, and then Spicer, because all of these folks were pretty important in your graduate career.

Smith: Okay, so the Central Arizona Project was to build an aqueduct to take water from the Colorado River and give it to Phoenix, basically, and ultimately it was supposed to go down to Tucson. I actually don't know right now where the water went. I know the canal was built, the water goes at least to Phoenix, maybe it gets down to the Tucson, but I never paid a lot of attention to whatever happened after that. But the second conclusion, I think, was also important, and that was that the water—Phoenix was organized initially into a Water User's Association of Salt River project, and they controlled the water. Now, they needed money to get this water to

their farms, so how'd they make the money? Well, they built a hydroelectric power plant in Roosevelt Dam, and they became a major power producer for the urban area. So, what the urban area did is it gave the farmers money to subsidize their use of water. I called this the reclamation principle—and the farmers were then subsidized by the water [power] users. So, those are the two conclusions.

And actually my relation with Harland was that he had graduate students who worked with him, and he divided us up into three different problems, and I took the Salt River-Phoenix area, E. B. Eiselein took the [nongovernmental] organizations advocating for and against the Project, and I think it was Nick Houser had a third one. He only I think ever got a master's. E. B. finished a dissertation. But anyway, so Harland was my major professor. I had good relationships with him. Harland is—he was the president of SfAA, he was very noted—was very applied in his work in Farmers, Workers and Machines in agricultural labor. When I was at Arizona, he had just done a study of a—I think it was one of the aircraft plants in San Diego and how the workers were treated. It was during the sixties and it was lots of things about racism and so on; he got into all that kinds of stuff. He worked with a black man by the name of Roy Williams.

TO ACCESS THE FULL INTERVIEW GO TO THE ORAL HISTORY PAGE AT WWW.SFAA.NET