



SfAA Newsletter

A Publication of the Society for Applied Anthropology

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President's Message



*By Alexander "Sandy" Ervin
University of Saskatchewan
[a.ervin@usask.edu]*

Internationalization and the CASCA/SfAA Meetings in Santiago de Cuba 2018

Over 80% of our membership is American and that is logical, given

American anthropology's history, high numerical representation, and the SfAA's founding in Cambridge, Massachusetts.

However, the world is becoming much more multi-polar, and hopefully some future American administration will recognize this. This applies to anthropology as well, yet thankfully because of their cosmopolitan outlook, American anthropologists respect that fact. Kathleen Musante, our past president, has done an excellent job of shepherding the Society into the World Council of Anthropological Associations, which is merging with the International Union of Anthropological and Ethnological Sciences (IUAES). I will write about that in a later issue.

Recurring, though, has been the question of the internationalization of our annual meeting sites. I wrote about that in the last Newsletter. Yet the Society is highly dependent upon successful revenue generation from meetings held either in the U.S.A. or limited options in Canada or Mexico—there seems to be little escape from that reality without a significant revenue loss. Speaking of which, be sure to participate in the meetings in

Philadelphia (April 3-7, 2018) that promise to be highly rewarding.

Yet to respond to the quite understandable pressures that the Board has faced to go offshore, we are trying an experiment—piggybacking on an existing annual meeting by the Canadian Anthropology Society (CASCA), itself congregating offshore (and expecting a possible revenue loss). CASCA joins with Cuban scholars in Santiago de Cuba, May 16-20, 2018). SfAA has been guaranteed 50 registration slots out of a total of 500 non-Cuban participants. A particular advantage might also be that we as a modest participating organization are not in the usual role of numerical domination which can sometimes be frustrating to non-Americans.

I will serve as the SfAA coordinator in cooperation with the CASCA coordinator and I invite you to contact me directly if you would like to participate. I foresee us putting together the very best that SfAA has to offer in a distilled manner. This could include sessions that are devoted to the fundamentals of practice yet include the latest advances—say on social impact assessment and program evaluation. Sessions from our large

Spanish-speaking membership related to applied anthropology (e.g., health, development) in the Caribbean Basin are most especially welcome. Mexican and other nationals who have felt uncomfortable coming to the USA lately might wish to attend. Other ideas are most welcome.

Not only will we be in contact with our Canadian colleagues, but also with a large contingent of Cuban scholars. Given the nature of Cuba's socialist society, there is a refreshing emphasis on practicality and policy, as I learned attending the University of Saskatchewan's study abroad program with the University of Havana. Attending the conference will be Cuban sociologists, economists, historians, and linguists as the organizing committee indicates. Sessions will be in English, French, and Spanish.

While the American president may have tightened restrictions on travel to Cuba, our arrangement was established before that policy change was instituted, and it is exempt because it is an academic gathering. At any rate, the SfAA will provide letters for attendees. This is an exciting and historic opportunity. For what we know so far, check this website:

<https://casacuba.com>

Books, Theory, and Applied Anthropology

"Whenever a theory appears to you as the only possible one, take this as a sign that you have neither

understood the theory nor the problem which it was intended to solve."

*Karl Popper, Objective Knowledge
An Evolutionary Approach, 1972*

I admit to being a bit schizoid when it comes to anthropology. We SfAA members are dedicated to practice and the use of anthropological knowledge for solving human problems. Yet I enjoy reading and teaching academic anthropological theory for its own sake, but am of the opinion that the "twain" do not easily meet unless in some areas of advocacy or that unclear field labelled "public anthropology." Advocacy, however, while still within the realm of applied anthropology, is usually self-commissioned.

Recently, while examining culture change theories in anthropology, I (Ervin 2015: 221-249) suggest that methodological rigour is more important for application at the behest of others. Theories are always incomplete—some important dimensions will be overlooked and aspects of a theory usually don't correspond to the particular problem. Gaining as much ethnographic context in depth and breadth focused on the issues, and above all, getting the opinions and understandings of the life projects of those affected by potential policies, is essential. Practicality rather than academic speculation is vital.

Still, I am always on the lookout for theoretical works that can be useful

for understanding social processes, expanding our conceptual toolkits, and having some value to applied anthropology. When editing *Practicing Anthropology* and inspired by John van Willigen's inventory of "refugist" works in applied anthropology, I considered a book review section devoted to academic works that could inform applied anthropology. Any scan of the book review section of the *American Anthropologist* would suggest that it would be a proportion significantly less than the total. I never got around to it, yet it could be a service especially to practitioners years out of graduate school.

To exemplify, I might commission a review essay on the works of Alf Hornborg, (2001,2013,2016), Swedish anthropologist at the department of Human Geography at Lund University. His works constitute the most complete anthropological formulations that I have ever read--his domains overlap among economic anthropology, political ecology, development, thermodynamics, ecological economics, and world systems theory. Yet he incorporates post-structural, semiotic, and other constructivist theories especially in revealing cultural mystifications associated with globalism in his discussions of the fetishization of money and technology. His suggestions for the reduction of the roles of general all-purpose money encourage localization for the sake of social and economic justice, and could reduce the environmental

consequences of extractive neo-liberalism. I have shared his ideas with activist friends in my environmental and social justice networks—all resonating well with them. I have also been using Hornborg's ideas in my ongoing debates with natural scientists and some of the top-down-oriented policy scientists at my university who push for the extension of nuclear and GE pesticide agricultural technologies without considering social impact.

Here is a YouTube video showing Hornborg's clarity in communication:

<https://www.youtube.com/watch?v=sORbItAvhco>

Perhaps we could devote a section of this newsletter to learn of others' tips about recent anthropological literature?

Treasurer's Report, Santa Fe 2017



By Jennifer Weis, Ball State University
(jrweis@bsu.edu)
Treasurer, SfAA

The Spring 2017 annual meetings in Santa Fe provided me with the opportunity to discuss the financial state of the Society for the fifth year.

During the spring meetings, the Board is in the midst of a budget year, thus our financial discussions focus on the Society's "year-end" figures and other areas of strategically managing our budget.

The 2016 year-end financial report showed that we earned \$62,811 more than we spent, a figure that exceeds by approximately 11% the net from last year. This revenue increase is attributed to 1) membership dues collections exceeding the 2015 fiscal year and 2) robust earnings from the annual meetings. Paired with these successes is the continued stewardship of our expenditures, which are admirably reasonable. For example, we continue to limit the cost of Human Organization Production (\$28,366 in 2016 versus \$31,015 in 2015) as well as Practicing Anthropology Production (\$22,368 in 2016 versus \$26,960 in 2015). All in all, we concluded the 2016 fiscal year with \$537,654 in revenues and \$484,330 in expenditures.

The financial stability of the Society allows the Board to strategically allocate and align funds to support the short- and long-term success of the Society and its members. For example, the Board voted to assign \$15,000 of the 2016 excess revenues to the growing Founder's Endowment, a source for funding key initiatives for the Society well into the future. In addition, the Board voted to support a project led by SfAA member Ralph Bolton, who transferred over 80 crates of academic books to the University of

Altiplano library in Peru. The funds to support this project are assigned to our Overseas Library fund.

The Board also considered the question, "How can we reward and incentivize multiple student membership purchases?" Specifically, if a university or non-profit organization wished to purchase 10 student memberships to support students or interns, the Board wants to offer an incentive to support such purchases. We discussed the following option as incentives: three months of advertising in the SfAA News; six months of advertising on the SfAA Website; a pass to be included in the annual Training Programs Poster Session; advertising in the annual meetings tote bag; and/or complimentary additional student memberships. What would YOU like to see as a reward or incentive? What would benefit YOUR organization or institution? Please send me your thoughts concerning this initiative, so as to inform the Board's next steps.

For questions related to the financial state of the Society, please know that I am available via email or telephone to answer any questions. Thank you for your continued support of the Society for Applied Anthropology!

Philadelphia Awaits Us



By Carla Guerrón Montero, University of Delaware
2018 Program Chair

Preparations for the 2018 meetings in Philadelphia are developing apace. The SfAA Program Committee and I are very pleased with the plans for sessions, workshops, roundtables, and other activities shaping up for the meetings. The theme—Sustainable Futures—is encouraging our co-sponsors and TIGs to develop exciting sessions and other activities related to their special interests.

In my previous article for SfAA News, I commented on the last time we held a meeting in Philadelphia, March 1979. In addition, the SfAA met once before in the city in 1948, a few years after it became a Society in 1941. In 1948, the SfAA was led by one of its founders, renowned sociologist Charles Loomis (1948-1949). At this meeting, one of the most recognized anthropologists in the United States, Margaret Mead, was chair of the Committee on Ethics, which produced the first code of ethics in the history of US anthropology. It is worth noting that the code was acted upon at that time. Exactly 70 years after the 1948

meeting, we will reconvene in Philadelphia.

The Society has more connections with Philadelphia. Margaret Mead—who was President of the Society between 1949 and 1950—was born in Philadelphia in 1901 and spent her childhood years there, later moving to a farm in Buckingham Township, Bucks County. Mead returned often to her city of birth to give lectures and visit friends.

Mead's extensive contributions to the field were based not only on her vigorous ethnographic work but also on her analysis of film, literature and public imagery. Mead believed in the power of visual media. Along with Gregory Bateson, she co-produced a photographic study and films that have become classic ethnographic productions. Following her path and the outstanding program started at the Santa Fe meetings last year, ethnographic filmmaking will feature prominently in the 2018 meetings.

Along with two anthropologists/filmmakers, Zachary Humenik and Arjun Shankar at the University of Pennsylvania, I am organizing a two-day film festival featuring films connected to Philadelphia and the Mid-Atlantic region as well as the festival's theme. Submissions of film trailers for consideration are due on September 15, 2017 through Withoutabox (https://www.withoutabox.com/03film/03t_fin/03t_fin_fest_01over.php?festival_id=16192&festview=1). Details are

available at <https://www.sfaa.net/annual-meeting/filmfestival/>

Mead was an applied and public anthropologist who believed that the study of cultures falls “inevitably under the heading of applied science, because each pronouncement upon contemporary culture by historian, anthropologist, or any other student of society, will change that culture” (in Mithum 1977:17).[1] For 2018, the Society will welcome applied social scientists from around the world working on issues as varied as climate change and environmental justice in today's political atmosphere; economic reform and social welfare; civil rights; criminal justice; immigration; and food security and sustainability. While traditional paper sessions are most welcome, we highly encourage symposia, roundtables, discussions, workshops, or poster sessions. SfAA is open to your creative suggestions on diverse formats to use to share your research.

The enlightening and enjoyable tours, one of the trademarks of our meetings, are also shaping up very well. For instance, our conference attendees will have the opportunity to participate in walking tours of the Reading Terminal Market, Chinatown, and a tour of the mural art that populates the city. Led by anthropology students from the University of Delaware and Temple University, members will explore the rich history of the iconic Reading Terminal Market along 12th Street between Market and Arch. The

market was established in 1891 and is today a favorite foodie destination. Members will also visit Philadelphia's Chinatown, which began in the late nineteenth century and has been marked by profound transformations in response to mainstream urban planning. A tour of murals in the city with a focus on participatory art/work and immigrant rights will be led by Eva Weiss and the Mural Arts Program (MAP). Other planned tours include the University of Pennsylvania Museum, a visit to a local incarceration facility, community gardens, and the bustling food culture of Philadelphia.

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 you have any questions or recommendations, please feel free to contact me (cguerron@udel.edu) or Erve Chambers, annual meetings coordinator (echamber@umd.edu).

New P.K. New Deadline



The **Peter K. New Student Award**, an annual student research competition in the applied social and behavioral sciences, has a new deadline: **November 30, 2017**.

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 Philadelphia, PA, April 3-7, 2018, 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 2017. 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.

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 to the Office of the Society by **November 30, 2017**. Judging for the competition.

Student Travel Awards

New Deadline, and Submission Portal

SfAA's Student Travel Awards now have a new deadline and a new submission portal! Please submit your applications by December 20, 2017, and see [here](#) for the new, easy-to-use submission portal. (Do not e-mail us your submissions. Any submissions sent via e-mail will not be considered.)

Here are the SfAA Student Travel Awards:

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 Malinowski Winners



Jorge Durand & Douglas Massey, 2018 Malinowski Award Winners

By Carlos G. Vélez-Ibáñez, Arizona State University

On behalf of my co-nominator, Roberto R. Alvarez and myself, we take great pleasure in announcing the 2018 Bronislaw Malinowski Award to Professors Douglas S. Massey of Princeton University and Jorge Durand of the Universidad de Guadalajara. Neither are strangers to recognition with each having gained international prominence for their many faceted works in demography, migration, human inequality, the effects of segregation, and having established an extensive record of public involvement as shown by their continuous legal, political, and social policy influence and engagement. Massey is an elected member of the National Academy of Sciences (1998) as is Durand (2004, Foreign

Associate) with the former also elected to the American Academy of Arts and Sciences (1995) and the latter as a Foreign Member (2005) of the American Philosophical Society and also an elected member of the Mexican Academy of Sciences. We would like to thank Professors James Greenberg and Josiah Heyman for their strong nomination letters of support and I attach our joint [letter of nomination](#).

We look forward to seeing you all at the Award Ceremony in Philadelphia.

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 such as 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 Sol Tax Nominations



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 several 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
- one additional letter of support
- a curriculum vita that includes specific details regarding the nominee's service to the SfAA
- Note: copies of publications and additional letters are not needed.

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.

Tourism & Heritage TIG

SfAA Annual Meeting Recap

By Eric Koenig

Welcome to the Tourism and Heritage Topical Interest Group! If you were able to attend, we hope you had a great and insightful trip to the SfAA annual meeting in Santa Fe, NM—the “City Different”—where over sixteen tourism and heritage related panels were organized between March 28th and April 1st, including a diverse array of presentations adding to the depth and breadth of our field. The Tourism and Heritage TIG hosted two special panels during the annual meetings: “Maya Heritage, Communities and Change in Contemporary Guatemala and the Yucatan: Reports from the 2016 NCSU and OSEA Ethnographic Field Schools,” chaired by Tim Wallace on Wednesday, March 29th, and “Identity, Power, and Policy in Heritage Tourism,” chaired by Melissa A. Stevens, on Thursday, March 30th. These special panels and sessions showcased innovative applied student and faculty research relating to ongoing anthropology of tourism and heritage projects and emerging scholarship in heritage tourism.

During the conference, we also held our annual business meeting on

Friday, May 31st, in the Stiha Room at the La Fonda on the Plaza Hotel to circulate ideas to promote the anthropology of tourism and heritage through our TIG as well as discuss the annual Valene Smith tourism poster competition, plans for creating an annual fund / sponsor for the Tourism and Heritage Student Paper Competition, ways to become involved in the THTIG's participation and events in next year's SfAA annual meetings in Philadelphia, and other topics concerning the tourism and heritage TIG.

We also discussed a number of ideas for "Philly Day," which will be the first day (April 3rd) of the 2018 SfAA Annual Meetings, open to the public, including connecting with various contingents within the hospitality and food service industries and museums in Philadelphia, and engaging with Philly's sports legacy, recreation, and culinary and craft beer tourism. We are looking for people to organize paper sessions, roundtables and panels, and Philly area tours (see below for deadlines for proposals) as well as any "Philly Day" events or activities that could be of interest to Philadelphia residents and others to include in our THTIG sponsored events and activities during the rest of the SfAA annual meetings.

Please contact Melissa Stevens (melissa.stevens7@gmail.com) if you would like to be involved as an organizer or participant, or if you have any suggestions. Also see the THTIG

members update through the email list-serv for more information.

Over the past year, joining the THTIG co-chairs, Tim Wallace and Melissa Stevens, is Stefan Krause, an assistant professor at Beacon College, who has taken on the role of the Valene Smith Tourism poster competition coordinator. Eric Koenig has continued as the contributing editor for the THTIG column in SfAA News.

We are looking for a new Social Media Manager to help promote our TIG! This is a great opportunity for students interested in gaining experience working in a professional academic interest group. Responsibilities involve sharing THTIG news and other tourism and heritage related content with THTIG membership through the THTIG Facebook page and Twitter account. Please contact Melissa Stevens (melissa.stevens7@gmail.com) if you are interested or would like to recommend someone.

Gender Based Violence TIG



By Alejandra Wundram Pimentel, Purdue University

Poor Women, Sex Work, & Moral Judgement

There has never been a good time to be a poor woman. Marginalized poor women's vulnerabilities to violence are compounded by structural conditions that allow for their morals to be judged for both the constrained choices they make within this violent system and being in the position to have to make such choices. The exclusion and rejection of poor and marginalized women has become painfully evident in Guatemala after a fire killed 41 girls in a state-run youth shelter.^[1] The active negligence of the state, evident in the subsequent reports of corruption, trafficking, and physical and sexual abuse in the shelter highlight the degree to which violence against poor women of all ages has been normalized and sanctioned. I, like many others, was horrified to hear of the consequences of this event, but sadly unsurprised.

I have seen firsthand how violence against poor and marginalized women is normalized through my engagement with independent sex workers in Guatemala City. Some of the women I work with have children in these shelters (one of my collaborators had a daughter in the shelter at the time of the fire). Others have spent time in these shelters themselves. Many of the young girls that suffer in an inefficient and violent welfare system will go on to experience the same difficulties with poverty, exclusion, and marginalization that lead many Guatemalan women to enter the sex industry.

Demonstrating the clear link between sex, violence, responsibility, and poverty, my research collaborators' stories often include complex histories of intimate partner and other familial violence. Most of the women I work with are the sole breadwinner for their families, supporting several children, parents, or other family members with extremely limited options. Despite its many problems and dangers, sex work is often the best avenue for these women to make a living, put their children through school and, in some cases, access the economic independence needed to leave abusive marriages. Most of my collaborators tell me that they would leave sex work if they could, but without other sufficient means of subsistence, the possibility of leaving is restricted.

Segments of society that live outside of the realities of poverty, such as elites and the middle class, can easily blame those in poverty for their condition and criminalize their survival behaviors because they can choose to ignore how social stratification encourages poverty. Therefore, one of the tragedies of the fire can be seen as social shaming of the girls that died for trying to run away from the violence and abuse they suffered, labeling them "delinquents." Similarly, women in sex work are blamed for the violence and exclusion they encounter—not only are they poor, but their attempts to work are seen as immoral. Moreover, many make the leap to consider the women immoral. Many, including some of

these women, assume that women in sex work lie and steal, are lazy and violent, and thus they deserve exclusion. Their perceived immorality, born in part from their transgression of conservative gender expectations, leads to clients thinking they can do anything and treat them however badly they want. These moral judgments permit and validate the social, physical, and physiological violence against them, using the logic that "if they wanted a decent life, they should just leave."

The reality is that alternative means of subsistence are extremely limited for these women. Their past jobs as domestic workers, maquila employees, farm workers, cooks, and servers are marked by low wages, exploitative labor situations, and experiences with violence and sexual assault. Guatemalan libertarian economic policies worsen poor women's situations, as they simultaneously reject active social policies aimed at poverty alleviation and aim to maintain the property and labor interests of the ruling oligarchy.^[2] These tendencies influence the perspective of all social groups. As a result, many Guatemalans live in poverty, migrating both to the capital and abroad while accepting precarious living conditions and exploitative working standards (both within and outside sex work) permitted and sanctioned by the state.

The extreme economic need of the women that work in the sex industry areas I visit encourages their

acceptance of minimum payment. As one worker told me "If doing a service for Q.20 (\$3) is going to allow me to feed my kids tonight, I'll do it. It's between Q.20 and nothing." Though many people consider poverty an important problem, there is little interest in those living in poverty. There is little concern that girls disappear from state shelters, and seemingly even less concern about the situation of these women and their families.

As women, my research collaborators are charged with raising children who are functional and productive members of society. Though they are excluded and shamed for their work, these women are important to the economies of their communities, as they support their families and social networks. They are aware of their economic importance, and it allows them to go on, despite hardship. Their need to take precarious work will not be alleviated without recognition of the structural factors that promote poverty and active attempts to change those factors. After all, moral judgments in and of themselves will not reduce social vulnerabilities or help feed anyone.

[1] See: Redacción. (2017, March 8). *Hogar Seguro: Protesta de Adolescentes Termina en Tragedia*. Prensa Libre. Guatemala. Retrieved From: <https://bit.ly/2lGLHE4> & Nevada, E., & Arrazola, C. (2017, March 10). *La Tragedia de "un Sistema de Protección Fallido" en Guatemala*. The New York Times Español. Retrieved From: <https://nyti.ms/2wMLORM>

[2] Velásquez, Á. (2014). *Ideología Burguesa y Democracia: una Aproximación al Movimiento Libertario en Guatemala y sus Discursos* (2nd Ed.). Guatemala: ServiPrensa.

Immigration Initiative



By Don Stull, University of Kansas
(stull@ku.edu)

The Trump administration's policy directives and implementations on immigration and refugees have greatly concerned social scientists. In response, the SfAA board of directors recently launched an immigration initiative and established an endowment, through the generosity of Past Executive Director Tom May and our membership, to fund it. To date, almost \$17,000 has been raised. As SfAA President Sandy Ervin announced in his inaugural column in the May 2017 SfAA News, the goal of the initiative is to advance and support the society's participation in and attention to issues related to migration, immigration, and international collaboration (all broadly construed).

I have been appointed by the board to chair the committee established to shepherd this initiative. Other members are Diane Austin (U. of Arizona), Judith Freidenberg (U. of Maryland, retired), Amy Foust (Northern Arizona U. and current board member), Joe Heyman (U. of

Texas at El Paso), Rosina Hassoun (Saginaw Valley State U.), and James Loucky (Western Washington U.). President Sandy Ervin is the board liaison to the committee.

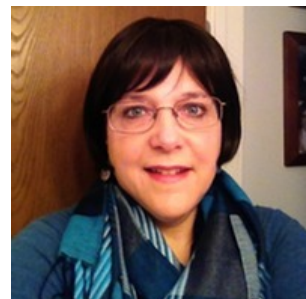
SfAA staff have surveyed 70 professional societies and organizations to determine their reactions to the new administration's directives. Responding associations agree on the futility of the travel bans and urge their members to be engaged, to contact policy makers, and to work toward reversal of the executive orders. Typical of responses was that of the American Historical Association, whose board strongly condemned the executive order restricting entry into the United States.

AAA encourages its members to "be present, not absent" when considering boycotts to U.S. meetings. AAA thinks the best way to change policies such as the travel ban is to actively participate and make our voices heard by policy makers.

Given our work in and close collaboration with local communities, applied anthropologists are witness to the human consequences of sweeping policy directives. One of the goals of SfAA's immigration initiative is to inform our members of local consequences of the Trump administration's draconian policies toward immigrants and refugees. Below, Rosina Hassoun, a member of the Immigration Initiative Committee,

describes recent ICE raids on Iraqi Christians and Muslims in the Detroit area.

Iraqi Deportation Update



By Rosina Hassoun

My research focuses on health issues in the Arab and Chaldean populations in Michigan, including many refugees and victims of war. Recent events have prompted me to write this update. Arabs and Muslims were swept up in a mass deportation of at least 900 people immediately following 9/11, but no one researching these communities could have foreseen the latest round of deportations. The ICE raids began on Sunday, June 11th as part of a nationwide sweep of Iraqis who ever had any legal convictions, from minor possession charges to murder. Those detained had served their prison time or settled their court cases.

There were some 114 Chaldean Christians among the approximately 200 Iraqis rounded up in the Detroit area in mid-June. To date, some 1,400 Iraqis have been detained across the country. These detainees include

Sunni Kurds from the Nashville community as well as Assyrian Christians from other communities. All the detainees are reported to be legally in the U.S., and are mostly green card holders. Some of the Iraqi detainees had committed minor crimes as teenagers two decades ago, and they have since grown up, raised families, and reformed their lives. The Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA) of 1996 was deployed to justify these deportations. The Obama Administration stepped up these deportations, but President Trump's campaign promise to deport all immigrant "criminals" apparently contains no room for rehabilitation. Most of the Iraqi detainees are from communities that have experienced massacres and ethnic cleansing in Iraq. The Iraqi detainees feel that returning to Iraq is a death sentence.

The Chaldeans belong to an Eastern-rite Catholic Church whose first language is Chaldean, a modern dialect of Aramaic. Arabic is a second language for Chaldeans. Most of the Chaldeans in Metropolitan Detroit come from Mosul and the neighboring villages and from small cities like Tel Kaif, Iraq. Almost the entire region of Nineveh from which they originated was under "Islamic State" control. Mosul was just liberated from the "Islamic State," but the city is in ruins.

The deportations came as an extreme shock to the Iraqis because, prior to the Trump administration, Iraq had

refused to accept U.S. deportations. The Trump administration made a deal for Iraq to accept detainees in exchange for Iraq being excluded from the Trump travel bans. The current Iraqi detainees obtained a two-week stay of removal that has just been extended to provide detainees the opportunity to plead for asylum.

As of this writing, the Iraqi detainees remain in legal limbo. I spoke to one Chaldean whose nephew was detained. His nephew grew up in the United States. His nephew does not speak Arabic, and their family no longer has any close relatives in Iraq. If this young man is returned to Iraq, chances are he will not survive in the war-torn country. If he manages to survive, his message to the world will be that America is a country without mercy where immigrants have no second chances.

Portland State University



Portland is widely considered one of the most livable and progressive cities in the United States. It boasts abundant urban parks and cycling infrastructure and is a destination for food, wine and other delicacies from the Pacific Northwest. Portland is also

uniquely geographically situated between the rugged Oregon coast and spectacular Mount Hood. A fixture of the city since 1946, Portland State University (PSU) has over 29,000 students and now inhabits nearly one third of the downtown. Befittingly, given the university's mission of "Letting Knowledge Serve the City," U.S. News and World Report recently ranked PSU as one of the most innovative universities in the nation.

The Anthropology Department at PSU dedicates itself to addressing real world problems through local and global applied research. Our program provides students with the necessary skills to engage many of the issues affecting the world's population. It also facilitates students to actively contribute to ethical projects with applied outcomes in academic and professional settings. Our Department addresses a broad range of issues related to the environment, human health, business and economics, risk and disaster, natural and cultural resource management, heritage, and more. Our regional strengths are in South Asia, Western North America/Pacific Northwest, Latin America, and Madagascar. Several of our faculty conduct applied research in these contexts, incorporating students and hosts of diverse stakeholders.

Our courses rigorously train undergraduate and graduate students in the three sub-disciplines of archaeology, biological anthropology and socio-cultural anthropology. We allow for personalization according to

student interests and faculty expertise. We have eight and a half full-time faculty, ten affiliate faculty and ten adjuncts. The Department offers BA, BS, MA and MS degrees in Anthropology. There are currently 200 majors and 24 graduate students in our program. PSU has the only freestanding Anthropology Master's program in Oregon.

Community outreach and engagement are logical outgrowths of our interests and commitments. We define "community" broadly and include different places and scales for individual faculty members. For some it is Portland and the local region, for others it is another place in the world, such as Sri Lanka, Nepal, Brazil or Cuba. Department members have well-established partnerships in Portland, throughout Oregon, and in the U.S. and abroad. Interlocutors include Native American Nations, government agencies, non-governmental organizations (NGOs) and private businesses. For example, we have a cooperative agreement with the U.S. National Park Service (NPS) under which an NPS archaeologist teaches courses, supervises graduate students and conducts an annual field school. We also facilitate applied research among Native American tribes and federal agencies in Oregon, Washington, Alaska, Nevada and California to integrate indigenous knowledge into natural and cultural resource management.

For undergraduates, our program facilitates connections between

academic and applied contexts, assisting students in the transition from classroom to various professional contexts. It grounds students in key concepts, theories, methods and substantive knowledge of the anthropological subfields and their interplay, such as thinking bio-culturally. Our program provides students with a vista of the diversity of the human experience and of anthropology while at the same time giving them entrée into the faculty's more specialized areas of scholarship and skill building.

To prepare our graduates for employment, we developed an internship program where students earn course credits for work with various local partners. Several of our undergraduate courses (e.g., Practicing Anthropology, Applied Anthropology, Community Archaeology, Cultural Resource Management) are also explicitly designed to prepare students for employment with focuses on skill building. Our undergraduate students often conduct projects in the Portland community and are encouraged to search out local internships relevant to their career interests.

We also introduce students to potential careers through an extensive practitioner speaker series, which includes mentorship from our community of employed graduates. Our speakers represent a broad spectrum of potential vocations—from positions with federal agencies and international and national nonprofits

and NGOs to cultural resource management firms, designers, hospitals, museums and businesses.

Additional examples of our undergraduate alumni working for local non-profits include positions as Coordinator for the Tattoo Removal Program at Outside In and Program Director of AC Portland, which provides programming for at-risk youth, such as sports, creative writing, nutrition education and community engagement.

Our graduate program equips students with the theoretical, methodological and empirical grounding they need to be successful practitioners. It teaches graduate students professionalism rooted in ethics. Through our applied track, we expose students to a wide range of career paths and the necessary tool-kits for these vocations. We encourage graduate students to link their academic work to their professional interests in new and creative ways.

Our applied track includes an internship that connects our students with professional partners to conduct original research that produces both a deliverable and applied thesis. These products feed back directly into the collaborating organization (deliverable) and potentially to an applied anthropology publication (applied thesis), such as *Practicing Anthropology*.

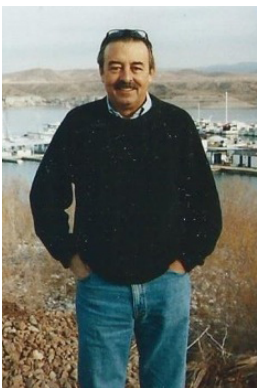
We provide experiential learning that teaches practical skills, bridging the gaps between classroom and career.

In addition, we currently have recent alumni from our master's program pursuing a Ph.D. (University of Oregon, University of British Columbia, University of Utah, University of Auckland), which highlights both our rigorous training and the range of careers for which we prepare our students.

In sum, PSU's Anthropology Department trains undergraduate and graduate students to not only think anthropologically, but to work locally and globally as practicing anthropologists. We equip our students with the necessary skill-sets to succeed in their future careers and facilitate the creation of their growing professional networks.

We are excited to be the host city for the 2019 SfAA Annual Meeting and hope to showcase our program to the broader Society and its members. See you in 2019!

Interview with J. Anthony Paredes



J. Anthony "Tony" Paredes

Ethnohistory, American Indians, and Effective Application

By Peter J. Brown

Tony's research and application focus was on contemporary American Indians. In this realm he worked with the Poarch Band of Creeks in Alabama in support of their application for federal recognition. The interview discusses, among other topics, this process as well as its outcome and impact. He served on the SfAA board and as president of the Society. He also was elected president of the Southern Anthropological Society and the Association of Senior Anthropologists. For thirty years he was on the anthropology faculty at Florida State University, and following that he was regional ethnographer for the National Park Service. Tony died in August of 2013. To honor and commemorate Tony's contribution to their development, the Poarch Band of Creeks endowed a fund to support a plenary session that is presented at the Society's annual meeting.

J. Anthony "Tony" Paredes was interviewed by Peter J. Brown in January of 2012. The transcript was edited by John van Willigen.

BROWN: I was going to say that in the generation before you, that a lot of applied anthropology had to do with Native Americans, or American Indians. And, at least when I was a graduate student and Vine Deloria came out, or the American Indian studies came out, and anthropologists

were kind of vilified, I don't know if that's a correct thing, but how did you get into studying Native Americans and was it applied anthropology from the very beginning?

PAREDES: I think my route into American Indian studies, and I have worked specifically with American Indians, never done any Alaskan native work, and in Indian country, if you're talking about just Indians, the preferred--at least in the United States, the preferred term is usually American Indian, I think in part because so much of their sovereignty as tribes rests upon laws, regulations, and even the US Constitution that uses the phrase American Indian. So, the legal basis is American Indian. But I think I came into it, on a venerable route, going all the way back to Louis Henry Morgan, who belonged to an organization that adopted Indian costumes. And I think the romanticization of American Indians has been a thread of American popular culture for a very long time. And partly because of that, and perhaps remotely because on my mother's side of the family, there's an oral history common in many Southern families that we're part Indian. But at a very early age, I became fascinated by American Indians. Right after I was a kid growing up, right after World War II, I was born before World War II, but my days of playing were primarily from the end of the World War II onward. And some might say I'm still playing. But at any rate, I got an interest in American Indians, and that led me,

kind of in reverse order to most people, into joining the Boy Scouts. I was in Cub Scouts, and I hated Cub Scouts. But my interest in Indians brought me to Boy Scouts, rather than usually the other way around, and I've met a lot of anthropologists who do American Indian studies who came into American Indian studies through the Boy Scout Order of the Arrow route.

BROWN: Same with me.

PAREDES: Yeah. (laughs) And that interest continued, well along, even though I had side forays into other interests, and I decided that I would probably have to make a living doing something, and I'd try to be a schoolteacher. I wanted to be a history teacher. And growing up in Florida at that time, there was an arrangement, I don't think it exists anymore, that you could get your education paid for by the state of Florida and pay it back by teaching in Florida public schools, and that's what I was going to do. And at the last minute, I switched because of spurious reasons to thinking, maybe I could be a professional Boy Scout executive, I had been involved in Boy Scouts enough that I got really close --

BROWN: That's funny, I thought the same thing. (laughs)

PAREDES: No kidding. Well at that point, a friend of mine, age mate of mine, he was going to follow the same career track. And he introduced me, this was in Orlando, Florida, and I can still remember the night, I was

spending the night at his house, and he introduced me to something called the [American] Humanics Foundation. And the Humanics Foundation was an organization that still exists, and is today dedicated to training people to be CEOs in nonprofits. In those days, in the fifties, it was dedicated to training people to be professional workers in various kinds of youth organizations, principally Boy Scouts, but also YMCA, Boys Clubs, Girl Scouts, YWCA, and also to become juvenile parole officers. There were four schools in the country that had such programs, and one of those was Oglethorpe University, right here in Atlanta.

So, I came to Oglethorpe, and about my junior year, having taken all kinds of courses that are required to this day at Oglethorpe as part of the common core, I became interested in lots of other things that I didn't even know existed. I learned some economics, learned some philosophy, lots of psychology, and I took my first course in the Humanics track and decided I didn't want to do this at all. I wanted to be a college professor, and I wanted to do it in anthropology. And partly I think that came about because even though there was only one anthropology course at that university which I took late in my college career, and I think made the poorest grade that I made in any course in college. In my freshman year, in one of the common core courses, I was introduced to--it was a biology course, as a matter of fact, the end of the

course, after some readings on insect societies, we read *Patterns of Culture*.

BROWN: Oh, really? Oh, wow.

PAREDES: And in a religion course that I took farther along, we were introduced to [Bronislaw] Malinowski. And I had a sociology teacher who was a graduate of University of North Carolina, in sociology, but he was very taken with John Gillan--John Gillan's work at that time in cultures of the South. And learned a lot of it, had to read all of those books in cultures of the South. He also was an almost fanatic, I would say, on the rural-urban continuum [of] Robert Redfield.

BROWN: I remember that.

PAREDES: So, (laughs) so, I decided I wanted to be an anthropologist. And I got to looking around for graduate schools, and I pretty much had decided, with my interest in American Indians still continuing strongly, that I wanted to go to University of New Mexico. I'd been to New Mexico as a Boy Scout, Philmont Scout Ranch. And I also thought maybe I ought to go someplace where there's some famous anthropologist. The only one that I really knew was famous was Margaret Mead, and so I talked to my advisor about going to Columbia, where she was just an adjunct, I guess. And he said, "Well Tony, those big places like that," he was trying to get me to go to North Carolina, he says, "oh those famous names, they're hardly ever around, you should go to

to North Carolina," but I persisted, and I applied to one school, New Mexico, and I got in there. And that's where I went. And in New Mexico, I happened to be at the department at a time when there was kind of a suspicious eye cast on applied anthropology as something that was perhaps not quite right. And one ground for that was, we don't know enough to tell people how to solve problems. But at the same time, in the sociology department was Tom Sasaki, who had been part of--

BROWN: Oh! I had a course from him. He went to Notre Dame.

PAREDES: That's right, that's where you went after New Mexico. I guess he went to Johns Hopkins before he went to Notre Dame. But he had been part of the Cornell-- not the Vicos project, but I've forgotten the name of it. It was the health project, with primarily the Navajo reservation.

BROWN: Right, Many Farms.

PAREDES: Many Farms and all of that. And he ended up getting his degree in sociology. And I took a lot of his courses, I remember him as being a lecturer that you had to work at listening to, but him being a wonderful seminar teacher. Just wonderful. And he picked me to be one of his two graduate assistants, in the early days of the Peace Corps training center, which was established in New Mexico right after the Peace Corps was established. And so, I worked with him on that. And at the

same time, two of the main line anthropology faculty, Harry Basehart and Florence Hawley Ellis, were doing ethnohistorical work for land claims.

So, I was kind of surrounded by these people doing applied things, even though it wasn't called applied anthropology. That encouraged me to do that.

BROWN: Were they in the anthropology department?

PAREDES: Basehart and Ellis were in the anthropology department. Basehart is one of those people that never got a bachelor's degree or a master's degree, he had only a PhD from Harvard. [laughs] And Florence Hawley Ellis did some of the early work in dendrochronology.

BROWN: Okay.

PAREDES: She did, a lot of applied--you might almost call it. She worked pretty closely with the living Pueblo Indians, as well as the archaeological past. And I never took one of her field courses, but she was the expert at that time on Taos archaeology and two or three other Pueblos. She taught the courses in Pueblo and non-Pueblo ethnology. Had a wonderful teacher, at the time, Nibs [Willard Williams] Hill, who among other things had been an altar boy in the Episcopal Church with John Steinbeck. And that's, I suspect, where I learned to write, was from Nibs Hill, because I would write in this flowery way that I'd learned in

philosophy classes at Oglethorpe, and he would sort of throw his head on the table and say, "Paredes, write it like a newspaper!" Some of Steinbeck's writing skills must have rubbed off on him. But he was one of those who was I think most suspicious of applied anthropology.

BROWN: And so he was an ethnologist?

PAREDES: An ethnologist who worked with the Navajo primarily, but also with the Pima. At any rate Nibs was a very interesting guy, his nickname was Nibs, and everybody knew him as that. He published, to the best of my knowledge, the first monograph on humor in a non-Western culture. Which was the Navajo. He published the first paper, I think, on Navajo transvestism. But he also published things on Navajo warfare, he wrote one piece that if anyone knows about Nibs Hill, and knows nothing else, they remember him from a piece that was in one of the anthropology readers in the anthropology of religion. He wrote a piece in response to a complicated economic explanation of why the Navajo didn't accept the Ghost Dance of 1890. His response was, it's because they believed it was true, and in their culture, they don't want to have any--

BROWN: Yeah, they were afraid--I remember that. (laughs)

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