



SfAA Newsletter

A Publication of the Society for Applied Anthropology

From the SfAA

President's Message, p. 1

Treasurer's News, p. 2

Annual Meeting - Santa Fe

News, p. 2

Podcast Project, p. 5

Awards

Call for Malinowski Nominations, p. 6

Call for Sol Tax Nominations, p. 6

Call for Peltó Nominations, p. 7

P.K. New p. 7

Student Travel Awards, p. 7

Committees and TIGs

Rick & Disaster TIG, p. 9

Gender Based Violence TIG, p. 9

Spotlight

University of North Texas, p. 11

Applying the Social Sciences

Applying Anthropology, p. 13

Engaging Corporate Food Processors, p.

15

Oral History

Interview with Art Hansen, p. 16

President's Message



By Kathleen Musante, University of Pittsburgh

As the warmth (thank you global warming) of the summer starts to recede here in the Northeast U.S., this is the time of year when, as President, I point out to you that the deadline for abstracts for the 2017 SfAA Annual Meeting in Santa Fe, NM is approaching quickly.

Over the past three years, as SfAA President Elect and President, I have had the privilege to be involved in very successful annual meetings in Albuquerque, Pittsburgh, and Vancouver. But I can say that our upcoming meeting in Santa Fe is shaping up to meet the expectations set by our most successful programs in the past.

Our Program Chair, Nancy Owen Lewis, has been working with the other members of the Program Committee to put together an exciting program of panels and sessions, as well as an intellectually stimulating and enticing array of fieldtrips and tours. The first day of the meeting, Santa Fe Day, promises to be one of the most interesting and locally engaging.

HOWEVER, the ultimate success of our annual meetings rests in large part

with YOU, the members who step up to share your research and programs with your colleagues at the annual meetings. It is just the right time, as we move from the lazy, hazy days of summer into the more invigorating days of September, to formulate abstracts and work with your colleagues to put together papers and panels for the program. It is you sharing your work that makes our meetings worth the trip.

You will also note that this issue of the SfAA News initiates several new features. In earlier issues, we have highlighted the diverse work of our members. In this issue, for example, you will find articles sharing the work of two of our members: one, a recent PhD who has taken on the position of Communications Director for the American Friends Service Committee, and the second, a former SfAA president who was recently "summoned" to rural Nebraska to take on Costco.

You will also find a new material in the "Spotlight" column. Spotlight will focus on applied social science training programs. In this issue, we feature the University of North Texas. In the next issue, we will discuss the ways in which institutions

in programs that do not have a formal, dedicated, “applied” training program.

We believe that both of these new features will enhance the Society’s ability to provide useful and timely information to our members. I hope that you find them informative and enjoyable.

Again, the annual meetings and the services the SfAA provides to members rely in large part in your willingness to share your research and experiences. I look forward to reading about YOU in the future.

Treasurer’s News



By Jennifer R. Weis
(jennifer.wies@eku.edu)

The Society for Applied Anthropology established two trusts—the Annual Awards Trust and the Peter and Mary L. New Trust—to support the awards that SfAA confers annually. The Annual Awards Trust houses the designated funds for the Del Jones Award, the Spicer Travel Award, the Bea Medicine Award, and the Anthony Paredes Award, to name a few. The Peter and Mary L. New Trust provides earnings to support

the Peter K. New Student Paper Prize, which includes a cash award of \$3,000, a crystal trophy, and travel funds to the first place winner; travel funds and cash prizes are also awarded to the second and third place recipients. The Society staff organizes award submission materials and all submissions for awards carrying a monetary component are reviewed by jurors who are members of the Society.

The Trust model of financial management was selected to provide for maximum returns on donor contributions. Each trust is a separate corporate entity and is treated as such in order to comply with the regulations for 501c3 entities established by the Internal Revenue Service. The PMA staff is charged with the oversight of the Trusts, including monitoring the portfolios, arranging for an annual audit of the Trusts, and complying with corporate reporting requirements. The Board reviews reports for each of the Trusts on a semi-annual basis. All transfers of funds from the operating budget of the Society to the Trusts are approved by a majority vote of the Board. The Trusts serve important purposes. Because they are separate corporate entities, the funds held in the Trusts are shielded in part from any possible litigation in which the SfAA might be involved. Further, the funds in the Trusts may only be used for the purposes specified by the donor, thereby providing a degree of assurance for potential donors. The Trusts are also governed by trustees

and a set of by-laws. The trustees are officers of the Society. The by-laws specify that the sole purpose of the Trusts is to support the awards programs of the Society.

As illustrated in the figures, both Society members and other donors have generously contributed to the Trusts. The continued increases in the Trust balances are indicative of a healthy organization with dedicated, loyal members. Further, the accumulated wealth of the Trusts ensures that all donations to these designated pools will yield returns far into the future.

I welcome member feedback to influence the content of the Treasurer’s News. If there is a financial or budgetary item that you like more information about, please let me know.

Annual Meeting News



By Nancy Owen Lewis, 2017 Program Chair

Trails, Traditions, and New Directions

In Santa Fe, white cumulous clouds form over the Sangre de Cristo Mountains, and there is a chill in the air at night. With the cooler days of

autumn fast approaching, we look forward to receiving your proposals and abstracts for the 2017 SfAA conference to be hosted in Santa Fe, March 28-April 1. This meeting provides a wonderful opportunity not only to share your research and ideas with colleagues, but also to immerse yourself in the traditions of this culturally diverse region where “native histories reach back 10,000 years and ancient roads meet recent trails”—to quote from the program theme. To help you experience this rich heritage, the executive committee has arranged a variety of tours. In addition, SfAA members have proposed a number of exciting sessions for Santa Fe/New Mexico Day. The conference hotels and nearby restaurants offer yet another way to experience Santa Fe’s rich heritage. Below is a brief description of some of the proposed events, sessions, and other experiences that await you during the 2017 SfAA Meeting in Santa Fe.

Tours

Jeanne Simonelli, Orit Tamir, and I are finalizing plans for more than a dozen tours, the list to be shared with you once arrangements are complete. Included are the following, which we hope will whet your appetite:

Spy Tour of Santa Fe. Step out of the La Fonda Hotel for a tour of sites connected with the Manhattan Project, responsible for the development of the atom bomb during WW II. Included is 109 E. Palace, where scientists checked in

under assumed names. The tour will be led by Ellen Bradbury Reid, whose father worked on the project.

So You Want to Live in Santa Fe. Take an early morning history walk to the Cross of the Martyrs and old Fort Marcy. Then continue down a green belt path winding through hilltop homes to the Arroyo Saiz. Finish with coffee and pastry at the home of Shirley Fiske, with a peak at Jeanne Simonelli’s residence, to see what two types of casitas look like.

Village of Chimayo. Head north to the picturesque village of Chimayo, established in the 18th century by Spanish settlers and today known for its weaving traditions. Led by photographer and author Don Usner, the tour features the 200-year-old Sanctuario, renowned for its miraculous healings; the museum and historic plaza; and the town’s vibrant low rider culture.

Bandelier National Monument.

Frijoles Canyon, located forty miles west of Santa Fe, was home to at least 800 ancestral pueblo people between 1300 and 1500. The Monument provides an opportunity to climb ladders into cavates, and to meet with National Park Service archaeologists working with descendant pueblos to preserve the history of their ancestors.

Santa Fe/New Mexico Day. The 2017 meeting begins March 28 with Santa Fe/New Mexico Day, which addresses issues of interest to New

Mexico residents, who are invited to attend free of charge. SfAA members are also urged to attend, for topics such as climate change, health care, education, and food scarcity extend beyond the borders of the Southwest. Posing the question, “How Will the West Survive?” Shirley Fiske will address climate change, while Lois Stanford and Janet Page-Reeves will examine the Urban-Rural Dimensions of Food Security and Food Justice in New Mexico.

Also planned are sessions on Navajo Food Traditions and Traditional Gardening, Native American Culinary Traditions, Prehistoric Agriculture, Water Issues, and Extraction. Other proposed sessions include teaching across cultural strengths, organized by Alicia Chavez; a tour of the Institute of American Indian Arts, arranged by Mark Bahti; a session on the Genizaros, organized by Gregorio Gonzales; and health and medical issues, organized by Mary Alice Scott.

Plans are also underway for sessions on museums, collections, historic preservation, and Indian art, as well as a workshop on Writing the Southwest, featuring prominent authors. If there’s a session you’d like to present, please let us know. The deadline for submitting abstracts for the conference is October 15, 2017.

Film Festival. We also plan to host a film festival during the meeting and are currently soliciting suggestions. If you have a film that would be of interest to SfAA or know of one that

that you'd like to have featured, please contact Jeanne Simonelli at simonejm@wfu.edu.

Hotels and Restaurants.

In keeping with the image of Santa Fe as a city steeped in tradition, the four conference hotels each have their own unique history, architectural style, and of course, ghost stories. Canyon Road, with its numerous art galleries, is but a short walk up the street.

La Fonda Hotel (meeting headquarters). Opening in 1922 on the site of the old Exchange Hotel, La Fonda was once a Fred Harvey hotel. Built in the Spanish-Pueblo Revival style, it boasts an extensive art collection, much of it produced by members of the city's art colony. Trained docents offer tours of the city's most iconic hotel. To learn more, visit www.lafondasantafe.com.

Inn and Spa at Loretto. Inspired by the architecture at Taos Pueblo, the Inn at Loretto was built in 1975 on the site of the Loretto of Light Academy, a girl's school built in 1853 by the Sisters of Loretto. Although the school is gone, the Loretto Chapel, located next door, remains. Patterned after the Sainte-Chapelle in Paris, it has been described as the first Gothic structure west of the Mississippi. Built in 1873, its main attraction, however, is not its stunning architecture or religious art, but a mysterious wooden staircase leading to the choir loft. For more information, visit www.destinationhotels.com/inn-at-loretto.

Drury Plaza Hotel. Located on five acres, the territorial-style Drury Plaza opened in 2014 as the city's first new hotel in eighteen years. The building it occupies, however, was once St. Vincent Hospital, built in 1953 by the Sisters of Charity. It served as Santa Fe's only hospital until 1975, when construction began on St. Michael's Drive for a new facility, today known as Christus St. Vincent. Designed by renowned architect John Gaw Meem, the former hospital was purchased by the Drury Corporation and remodeled into a luxury hotel. For more information, visit www.druryhotels.com/locations/santa-fe-nm/drury-plaza-hotel-in-santa-fe.

La Posada de Santa Fe. Dating from the 1930s, La Posada includes a three-story French Second Empire-style building, constructed in 1882 by Abraham Staab, a prosperous merchant. During the 1930s, the Pueblo revival-style casitas were built around the Staab Mansion, converting the property into an inn. Renovated in the 1990s, the hotel recently opened a new bar—"Julia, a Spirited Restaurant and Bar"—named after Julia Staab, wife of the first owner, who some claim has never left. To learn more, visit www.laposadadesantafe.com.

Perhaps the best way to immerse oneself in the City Different, a moniker acquired a century ago, is through its food. Boasting some of the best restaurants in the country, Santa Fe offers a variety of cuisine—from Italian and Continental to African and

Asian. Vegan and gluten-free offerings are readily available. Santa Fe, however, is probably best known for its northern New Mexico cuisine, featuring red or green chile—or Christmas if you want both. Erve Chambers is currently preparing a restaurant guide to help steer you to the best places. However, for those of you who simply like burgers, I'd like to share with you the results of the following research project, conducted unofficially by staff and scholars at the School for Advanced Research in Santa Fe.

Described as one of Santa Fe's most popular dishes, the green chile cheeseburger has gained national prominence and put local restaurants on the map. If you're not a meat eater or don't like spicy foods, there are plenty of other options. But if are willing to try this local cuisine, or are already a fan, read on. For not all green chile cheeseburgers are created equal, as an eight-year research project has revealed.

In 2008, four of us at the School for Advanced Research (SAR) embarked on a quest to find the best green chile cheeseburger in Santa Fe. That fall, resident scholars Dean Falk and Wenda Trevathan, wanting to sample this local cuisine, asked staff for suggestions. Opinions differed, so I invited them and colleague Jean Schaumberg, who designed a rating sheet, to join me for what would be a monthly culinary expedition.

Following each meal, we diligently

scored the food quality, service, and atmosphere on a scale from 1 to 5 (highest).

During the years that followed, the GCCB project continued, but the players changed as new resident fellows, such as Kitty Corbett and Susan McKinnon, joined the quest. Nicole Taylor, hired as director of scholar programs in 2011, became an enthusiastic participant. We eventually sampled green chile cheeseburgers in over 40 Santa Fe area restaurants. Although most served decent burgers, the winner quickly became clear—The Bobcat Bite, located in an old trading post off the Old Las Vegas Highway.

Described as “the gold standard, absolutely the best—consistently wonderful,” it regularly scored 5’s in every category. Then owners Bonnie and John Eckre announced it would be closing as the result of a lease dispute. Dressed in black, the members of GCCB group ate their final meal there on May 17, 2013. The restaurant closed three weeks later.

Then in August 2013 it reopened as the Santa Fe Bite. Located downtown in Garrett’s Desert Inn at 311 Old Santa Fe Trail, it remains our number one GCCB emporium, although it took us a while to get used to the 1950s motel ambiance. But the burgers, which come in different sizes, are just as delicious plus they now serve milk shakes as well as desserts. Rated “Best Green Chile Cheeseburger” by

USA Today, the Santa Fe Bite is but a short walk from the plaza.

We also enjoyed the cuisine at the Thunderbird, El Canon, Tabla de Los Santos, Del Charro, Tia Sophias, the Palace Restaurant and Saloon, La Casa Sena, Rio Chama Steakhouse, the Plaza Restaurant, and Mucho Gusto—all within walking distance of the plaza. Three other restaurants, however, stood out for the quality of their green chile cheeseburgers, as well as their historic ambiance. La Plazuela Restaurant in the historic La Fonda Hotel serves a delicious, though rather upscale Hatch Green Chile Cheeseburger. The Santacafé, located at 231 Washington Avenue in the old Padre Gallegos House (ca 1857), offers a reasonably priced green chile cheese burger with rosemary potato chips and homemade catsup. Although better known for its red chile enchiladas, The Shed, located at 113½ East Palace Avenue in an old hacienda on the historic Prince Plaza, serves a tasty Shed Burger.

If we haven’t mentioned your favorite downtown restaurant or you discover a new one, please let us know and we’ll add it to the list!

Podcast Project



The Society for Applied Anthropology Podcast Project Team will be recording sessions for its eleventh year at the annual SfAA conference in Santa Fe, New Mexico.

Throughout the year, the Podcast Project Team will be celebrating the theme – Trails, Traditions, and New Directions – by revisiting some of our previous recordings as well as sharing some new updates. For example, did you know that the podcast website finished transferring onto the official SfAA website? Now it will be easier to find all things SfAA related in one domain! Many hours were spent by the team managing the successful transition of the podcasts. <http://sfaa.net/podcast/>

During this shift, the team have worked directly with the digital files that represent the legacy that our larger Podcast Project family have procured for the past ten years. Last year, we celebrated a decade of student-driven work in providing a public resource for accessing recorded sessions with a myriad of stories, histories, and lessons that live up to SfAA’s mission. We, the Podcast Project Team, are excited to share it with you.

As a reminder, we will be surveying the larger SfAA community to help us decide which panels in Santa Fe will be recorded. There will be a total of 20 sessions. Keep a lookout for an email from us. Afraid you may forget? Be sure to also check our Facebook page and follow us on Twitter account

(@SfAAPodcasts) for updates.

We are John Sarmiento (Chair), Jodi Williams (Co-Chair), Lindsey Robertson (Interactive Media Coordinator)

Call for Malinowski Nominations



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

The deadline for receipt of nominations is January 15. A nomination should include a detailed letter, a curriculum vitae, letters of support, and sample publications. A more detailed description of the Award and the nomination process is included on the SfAA web site at:

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

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

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

Please contact the SfAA Office if you have any questions or wish additional information by calling (405)

843-5113, or emailing at:

info@sfaa.net

Call for 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 one or more of the following areas: 1) leadership in organizational structure, activities and policy development; 2) central roles in communication with other disciplines or sub-disciplines; 3) editing and publishing; 4) development of curricula in applied anthropology; 5) formulation of ethical standards of practice; and 6) other innovation activities which promote the goals of the Society and the field of applied anthropology.

Each nomination should include: a detailed letter of nomination outlining the distinguished service accomplishments of the candidate a curriculum vita other pertinent supporting materials. Nominations are valid for three years from the date of submission. The deadline for receipt of all materials is October 1, 2016. Supporting documents will not be returned unless specifically requested. Please email nominations to:

Society for Applied Anthropology
Attn: Chair, Sol Tax Award
Committee

Email: info@sfaa.net

Telephone: 405/843-5113

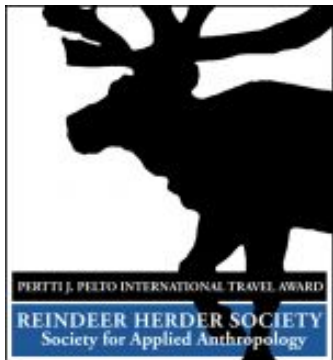
Fax: 405/843-8553

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

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.

Call for Peltto Nominations



The SfAA is seeking nominations for the 2018 Peltto International Travel Award. The Peltto award was created in recognition of Dr. Pertti J. Peltto's lifelong interest in developing and nurturing scholarly networks on a cross national basis. It provides a travel scholarship for an international scholar/practitioner to visit the US in conjunction with the annual meeting of the Society for Applied Anthropology.

The purpose of the award is to strengthen the applied social sciences in low and middle income nations and to encourage the development of international professional networks. It is available to mid-career applied social scientists who are citizens or permanent residents of a low or middle income country. The recipient will receive a cash award (approximately \$2400) for

travel expenses, registration at the SfAA meeting, and a hotel room for the duration of the conference. A special session will be organized at the meetings for presentation of the recipient's paper, followed by a reception.

Members of the Committee will also organize additional activities and arrange for the recipient to interact with a wide range of scholars and practitioners while he or she is in the US.

Criteria that will be used to select a recipient include:

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

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

1. A letter of nomination made by any SfAA member.
2. A supporting letter from a SfAA member or from an applied social scientist in the nominee's home country
3. An application from the nominee which includes:

Name of Nominee

Address, telephone number(s), e-mail address of Nominee:

Name and address of nominee's institution

Statement from the nominee about how this opportunity will advance the application of social science in his or her home country

An abstract of the talk the nominee proposes to deliver at the annual meeting of the SfAA.

Nominee's resume or Curriculum Vitae.

P.K. New



The Society sponsors an annual student research paper competition in the name of a former President, Peter K. New. The Competition is open to any person who was registered as a student at the graduate or undergraduate level in a college or university during the calendar year, 2016. An eligible student is one who does not have a previously earned

2016. An eligible student is one who does not have a previously earned doctoral degree.

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

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

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

Student Travel Awards

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.

Risk & Disaster TIG

Call for Papers & Panels

The Risk and Disaster Topical Interest Group (TIG) is inviting abstracts for papers and sessions for the 2017 Annual Meetings of the Society for Applied Anthropology (SfAA) in Santa Fe New Mexico. This year's theme is Trails, Traditions, and New Directions.

This theme invites a historical perspective on the field of disaster studies and of risk and disaster in the communities we work with. It encourages us to consider the theoretical and methodological roots and pathways of research and practice of disasters; as much as where we want to go now. The theme also asks us to take a long temporal lens to the relationship between risk and disaster and change in the places we work. Trails, Traditions, and New Directions is a well-timed theme for the Risk and Disaster TIG. The Anthropology of disasters is about fifty years old now, thus taking a lingering look behind us as a means of moving forward is desirable. We now have a historical perspective on our research and practice; and many of you have been working in specific communities for long enough to have a deep temporal perspective on specific case studies as well.

The Risk and Disasters TIG would like to encourage applicants to submit abstracts for papers, panels,

roundtables, workshops, films, etc. that engage the intersections theme in these (and other) suggested ways:

- How do our theoretical trails and traditions need to change in order to reflect the lessons we have learned and the changing conditions and goals of research and practice?
- In what ways do the trails and traditions of researchers and practitioners converge or diverge?
- What about those of anthropologists and other disciplines? What about those of US and foreign researchers and practitioners?
- Given the privilege of hindsight in the communities we work with, what new directions do research and practice need to take?
- To what extent does changing or temporal scale of analysis affect our perspective on themes like vulnerability and adaptation?

Submission instructions: Please send paper and session abstracts to disastertig@gmail.com by October 1st if possible, but note that before final acceptance all paper and panel abstracts must be registered through the SfAA website, www.sfaa.net. The deadline for final submission to SfAA is October 15, 2016.

If you have any questions, please contact Sarah Taylor srtaylor1@usf.edu, Roberto Barrios rbarrios@siu.edu, or Qiaoyun Zhang qzhang5@tulane.edu.

Thank you for your interest in this ongoing panel series and the

establishment of an ongoing home for our subject. We look forward to hearing about your ideas for presentations.

Gender Based Violence TIG



By Jennie Gamlin

GBV in Mexico & the Capitalist World Order

For some time now I have mulled over two worrying issues that, to me, abate theoretical development in applied anthropology within the field of British Academia.

The first of these is the frequent rejection of, or at least disinterest in, the field of critically applied medical anthropology. When I began to embrace the ideology of structural violence as a theoretical position from which to explain birthing practices among Wixarika indigenous women, I was warned that this would be a difficult 'Marxist' position to sustain. I was dismayed to find myself clutching at straws in my attempt to identify colleagues who championed structural approaches to explain ethnic and gender-related health problems or the contemporary nature and breadth of gender based violence itself.

Secondly, I soon surmised that the very concepts that are employed in critical medical anthropology had become unfashionable and stigmatized. As theoretical expressions, Marxism, colonialism, patriarchy, and capitalist world systems theory were now *passé*, making the idea of structural violence sound like radical politics and therefore alienating many people working in the fields of anthropology and public health. Similarly, using the concept of 'violence' to refer to indirect harm that is so often the consequence of poverty appeared to be far too morally evocative for a global economy where inequality had become naturalized.

My own theoretical development came about through nearly two decades of emersion in Latin American critical theory, including extended periods of study and fieldwork in Mexico. Yet it was only recently that I understood why this region is the breeding ground and research context for such a well developed body of critical theory, and why this is a field largely neglected by European medical anthropology. Latin America, and its presence within the USA, embodies extreme forms of gender inequality, structural racism, wealth, and poverty that have been able to expand unchecked by largely ineffective corrupt states that still operate as colonial intermediaries between the capitalist world system and highly marginalized communities. These extremes have

not been reached in European social democracies.

And so to the question of what Latin America, in this case more specifically Mexico, can tell us about gender based violence and the capitalist world order. Latin America continues to top the global homicide list, coming in at a regional average of 16.3 per 100,000 of population, compared to only 3 in Europe and 4.5 in the US. In Mexico the rate stood at 14.7 in 2015, way down from its peak of 23.7 in 2011 (and still far below El Salvador and Venezuela with respective rates of 103 and 90). Since 2006, Mexico has seen marked changes in the nature and magnitude of male-to-male homicide, with an increasing proportion of these murders being linked to organized crime and characterized by subsequent public displaying of cadavers. These murders can be explained as structurally determined gender-based violence (GBV).

Those of us who study GBV critically and politically may be familiar with evidence which suggests that violence by men against women, particularly but not uniquely intimate partner violence, is very often associated with changing dynamics of gender identity and changes to the roles of women and men (González Montes 2012; Arizpe 2015). Rita Segato is one of a number of Latin American anthropologists who suggest that the global system of gender relations has altered very dramatically in the past five decades. She notes that changes,

such as those in the sexual division of labor, have been embodied and embraced by women where possible, but continue to cause conflict for men. To put it frankly: men have not accepted the changing global gender order. For Segato, it is this male inability to adapt to change that is a catalyst for today's gender-based violence, both male to male, and male to female.

Masculinity Studies increasingly draws on this position to explain how changes to the global economy have led to a new vulnerable form of masculinity that has in itself become a cause of direct violence. "In Search of Masculinity" was the title Bourgois (1996) gave to his ethnographic account of the high murder rates among inner-city African American and Latino men in New York. The restructuring of the global economy had "decimated employment opportunities for the entry-level working classes," leaving young men unable to provide for their partners and children and in doing so, depriving them of the material legitimation for respect. Their response was to seek alternative means of gaining masculine respect through economic parasitism, gang violence, and rape.

This undermining of working class patriarchy is today clearly in evidence among young marginalized men in Mexico. The restructuring of the Mexican economy that occurred as a result of its rapid turn towards neoliberalism in the 1980s decimated

the rural economy. And the “Structural Adjustment Programs” (today known as “Austerity”) and consequent absorption on unequal terms into a North American Free Trade Agreement had similar effects. As education became harder and harder to secure and formal employment opportunities dried up, large proportions of the cohort had no option but to turn to the informal sector, an area of employment increasingly dominated by organized crime.

I am prepared to risk being accused of determinism in order to suggest that the extremely high levels of narcotics-related crime and mortality in Mexico over the past decade are, in large part, a form of structural violence mediated through loss of the resources needed to attain a respectable form of masculine identity. As Segato puts it, these are “contexts of extreme inequality in which excluded men are not in the condition to exercise the authority reserved for them by patriarchy,” and at the bottom of the social scale, new resources to secure this status must now be found.

As numerous authors have argued, the high rates of femicide that were particularly prominent (and have not abated, only faded in comparison to male-male rates) in the late 1990s in Mexico were very much related to changing dynamics of female employment at a time when traditional male forms of employment were declining. While greater

numbers of women were entering the labor market --albeit in very poorly paid insecure forms of employment-- men were having to seek new forms of economic sustenance.

Like the gang rape detailed in Bourgois’s “In Search of Masculinity,” femicides and gang related homicide in Mexico have become a form of restoring the damaged status of men. These are forms of gender-based violence that have emerged out of a global economic order of increasing inequality. The traditional patriarchal order where men earned their respect though providing for a family and being provided for domestically, is disappearing. More importantly, the forms of gender based violence that are happening in 21st century Mexico are public manifestations of power and control. Unlike domestic violence where the male partner exerts power over the female that he wishes to have under his control, the public displaying or dismemberment of rival gang members are social communiqués about power and respect. This reparation of male status through the violent subordination of others is a structural gender based violence that speaks to problems in the capitalist world order, a global economic system that has left men on the margins unable to gain respect and dignity through legitimate means.

Where does this leave applied anthropology? As a medical anthropologist, I assume a responsibility for connecting theory

with ethnographic reality and to exploring and explaining the many levels on which our lives are affected by macro-level, as well as local and cultural, structures and phenomena. It is not enough to seek to understand and address gender-based violence on an individual or community level. It is necessary to situate it within the capitalist world system where violence, patriarchy, and colonialism still dominate.

Spotlight: UNT Anthropology



The Anthropology Department at UNT emphasizes the use of anthropology to solve problems and improve people’s lives. All faculty members are applied anthropologists. We offer both a master’s of arts (MA) and a master’s of science (MS) in applied anthropology. There are two options for the master’s degree: residential and online. In 2007, we became the first university to offer an online applied master’s degree in anthropology. Graduate students who wish to may combine their master’s degrees with a master’s in public health from our sister institution, the University of North Texas Health

Science Center in Fort Worth. We have approximately 80 graduate students, split fairly evenly between the on-campus and the online programs. There are approximately 250 undergraduate anthropology majors.

Though our graduate program has a strictly applied focus, we believe that undergraduates need to be exposed to anthropology holistically, and thus we emphasize a five-field approach.

What follows is a description of the applied anthropology class that we offer to our undergraduates, recognizing that applied anthropology is the fifth field in our holistic discipline.

Applied Anthropology as a Course in Self-Discovery

There has been an applied anthropology class “on the inventory” of the University of North Texas (UNT) Anthropology Department for several years. The last time it was taught, in the academic year 2003-04, our former chair, Tyson Gibbs, engaged the class in a great project – the creation of a booklet which might be described as “the international students’ survival guide to Denton, Texas.” The booklet broadly covered the needs of those who are unlikely to find items they require in “mainstream” Denton shops. Chief among those needs were specialty foods included in a category called “home cooking,” where one could find the locations of the Chinese, African, Latino and Indian food specialty grocery stores in and around Denton.

An assortment of specialized restaurants were also listed. Locations for grooming needs – barber shops catering to men of African descent and hair dressers who focus on braiding and other “African hair styles”—were provided. Notably, a diverse assortment of places of worship was also identified in the booklet. The class taught many of the basic skills required for collaborative applied anthropological work and its deliverable, the pamphlet, was well received by the local community.

After 2004 however, the class lay dormant despite discussions in faculty meetings about how we might best expose our undergraduates to the possibilities open to them in applied anthropology. Finally, in fall 2012, Lisa Henry re-conceptualized what might be taught in an applied anthropology class. Instead of focusing solely on research, she imagined that students would gain just as much if they were to learn what applied anthropology is, and what applied anthropologists across a number of specialty areas actually do.

The response to this class was amazing. Lisa realized immediately that she had tapped into a deeply unmet need on the part of our undergraduates; they needed to translate and transfer the skills that they learned in college courses and through extracurricular activities into strong resumes and coherent cover letters that could be used to launch purposively into the future. Too often these days students concentrate on

graduating, and only then ask themselves what are they going to do.

At Lisa’s request, I took over the class in fall 2013. Teaching this class meshed well with the administrative aspect of my job as “undergraduate advisor.” Collectively, the members of our faculty have known that the task of helping our students think more clearly about their futures has become more urgent for several reasons. At a very basic level we know that there is little to no serious discussion of vocation in high school, college, or even graduate school. Pragmatic youngsters know they need a degree even if they don’t have the faintest idea of what they want to do with it. I have talked to many college seniors who come to my office professing an interest in “going to graduate school,” but who cannot articulate what they want to do when they finish their education. The simple question – what do you envision as your first job out of college? –is met with a blank stare or a startled deer-in-the-headlights face.

Second, we are aware that peers, parents, and policy-makers “anthropology-bash.” They ask, “Anthropology? What are you going to do with that?” with a tone of dripping disdain. These same figures are often fed by the false dichotomy between opportunities in the STEM fields and opportunities in the more traditional liberal arts. But many of us have counseled or advised students from another disciplines – music,

business administration, biology, engineering or art – who come to our offices expressing unhappiness and lack of satisfaction in their current major and who, having taken an anthropology class or two, says “This brings me joy. Now what do I tell my parents? What kind of job can I get if I major in this?”

Third, even for the best and the brightest, the classic future for anthropology majors – a PhD and a position on a teaching track – is fading into the realm of myth. How do we help those students find a backup plan? How do we help them find out what their life’s calling is? Enter: UNT’s Applied Anthropology class.

We start by having the students look inward, and we ask them to make connections between their inward assessments and their writing assignments throughout the class. The first tool for self-examination is the Talent Assessment Instrument, part of StrengthsQuest, a program designed by the Gallup organization.¹

The designer’s premise is that if one discovers one’s talents then one can develop them into strengths and learn to “play to one’s strengths.” Though students often express skepticism beforehand, I have found that more often than not, doubt turns into amazement after they review the results of the instrument and see aspects of themselves to which they hadn’t assigned much value to.

In keeping with its applied focus, students read samples of the literature of applied anthropologist-scholars across a number of sub-disciplinary areas; environmental, medical, educational, and business-related topics, for example, are common. One of the most well received aspects of the class is that students meet with practicing and applied anthropologists who visit either in person or by Skype.

Throughout the class students engage in writing exercises, looking at their courses, for example, in a new way, focusing not so much as the content learned, but rather focused on what skills they developed in the class.

They ask questions of their jobs and extracurricular activities, and end the course by using the products of these reflections to imagine their futures in the form of a final paper called the 1-3-5 year plan.

Students stretch their perceptions of what they are capable of; it is often in the small group discussions that their peers play key supporting roles in this effort. I also encourage them to move outside their comfort zones by asking them to “spider-web,” a term that I used as a substitute for network. The spider-web metaphor encourages students to cast their “filaments” broadly, and into the unknown, and to do it again and again until the strands “catch.”

Often dulled by unimaginative compulsory courses taken in high school and college, worries about

paying back student loans, and pressures placed on them by the external world, students come to believe that they are not permitted to focus on their own deep gladness. We have found that when given permission to focus there, and given tools to help them make sense of what they already know about who they are and what they want, our students are capable of imagining much more creatively engaged futures for themselves, to ponder and then plan on how they, through true self-knowledge, can find one of the deep needs of the world and do their best to meet it.

Applying Anthropology with the American Friends



Since the age of 12, Beth Hollowell, the recently appointed Communications Research Director for the American Friends Service Committee (AFSC), thought that she wanted to become a tenured professor. Growing up in the suburbs of Philadelphia, a young Hollowell visited a cousin and college and fell in

love with higher education, and that love thrived throughout her undergraduate career at Georgetown University.

It wasn't until she embarked on her graduate studies at the University of Pennsylvania that Hallowell began to question this dream and her devotion to academia. The majority of Hallowell's mentors either held professional occupations prior to seeking their own graduate degrees or pursued academic tenure as a second profession following considerable experience in applied occupations.

Once the "glass of the tenure track started to crack," for Hallowell, she relied on the guidance of her professors and the support of like-minded peers. She stated, "I was very lucky to be part of a cohort where many of us were considering non-academic options for all sorts of reasons." Deemed "Team Get a Job," Hallowell and her cohort often found themselves in contention with the pervasive "tenure track or bust" institutional mentality.

Yet, she cites the fantastic resources at her university's career services center as an invaluable support system during her later job search. But, when she first visited in the center, she adds, "I felt a sense of shame, like I shouldn't be using those services." Yet, once Hallowell earned her PhD in cultural anthropology, it wasn't long before she was hired by the American Friends Service Committee.

The AFSC, a Quaker organization, operates and funds a plethora of advocacy programs addressing numerous socioeconomic, cultural, and environmental concerns. As its Communication Research Director, Hallowell utilizes her anthropological training on a daily basis while gathering and synthesizing data for such projects. She recently authored a report, entitled "Mixed Messages:

How the media covers 'violent extremism' and what you can do about it," that outlines heuristics for journalists and layperson audiences interested in alleviating bias in media portrayal of religious extremism. Such work requires that Hallowell don her "anthro glasses" on a daily basis. She even conducts interviews and content analysis using the same software she used to complete her dissertation.

Cultural anthropology plays an even more pervasive role in Halloway's day-to-day agenda: "even when I'm not doing research," she states, "using an anthropological lens... helps me analyze problems from multiple perspectives, think critically, read closely, and listen deeply." Hallowell quickly realized that as Research Director at AFSC, she could "write, do research, publish, meet interesting people, engage within the world, and travel while working outside the academy," and perhaps most importantly, maintain the balanced lifestyle that so many academic struggles to find and maintain while on the job market.

Reflecting on her own transition to a professional, or alternate-to-academic (alt-ac), occupation, Hallowell firmly believes that considering and pursuing alternative professions is a normal part of any graduate student's career development: "Doctoral program are long and people come to them at all different stages of life."

She asks, "Why are people so shocked when priorities change halfway through a grad program?" When asked who should shoulder the weight of promoting alt-ac positions to graduate students in anthropology, Hallowell responds, "That's a question that my alt-ac friends and I talk about a lot. I'm definitely in the minority on this one..." Highlighting the necessity for informed mentors with tenable career experience outside of the academy, Hallowell responded that, unfortunately most tenure-track faculty are not very likely to have any (recent) experience with non-academic positions themselves. So instead, she suggests that this work is best performed by professional career counselors.

What Hallowell's academic career and current employment at AFSC have taught her is the necessity of destigmatizing the alt-ac career track, for students of anthropological and the social sciences in general. Faculty should, she states, "think and act like opting out of academia is a normal part of some students' career development, because it is." While alt-ac positions are often framed as second-choice options for, or even the

result of failure on the part of, graduate students, Hallowell is clear proof that academic success can translate into relevant and lucrative employment outside the academy.

Current Posts by Beth Hallowell

<http://www.afsc.org/content/beth-hallowell>

Engaging Corporate Food Processors



Life in Kansas After Retirement

By Don Stull

Former SfAA President Don Stull retired recently from his sinecure at the University of Kansas. However, he has continued to pursue his applied interest in food production methods. His most recent venture took him to rural Nebraska where he tilted with Costco.

Stull recently traveled to Fremont, Nebraska to speak to residents divided over the proposed construction of a Costco poultry processing plant just south of the city itself. Though the plant would undoubtedly stimulate employment opportunities and generate revenue

for the surrounding area, residents of Fremont still remained ignorant of the implications the plant's presence might have on local consumer purchasing power and on larger issues of community infrastructure, healthcare options, and environmental safety. Stull, also currently treasurer of a nonprofit research and advocacy group called the Organization for Competitive Markets (he was elected Vice President at the recent meeting in Omaha), contributed the much-appreciated perspective of an applied sociocultural anthropologist to the debate.

By presenting residents with a systematic predication of the Costco plant's social and economic effects on the Fremont community, Stull provided his audience with the necessary tools to file a suit to stop development. "Generally," Stull reports, "I am contacted by citizen groups who...feel their voices are not being heard by local government officials." According to Stull these voices are usually disregarded until arrangements with meat and poultry companies like Costco are all but completed. Yet, in Fremont, Stull's dedication to raising public awareness of the many problems associated with the meat and poultry industry proved lucrative. In June of 2015, Stull made a similar presentation via Skype to citizens in Mason City, Iowa who were concerned about the impending arrival of a hog processing plant. With Stull's help, this arrangement too was

stalled and rejected by the local city council.

Before discovering his interest in the meat and poultry industry, Stull's research, writing, and film-making efforts focused on American Indian policy, and the lives of the Prairie Band of Potawatomi and Kickapoo tribes located in Kansas. "I am an oddity in my generation of anthropologists," Stull claims, "in that all of my research and application has been in the United States."

His first introduction to the meat industry came in 1987 when he directed a Ford Foundation study of the relationships between new immigrants and established citizens in Garden City, Kansas. Stull and his colleagues discovered that to best understand the city's unique identity, they needed to understand the beef industry as an integral source of revenue and employment opportunities.

Stull later went on to study the impact of meat and poultry plants on host communities, workers, and producers in Nebraska, Oklahoma, and Kentucky. Perhaps because he believes that "anthropology should be put to good use at home," it is little wonder that Stull's later interest in the meat industry so clearly translates to multiple advocacy projects across the United States. One of his most recent projects, an ethnographic study of public school teachers in Garden City, inspired an article that was published in the Summer 2016 issue

of *Human Organization*.

Stull cites an education steeped in practical anthropological applications as impetus for his scholarly pursuits and more current nonprofit involvement. “From my very first course in anthropology,” he remembers, “my instructors showed me the value of anthropology in understanding and improving the human condition. They instilled in me a firm and lasting commitment to making anthropology useful to the people we study and work with.” As a graduate student at the University of Colorado, Boulder, Stull says he was “blessed” to work with prominent applied anthropologists like advisors Del Jones and Robert Hackenberg, Friedl Lang, Omar Stewart, and Deward Walker.

He began publishing in *Human Organization* as graduate student at CU and was also invited to become a fellow of SfAA at that time.

Now that he is retired from the University of Kansas, where he was Professor Emeritus in the Department of Anthropology, Stull has more time to devote to research and advocacy initiatives. This fall, he will join the Kansas contingent of the National Farmers Union Legislative Fly-In. Farmer Union members from across the country will converge on Washington, DC to urge congressional representatives to oppose the Trans-Pacific Partnership (TPP) and hold hearings regarding consolidation in industrial agriculture.

Stull points out that, “My advocacy on these issues, as well as my continued consultation with, and technical assistance to, local community organization form part of what I have always considered my role as an applied anthropologist.” Stull continues today to seek out and plan opportunities to meet and work alongside communities across the country.

Interview with Art Hansen



A Career Focused on Solving Human Problems in Forced Migration, Refugee Resettlement, and Repatriation of Child Soldiers

Art Hansen has made important contributions to anthropological practice through his research and actions dealing with a number of important human problems. His work was largely completed in Africa, but also in Latin America and South Asia. After receiving a PhD in anthropology from Cornell University in 1977, he has since creatively combined

academic and action agency employment. He has worked as a practitioner for the United Nations, the U.S. Agency for International Development, and the World Bank, among other organizations and institutions around the world. In these contexts, he tackled a number of questions regarding how people cope with development-induced displacement and how child soldiers and other combatants could be reintegrated into larger society. His academic positions at the University of Florida and Clark Atlanta University drew on his expertise and experience in practice. This interview was conducted by Martha W. Rees, Agnes Scott College, on May 22, 2003 in Atlanta, Georgia. The transcript was edited by John van Willigen.

REES: [The project] wants you to talk about practicing anthropology and how you got into it, what it means to you, what suggestions you have. So why don't you just start where you think the beginning is. Well, one question is, how... well, what are your influences... what are the influences on the early development of applied and practicing anthropology, in your opinion, and how did practicing anthropology get started? You were probably there on the ground floor. So what happened to you? How did you get [started]?

HANSEN: As an undergraduate, I only had one course, a senior level course in anthropology by some visiting lecturer who was passing

through on a one-year contract and I was at Iowa State University; he taught one course and left. I mean, he taught one year. I took one course, that was it. I took psych courses and history courses, and that was an anthropology course. It was interesting but, I was thinking about this on the way over; how did I get involved in anthropology? I would use an example first. My first wife was also an anthropologist, and we were doing fieldwork in Zambia. She was interviewing indigenous practitioners, what non-anthropologists call witch doctors.

REES: Yeah, right.

HANSEN: Indigenous practitioners, and she was asking this person how did he become an indigenous practitioner? How did he get involved in that career? And he said, "first I became sick." How'd you become a practitioner? Well, first you become sick, then you become part of the community of those who have that illness, after which you are then able to, if you pay someone to go on into becoming a practitioner of medicine to cure that.

Well, I became an anthropologist because first I traveled in the Peace Corps. So, after graduating with one course in anthropology--and it had nothing to do with any decisions in my life--I went in the Peace Corps. That was JFK: ask not what your country can do for you, etcetera. Plus, helping other people. It's this idea that's helping other people that's

always been real important, and so I joined the Peace Corps, went off to Bolivia for a couple of years, in public health education and rural community development, learned a lot about those fields, and at that time, the Peace Corps gave volunteers what they called the foot locker, a library that volunteers to take with them. And there was a book by Edward T. Hall: *The Silent Language*.

REES: Great book.

HANSEN: Which, to the best of my knowledge, to show you how little that senior course I took, as an undergraduate had...that's the first anthropology book that I read that really meant something to me that I remembered. Because, here I was in Bolivia, as a volunteer, trying to affect social change, being totally naïve and innocent about cross-cultural communication, about the fact that everybody isn't necessarily meaning the same thing I mean when we're talking with each other, and as I was going through this process of community development. I started reading this book by Edward T. Hall, and things made a lot more sense.

So, anyway, after finishing the Peace Corps in Bolivia, I became a rep in the Dominican Republic. For a couple of years, I headed rural development programs, and I had questions about development. Why, when I could see things that could be done...why weren't people doing them? Why were these people not developed? Why didn't they have many of the

same things I had? And the simplest answers were, of course, that they were stupid, dumb, or lazy. But, I was living with people; I was working with people; they were no more stupid, no dumber, and no lazier than anybody I'd grown up with in the mid-west. In fact, a lot of hard-working intelligent people. They may or may not have formal education, but they were smart, hard-working, motivated, had to be something else. What else?

Well, I was naïve enough to think it was communication; it could be something about the cross-cultural communication. So I went into grad school in anthropology, really looking for answers. . .Why wasn't international development working the way I thought it should work? Why weren't people developed? So that's how I got into anthropology.

REES: And that's Cornell?

HANSEN: That was Cornell. And, Cornell had been involved with Vicos project, and of course I'd just spent 4 years in Latin America. And so when I thought of grad schools, I went around to a couple of grad schools, a number of grad schools to see about anthropology, but Cornell seemed to make sense to me because of its applied anthropology background.

REES: Well what was your undergraduate major?

HANSEN: English. I had majored, really, in poetry. So, the single most

important issue that I studied was poetry. And, unfortunately, when I got to Cornell, I got there just too late. Alan Holmberg had died, and the Cornellians, in a sense, had given up on applied anthropology. I didn't know that.

REES: Why?

HANSEN: Just continual issue in the discipline: is applied anthropology really anthropology? And, the theoretical anthropology, what I consider a more discipline-bound approach, is, has always been stronger, and so they went away from applied anthropology. They thought that wasn't the way to go. They were telling us, when I got there, or had already gone there as a graduate student, applied anthropology is dead.

REES: The post-Vietnam era probably had something to do with that.

HANSEN: Well, we were still during. . .

REES: Still at war?

HANSEN: We were still involved in the Vietnam controversy. We were still. . . I went to Cornell in '68.

REES: But don't you think the war made us be more critical of anthropology? The Vietnam war? Like, that it's no good, that anthropologists might sell out, and you know.

HANSEN: Yeah, they just had the controversy, the Peruvian controversy. They had. . . while I was at Cornell is when they had the Thai controversy. And one or more of the faculty at Cornell had been involved with the whole business about people that had been utilized by the CIA or whatever. Co-opted or involved... It was the death of applied anthropology, seemed to me, because these were hide bound academics.

REES: [chuckle] So, I guess you don't agree that applied anthropology is not relevant.

HANSEN: I think this was absurd. I mean, but at that time, in the late 60's and into the 70's, in the academy-- which was the heartland for anthropologists, because anthropologists generally only reproduce themselves in academics-- applied anthropology was certainly not mainstream, and it certainly went along with the fact that they had abandoned all these other avenues that we'd talked about. And so when I would give presentations at conferences about things that interested me, one of the common responses was, "but is this anthropology?"

This is very interesting, what you said, but is this anthropology?" That was during the late 60's/early 70's...a constant refrain at anthropology conferences. The fact that anything that was applied, that was change-oriented, development-oriented, social change-oriented, was

interesting but not really anthropology.

REES: Right.

HANSEN: And so it's during the late 70's, I think, that there became a shift in the discipline, and I'm not sure the reasons for it. I think it may very well have been driven by the fact that we were graduating a lot of Ph.D.'s without jobs in the academy. And so they were getting jobs outside of the academy, and graduate students were seeing that, and were wanting to see, "well what can I do that's actually relevant to being something other than a university professor?" And, there was this whole. . . I mean, there's a world out there, where all of these issues that we can do something innovative and interesting with... because we have this perspective that other people don't have, and I think it was driven by students.

REES: I agree. I think that we can be grateful for our students, for ourselves, and for our students even today, for doing wonderful things like that: pushing us forward.

HANSEN: Yeah, keeping us in contact with something outside of the academy.

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