



makes it much easier for the Program Committee and the staff.

Recently a spate of anti-LGBT laws enacted by state legislatures has had us scrambling at the last minute to find cities which are welcoming to all of our members. North Carolina's HB2, which contains the provision that transgendered people must use the bathroom for the sex recorded on their birth certificates, took Charlotte and other NC cities off of our list. We were moving towards Tennessee for 2018 when the Tennessee legislature passed Senate Bill 1556/House Bill 1840 which allows behavioral health professionals to deny treatment to LGBT people. In an emergency meeting of the Board this summer the Board unanimously agreed to avoid Tennessee and quickly moved from planning to meet in Memphis to identifying Philadelphia as the 2018 meeting venue. Unfortunately, in order to find a hotel in Philadelphia, this meant scheduling the meetings to overlap with Passover. It also means we have less local support than is typical for us.

In order to reduce some of the variables, the Board voted last year to put New Mexico venues on a 4 year recurring cycle. Our New Mexico meetings are very popular. The weather is good in March/April and they are not big spring break venues. We will meet in New Mexico, Albuquerque, in 2020, and then again in New Mexico in 2024. We are

aiming for a non-US meeting in 2022.

We are still looking for venues for 2019 and 2021, but hope to have these pinned down by the annual meeting in March. 2019 will be on the west coast, and we will continue to look for an appropriate venue in the center or east of the country for 2019.

While we are still not as far ahead in planning as we would like, we are moving towards a strategy that puts our venue planning about 5 years into the future. As the political and legal landscape shifts we may have to do some more tinkering; and at some point we may have to trade off cost for other considerations. However, at this point our staff has worked to provide outstanding venues at modest cost. We will continue to have these concerns at the top of our thinking in choosing venues. In programs that do not have a formal, dedicated, "applied" training program, 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.

## New President Elect



*Alexander "Sandy" Ervin, Ph.D.  
University of Saskatchewan  
SfAA President Elect*

Alexander (Sandy) Ervin is Professor of Anthropology at the University of Saskatchewan. Born in Nova Scotia, he would receive his M.A. and PhD from the University of Illinois.

His earliest work was in the Western Canadian Arctic, Alaskan Arctic and Sub-Arctic. There he analyzed indigenous issues of development and land claims regarding Alaskan Natives, Canadian Inuvialuit, and Dene. Ervin has also concentrated on advocacy campaigns about farming and rural community adaptations. Examples include responses to CAFOs and GMOs. His work even encompasses nuclear industries and the integration and adaptation of government sponsored refugees.

Ervin's expertise and familiarity with sociocultural change is well versed and contemporary. Discovering the ways in which anthropology's contributions can enter the mainstream is an obsession of his. Ervin recognizes the power of anthropology to engage and be

applied locally. His recent work includes participation in social movements dedicated to changing energy systems. With Green Energy Project-Saskatchewan, Ervin has examined ways to promote the social, ecological, and economic advantages of renewable energy. His most current domains of exploration involve imagining future scenarios of human adaptation to pressing challenges. The work brings attention to humanity's relationship to climate change, the financial collapse of global capitalism, and energy crises. One way he approaches the topics is to explore the implications of localization as opposed to globalization. The approach assesses a community-based "reclaiming of the commons" as an alternative means of managing resources.

In addition to his work, Ervin served as editor of *Proactive*, the journal and newsletter, of the Society of Applied Anthropology in Canada from 1988-1995. He also served as editor of *Practicing Anthropology*, board member for the SfAA from 1996-2002, and is currently President Elect. He is the author of *Applied Anthropology: Tools and Perspectives for Contemporary Practice*, 2<sup>nd</sup> edition (Pearson, 2005). He is also the author of the recent *Cultural Transformations and Globalization: Theory, Development and Social Change* (Routledge 2015).

## New Board Members



Ruthbeth Finerman, Ph.D., University of Memphis

Ruthbeth Finerman is Professor and Chair of Anthropology at The University of Memphis. She received her Ph.D. from UCLA in 1985. An applied medical anthropologist, her research includes family and maternal-child health, international health services delivery, immigrant and refugee health, and health disparities.

She conducted longitudinal research on healthcare change in Andean Ecuador and collaborated with the World Health Organization (WHO) on a global study of cocaine. In Guatemala, she conducted research on child mortality with the USAID and hospital infection control with St. Jude Children's Research Hospital. Her work also encompasses research ethics in El Salvador.

US-based work includes a study of barriers to mammography for the US Department of Health and Human Services. She has studied Latino immigrant health access for Robert

Wood Johnson Foundation and community-based participatory mapping for Methodist Healthcare. In addition, her study involves partnerships on barriers to HIV/Aids services, infant mortality prevention, and teen pregnancy and parenting services with University of Memphis Center for Research on Women.

Her current research evaluates access to contraception resources. She also serves on the Shelby county Health Department Infant Mortality taskforce.

She is the author, editor, and coeditor on 5 books, more than 30 articles and chapters, more than 40 professional commentaries and over 30 technical and policy reports. Her honors include a Fulbright Award, University of Memphis Distinguished Research Award, and Dunavant Professorship. Additionally, she holds 3 awards for distinguished teaching.

For the last 35 years, she has served on several SfAA organizational and conference committees. Safeguarding the future of the discipline is a focus of hers. She advocates outreach to both international and less conventional anthropology training programs. Furthermore, she encourages collaboration with underrepresented constituencies within and outside academia. She acknowledges the importance of recruiting and retaining student members while encouraging their transition to professional members. Her vision of expanded collaboration embraces

interdisciplinary partner organizations, activists, and other community stakeholders. Supporting and transforming the discipline informs her exploration of other possibilities such as virtual sessions during annual meetings. To that end, she aims to ensure the discipline remains urgent and contemporary.



*Bryan Tilt, Ph.D., Oregon State University*

Bryan Tilt is an Associate Professor of Anthropology at Oregon State University. He earned his Ph.D. in Anthropology from the University of Washington in 2004. As an environmental anthropologist, he specializes in the human dimensions of natural resources and sustainable development in contemporary China. He also has experience working on applied, interdisciplinary research projects in the United States, including sustainable agriculture, water resources, fisheries, energy production, and coastal development.

His research and teaching are guided by three central questions with both scholarly and practical significance: What role does culture play in shaping people's interactions with the natural environment? How do individuals and

communities balance the need for economic development with the imperative for environmental protection? How can we as anthropologists use the theories and methods of our field to help communities find sustainable solutions to the problems they face? His work has resulted in many peer-reviewed journal articles and two books. The books include *The Struggle for Sustainability in Rural China: Environmental Values and Civil Society* (Columbia University Press, 2010) and *Dams and Development in China: The Moral Economy of Water and Power* (Columbia University Press, 2015).

He sees applied anthropology as an integral part of each of the four subfields of the discipline, rather than as a wholly separate subfield. If one envisions a continuum with academic anthropology on one end, applied anthropology in the middle, and practicing anthropology at the other end, he occupies a position somewhere near the middle. He has a background of employment in the federal government (NOAA Fisheries) as a research contractor, but he has now been working in the university setting for ten years. For the past four years, he served as Director of Graduate Studies for the M.A. and Ph.D. programs in Applied Anthropology at Oregon State University. He currently serves as the Associate Director of the Graduate Program in Water Resources Policy and Management at OSU.

He has been an active member of the Society for Applied Anthropology since 2001 and a Fellow of the Society since 2006. As a member on the Board of Directors, he works to continue the trend of increased public visibility for applied social scientists. He recognizes the significance of anthropology in a world that faces serious challenges—from climate change, to health crises, to geopolitical conflict. To that end, he works toward public outreach and policy.

## New Student Board Member



*Amy Foust, Northern Arizona University*

Amy Foust is a second-year master's student at Northern Arizona University. She is on the applied track in socio-cultural anthropology and focuses on the anthropology of globalization and transnationalism. Her other research interests include social transformation, anthropology of development, and refugee and migration studies among others. Her thesis topic stems from such interests and will explore how US resettlement organizational structure, policies, and culture affect services provided to

refugees. Through qualitative methods such as participant observation, the study examines themes surrounding structure, agency, and power relationships within refugee resettlement.

Her experience volunteering with community organizations and non-profits influenced her decision to study applied anthropology and US refugee resettlement agencies. She has participated with Peace-Pal's Stamp out Malaria Campaign and with East Central Ministries developing a program to educate local immigrant community members on low budget chicken raising. Through the University of New Mexico Refugee Well-Being project, she also partnered with an Iraqi refugee to develop an action plan addressing their needs. In the summer of 2015, she served as an intern at the Lutheran Family Services (LFS) Refugee Resettlement Agency assisting refugees find and secure jobs. Her one-on-one work with refugee community members informs her understanding of the growing refugee crisis and the resettlement process.

She has practiced practical qualitative research skills as a community ethnographer. Examples include serving as a Graduate Assistant for 3 professors and participating in a Rapid Assessment and Response Evaluation (RARE) training seminar. She is currently the elected cultural Co-Chair of NAU Anthropology department's Student Association for

Graduate Anthropologists (SAGA). As the SfAA Student Board Member, she seeks to establish relationships with SfAA Student Committee and Student members. The goal is to encourage SfAA involvement and participation with interested anthropology departments while representing her peers. Recognizing anthropology's role in society, she aims to communicate its significance to students and the public.

## Statement on Diversity & Respect

We as members of the Board of the Society for Applied Anthropology affirm our ongoing commitment to value human diversity in all its myriad forms and to encourage all of our members to provide safety and basic human rights for everyone. Anthropological perspective and practice are grounded in respect for all persons, civility, and thoughtful examination of ideas and policies. It is especially critical at times of uncertainty and change.

We recognize a common responsibility to support community members who may feel threatened and to counter hostility toward immigrants and other marginalized groups.

We pledge to continue to exercise and guard academic freedoms to examine and address such issues as

perpetuation of inequalities and policies that oppress or degrade.

We urge involvement of everyone in learning and working together to create positive social change, promote humane understandings, and encourage a variety of shared actions to further these goals.

## A Conference Different in the City Different



*By Nancy Owen Lewis, 2017 Program Chair*

Two months after New Mexico achieved statehood in January 1912, the mayor of Santa Fe, created a planning board to reverse the city's economic decline. Its members included Edgar Lee Hewett, president of the School of American Archaeology (now School for Advanced Research) and staff member Sylvanus Morley, who recommended that the city stress its unique culture and adopt an architectural style based on its Spanish-Pueblo heritage. As a result, Santa Fe became known as the City Different. As for calling it the "Conference Different," this is simply a reflection of the host city, which inspired the theme and provides its

unique ambiance.

The deadline has passed for SfAA submissions, as have the national elections! Judging from the number of excellent abstracts received, the 2017 SfAA meeting promises to be a timely and relevant conference, as well as one of the biggest, both for the society and Santa Fe. Preliminary figures reveal over 1,700 registrations, with additional registrations and abstracts still being processed.

The program committee has begun the daunting task of scheduling papers, sessions, workshops, roundtables, panels, and films. Most will be presented in the twenty meeting rooms reserved at the La Fonda, Inn at Loretto, and Drury Plaza Hotel. A few, however, will be conducted off site. Collected Works Bookstore has offered to host an authors' roundtable on "Mexicanos, Migration, and the Politics of Exclusion," a session organized by Angela Stuesse. A proposed workshop on "Indigenous Research Methodologies: Rethinking Tribal Research" led by Steven Wall has been scheduled for the Museum of Contemporary Native Arts, across from the La Fonda Hotel. Faced with over 1,000 abstracts, we are fortunate that our team includes two former program chairs, Jeanne Simonelli and Orit Tamir, whose expertise has proven invaluable—as has the able assistance of the business office, namely, Melissa Cope and Trish Colvin.

**Sneak Preview.** A preliminary review of abstracts reveals that the theme—"Trails, Traditions, and New Directions"—has been enthusiastically embraced, with many sessions addressing new directions in the field, while examining its traditional roots. Indeed, over thirty proposed sessions incorporated some aspect of this theme in the title, from "Traditions & New Directions: The National Park Service Cultural Anthropology Program" (Jennifer Talken-Spaulling) to "Lessons from the Dawning of the Anthropocene: Trials, Evolving Traditions, and New Directions for Communities Hosting Nuclear Disaster" (Barbara Rose Johnston).

The TIGS (topical interest groups) and Clusters have generated an impressive array of sessions and papers—from Disaster and Risk, Extraction, and Gender-based Violence to Agriculture, Fisheries, and Business. Also proposed are sessions on Medical, Displacement and Resettlement, Immigration, Tourism, Museums, and Disability, a recently-added TIG. One of the most prolific groups, however, has been the Higher Education TIG, under the leadership of Brian Foster with assistance from program committee member, Glen Davidson. Of special note is a series of sessions that address diversity issues in higher education within the following populations: African American, American Indian, Asian, Hispanic/Latino, and White. A fifth session will address gender diversity.

Other education-related events include a panel of tribal college presidents chaired by Robert Martin, and a plenary session, "Addressing Chaos in Higher Education from the President's Suite and Beyond: Valerie Plame Interviews Graham Spanier." For those wanting to know more about opportunities for PhD candidates and doctoral-level scholars, the School for Advanced Research will share information about its latest fellowships during an open house at its historic Garcia Street campus—just a short ride or brisk walk from your hotel.

### ***Santa Fe/New Mexico Day***

To take full advantage of the meeting, we encourage you to attend the entire conference, which begins March 28 with Santa Fe/New Mexico Day. These sessions, which are free to the public, include an exciting roster of Southwestern-focused sessions on climate change, extraction, public health, farming, food scarcity, and water issues. Included will be sessions on seed saving, gardens, and culinary traditions. The latest research on the health and well being of New Mexico's LGBTQ community will also be shared.

To learn more about New Mexico, immerse yourself in its rich cultural heritage by attending a lecture and performance by Rob Martinez on the "Enduring Musical Traditions of Northern New Mexico"—or Lea McChesney's roundtable on "Chaco Heritage: Contemporary Native

American Artists Explore Ancient Traditions.” For those interested in museums and historic preservation, you’ll want to attend “Bringing Home the Collections,” “NAGPRA, A Crack in the Door?,” “Preserving New Mexico,” and “A Walk through Time.” Sponsored by the Historic Santa Fe Foundation, the latter includes a visit to two restored properties. If you’ve ever wanted to write a novel or simply like mysteries, you’ll enjoy “Writing the Southwest,” featuring three prominent New Mexico authors, Anne Hillerman, Michael McGarrity, and Nasario Garcia.

If such sessions weren’t enough, Santa Fe/New Mexico Day will conclude with a reception and special screening of *Neither Wolf Nor Dog*, a newly-released feature-length film in which a Lakota elder and his companion take a white author into the heart of contemporary Lakota Country—and out of his comfort zone. Commentary will be provided.

### **Film Festival**

A film festival, featuring ten movies, has been scheduled for Friday, March 31 at the Drury Plaza Hotel. Included will be *The Anthropologist*, which parallels the lives of anthropologists Susan Crate and Margaret Mead, whose work reveals how civilizations cope with change, both environmental and societal. Danica Cullinan will show her film, *First Language: The Race to Save Cherokee*, which explores efforts by the Eastern Band

of Cherokee in North Carolina to save their language. Gayle Embrey will screen two films, *Battlement Mesa*, which focuses on a community faced with fracking on Colorado’s western slope, and the human-rights themed, *Beyond the Walls*. Also shown will be Brian C. Campbell’s film, *Jungle Jolly: Community Based Conservation in Belize*, which examines conservation efforts in Belize. We are pleased that most of the filmmakers will be present for the screenings.

In partnership with the State Archives of New Mexico, we also plan to show historic New Mexico films, many of which pertain to topics currently being addressed by SfAA members—public health, mining, native culture, and collections. Films portraying life in Santa Fe during the early 1900s will be featured as well. A special thanks goes to program committee members Jeanne Simonelli and Brian Campbell for their help in organizing the film festival and to Sibel Melik, film archivist at the New Mexico State Archives, who will also show her own film on NAGPRA.

### ***Experiencing the City Different and Beyond***

Another way to experience Santa Fe is through its excellent cuisine. Based on your recommendations, plus a few of our own, Erve Chambers has compiled a Santa Fe Restaurant Guide. So take a look.

Nine tours, soon to be posted on the web site, offer you the opportunity to explore the following incredible sites and collections:

- Two historic villages, Chimayo and Las Vegas
- Two archaeological sites: Bandelier National Monument and the Cieneguella petroglyphs
- World-class Indian art collection at the School for Advanced Research
- Four guided Santa Fe walking tours: Downtown Santa Fe; Cross of the Martyrs and Arroyo Saiz; Spy Tour, featuring WW 2 espionage sites; and Exploring Los Alamos: From its Early Roots to the Manhattan Project and Beyond

In addition, there is also plenty to see outside your hotel—from the St. Francis Cathedral and Loretto Chapel with its miraculous staircase, to the San Miguel Chapel, the New Mexico Museum of Art, New Mexico History Museum, Palace of the Governors, and the Georgia O’Keefe Museum. A downtown walking tour map prepared by the Santa Fe Trail Association provides information on 28 sites. If that’s not enough, the La Fonda Hotel offers docent-led tours of its own collections.

See you in Santa Fe!

## **Hackenberg Memorial Lecture**

*By Don Stull, Hackenberg Committee Chair*

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Robert A. Hackenberg, professor emeritus of anthropology at the University of Colorado, Boulder, was internationally known for research and practice in the American Southwest, Southeast Asia, and Latin America, as well as his contributions to theory, method, and graduate training. He and his wife Beverly were the driving force behind the creation of the Del Jones Student Travel Award. In 1999 they received the Bronislaw Malinowski Award, SfAA's highest honor. In his remembrance, SfAA established the Hackenberg Memorial Lecture on Advancing Applied Social Science.

Prominent medical educator Gabriel Garcia (Stanford) gave the first Hackenberg Memorial Lecture at the SfAA Annual Meeting in Santa Fe in 2009. Medical anthropologist James Trostle (Trinity College, Hartford) gave the second Robert Hackenberg Memorial Lecture at the Baltimore annual meeting in 2012. In 2014 JoAllyn Archambault, program director of the Smithsonian's American Indian Program, delivered the third Hackenberg lecture in Albuquerque.

Inspired by a session at the 2015 Pittsburgh annual meeting that described a community-based, applied research project involving students St. Peter's University, Jersey City, NJ, the Hackenberg Committee has expanded the scope and purpose of the memorial session. With the approval

of the SfAA Board of Directors, in 2016 at the 76th Annual Meeting in Vancouver, the committee sponsored a session called "Unexpected Consequences: How a Good Idea Changed Worlds." Over the past 18 years, the University of Victoria Ethnohistory Field School has used community-engaged research and learning to transform the worlds of students, faculty, and members of the Sto:lo indigenous community.

The first Hackenberg Memorial Lecture was delivered in Santa Fe in 2009. As SfAA returns to that city in 2017, the Hackenberg Committee wishes to recognize an applied collaborative project that brings together university staff and students with local community members. Committee member Peter Kunstadter is working with the Office for Diversity, Health Sciences Center, University of New Mexico, to develop a session for the Santa Fe meeting.

The session will involve several "stakeholders" in projects to reduce urban-rural, ethnic majority-minority, rich-poor disparities in health condition, access to and use of health services, composition of health personnel, quality of education in communities, and access to college or university education. Presenters will include students, university personnel, and community leaders. The session may be linked to a fieldtrip.

The differing formats of the Hackenberg Memorial Session reflect

not only Robert Hackenberg's research, but also his commitment to community-based research and creative teaching methods. The session in Vancouver and the one we are exploring for the 2017 Santa Fe meeting feature applied research and action by students on topics of immediate value to communities where the annual meeting is held.

## Hotels & Lodging

The SfAA 77<sup>th</sup> annual meeting will be held at the La Fonda on the Plaza Hotel in Santa Fe, New Mexico. However, rooms at the SfAA discounted rate for the La Fonda are almost completely reserved! Fortunately, we've negotiated travel discounts and secured a limited number of reduced-rate hotel rooms at locations near the venue. That being said, the rooms at group rate are limited and reserve quickly. Book early before they are gone! If you prefer to reserve a room online, please visit the SfAA website ([www.sfaa.net/annual-meeting/hotel/](http://www.sfaa.net/annual-meeting/hotel/)). At the link provided you will find additional links for online reservations at the SfAA group rate. Should you not be able to attend after reserving a room, please cancel your reservation early so other members may reserve at the group rate.

### La Fonda On the Plaza

100 E. San Francisco St.  
Santa Fe, NM 87501  
(800)-523-5002



Group Rate: \$149.00 plus tax for single/double occupancy

The La Fonda on the Plaza will be the venue for the annual meeting. Rooms here are almost completely booked, so reserve now if you would like to stay as close to the meeting site as possible. The hotel is located in the historic Santa Fe Plaza and is within walking distance of a central park, historic monuments, art galleries, restaurants, and shopping.

To reserve a room, use the online reservation link on the SfAA website or call the hotel at (800)-523-5002. Calls can be made on Monday-Friday between the hours of 7am-8pm (Mountain Standard Time). Saturday calls can be made from 8am-5pm and Sunday calls from 9am-5pm.

The group code for reservations is 843971. Cut-off date for reservations at the group rate is Monday, March 6, 2017.

### **Inn and Spa at Loretto Santa Fe**

211 Old Santa Fe Trail

Santa Fe, NM 87501

(602)-293-2791

Group Rate: \$149.00 plus tax for single/double occupancy

Luckily, the SfAA was able to negotiate travel discounts at a number of hotels including the Inn and Spa at Loretto Santa Fe. In addition, the Inn and Spa at Loretto is only a 4-minute walk to the SfAA annual meeting venue (La Fonda on the Plaza).

Attendees and guests can relax at the spa and dine at the hotel's award-winning Luminaria Restaurant and Patio. Milk and honey body wraps, deep tissue massages, and aromatherapy are only a few of the services that the spa offers. Dinner at the hotel's restaurant serves as a perfect follow-up, and vegetarian options ensure that most will have something to eat. If not ready for a meal, attendees and guests can enjoy a snack with \$4 draft beers and \$5 house wines during happy hour at the hotel's lounge. For those who are driving to Santa Fe, the hotel has also agreed to reduce valet parking to \$15 per day for overnight guests. Rooms are being reserved quickly, so book soon for the group rate!

Reservations can be made online through the link provided on the SfAA website. Individual guests may also call (866)-582-1646 to reserve a room.

The group code for reservations is 10K1CC and may be referred to by "Society for Applied Anthropology." The final day for reservations is March 6, 2017.

### **Drury Plaza Hotel in Santa Fe**

828 Paseo de Peralta

Santa Fe, NM 87501

(505)-424-2175

Group Rate: \$149.00 plus tax for single/double occupancy

The Drury Plaza Hotel in Santa Fe is a 5-minute walk to the location of the SfAA annual meeting. A reservation at

the Drury Plaza includes multiple amenities that attendees and guests are sure to enjoy.

Those who stay at the hotel will have access to a complimentary breakfast that includes biscuits and gravy, pancakes, and other staples to start the day. Additionally, the hotel offers a free kickback where attendees and guests are welcome to relax, converse, and enjoy a rotating menu of hot foods and cold beverages. The complimentary food and drink even includes access to free soda and popcorn from 3:00-10:00 pm every night in the lobby. Attendees and guests can work off the food and drink at the hotel's 24-hour fitness center or relax at the heated outdoor rooftop pool. If free food and drink are a draw, the SfAA suggests booking here soon!

Online reservations can be made through the link provided on the SfAA website.

Reservations may also be made by calling (800)-325-0720.

The code for the SfAA group rate is 2253429. The reservation deadline is March 6, 2017.

### **La Posada De Santa Fe**

330 E Palace Ave

Santa Fe, NM 87501

(855)-210-7210

Group Rate: \$149.00 plus tax for single/double occupancy

La Posada De Santa Fe is within a 5-

minute walk to the SfAA annual meeting venue. Perhaps the most artful of the hotels offered, La Posada is a nice fit for those who prefer a quiet stay.

Reservations with the group rate will waive the resort fee and reduce parking fees to \$11 per night. The charges may appear on your confirmation, but the correct fees will be noted upon arrival at the hotel. Attendees and guests of SfAA will receive a 10% discount on all spa treatments. The treatments include deep tissue massages, rose oil body scrubs, and Santa Fe chocolate chile wrap to name a few. Named #4 best spa in the nation by USA Today 10Best Readers' Choice, a reservation here is certainly appealing. Additionally, attendees and guests can also enjoy the professionally curated collection of art in the comfort of the hotel. If one's tastes involve food, the hotel's indoor and patio restaurants offer a space for diners to enjoy meals, tapas, or drinks in an artfully decorated dining room or underneath the Santa Fe sunset.

Rooms are sure to go quickly, so book as soon as possible!

Attendees and guests can reserve online at the link provided on the SfAA website.

Reservations can also be made by calling (505)-954-9631.

Please refer to the Society for Applied Anthropology for the group rate. The group rate is available until March 7, 2017.

## Restaurant Guide

This year's restaurant guide is composed of recommendations made by SfAA members who are familiar with Santa Fe. Regretfully, due to the enthusiastic response of our members, we were not able to include all their recommendations. The guide is divided between restaurants that are a reasonable walking distance from La Fonda and those that require a longer trek or transportation. Maps to the city should be available at the hotels as well as at the Visitor Information Center at 66 E. San Francisco Street.

Need we say that the opinions expressed here are solely those of the authors? Bon appetit! See you in Santa Fe!

### NEARBY RESTAURANTS

Il Piatto. 95 W. Marcy. "Elegant but not over the moon priced Italian food....[during happy hour] you can get a couple of small plates and glass of wine at half-price." (Mike Agar). Also recommended by Sonya Salamon.

The Shed. 113 1/2 East Palace. "Located in the historic Prince Plaza, this has been a favorite restaurant since my student days. It serves great red chili enchiladas, wonderful desserts, and a

tasty shed burger, all at reasonable prices." (Nancy Owen Lewis).

The Pink Adobe. 406 Old Santa Fe Trail. "Still excellent!" American and New Mexican menu. Pricey. (Linda Whiteford).

Coyote Cafe. 132 W. Water. "Still the most expensive and still the best margaritas." (Paula Sabloff).

Plaza Cafe. 54 Lincoln at St. Francis. "The oldest restaurant in Santa Fe right at the plaza, offers a variety of New Mexican, American, and Greek (the original owners are Greek) food." (Orit Tamir). Also recommended by Ruthbeth Finerman.

Santacafe. 231 Washington Avenue. "Nestled in the old Padre Gallegos House (ca 1857), its reasonably-priced lunch menu includes tasty salads and an excellent green chile cheese burger. The dinner menu offers both upscale and casual options." (Nancy Owen Lewis).

Il Vicino. 321 W. San Francisco. "Wood oven mozzarella based pizza, salads, and micro-brewery a short walk downhill from La Fonda." (Orit Tamir). Also recommended by Sonya Salamon.

Fire and Hops. 22 N. Guadalupe. "Another drinks and small plates kind of joint, also not cheap but hey you're in downtown Santa Fe....we like to go there to remind ourselves that there are a few younger people who live here." (Mike Agar).

Izmi Sushi Bar. 105 E. Marcy. "Casual atmosphere, fresh fish, and a good selection of sake...what more can you ask?" (Erve Chambers).

The Casa Sena. Sena Plaza, 125 E. Palace. "...for fine dining in a loosely New Mexican style (and a great wine list)." (Matthew Koehler).

Santa Fe Bite. 311 Old Santa Fe Trail (Garrett's Desert Inn). "Hands down, the best green chile cheeseburger in town...also offers a variety of sandwiches, salads, and desserts as well as milkshakes and malts. Great service in an informal setting." (Nancy Owen Lewis).

Sazón. 221 Shelby. "...high end cuisine from creative chef Fernando Olea....outstanding moles....The corn truffle appetizer is exceptional, but I could do without a second helping of the baby grasshopper appetizer." (Ruthbeth Finerman).

New World cuisine. Expensive. Also recommended by America Meredith.

La Fonda Hotel. 100 E, San Francisco. "...a terrific rooftop bar with a wide selection of margaritas and a few appetizers on the menu. Try the Don Rael margarita. It is rather smooth and you might want a second." (Paul Shackel).

Del Charro. 101 W. Alameda (at Don Gaspar). "...especially for late night." (America Meredith). "Absolutely beloved by journalists, government workers, and

shopkeepers who rave about the burgers, sandwiches, and bar food." (Ruthbeth Finerman). Also recommended by Paul Shackel.

Tia Sophias. 210 W. San Francisco. "...splendid with local cuisine and reasonably priced." (Sue Ellen Jacobs). New Mexican meals, sandwiches and salads. Open for breakfast and lunch. Also recommended by Lois Stanford.

La Boca. 72 W. Marcy. "Chef Caruso is a local hero for introducing perfect little tapas plates like a trio of vegetable spreads, patatas bravas, lunchtime sandwiches with a Spanish twist, and great specials. Try the date milkshake or gateau Basque for desert." (Ruthbeth Finerman).

Clafoutis French Bakery and Restaurant. 402 N. Guadalupe. "...opens at 7:00 am for breakfast, if you get there after 8:00 am you will have to wait in line. From the warm 'bon jour' at the door to the authentic menu to the careful service and tasty food, Clafoutis is a must if you're in Santa Fe. (Paul Shackel). Also recommended by Sonya Salamon.

San Francisco Bar and Grill. 50 E. San Francisco. "...affordable dining....best service." (America Meredith). American bistro style food, burgers and sandwiches.

Cafe Pasqual's. 121 Don Gaspar. "...a 30 year + classic, features Mexican foods, famous for breakfast. Reservations recommended." (Sonya

Salamon). Also recommended by Lois Stanford.

Luminaria Restaurant, Inn and Spa at Loretto. 211 Old Santa Fe Trail. " 'When in doubt, eat blue corn pancakes,' wrote one reviewer. Reigning 'Chomp' of the 2016 Green Chile Cheeseburger Smack Down. Upscale menu. (Nancy Owen Lewis).

#### **RESTAURANTS A LITTLE FURTHER AWAY**

(Distances provided are from La Fonda Hotel)

Jambo Cafe . 2010 Cerrillos (at St. Michael's Drive). 3.1 miles. "A favorite of locals who are devoted to chef Obo's homey fusion of African and South Asian flavors. Go for the stuffed phyllo starter soup and the combo platter of goat stew, curried chicken and coconut lentil rice." (Ruthbeth Finerman). Also recommended by Mike Agar and Orit Tamir.

Atrisco . 193 Paseo de Perlata. 1.5 miles."Great northern NM food. Family-owned, they also own a ranch where the meat comes from. Great margaritas too. Don't go in large groups here--they can't accommodate them." (Paula Sabloff).

La Choza. 905 Alarid. 1.4 miles. "Fantastic New Mexican fare and a nice bar with some local brews. Get there early. It is a local favorite." (Paul Shackel). Also recommended by Lois Stanford and Matthew Koehler.

401. 404 S. Guadalupe. 1 mile. Chef Laura Licon is a native New Mexican raised in Nambe. She studied food anthropology with Lois at New Mexico State University. (Lois Stanford). Eclectic menu.

Pyramid Cafe. 505 W. Cordova . 1.9 miles. "Near Eastern food....Family-owned." (Paula Sabloff). North African, Mediterranean and Greek specialties.

Tuneup Cafe. 1115 Hickox. 1.9 miles. "Legend has it that it used to be called Dave's Not Here. Dave, so the story goes, was in the drug business and, after cheating a couple of dangerous people, fled the city different....so when the phone started ringing off the hook, the utterance 'Dave's not here' became a cliché and a running joke. Now it's one of our favorite restaurants with all kinds of food, a little noisier and a little more economical...." (Mike Agar) .

The Tea House. 821 Canyon Road. 1.1 miles. "....affordable place for light meals and excellent loose teas." (Orit Tamir). "....a lovely stop toward the end of Canyon Road galleries." (Ruthbeth Finerman). Restaurant Martin. 526 Galisteo Street. 1 mile. "Local Hispanic chef, award winner....California style." (Sonya Salamon). Also recommended by Paula Sabloff and Lois Sanford. American cuisine.

Paper Dosa. 551 W. Cordova. 1.9 miles. "A newer place featuring a creative South Indian menu with very

fresh ingredients and many vegan options. Most items are about \$10. I especially recommend the soups and most of their dosas, a sort of lentil flour crepe filled with spiced vegetables or meat, served with various chutneys. Open for dinner only at present." (Ruthbeth Finerman).

Tomasita's. 500 S. Guadalupe. 1 mile. "Many New Mexican favorites. Great red and green chilli with your burritos--and probably the best sopapillas in town." (Paul Shackel).

## Call for 2018 Program Chair

The Society will convene the 78th Annual Meetings in Philadelphia, April 3-7, 2018. The Board is actively seeking applications for the position of 2018 Annual Meetings Program Chair, with a deadline of February 1, 2017, for receipt of completed applications. The Officers and Board of Directors plan to review all materials and select a Program Chair before the beginning of the 2017 Annual Meetings in Santa Fe.

With Board approval, the Program Chair develops the theme for the Meetings and selects members of the Program Committee. The Program Chair (with the Committee) is responsible for inviting participation in the Meetings and for selecting the abstracts that are included in the Program, and thereby has the

opportunity to significantly influence the focus and direction of the Annual Meetings and of the applied disciplines and careers that are represented by our Society. The Program Chair occupies one of the most important leadership positions in the Society, having the charge of guiding the efforts of the Program Committee and others, facilitating the recognition of first rate scholarship, extending the global and interdisciplinary research of our Society, encouraging the recognition of practice into our disciplines, and (so importantly) nurturing students as they take their first professional steps among us.

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

The Board invites statements from individuals who are interested in the position of Program Chair. The statement should include a brief

account of the reasons that the applicant seeks this position, a description of prior experience with program planning, evidence of experience/ability to manage and coordinate the activities of colleagues, and some indication of the extent and type of institutional support that would be available. The deadline for receipt of this statement at the SfAA Office is February 1, 2017:

P.O. Box 2436  
Oklahoma City, OK 73101  
(405) 843-5113  
[info@sfaa.net](mailto:info@sfaa.net)

It is not required that applicants reside near the location in which the meetings are scheduled to take place.

Questions regarding the position or application procedures can be addressed to:

Erve Chambers, SfAA Annual Meetings Coordinator  
[echamber@umd.edu](mailto:echamber@umd.edu)

## 2016 Mead Winner



Jason De León, University of Michigan

President Kathleen Musante announced today that the Boards of Directors of the Society for Applied Anthropology (SfAA) and the

American Anthropology Association (AAA) had selected Prof. Jason De León to receive the Margaret Mead Award for 2016. Prof. De León was selected for his book, *The Land of Open Graves: Living and Dying on the Sonoran Desert Migrant Trail*, published by the University of California Press (2015). Prof. De León is currently an Assistant Professor in the Department of Anthropology at the University of Michigan. He is also the Principle Investigator on a study entitled, “The Undocumented Migration Project.”

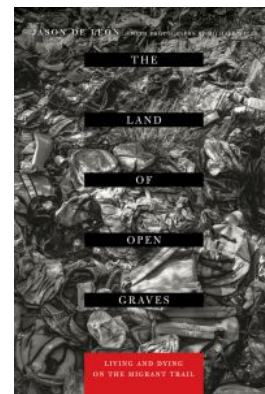
The Mead Award will be presented to Prof. De León on March 31, 2017, at the 77<sup>th</sup> Annual Meeting of the Society in Santa Fe, New Mexico.

The Mead Award was initiated by the Society in 1979 and with the approval of Margaret Mead. Since 1983, the Award has been sponsored and presented jointly with the American Anthropological Association. The Award is presented annually to a young scholar for a particular accomplishment, such as a book, which employs anthropological data and principles in ways that make them meaningful and accessible to a broadly concerned public.

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

anthropology into the light of public attention.

Dr. De León received a Ph.D. in Anthropology in 2008 from Pennsylvania State University. His research interests include violence, materiality, undocumented migration and deportation, archaeology of the contemporary, forensic science, and photoethnography.



*The Land of Open Graves: Living and Dying on the Sonoran Desert Migrant Trail*, 2016 Mead Winner

*The Land of Open Graves* focuses on the Arizona-Mexico border in the Sonora Desert. The book documents how US policy utilized the lethal landscape of the desert to deter migrants from crossing. The author uses careful observation and brings a combination of anthropological methods including ethnographic, forensic, and archaeological approaches to make visible the realities of life, death, and imposed suffering that migrant crossers face.

*The Land of Open Graves* has received exceptional reviews in anthropology and in other venues including National Geographic. Noted scholar Philippe Bourgois describes the author as “creatively critical” and

the book as “aesthetically and emotionally powerful.” Other noted scholar Randall H. McGuire reaffirms the sentiment and labels the book “an exceptional work of anthropology.”

Additional information on the Mead Award and prior recipients may be found on the SfAA website – [www.sfaa.net](http://www.sfaa.net).

## P.K. New Award



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

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

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

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

## Student Travel Awards

**We have added two new student travel awards for 2017.**

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

paper/poster at the SfAA Annual Meeting.

### **Involuntary Resettlement: Michael Cernea Student Travel Awards**

Two additional travel awards will be available this year for students interested in population displacement and involuntary resettlement. Students who are interested in this topic should briefly describe their interest and any past experience, and submit the statement with their paper/poster abstract. The awards honor a pathbreaking scholar, Dr. Michael Cernea, whose research was instrumental in defining this field.

The deadline for Student Travel Awards has been extended to **January 3**. For additional information on all awards, visit [www.sfaa.net/awards](http://www.sfaa.net/awards)

### **Other Student awards**

#### **Beatrice Medicine Travel Awards**

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

#### **Del Jones Memorial Travel Awards**

Del Jones was a distinguished

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

### Human Rights Defender Award

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

### Edward H. and Rosamond B.

#### Spicer Travel Awards

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

### Gil Kushner Award

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

statement on the theme of the awards - the persistence of culture.

### Student Endowed Award

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

## Gender Based Violence TIG



By Karin Friederic & Sameena Mulla, GBV-TIG Co-Chairs

### Rethinking the Anthropology of GBV in Santa Fe

Inaugurated in 2008, the Gender-Based Violence Topical Interest Group (GBV TIG) is the longest running topical interest group of the Society for Applied Anthropology. The scholarly community that has convened around these issues has been critical for holding space for anthropological scholarship that addresses violence predicated on the vulnerability of gender. At the SfAA 2016 meetings in Vancouver, we asked ourselves the following question: what does the future of gender-based violence research hold for

anthropologists? With the GBV TIG expanding its membership, sponsoring annual sessions at SfAA Meetings, and the occasional AAA meet-up, we know that the number of anthropologists of gender-based violence has grown. But we also have a broader community of colleagues to engage, as many anthropologists address the intersections of gender and violence in complex ways. Publication venues also continue to multiply. Most recently, Rowman and Littlefield have inaugurated a new book series, Cross-Cultural Studies of Gender-Based Violence, co-edited by GBV-TIG co-founders Jennifer Wies and Hillary Haldane. Anthropology has engaged the work of gender-based violence scholars, but where will we go next?

In Vancouver, we came together and focused on the ways that gender-based violence requires on-going reimagining of our investments in both gender identity and violence itself. Thinking back to pioneering research in 1970s, we can see that gender-based violence has moved beyond that critical moment of feminist-inspired intervention, expanding to encompass far more than violence against women. Our members have embraced and developed intersectional approaches to gender identity, outlining the way that gender experience is also shaped by other axes of identity, such as race, ethnicity, sexuality, nationality, and age. These intersectional approaches have made their way into our work as interventionists seeking to prevent

humanitarian crises, the plight of undocumented individuals, and the on-going struggle of indigenous people for autonomy and environmental rights.

In preparation for our sessions at the 2017 SfAA's, we circulated a call for papers asking scholars to reconsider the role of "gender" and "violence" in gender-based violence with the intention of building on our conversation in Vancouver. In March, we will sponsor several linked panels that represent some of the most creative and thoughtful responses to this urgent call. The GBV-TIG conference committee, Sameena Mulla, Karin Friederic and April D.J. Petillo, identified the four themes around which panelists' interests coalesced: political violence and gender; gendered bodies in "violent" spaces; writing intertwined histories; and care as violence. Gender is addressed in diverse ways, for example encompassing racialized gendered experiences, the vulnerability of pregnant bodies as state subjects, and the inclusion and exclusion of LGBTQ people from gender-based violence interventions. Discussions of violence span considerations of political violence, policy as violence, institutional and structural violence, and even healthcare as violence. We invite SfAA conference attendees to join us for these panels, and to engage in conversation at the business meeting issue. As applied anthropologists who seek to liberate people from gender-

based violence, approaching gender and violence from a frame of intersectionality reveals to us the specific conditions of liberation for each community, or even each individual, while also allowing us to think about the complicated institutional and structural conditions that sustain or amplify gender-based violence.

Sameena Mulla and Karin Friederic are co-chairs of the Gender-Based Violence Topical Interest Group.

Sameena Mulla is Associate Professor of Anthropology at Marquette University, and the author of *The Violence of Care: Rape Victims, Forensic Nurses and Sexual Assault Intervention* (New York University 2014). Her current project, in collaboration with criminologist Heather Hlavka, examines the contemporary state of U.S. sexual assault prosecution, including the role of expert testimony, forensic evidence, and the cultural politics of gender, sexuality and race.

Karin Friederic is an Assistant Professor of Anthropology at Wake Forest University. A cultural anthropologist, Karin specializes in global health, human rights, development, gender, sexuality, and violence. Her most recent research examines how ideas about human rights are changing both women and men's experiences of and responses to intimate partner violence in rural Ecuador.

## Risk & Disaster TIG



By Sarah Taylor, Lead Co-Chair of the R&D TIG

### Hurricane Season 2016

The 2016 hurricane season has been a long one, in fact, it has lasted all year. It began with hurricane Alex in mid-January and has lasted through hurricane Otto at the end of November. The unusual length of the season is a reflection of ENSO (El Niño-Southern Oscillation) conditions; 2015-16 was a very strong El Niño year [1] followed by La Niña conditions.[2] There have been fifteen named storms and seven hurricanes this year. Many have dramatically impacted the communities they passed through. Several of the Risk and Disaster TIG members have been working on the ground in areas affected by hurricanes this year and I want to take a moment to consider the work of just two of those members: Jennifer Trivedi and Mark Schuller. Both have been working in the wake of hurricane Matthew.

Hurricane Matthew, which swept across the Caribbean and along the east coast of Florida and the southern



US in early October, was the most severe hurricane of the year. Matthew was a very costly event, running into the billions by any measure. It was also an especially deadly hurricane. It is responsible for over 1600 deaths, the overwhelming majority of which were in Haiti.[3]

Jennifer Trivedi is a post-doctoral researcher at the University of Delaware Disaster Research Center. She has been working with an interdisciplinary team studying hurricane evacuation decision-making and timing in the United States. Their work is funded by an NSF award (#1331269). Trivedi spent thirteen days in Georgia and the Carolinas this October interviewing evacuees and photographing conditions.

Mark Schuller is a professor of Anthropology at Northern Illinois University and affiliate at the Faculté d'Ethnologie, l'Université d'État d'Haïti. He has researched NGOs, globalization, disasters, and gender in Haiti for nearly a decade. His work continues to be funded by an NSF CAREER award (#1455142). Schuller made a short trip to Haiti in October and has been working with advocacy groups in Washington, chairing the Lambi Fund of Haiti, working with groups in Haiti, and doing media advocacy in the wake of the hurricane.

A recurrent theme in our TIG has been the extent to which the lessons learned from research are being implemented in practice. Trivedi's work is aimed at doing just this and

we can look forward to seeing some of the results of her study soon. Schuller, however, is especially concerned that the lessons learned are not being put into practice and has written about this in both The Huffington Post and Common Media. Haiti suffered a major earthquake in 2010 and many of the lessons learned from that catastrophe are not being heeded this time around. One of these lessons is that we need to support Haitian initiatives and local decisions-making about what needs to be done and how. [4] While the devastation of hurricane Matthew in Haiti was eclipsed in the US media by local concerns, there remain many of us who would like to make donations toward hurricane relief in Haiti specifically. The problem is that much aid remains centralized and out of the hands and the organizing priorities of local people. Schuller notes that the Haitian Diaspora has put together a list of organizations that they endorse and an emergency Matthew Fund through the Haiti Renewal Alliance.[5]

Unfortunately, it is not clear how widely distributed this list or this specific fund has been.

Social media is to some extent providing the space for this kind of disaster response in the United States. Trivedi notes that community members and organizations alike use Facebook pages to share information about organizing and responding to hurricanes. This includes pre-existing neighborhood and organization pages,

but also new disaster-specific pages. People are posting information about volunteers, supplies, and damage as part of local-level non-centralized response strategies (personal communication). I observed the same thing in St. Augustine Florida following hurricane Matthew. This kind of community organizing is not as common or as effective in places like Haiti where the infrastructure has been so devastatingly wrecked and few people have access to the internet. People working in Haiti have started a Facebook page to communicate with one another, however, and perhaps Facebook could be a space for posting the list of organizations approved by the Haitian Diaspora to potential funders abroad.

Consideration of Trivedi and Schuller's work really highlights the need for Anthropologists to be involved in more than just studying disaster response as it unfolds; but in considering how we can shape those responses by leveraging the tools at our disposal. Many of our TIG members are involved in this kind of work. It is my hope that many more may be inspired by their efforts.

## The U.S.- Dakota War



CONTINUED ON PAGE 18

## And Failed Settler Kinship

Before we arrive in Minneapolis for the 2016 AAA Annual Meeting, I share a story that provides formative history, and which may help you understand the storied land upon which you will walk. This account suggests that “making kin” can help forge relations between Peoples in ways that produce mutual obligation instead of settler-colonial violence upon which the US continues to build itself.

The Twin Cities of Minneapolis and St. Paul occupy the traditional homelands of the Dakota and Anishinaabe. “The Cities” host a vibrant multi-tribal community. Lakota, Ho-Chunk, Menominee and other indigenous people have also migrated to the Twin Cities for employment. Known to be a liberal, multi-cultural foodie oasis, the Cities are cut through by the powerful Mississippi River. They were recently dubbed as among [the “best of the best” cities](#) in which to live. But livability for whom? Their history is rich and hard, as recently evidenced by the killing of Philando Castile by police in the St. Paul suburb of Falcon Heights.

## 1862: Settler Greed and Dakota Hunger

In August 1862, a group of young Dakota men were hunting unsuccessfully. Their hunting grounds diminished by white encroachment and suffering long-term hunger, they stopped at a settler’s house to ask for

water and food. The settler threatened them with his gun. The young men argued—who among them was brave enough to stand up to the white man? They shot the settler and several others at the home. This was the beginning of war.

The prior decade brought escalating hardships to the Dakota. Looking for title to ever more land, the US repeatedly negotiated treaties with Dakota without having fulfilled existing obligations. The US came to new negotiations with promises that missing funds and goods would be delivered after additional signings. During these negotiations, white traders inserted their ledgers with exaggerated debts to be marked by Dakota who rarely understood what they signed. The Dakota incurred debts with traders for foodstuffs, which they borrowed when the federal government took their hunting grounds yet failed to fully pay treaty provisions. When the US did get around to paying, funds were often eaten up by traders before the hungry Dakota ever saw them.

After killing the settlers, the young men returned to the village of my four-greats grandfather, [Chief Little Crow or Taoyateduta](#). Legend has it that he made a great speech, confirmed by witnesses and later recounted by Little Crow’s son, Wowinape. Multiple sources, including a poem published widely after Little Crow’s death, document

Wowinape’s retelling with slight variations between them: You are like dogs in the Hot Moon when they run mad and snap at their own shadows. We are only little herds of buffaloes left scattered; the great herds that once covered the prairies are no more. The white men are like the locusts when they fly so thick that the whole sky is a snowstorm. You may kill one—two—ten, and ten times ten will come to kill you. Count your fingers all day long and white men with guns in their hands will come faster than you can count. Do you hear the thunder of their big guns? No; it would take you two moons to run down to where they are fighting, and all the way your path would be among white soldiers.

You are fools. You will die like the rabbits when the hungry wolves hunt them in the Hard Moon (January). Taoyateduta is not a coward. He will die with you.

The young men called him a coward for his reluctance to go to war against the whites. But [Little Crow](#) had tried many tactics during the previous decade—he cut his hair, he incorporated settler fashion into his dress. There are accounts of his sartorial splendor at treaty negotiations, or when he traveled to Washington, DC, to meet with officials. He was curious about those who were different from him. Missionaries were perplexed by [Little Crow](#)’s attendance at church where he would listen attentively and

thoughtfully. Yet he would not relinquish the ceremonial pipe, nor give up his multiple wives and all of the kinship obligations that came with that. Indeed, [Little Crow](#) had grown into an influential leader thanks to his negotiation and political skills, developed in large part through kinmaking. At the age of 20 he moved from his father's village near the Mississippi River where it cuts through what is today St. Paul. He traveled and lived in multiple Dakota communities, spending his young life making alliances by making kin through marriage, birth and adoption. By the time he was 40 he had many relatives throughout Dakota country. There is evidence that this too is how [Little Crow](#) approached whites, in both trade and treaty—that Dakota viewed the exchange of pelts and later treaty monies for goods in ways shaped by kinship obligation.

On the other hand, government agents saw market exchanges of goods for money as part of a broader evangelism—the 19th century civilizing project. It included forced conversion to private property, agriculture, Christianity, monogamous marriage and nuclear family. The Dakota had lived and exchanged with French and other fur traders for decades, people with whom they sometimes forged kin groups. But the settler-state had no intention of kinmaking, no desire to learn from the Dakota. The Dakota would either die or adapt to a settler-state partitioning of the world—land, forms of kinship and love, resources

and knowledges—into new categories. The settler state has been very poor kin indeed.

On December 26, 1862, the largest mass execution in the history of the US took place in Mankato, Minnesota. 38 Dakota men and boys were hung for participating in the war, their death order signed by Abraham Lincoln. Many other Dakota were imprisoned by US forces, and those who survived prison camps were later relocated to reservations.

### 21<sup>st</sup> Century Relations

Some think that the 21<sup>st</sup> century state has moved beyond coercive tactics that construct non-whites as Others to be either killed or assimilated. Ongoing military and police violence against those Others disrupts that fantasy. But so does talk of diversity, inclusion and multiculturalism if we look closely. We see small tolerances for say indigenous languages, the beating of drums and burning of sage in carefully contained moments. But this represents an idea that indigenous people should be included into a nation that is assumed to be a done deal, its hegemony forever established. Now, like in 1862, indigenous people tend to have less interest in incorporation into a (liberal) settler world than in pushing for thriving indigenous societies. I propose making kin as an alternative to liberal multiculturalism for righting relations gone bad. Robert Alexander Innes, author *Elder Brother* and the

*Law of the People: Contemporary Kinship and Cowessess First Nation* (2013), blurs the lines between indigenous peoples as dynamic kin groups versus being “nations,” with the latter term implying more cultural or even biological/racial stasis. His work opens my mind to a new way of reading people-to-people relations as also potentially making kin. Gabrielle Tateyuskanskan, a Sisseton-Wahpeton Oyate citizen, writer and artist, also asks we Dakota to pay more attention to kinship in our analyses of 1862. Some Dakota and European descendants, she reminds us, were already entangled through marriage and family. This could explain Little Crow's misplaced expectations of kinship from newer settlers. Tateyuskanskan calls for a more complex analysis of 1862 that highlights the political economy of war and conflict. In addition to white racism, how did Twin Cities capitalists benefit from and foment racial strife? The Dakota-US War of 1862 can be read in relation to perpetual US warfare designed to maintain empire and corporate profit.

Calling non-indigenous people into kin relations as a diplomatic strategy is a new and discomfoting idea to me. Today, while indigenous families regularly make kin with non-indigenous peoples, we do not tend to foreground this as a form of diplomacy. Since the early 20<sup>th</sup> century we have focused more on tribal or indigenous “nation-building” concepts and strategies that include

reservation-based, urban and national indigenous institutions and self-governance structures. But while the language of sovereignty does important defensive work for us it is a partial reflection of indigenous peoples' relations with non-indigenous people and with each other. The language of kinship may also be a partial and productive tool to help us forge alternatives to the settler-colonial state. Making kin is to make people into familiars in order to relate. This seems fundamentally different from negotiating relations between those who are seen as different—between “sovereigns” or “nations”—especially when one of those nations is a militarized and white supremacist empire.

### **Looking Forward to November and Beyond**

When you arrive in Minneapolis in November some of the First Peoples there will welcome you. Their welcome is not simply an example of “local culture.” Recall Little Crow’s kinmaking. Ponder the genocidal actions of the US settler state. Consider how things might have been different had more settlers considered long-established ways of relating and governance traditions already in place. What if settlers hadn’t been dead set on cultural evangelizing through governance, religion and science? Making kin can call non-indigenous people (including those who don’t fit easily into the “settler” category) to be more accountable to

indigenous peoples and understand their own relations with place.

Kinship might inspire change, new ways of organizing and standing together in the face of state violence against both humans and against the earth. Thinking through the lens of kin in our understanding of relations between peoples, and between peoples and place, we might chip away at concepts of race produced in concert with white supremacist nation-building. July 2016 has been a tragic month with the police shootings of multiple black men. And the racist killings go on. Like my Dakota ancestors, I am heartbroken at the world—both at home and abroad—that this settler state continues to build. I have come to see kinship’s historical veracity and its generous strategic advantage.

Kim TallBear, author of *Native American DNA: Tribal Belonging and the False Promise of Genetic Science*, is associate professor, Faculty of Native Studies, University of Alberta. TallBear is a citizen of the Sisseton-Wahpeton Oyate in South Dakota. She blogs at [www.kimtallbear.com](http://www.kimtallbear.com) and tweets @KimTallBear.

<http://www.anthropology-news.org/index.php/2016/09/22/the-us-dakota-war-and-failed-settler-kinship/>